

## 俄利根 ORIGEN

[From Reinhold Seeberg, *A Text-book of the History of Doctrine*, pp. 146-159.]

### 新柏拉圖主義的影響：靈意解經 NEO-PLATONIC INFLUENCE; ALLEGORIAL INTERPRETATION OF SCRIPTURE

新柏拉圖主義：上帝是抽象存有；透過普世的靈魂（萬物的秩序）進入世界；人的靈魂在物質裏被囚，渴望從情欲中釋放，藉神秘的儀式和禁欲生活；存有分等級，上帝至靈魂；靈魂回歸上帝；萬物=無限者的副本

**Neo-Platonism: God – Abstract Existence;**

**God Advanced thru Conceived Order of Things (Universal Soul) -> World**

**Man's Soul = Imprisoned in Matter,**

**Longs to Escape the Sensuous through Mystic Rites and Asceticism;**

**Gradation of Being, God to Soul, Soul Returns to God; All = Copies of Infinite**

俄利根比革利免更多正面的神學建設，可是革利免比俄利根更合乎基督教信仰。他們的時代是新柏拉圖主義控制思想的時代，其出發點是『上帝』：一個抽象的存在。上帝用祂的『神聖思想』(divine Thought)，萬物的架構，『宇宙的靈魂』等觀念與世界接觸。世上的人都被囚在物質中。他們的任務是透過禁欲生活，神秘的象征儀式和巔峰經歷，從情欲中釋放。『唯一的救贖就是回歸向上帝。』...

Origen is more positive than Clement, but Clement is more Christian than Origen. It was the age when Neoplatonism was beginning to control thought. Starting with God as the abstract Existence (το ην), advance was made through the divine Thought (νουφ), the conceived order of things (κοσμοφ νοητοφ), the universal soul (η των ολου ψυχη), to this world, in which the souls of men live imprisoned in matter (υλη). The task before them is escape from the sensuous by asceticism and ecstasy, through the medium of mystical symbolic rites. "The only salvation is a turning toward God." In the great longing which broods over this conception lies its significance.

宇宙有不同等級的存有，從上帝到靈魂；這些存有透過他們的『形式』滲透萬事和所有的宗教。一切事物，都是無限者的副本。靈魂透過暗示，中介，和象征追求歸向上帝。整個思想系統有著音樂式的節奏：從上帝到靈魂，從靈魂到上帝。

There is a gradation of being, extending from God to the soul, which penetrates through all things and all religions with their forms. All things are but copies of the infinite. Again, the soul aspires to God through all possible suggestions, means, and symbols. All things draw it upward. A wonderful musical rhythm resounds through this structure of thought: from God to the soul, and from the soul to God.

俄利根：第一位把教義系統化；可是不是完全一致

信心的準則：《聖經》是權威，被系統化；可是解經方法則『屬靈』（靈意）

**Origen – First Dogmatic System; But not Always Consistent**

**Rule of Faith: Scripture Authoritative and Systematized;**

**But Interpretation of Scripture is “Spiritual”/Allegorical**

新柏拉圖主義的思想，對俄利根并不陌生。他所著的《原道》，是基督教歷史上第一本系統神學，書中有一套哲學系統，雖然不完全一致。不過俄利根是一位正統的基督徒。他相信《聖經》裏有真理；他在沒有在教義上做結論之前，事先提出一個已經完整的『信仰準則』，就是教會的教導。『沒有處理這些個別的題目之前，我們須要劃出一條線，一個準則。』

This trend of thought was not unknown to Origen. His work, *De principiis* – the first attempt to construct a system of dogmatics – contains a philosophical system, although not consistently adhered to. But Origen is an orthodox Christian. The Scriptures contain the truth; and he sets forth in advance of his own doctrinal conclusions a completed rule of faith, the teaching of the church, *ecclesiastica praedicationis*. “It seems necessary before [treating of] these separate points to lay down a certain line and a plain rule.”

這些基要的元素須被組織起來，加上應用《聖經》的教訓，或《聖經》的必需推論。不過，應該用『屬靈』（即：喻意）方法解釋。因此，俄利根在《聖經》裏能找到他的獨特主張。他把喻意解經發展成為一個系統。似乎互相矛盾的經文，或外表好像粗魯的意思，乃隱藏一個『更深的思想』。聖靈用一個『屬靈的外衣』遮蓋這思想。俄利根宣稱一些不可能發生的事，好讓他強調，這些事不可能在肉體發生，例如：肉眼能見的樂園，上帝在樂園中行走等；路 10：4；太 5：39，20 起；林前 9：9；多處《舊約聖經》的敘述；耶穌歷史的一些特征，福音書的一些記載，和一些沒有發生過的事。

These “elements and fundamentals” are to be brought together, with the application of the things which the Scripture teaches, or which result from the teaching as a necessary consequence. But the Scriptures are to be interpreted “spiritually,” or allegorically. Thus Origen was enabled to find his peculiar opinions in them. He developed the allegorical interpretation systematically. Passages which seem contradictory, or which have a crass external sense, conceal a “deeper thought.” The Holy Spirit veiled the thought by means of a “cloak of spiritual things.” Impossible things are asserted in order to call attention to the fact that the occurrences could not have taken place corporeally, as, e.g., the visible paradise and the walking of God therein; Lk. 10:4; Matt. 5:39, 29f.; I Cor. 9:9; many narrations of the Old Testament; some features in the history of Jesus and in the Gospels other things which did not happen.

