

諾斯底主義 GNOSTICISM

(Reinhold Seeberg, *A Text-book of the History of Doctrines*, Vol. 1, pp. 95-98.)

(一) 靈界和物質世界是對立的，正如如上和下，善與惡對立一樣。

[1] The world of spirit and that of matter stand dualistically opposed to each other, as above and below, as good and bad.

(二) 現今世界乃是從靈界（豐滿，父自己等）放射或進化而來的。這靈界是由靈體激動的（靈體=感覺，原始的靈的行動，甚至是有位格的存有）。

[2] From the spirit-world (profundity, βυθοφ, the self-father, αυτοπατωρ, pleroma, πληρωμα), which is internally agitated by the aeons (αιωνεφ, sensations and emotions – movements of the primal spirit, or even personal entities, *substantiae*, Tert. Adv. Val. 4. Iren. ii. 13.10; 28.4), the present world appeared by emanation or evolution.

(三) 至高之神不是這世界的創造者；世界乃是由一位較低的存有，『造物主』，即猶太人的神所造的。（『因此這位造物主是整個世界的創造者，與至高神與魔鬼都不一樣，乃在他們兩者之間。』）世界甚至可能是由天使創造的。

[3] The creator of this world was not the supreme God, but a subordinate being, the Demiurge, or God of the Jews (e.g., Ep. Ptol. ad. Flor.: “And this Demiurge is hence also the creator of the whole world, being different from those other beings [the supreme God and the devil], occupying properly a place between them”), or even an angel.

(四) 在物質世界中，有靈界的殘餘存在；救贖過程的目的就是搭救這些殘餘。人按照他們構造中靈與物質的比例，分別是屬靈的，屬魂的和屬體的。這種分法可以用來描述基督教，猶太教，和異教。

[4] In the world of matter there exists a remnant from the spirit-world, and the deliverance of this remnant is the aim of the soteriological process. According to the proportion of spirit in the matter in their composition, men are spiritual (πνευματικοι), psychical (ψυξικοι), and carnal (σοματικοι) (e.g., Iren. i. 7. 5. Tert. adv. Val. 29). This classification may be used to characterize Christianity, Judaism, and Heathenism.

(五) 人裏的邪惡，乃是由於情欲（就像在異教徒身上）。靈乃是被囚在身體中：『這就解釋身體中的衝突，身體的結構是由彼此相爭的元素組成的。』『它從你的呼吸偏離：它試圖從那黑暗的混亂逃脫；也不知道如何越過。』諸多種類的鬼魔住

在人的靈魂裏，就如過路客在客棧一樣，傷害它，污染它。（華倫天奴。）因此罪遍及人類，因此罪是人性的一部分。

[5] Sensuousness constitutes (in true heathen fashion) the evil in men. The spirit is imprisoned in the body: “It explains the conflict in the body, that its structure (πλάσμα) is composed of warring elements (Hippol. Ref. v. 8, p. 154. Cf. the hymn of the Naasenes, ib. c. 10, p. 176: “From thy breath it wanders away – it seeks to flee from the black chaos – and does not know how to pass through,” etc.). Demons of many kinds have their abode in the soul of man, and injure and defile it as travelers an inn (Valent. In Clem. Al. Str. ii. 20. 114). From this results the universality of sin, and the fact that it is so natural to man (Basilid. In Clem. Al. Str. iv. 12. 83, in Hilgenfield, p. 208. Iren. iv. 27. 2.)