《聖經》有三重意義：普羅大眾只會相信權威：怕被懲罰  
 知識分子的基督徒是純潔的，不犯罪，從普羅大眾的字義解經上升；  
 基督不單是醫生，也是教導奧秘的教師

**3-fold Sense of Scripture; Masses Believes on Authority – Fears Punishment  
 Intellectual Christian, Pure and Not Sinning, Rises Above Masses’ Literal Sense;  
 Christ Not Only Physician, But Teacher of Mysteries**

俄利根訴諸箴言 22: 20 起，來教導《聖經》有三重意義：屬肉體的，字義的意義；屬魂的，道德的意義；和屬靈的，猜測的意義。他將歷史性和教義性的經文，都服在這原則下。他可以在各種經文找到他自己的教義。基督教的用詞，能用來裝飾一些差不多不是基督教概念。另外，這解經法能讓他隱藏福音的愚拙，和高舉福音為智慧。

Appealing to Prov. 22:20f., Origen teaches a three-fold sense of Scripture: the somatic, literal sense; the psychical, moral sense; and the pneumatic, speculative sense. Historical and doctrinal passages are alike subject to this rule. He finds his own doctrine everywhere. Christian language adorns ideas which are but slightly Christian. On the other hand, this method enables him to conceal the foolishness of the gospel and to glorify it as wisdom.

沒有教育的普羅大眾，只能透過他們『赤裸，沒有理性的信心』來依靠字義的意義。他們稱上帝為創造主，可是他們心目中的上帝乃是一個粗魯，不公義的人。他們對《聖經》關於審判的教義，以字義了解，而不是把審判看為潔淨；因為他們作基督徒，不外因為恐懼而已。這是低層的信心；有文化的信徒比他們更高級，後者根據基督的吩咐來查考、學習《聖經》，以了解經文的屬靈內容。因此，當思想基督的死的時侯，他會默想他與基督同釘十字架。他了解基督為什麼在平原醫治患病者，可是與門徒則到山上。對他們來說，基督是教師，不再是醫生(『因此屬神的羅格斯被差遣作罪人的醫治者，但是對那些已經潔淨，不再犯罪的人，作教師。』)

The simpler class and the multitude depend upon the *ipse dixit* and cling to the literal sense with their “bare and unreasoning faith.” They speak of God as the Creator, but think of him as a coarse and unjust man. They understand literally, and not in the sense of purifying, what the Scriptures say of judgment, and it is nothing but the fear of the judgment which makes them Christians. This is a lower plane, above which the cultured believer rises, searching the Scriptures as Christ has commanded, and learning to understand their spiritual contents. Thus, when contemplating the death of Christ, he reflects that he is crucified with Christ. He understands why Christ heals the sick upon the plain, but ascends the mountain with the disciples. Christ is for him the teacher, and no longer the physician (“Therefore the divine Logos was sent to be a physician to sinners, but to be a teacher of divine mysteries to those already pure and no longer sinning”).

基督徒起步時的信心是根據權威的信心，因為懼怕懲罰而從罪中潔淨；之後有更高的階段，就是理解和洞悉的階段。俄利根認為這更高的層次基本上是理性

的，因此退步到革利免可是他的思想敏銳，看見基督教與哲學比較來說的優點乃是：基督教能提供敬虔和救贖，甚至對普羅大眾也是如此。

The Christian starts out with faith based upon authority and with cleansing from sin in the fear of punishment; there follows the higher stage, of understanding and insight. Origen thinks of this higher stage as essentially intellectual, taking thus a step backward toward Clement. He has, however, the acuteness to recognize it as a special advantage possessed by Christianity, compared with philosophy, that it is able to offer piety and salvation even to the mass of the common people.

### 俄利根的上帝論 ORIGEN'S DOCTRINE OF GOD

希臘的觀念：上帝是靈，上帝的光；  
上帝是存有，也超越存有；上帝有理性的本性，不受物質世界限制，  
不可透知，沒有激情，超越任何的需要；單一，在所有部分都是獨一的；  
他是理性，是一切理性的來源；  
這來源是有位格的：是創造者，保存者，公義，良善的統治者  
上帝是律法與福音之神；以公義行善，以良善懲罰  
人的靈可以相對地認識神；在某程度上使自己從物質釋放  
**Grecian Idea: God is Spirit; God is Light;**  
**God is Being, Beyond Being;**  
**Has Intellectual Nature, Free From Material World;**  
**Incomprehensible, Impassible, Beyond Need of Anything;**  
**One and Solitary in Each Part; He is Mind and Source of All Intellect/Mind**  
**Source = Personality: Creator, Preserver, Just and Good Governor**  
**He is God of Law and Gospels; Does Good with Justice, Punishes with Goodness**  
**Man's Spirit Attains Relative Knowledge of God;**  
**To An Extent, Frees Self from Matter**

『上帝是靈』，『上帝是光』：俄利根這樣開始他的上帝論。可是他受到希臘的觀念所限制。『上帝是存有，同時超越存有』（『在那存有的超越處，在上帝的權能與本性』）。上帝是『理性的本質』，不受任何物質所限制，不被時間空間限制。因此上帝是『不能理解，無可測度，沒有感情，超越任何需要（缺欠）』，等等。

“God is a Spirit,” “God is light” – thus does Origen introduce his discussion of the doctrine of God. Yet he remains within the limitations of the Grecian idea. “God is Being, and beyond Being” (“in the Over-beyond of Being, in the power and nature of God”). He is an “intellectual nature,” free from everything material, not limited by space and time. Accordingly, he is “incomprehensible, inestimable, impassible, beyond want of anything,” etc.