（六）救贖源於靈界。救贖主就是耶穌基督。關與祂的位格，有多種不同的描述。耶穌基督可能是一個屬天靈體（天使），住在一個身體裏，實行節制，因此達到人體的本性：『因為我們說，那能見的和那不能見的是同一性質的』（華倫天奴）。或說耶穌基督是一個靈體，穿上了一個本性屬魂的身體：既然它沒有激情，祂並沒有受苦，只是那屬魂的身體受苦罷了；這就是華倫天奴派的說法。

[6] Redemption originates in the world of spirit. The Redeemer is Jesus Christ. There are many and greatly variant delineations of his person. He is a celestial aeaon, which inhabits a body, practices self-restraint, and thus comes to of the same nature as the latter: “For we say of that which is seen, and of that which is unseen, that they are one nature” (Valen. In Clem. Al. Str. iii. 7.59, and in Photius Bibl. cod. 230. Vid. Hilgenf. 297, 302.) Or he is an aeaon which assumed a body formed of a psychic substance: being impassible, he did not suffer, but only his psychic body, – thus the school of Valentine (Iren. i. 6. 1; 7.2. Otherwise, Tertul. ad. Val. 39. 1).

更有者，耶穌其人乃有上帝的形象，藉著上帝特別的安排，有童真女馬利亞所生，他是上帝所揀選的；在他受洗的時候，基督這位靈體，或稱為『人』或『人子』的，與耶穌聯合（馬吉安）。

Or the man Jesus, bearing the image of God, and by a special dispensation born through Mary, is chosen by God; with him at his baptism the aeaon Christ, also called “Man” or “Son of man,” unites himself, – thus Marcion in Iren. i. 15. 3. Cf. Cerinthus in Iren. i. 26. 1. Carpocrates, Iren. i. 25. 1, 2. Ps.-Tert. adv. omn. h. 15. –

或者 Saturnil 認為，不受生的救主是沒有身體，不能見的，不過他像一個人。Basilides 認為基督以幻影方式出現，沒有肉體的本質，並沒有在猶太人手下受難，乃是西門代替他死的。他們都同意，歷史上的耶穌和屬天靈體的基督是截然不同的：抑或靈體住在一個像是身體的身體，不然認為耶穌其人乃是由靈體領導的。

Saturnil (“He held that the unbegotten Saviour was both incorporeal and invisible, but he thought that he appeared a man,” Iren. i. 24. 2) and Basilides (“That Christ came in phantasm, was without substance of flesh, did not suffer at the hands of the Jews, but instead of him Simon was crucified; Ps.-Tert. 4. Cf. Iren. i. 24. 4. Philaster 32, etc.) agree in discriminating sharply between the historical Jesus and the celestial Christ, either considering the celestial aeon as dwelling in an apparent body, or regarding the man Jesus as led and prompted by the aeon.

(七) 至於基督來的目的，是這樣說的：『眾人之父願意消除無知和消滅死亡。可是認識祂，稱為消除無知之法。』（馬吉安。）基督在 Naasenes 的聖詩中對父神說：『我有印記，我宣稱：我走過世世代代。我將展示一切的奧秘：我要展示眾神的樣式；那聖路的隱藏之事；我將呼召智慧（知識），并教導。』『我實實在在的告訴你們，你們要知道世界是如何成形的。』福音就是認識超越世界的事情的知識。『這本書就是透過隱藏的奧秘來認識不能見的神的諸般知識，這知識導致選民得生。』『這是一切知識的總和所居住的教義。』所以基督把知識帶到世界，這樣屬靈的分子被強化，從物質中被釋放。人的靈的自我意識從此開始，同時現在認識到恩典之途徑，和聖潔的方程式，這些都幫助它從世界上升，達到上面的境界。』

[7] In regard to the object of Christ's coming, it is to be said: “For the Father of all wished to dispel ignorance and destroy death. But the recognition of himself became the dispelling of ignorance” (Iren. i. 15. 2, Marcion). In the hymn of the Naasenes, Christ says to the Father: “Having the seals I shall affirm: I travel through all ages. I shall unfold all mysteries – I shall show the forms of the gods – the hidden things of the holy way – I shall summon wisdom (γῶσις) and teach” (Hipp. Ref. v. 10. Cf. also Pist.-Soph., p. 1 f. 182, 232: “Verily I say unto you, that ye shall know how the world, κόσμος, was formed,” vid. the enumeration, p. 206 ff.) The gospel is the knowledge of supermundane things (ἡ τῶν ὑπερκοσμίων γῶσις, Hipp. Ref. vii. 27, p. 376.) At the beginning of the Jeu-books, p. 142, it is said: “This is the book of the knowledges of the invisible God by means of the hidden mysteries which lead to the elect generation.” “This is the doctrine in which the entire sum of knowledge dwells.” Christ thus brings knowledge to the world, and thereby the spiritual elements are strengthened to release themselves from matter. The self-consciousness of the human spirit begins, and it now recognizes the means of grace and sacred formulas which aid it to rise from this world into that above.