『上帝的每一部分都是獨一』和所謂『單一』的，他同時是思想(mind)，也是一切原始理性本質或思想的來源。』可是這位世界的起源同時是一個位格。他是世界的創造者，保存著和統治者。他的統治是公義的，良善的：『這位上帝是公義，良善

的，他是律法之上帝也是福音之上帝；他以公義行善，以良善施行懲罰。』人的靈能對上帝有相對的認識，按照他脫離物質的程度。

“He is in every part solitary” and, so to speak, a unit (*henas*), “at once mind and the source whence is derived the beginning of all intellectual nature or mind.” But this Source of the world is, on the other hand, conceived of as a personality. He is the Creator, Preserver, and Governor of the world. In this government he is just and good: “This one and the same [God] is just and good, the God of the law and of the gospels; he does good with justice, and punishes with goodness.” The spirit of man attains a relative knowledge of God, and this in proportion as he severs himself from matter.

上帝為父；在子，他的形象中可以被認識；

子出自父：這是父的旨意；【受生】乃是永恒的作為，父永遠在【生】子；

本質上的合一：放射；兩個位格，一位上帝；一個思想，一個旨意

**God is Father; Recognizable in the Son, His Image;**

**Son Proceeds from Father as His Will;**

**Begetting Is An Eternal Act, Father Always Begetting;**

**Unity of Substance – Emanation;**

**Two Persons (Hypostases), One God; One Thought, One Will**

唯獨的上帝，主要是父上帝。我們透過子，就是上帝的形象，上帝明亮的冠冕，祂的智慧與道（羅格斯）來認識（父）上帝。子從父而出，不是透過怎樣的分割，乃是以屬靈的方法而出，藉著父的旨意。在上帝裏的一切既然都是永恒的，父生子也是一個永恒的作為：『父并不是生了子就在子生出之後讓子釋放，父乃是永遠地生子。』

The One God is primarily God the Father. We recognize him in the Son, who is his image, his radiant crown, his wisdom (*sapientia*) and his Logos. The Son proceeds from the Father, not by any kind of division, but in a spiritual way, somewhat as his will. Since everything in God is eternal, the begetting of the Son is also an eternal act: “The Father did not beget the Son and set him free after he was begotten, but he is always begetting him.”

因此子沒有在時間中的開始。『沒有任何時刻，子不存在』（『所有被造的至長者（最老者）』）。根據這點，子與父的關係乃是本質的關係：『上帝權能的氣，上帝榮耀的放射...這些都說明，子與父有著本質的相通(communion of substance)。因為放射乃是同質的，與放射或氣的源頭同質。』

Accordingly the Son has no temporal beginning. “There is not when he was not” (“the eldest of all created things”). Upon the basis of this, the relation to the Father is that of unity of substance: “a vapor of the power, *virtus*, of God, an emanation of his glory ... they show most clearly that there is in the Son a communion of substance with the Father. For an emanation (*aporrhoea*) is seen to be *homousian*, i.e., of one substance with the body of which it is an emanation, or vapor.”

子既然是這樣地透過擁有相同的本質而與父為一 (one with the Father)，他自己同時卻是一個存有者，一個個別的位格 (a separate hypostasis)，有自己完整的存在模式 (subsistence)。因此有兩個位格(hypostases)，可是一位上帝。『因此我們敬拜真理之父和真實的子，兩個位格(two things in hypostasis)，可是思想同一，和諧合一，意志同一。』兩個位格有同一個意志和同一的作為（『不再是兩個意志，而是一個』）。

If the Son is thus one with the Father through possession of the same nature (ousia), he is yet, on the other hand, himself a being, a separate *hypostasis*, or complete in his own subsistence (*in propria subsistentia effectus*). There are two hypostases here, but One God. “Therefore we worship the Father of truth and the true Son, being two things in hypostasis, but one in sameness of thought and in harmony, and in sameness of will.” The two hypostases have the same will and the same activity (“to there being no longer two wills, but one will”).

父與子在神性中完全同等；子卻是『第二位上帝』，依附父；

他是良善的，真的，藉著放射；

基督乃是執行父（旨意）者；俄利根反對向基督禱告

**Complete Equality in Divinity; Yet Son is “Second God,” Dependent on Father;**

**He is Good and True, as Emanation;**

**Christ is Executive Officer of Father; Origen Objects to Prayers to Christ**

『同質』似乎須要子與父完全同等，同樣地是上帝。雖然如此，俄利根思想中有從屬主義的因素。子是『第二位上帝』。子是上帝，可是是以父的形象存在的。他不是那絕對良善者與絕對真理，而是因為他是父上帝的放射與形象而是良善的，是真理。父與子的作為也是如此。基督是父的執行職員，實行父上帝的吩咐，例如：創造宇宙。

The *homoousios* appears to require the complete equality of the divinity of the Son and the Father. None the less, we meet with Subordinationistic features in Origen. The Son is the “second God.” He is God, but as the image of the Father. He is not the absolutely Good and True, but he is good and true as an emanation and image of the Father. The same is true of their activity. Christ is the executive officer (uperetes) of the Father, carrying out his instructions, as, e.g., at the creation.

從另一方面可以看出俄利根這種趨向：他拒絕毫無保留地允許基督徒向耶穌禱告。基督徒應向父上帝祈求，禱告乃由基督向父獻呈。但是在其他地方，他卻堅持我們只應該向父與基督禱告，向基督禱告好叫祂把禱告帶到父上帝面前。俄利根沒有禁止教會通行的向基督的禱告，可是在教義上他有反對的理由。因此俄利根的『道』的教義反映了他的時代的思想。基督是上帝，正如父是上帝，與上帝一樣永恒；可是基督是『第二位上帝』，需依靠父上帝。

This tendency in Origen appears also in his refusal to sanction unconditionally the addressing of prayer to Jesus. Petition is to be addressed to the Father, and is presented to him by Christ. Yet in other passages he maintains that we should pray only to the Father and to Christ, to the latter that he may bear it before the Father. The prayer to

Christ which is widely prevalent in the church is not forbidden, but Origen has dogmatic objections to it. Thus Origen's doctrine of the Logos reflects the conception of his age. Christ is God as is the Father, like him eternal; yet he is the "second God," and dependent upon the Father.

聖靈不像道一樣：道在所有有理性的被造者中運行；聖靈只在聖徒中運行；  
因此聖靈是較低的，可是不是被造的；  
聖靈由子而出（生）；聖靈乃是一切被父藉子所造者的首位

**Holy Ghost Active Only Among Saints,  
Unlike Logos, Who Is Active in All Intelligent Beings;  
Therefore Holy Ghost in Inferior;  
Holy Ghost is Lower, but Un-Created;  
Holy Ghost = Brought Into Being Through the Son;  
Holy Ghost = First among All Created by Father Through Son**

有些哲學家同意基督教關於子的教義，但是關於聖靈的教義則必須從啟示而來。聖靈是動態的，但不想道一樣，在所有有理想的存有者中活動；聖靈只在聖徒的靈魂中工作。因為聖靈有這方面的限制，因此他比道更低：『子小過父...因為祂是次於父；而聖靈更低，因為祂只與聖徒們接觸。』不過，聖靈也不是被造的 (uncreated)。正如一切都是由子而出，聖靈也是從子而出：『萬物既然都因子而存在，聖靈是最尊貴的一位，乃是父藉著子所造的最高者。』

Whilst some philosophers thus agree with Christian teaching in the doctrine concerning the Son, the doctrine concerning the Holy Ghost must be derived solely from revelation. He is active, not like the Logos in all intelligent beings, but only in the souls of the saints. It is in harmony with this limitation that he is represented as inferior to the Logos: "The Son is less than the Father ... for he is second to the Father; yet the Holy Spirit is lower, extending to the saints alone." But he, too, is uncreated. As everything else, so he was brought into being through the Son: "all things having come into existence through the Son, the Holy Spirit is more honorable than all, and in the [front] rank of all those things created by the Father through the Son."

聖靈是位格，是屬神的；可是沒有清楚的定義；  
父賜人存在，道賜人理性，聖靈賜人聖潔和恩賜  
俄利根知道『三位一體』一詞；可是在拉丁文的翻譯，是否正確？  
**Holy Spirit is Hypostasis, Is Divine; but Poorly Defined;  
Father Gives Existence, Logos Rationality, Spirit Holiness and Charismata  
Origen Knows Term "Trinity", But Is Term Genuine in Latin Translation?**

聖靈的位格，和祂的神性，都是俄利根所堅持的。可是定義卻非常模糊。父賦予存在，羅格斯賦予理性，聖靈賦予聖潔，和『從上帝而來的恩賜的本質』。

當然，俄；利根熟悉『三位一體』這詞。不過在拉丁的翻譯本中，就如在《原道》一書中，這詞可能不是原著者所寫的。

The hypostasis, as well as the divinity, of the Holy Spirit, is firmly maintained. There is a lack, however, of clear definition. The Father bestows existence, the Logos rationality, the Holy Spirit holiness, and also the “substance of the charismata which come from God.”

Origen is, of course, familiar with the term, Trinity. In the Latin translation, and also in *De principiis*, the term is often of doubtful genuineness.

人的命運由於自己的自由；上帝的創造是永恒的，子是中介；  
所有沒有身體的靈體都有自由意志；但人：思想，墮落了，被涼卻進到靈魂  
**Man’s Fortune Due to His Freedom; God’s Creation Is Eternal, Son is Mediator;  
Uncorporeal Spiritual Beings All Had Free Will;  
But Man – Mind, Fell and Cooled into Soul;**

上帝愛雅各，恨惡以掃。我們也看見人的命運是多麼的不同。這命運不用上帝隨意的永恒旨意來解釋，乃是以被造物的自由來解釋。一切在上帝裏的事既然是永恒的，上帝的創造大工也必須是永恒的。子作為創造的中保（中介）。起初有一定數目的沒有軀體的靈體被創造了；他們都是一樣的。可是這些靈體都有自由意志；自由意志與他們的存在不能分開。可是他們的道德判斷（決定）各人不同。人是理性(nous)，因為從上帝面前墮落了，因此被冷卻成為靈魂(psuche)，因為他不再參與上帝的火。

God loved Jacob and hated Esau, and we constantly observe the most glaring contrasts in the fortunes of men. This is to be explained, not by the arbitrary decree of God, but by freedom of the creature. Since everything in God is eternal, his creative activity must be so. The Son serves him here as Mediator. A definite number of incorporeal spiritual beings, originally all alike, was at first created. To these belonged, however, free-will (autexousion), which is inseparable from their existence. But their moral decisions were different. Man, who was intellect (nous), by reason of his fall from God, cooled down into soul (psuche), since he lost his participation in the divine fire.