(八) 救贖主要是給屬靈人的。『他們教導，這些人不是透過鍛煉而屬靈的，乃是本性就是屬靈的，他們無論在何處，必絕對得救。』那位唯一良善的父察看在基督裏的人的心，他們在『神的異像』中被光照，得福。那人現在與基督交通，聯合，

自己已是不朽的了（華倫天奴）。認識那位不能言諭者的知識就是救贖，可是這只與靈有關，與魂和體無關。這樣，靈透過知識就從情欲釋放，上升歸神。

[8] Redemption has to do chiefly with the pneumatic. “They teach that these are not only by practice, but by nature pneumatic, and will everywhere and absolutely be saved” (Iren. i. 6.2. Cf. Cl. Al. Str. v. 1. 3). The “only good Father” himself looks upon the heart of man in Christ, and it is illuminated and blessed in the vision of God. The man now lives bound to the Saviour in mutual fellowship, and has become in himself immortal (Val. In Cl. Al. Str. ii. 20. 114; v. 6. 52; iv. 13. 91 in Hilgenfeld, pp. 296, 301, 298). The knowledge (επιγνωσιφ) of the great Unutterable is redemption, but it has to do only with the spirit, and not with the soul or body (Iren. i. 21. 4; 7.5). Thus the spirit by knowledge becomes free from the oppression of the sensuous and mounts to God.

屬魂的人，即教會一般的信徒，可以藉信心和好行為得救。但屬肉體的必失喪。實際上，諾斯底主義者認為，他們的信徒們都是屬靈人。

The psychic, i.e., ordinary Christians in the church, may be saved through faith and works, but the hylic will be lost (Iren. i. 6. 2). In practical life the Gnostics regarded all their actual adherents as pneumatic (cf. Iren. i. 6. 1 fin.; iii. 15. 2. Hipp. Ref. v. 9, p. 174.)

（九）這些救贖觀帶來的道德觀，其重點就是對情欲的錯誤判斷。要就是一種嚴格的禁欲，或者就是放縱的情欲主義，因為他們有信心，沒有任何事會傷害這些蒙恩寵的人的。他們同時非常嚴厲地輕看教會裏的嚴謹道德，例如殉道。

[9] The moral philosophy accompanying these views of redemption was dominated by the false estimate of sensuousness, and assumed a double form (Iren. iii. 15. 2), either a strict ascetic abstinence (Iren. i. 24. 2. Hipp. Ref. v. 9, p. 170. Pist.-Sophh., pp. 250, 254 f.), or a lax carnality, confident that nothing could harm these favored ones, with scornful criticism of the strict morality of the church, as, for example, on the subject of martyrdom (Iren. i. 6. 2, 3; 25. 3; 28. 2; 31. 2. Cf. Al. Str. iv. 9. 73. Agrippa Cast., in Eus. h. e. iv. 7. 7. Isadore, in Cl. Al. Str. iii. 1. 1, assailes the “theatric ascetics.” Cf. also Plot. ii. 9. 15.)

（十）根據整個諾斯底主義的思想系統，他們并不相信死人復活，完全不同意早期教會的末世論。靈從肉體釋放，回到圓滿就是事情的結束了。

[10] In keeping with the whole trend of the system of Gnosticism, there is found in it no recognition of the resurrection of the dead, nor of the early Christian eschatology as a whole. The return of the spirit freed from matter to the pleroma marks the end (cf. Iren. i. 7. 1, 5. Tert. c. Val. 32.)