被造物有軀體：乃是按照自己的功勞被管制的；  
物質世界的起源：上帝的審判；  
前身的狀態決定人在今生的條件；分歧乃由於自由意志；可是上帝帶來統一  
**Creatures’ Corporeity = Regulated According to Merit of Each;  
Origin of Material World = God’s Judgment;  
Pre-existent State Determines Man’s Conditions in This Life;  
Variety is Due to Free Will; But God Brings Unity**

一切被造物的狀態都按照它們的德行管理。上帝賜予所有被造物物質的形體。他們的身體乃是按照他們的德行成形的：那些神明，寶座，掌權者的形體是輕的；眾星也是活物（參考柏拉圖，非羅），它們的形體是發光的；撒但與眾鬼魔是被造物中首先墮落的，也是墮落得最深，牠們的形體是粗與黑暗的。在這兩種形體之間乃是人，『因為人理性有太多缺欠，因此需要比較粗，結實的身體。』

The condition of all creatures is regulated by their respective merits (meritum). God has bestowed upon all creatures a material corporeity. Their bodies were framed to correspond with their merit – those of divinities, thrones, and powers were light and ethereal; those of the stars, which are also living beings (cf. Plato and Philo), brilliant; those of Satan and the devils, as being the creatures who fell first and more deeply than others, coarse and dark. Between the two classes is the corporeal being of men, “who on account of the very great deficiencies of their minds, needed bodies more crass and substantial.”

這是宇宙起源的解釋，因此宇宙是在時間中有始點的。這世界本身就是最後審判之前的審判；從字義來說，『世界的歷史就是世界的審判。』每一個人的地點，國家，出生的處境等，都是按照他前世的狀況而定的。這就是為什麼世界中有無限的分歧；是因為自由意志的使用。可是上帝不單見證祂的良善，也見證祂的公義。祂賜每一個人所應得的；可是上帝把無數的毛短『帶入一個世界的和諧中』。因此，這世界在外形看來是和諧的，而上帝甚至有辦法使邪惡人的罪惡（上帝對這些罪不負責）貢獻與宇宙的整體。

This accounts for the origination of the world, which hence had a beginning in time. This world itself is a judgment before the final judgment; thus in the most literal sense, “the history of the world is the judgment of the world.” The place and country, circumstances of birth, etc., are appointed to everyone in accordance with his condition in the pre-existent state. This explains the infinite variety in the world, which is a result of the exercise of free-will. But God thus attests his righteousness as well as his goodness. To everyone was given that to which he was entitled; but God brought the countless contradictions “into the harmony of one world.” This world, accordingly, makes an impression of harmony, and God finds means to make even the sins of the wicked – for which he is not responsible – serviceable to the whole.

### 【道】的教義

#### DOCTRINE OF THE LOGOS

道=理性的原則，=造物主；成為人，為了搭救人

道穿上人性；神性不變；基督真是人，有身體，有靈魂

**LOGOS = PRINCIPLE OF REASON, = DEMIURGE,**

**BECAME MAN FOR DELIVERANCE**

**LOGOS TOOK ON HUMAN NATURE; DIVINITY REMAINS UNCHANGED**

**CHRIST IS REAL MAN, W/ BODY, SOUL**

羅格斯從永恒以來就是理性的動力原則，羅格斯就是造物主（『掌管一切』），為了搭救我們而成為人。他穿上了人性，他是神也是人。神性仍然不變，繼續坐在寶座上。因此基督是一個真正的人，有身體有靈魂。

The Logos, from eternity active as the principle of reason and as the demiurge (“governing all things”), became man for our deliverance. He took upon himself human nature, and was God and man. The divinity remains unchanged, continuing upon the throne. Thus also Christ is a real man, with body and soul.

耶穌的靈魂在先前的生存是自由的；  
 靈魂從起初向道降服；靈魂漸漸與到完全聯合  
 因此：靈魂=道與肉體之間的連接

**SOUL OF JESUS = FREE IN STATE OF PRE-EXISTENCE**  
**SOUL SURRENDERED ITSELF TO LOGOS FROM BEGINNING**  
**IT GROWS INTO INDISSOLUBLE UNION WITH LOGOS**  
**THUS, SOUL = LINK BETWEEN LOGOS AND FLESH**

耶穌的靈魂如別人一樣，在先存狀態中是自由的。這靈魂從開始就向羅格斯降服（『整體接受整體』）。它與羅格斯進入到一個不可分開的聯合（林前 6：17）：『它與羅格斯在本質上成為一靈』。這靈魂就是羅格斯與肉體之間的連接點。

The soul of Jesus was, like all others, free in the state of pre-existence. It, from the beginning, surrendered itself to the Logos (“the entire receiving the entire”). Yea, it grew into an indissoluble union with the Logos (following I Cor. 6:17): “It was made essentially one spirit with it.” This soul constituted the connecting link between the Logos and the flesh.

基督的肉體的造成=不尋常；  
 能受苦，像所有肉體一樣；奧秘之上的奧秘

**FLESH OF CHRIST = PRODUCED IN UNUSUAL WAY:**  
**CAPABLE OF SUFFERING LIKE ANY HUMAN BODY**  
**MYSTERY BEYOND ALL MYSTERIES**

基督的肉體是用不尋常方法做成的，可是能夠受苦，就像所有人的身體一樣。這是奧秘之上的奧秘，我們怎能相信上帝的道與智慧『是受那位在猶太地出現的人所限制...我們若想他是上帝，他想是必朽的常人；我們若想他是人，他卻勝過死亡的國度，從死中帶著掠物回來...這樣證明神人二性在同一個（位格）裏。』

The flesh of Christ was produced in an unusual way, but was capable of suffering like any human body. It is a mystery beyond all mysteries how we are to believe that the word and wisdom of God were “within the limitations of that man who appeared in Judea... If one thinks him God, he sees him to be mortal; if one thinks him human, he views him, having conquered the kingdom of death, returning with spoils from the dead... thus is demonstrated the reality of both natures in one and the same [person].”

道成肉身之後，道，靈魂，身體 = 合一

**AFTER INCARNATION, LOGOS, SOUL, BODY = ONE UNITY**

道成肉身之後，羅格斯，靈魂與身體組為一個整體：『因為耶穌的靈魂和身體，特別是道成肉身之後，與上帝的羅格斯合而為一了。位格是一個，在位格裏神性與人性結合了：『一個存有，不僅是同一個心意。』他是一個組合的存有：『我們說他成為一個組合』（『關於組合，道成肉身的耶穌是用什麼組合的』）。

After the incarnation, Logos, soul, and body constitute one unity: “For the soul and the body of Jesus became, especially after the incarnation, one with the Logos of God. There was one person, which united in itself divinity and humanity: “The one being was more than one in mind.” He was a composite being: “We say that he became something composite” (“Concerning the composition, and of what [entities] the incarnate Jesus was composed”).

俄利根：試圖堅持位格是一位；兩性的聯合是真實的；在這方面他并不成功  
上帝住在人裏面（人的本性被上帝充滿）

神性與人性並沒有合一；神性沒有受任何苦

**ORIGEN TRIES TO MAINTAIN UNITY OF PERSON,  
INTEGRITY OF UNION OF TWO NATURES; HE DOES NOT SUCCEED  
GOD DWELLS IN A MAN (SUBSTANTIALLY FILLED WITH GOD)  
DIVINITY AND HUMANITY = NOT MADE ONE  
DIVINITY SUFFERS NOTHING**

俄利根努力試圖堅持一個位格的完整性和神人二性聯合的完整性。但在這方面他失敗了。上帝住在一個人裏面（這人在本質上被上帝充滿）。神性與人性並沒有合一；神性并不受苦：『要知道，羅格斯在本性上仍然是羅格斯，并不受苦，好像身體或靈魂受苦...好像羅格斯成為肉體一樣。』『因為那位死的耶穌是一個人。』

Origen earnestly strives to maintain intact the unity of the person and the integrity of the union of the two natures. In this he does not, indeed, succeed. God dwells in a man (substantially filled with God). Divinity and humanity are yet not made one; the divinity suffers nothing: “Learn that the Logos remaining Logos in nature, does not suffer any of the things which the body or the soul suffers ... as though it had become flesh.” “For the dying Jesus is a man.”

身為人，他真正的受苦，死了；靈魂在地獄宣講

他真正從死裏復活，身體在肉體與靈魂狀態之間的中介狀態生存

升天之後，人性完全被神性吸收

**AS MAN, HE REALLY SUFFERED, DIED; SOUL PREACHED IN HADES  
HE REALLY ROSE FROM DEAD,  
BODY EXISTED IN A STATE BETWEEN MATERIAL AND PSYCHIC MODES  
AFTER ASCENSION, HUMAN = ENTIRELY ABSORBED IN THE DIVINE**

身為人，他真正受苦，真正死了。然後他的靈魂在陰間講道。他真的從死裏復活了，他的身體在一種介於肉體和靈魂之間的狀態中存在。升天之後，屬人的完全被吸收在屬上帝的裏面。『可是人子的被高舉...這與羅格斯的存有沒有兩樣，就是羅格斯本身。』

As a man, he really suffered and really died. His soul then preached in Hades. He really rose from the dead, and his body existed in a state between the material and the psychic modes of existence. After the ascension the human was entirely absorbed in the divine.

“But the exaltation of the Son of man ... this was the being no longer other than the Logos, but the same with it.”

主現在超今世的世界中無所不在

### **LORD NOW DWELLS OMNIPRESENT IN SUPRA-MUNDANE WORLD**

主目前在塵世宇宙中是無所不在的：『可是他是無所不在，充滿著宇宙。可是我們除了在他那首限制的身體以外，不能在任何地方認識他，就是他在世上在身體那裏的時候所擁的那身體。』

The Lord now dwells omnipresent in the supramundane world: “Yet he is everywhere and pervades the universe, but we cannot know him anywhere beyond that circumscribed body which, when located in our body upon the earth, he possessed among men.”

基督的工作

### **THE WORK OF CHRIST**

基督為醫生，教師，頒佈律法者，榜樣

基督帶新律法到世上：律法是給全人類的，全人類都接受

人類可以了解基督的律法，因有賞與罰

**CHRIST: PHYSICIAN, TEACHER, LAWGIVER, EXAMPLE**

**CHRIST BRINGS THE WORLD A NEW LAW, DESIGNED FOR ALL**

**LAW = INTELLIGIBLE:**

**BECAUSE REWARD, PUNISHMENT = ATTACHED**

我們若問基督的工作是什麼，俄利根主要的思想是，基督是醫生，是教師，是頒佈律法者，是榜樣。正如他在先前透過哲學家 and 先知們啟示了真理，他現在把一個新的律法帶到世界上來，是為全人類設計的，也是全人類會接受的。他既然把使人得救的教義帶來，就是福音的誠命，因此他是向基督徒頒佈律法的那一位。祂與基督教的關係，就等於摩西與以色列的關係。這律法是人類能明白的，因為，為著情勢所需，律法裏包含了獎賞與懲罰。他來，做罪人的醫生，作那些已經被潔淨的人的教師。

If we inquire for the work of Christ, we find the dominant thought to be, that *Christ was physician, teacher, lawgiver, and example*. As he in olden time revealed the truth in philosophers and prophets, so *he now brought to the world a new law*, which is designed for all and which has found acceptance from all. Inasmuch as he brought the saving doctrines, the precepts of the gospel, he is the lawgiver of Christians. He is to Christianity what Moses was to Israel. This law was intelligible, since, as the necessities of the case required, *reward and punishment* were attached to it. He appeared as a physician for sinners, as a teacher of those who had become pure.

基督的律法 = 自然的律法，上帝的律法；與石版上的律法對照  
 人須認識，敬拜真神；信耶穌；遵守誡命，過道德的生活；  
 有救恩的應許；威嚇 = 永遠沉淪

**CHRIST'S LAW = LAW OF NATURE, LAW OF GOD,  
 VS. LAW ON STONE TABLETS:  
 KNOW, WOSHIP ONE GOD, CREATOR; FAITH IN JESUS;  
 FULFILL COMMANDMENTS IN VIRTUOUS LIFE;  
 SALVATION = PROMISED, ETERNAL RUIN = THREAT**

他的律法是『自然的律法，即上帝的律法』，有別於『寫在石版上的律法』。此律法的精義乃是：認識、敬拜唯一上帝，創造主；相信耶穌；遵守祂的誡命，過一個道德的生活；得救的應許，威嚇永恒的沉淪(『信心的整個根基就是上帝，加上在基督裏對義人的應許，和宣告惡人的懲罰』)。

*His law is “the law of nature, i.e., of God,” as contrasted with “the law written upon tablets.”* Its essential contents are: *the knowledge and worship of the One God, the Creator; faith in Jesus; the fulfilling of his commandments in a virtuous life; the promise of salvation and threatening of eternal ruin* (“The whole foundation of the faith is God, with the promises through Christ concerning the righteous and the announcements of punishment concerning the wicked”).

基督的生活 = 美德的榜樣；特別是忍受痛苦；  
 我們藉此可以共享神性，被改變，像道成肉身的道的模樣；  
 得見祂道成肉身之前的真相

**CHRIST'S LIFE = MODEL OF VIRTUOUS LIFE, ESP. ENDURED SUFFERING  
 BY THIS, WE CAN PARTAKE OF DIVINE NATURE  
 BE TRANSFORMED INTO LIKENESS OF LOGOS MADE FLESH:  
 BEHOLD HIMSELF AS BEFORE HE BECAME FLESH**

除此以外還有基督的生活，是『美德的榜樣』，特別在忍受痛苦方面。這樣我們能盡所能地參與上帝的本性。早在俄利根的思想中，就有中古時期的神秘主義：『祂在肉身中，身為肉身，傳遞了信息，祂呼召那些屬肉體的人，好叫祂先改變他們，有道成肉身的樣式，之後提升他們，使他們觀仰祂，就是祂沒有道成肉身之前的自己。』

To this is added *the life of Christ as the “model of a virtuous life,” particularly as a pattern in the endurance of suffering. By this means we may become partakers, as far as possible, of the divine nature.* Origen gives expression already to the underlying thought of the mysticism of the Middle Ages: “And, speaking corporeally and as flesh delivering his message, he calls to himself those who are flesh, in order that he may first cause them to be transformed into the likeness of the Logos made flesh, and after this elevate them to the beholding of himself as he was before he became flesh.”

救贖=靠基督的受苦，死；基督的死使人從魔鬼，鬼魔的權勢釋放  
**SALVATION = DEPENDENT ON SUFFERINGS, DEATH OF CHRIST  
 CHRIST'S DEATH DELIVERS FROM DEVIL, DEMONS' POWER**

雖然這些觀念是俄利根思想中最顯著的，但他察覺到，信徒的得救乃依靠基督的受苦與死：『祂的死不是給我們作為敬虔與敬虔的死的模範，而是要作成我們從那惡者魔鬼釋放的開始與進展。』因此，基督的死的消息，要從這角度理解：從魔鬼與鬼魔權勢被釋放；為罪向上帝獻祭；潔淨人脫離罪；在父上帝面前為人的好處代求。

Prominent as these ideas are in the writings of Origen, he yet recognizes the fact that the salvation of the believer is dependent upon the sufferings and death of Christ: "His death is not only presented as a model for [our] dying on account of piety, but also effects the beginning and progress of our deliverance from the evil one, the devil." *The death of Christ is accordingly presented in the light of deliverance from the power of the devil and the demons; sacrifice for sin offered to God; the purification of man from sin; and the advocacy of man's cause before the Father.*

**買贖，交換 RANSOM, EXCHANGE**

（一）人的靈魂因為罪的緣故，向魔鬼自我降服。耶穌把自己的靈魂（生命）甚至於死，作為交換，或贖價，把人從魔鬼贖出。可是魔鬼沒有能力保存這些靈魂（『因為牠控制我們，直到耶穌的靈魂，我們的贖價，給了牠，牠被欺騙，一位可以控制耶穌的靈魂，而沒有看到他并不能擁有它。』）。因此人的靈魂，甚至那些在陰間的靈魂，都從魔鬼和眾鬼魔的權勢釋放。這樣表達的觀點，在教義歷史上肯定要扮演重要的角色。

[a] Through sin the souls of men have surrendered themselves to the devil. Jesus gave his soul (life) to death as *an exchange, or ransom*, to redeem them from the devil. *But the devil was not able to retain these souls* ("For he controlled us until the ransom for us, the soul of Jesus, was given to him, deceived as being able to rule over it, and not observing that he does not possess the touchstone for maintaining possession of it."). Thus the souls of men – even those in Hades – became free from the power of the devil and his demons. An idea is thus expressed which was destined to play an important role in the History of Doctrines.

**贖罪祭（挽回祭）PROPITIATION**

（二）罪須要在上帝面前的挽回祭，這由獻祭做成。基督是大祭司，為我們獻上自己的血作無瑕疵的祭，好叫上帝恩待我們，赦免我們的最。他代替我們承擔我們應受的懲罰（『他承擔了我們的最，為我們的罪孽受傷，我們應受的懲罰，為我們平安而應受的管教臨到他身上』）。基督，教會的元首，既然為我們做中保，上帝因此與我們和好，我們也與上帝和好。這和睦不僅限於人間，還牽涉到天使。俄利根似乎暗示，基督的受苦延伸到天上。因此，基督的受苦成為祭，獻給上

帝作贖罪，而他的靈魂同時被送給撒但作為贖價。

[b] *Sin requires a propitiation* before God, and this is effected by the bringing of a sacrifice. *Christ is the high-priest*, who offered to God in our behalf his own blood as a *spotless sacrifice*, in order that God might become gracious to us and forgive our sins. *He bore in our stead the penalty belonging to us* (“And he assumed our sins and was bruised for our iniquities, and the penalty which was our due in order to our discipline and the reception of peace came upon him”). Since Christ thus, as the Head of the church, intervenes for us, *God is reconciled to us and we to God*. This work of reconciliation extends beyond the world of men to the realm of the angels. Origen even seems to *hint at a continuation of the sufferings of Christ in heaven*. Thus the sufferings of Christ constitute a sacrifice which is offered to God as an atonement for sin, while at the same time his soul was delivered to Satan as a ransom.

### 基督繼續拯救的工作

#### CHRIST CONTINUES REDEMPTION WORK

(三) 基督世代代繼續他救贖的工作。教會被潔淨，是他，作為教會元首，不斷所關注的，雖然他使教會與他合而為一（『在他裏面接受所有服在父之下的人... 他自己是眾人的元首』）。他從天上工作，透過他的大能和他的律法，來潔淨跟隨他的人。因此神的神性開始再次與人類聯合：『從那時開始，神性與人性開始有關，好叫人性透過與屬神的相交而神化，不僅僅是耶穌，而是所有透過信心領受耶穌教導的生命，就是以愛帶領我們到上帝，透過與他相交，所有按照耶穌的根基生活的人。』

[c] *Christ continues through all ages his redeeming work*. The purification of the church is always a matter of deepest concern to him as its Head, although he binds it together in unity in himself (“in himself embracing all who are subject to the Father ... and he is himself the Head of all”). *He works from heaven to purify his followers by his divine power and by his law. Thus the divine nature begins to unite itself again with the human race*: “From that time, the divine and the human nature began to be associated, in order that the human nature might in fellowship with that which is divine become divine, not in Jesus alone, but in all those receiving with their faith the course of life which Jesus taught, which leads to God in love and in fellowship with him everyone who lives according to the foundations of Jesus.”

在這些觀念中，我們看出『贖價』的救贖論。基督自己使人性與神性聯合；可是，具體的來說，他是透過教導人上帝的真理使人與上帝聯合的。他在人的心中刻印他傷痕的副本...。因此他既然在我們裏做成屬上帝的事，他就是中保，大祭司，將我們的禱告帶到上帝面前，帶領我們到上帝那裏的救主。

In these ideas we find the germs of the *alter conception of redemption as a ransom* (Athanasius). *Christ in himself again unites human nature with the divine (cf. Irenaeus); but, concretely expressed, he does this by teaching men divine truth. He imprints upon the hearts of men a copy of his wounds* (“an imprint of the wounds appearing in the soul by virtue of the Logos, this is the Christ in him”). Thus *effecting in*

*us that which is divine*, he is, on the other hand, *the mediator and high-priest* who presents our prayers before God and leads us to him.

我們看到第二，第三世紀關於基督工作的觀念。不過我們可以察覺，有古舊與現代因素的結合。基督主要是教師，頒佈律法者，榜樣（典範），人類在他裏開始神化。可是，他這樣使我們成為神，都是因為他搭救我們脫離魔鬼和鬼魔的權勢，使上帝與我們，我們與上帝和睦，他同時不斷在我們與上帝之間作我們的中保和大祭司。

We have here the conception of the work of Christ which was characteristic of the second and third centuries. But we may trace in it *a commingling of the ancient and the modern*. Christ is, above all else, *the teacher and lawgiver, the pattern, in whom begins the deification of humanity*. *But he is this for us, after all, only because he has snatched us from the power of the devil and demoniac powers, has reconciled God to us and us to God, and stands as mediator and high-priest between us and God.*