



## **Defining the Concept of Life: A New Testament's Challenge against Greek Philosophy**

*XIE Wenyu*

The New Testament provides a new definition of life and employs two words to refer to it, namely, ζωή and ψυχή. As these two words are Greek, I think it is proper to exam their meanings in the context of Ancient Greek thought, and compare them against their meanings defined by Greek thought. We find that these two Greek words have conceptual connections with other three Greek words, that is, πνεῦμα, σάρξ, and σῶμα, and therefore it is necessary to analyze these 5 words interactively. Simply put, the New Testament defines life in terms of ζωή, and sees it as a life rejecting the control of σάρξ (human will) while being sustained by πνεῦμα (the Holy Spirit) in a form of transformed body.

## **The New Testament from the Messianic Jews' Eye and Chinalization of Jesus: Taking the Jewishness in the Sermon on the Mountain as an Example**

*LIU Ping*

In the history of Christian thought does exist replacement theology for a long time. After the Shoah, Messianic Jews have attempted to re-translate the New Testament to show the Jewish root and Jewishness of Christianity. Such attempts donot desalinate Christian tradition, but actually re-enforce it. This article focuses on the Sermon on the Mountain to reemphasize the Jewishness of Jesus and does not weaken the human nature of Jesus, but make it perfect. Jesus as one whole Jew (at the same time, Jesus as whole God) is Jesus who lived, died and rose for the gentiles and Jews. Jesus as one whole Asian Jew

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(at the same time, Jesus as whole God) is Jesus who lived, died and rose not only for Asians. Contemporary Chinese context attempts to chinalize Christianity not only to add Chinese elements into Christianity, but also to secularize, folk-customize and moralize Christianity. And these attempts possibly remove Christ-identity from Jesus. Compared with the de-Jewishness of replacement theology, Chinalization of Jesus possibly means de-Jewishness and de-Christ-identity of Jesus.

## **A Comparative Study on Creation Myths: Nüwa and Fuxi versus Adam and Eve**

*HE Zhangrong*

This paper compares the creation myth of Nüwa and Fuxi in China with that of Adam and Eve in the west, aiming to touch on the topic that how the two oldest ethnic groups in the world, Chinese and Jewish, explore the origin of the world, the life, the relationship between two genders and the relationship between different ethnic groups. The myth of Nüwa and Fuxi reflects Chinese ancestors' observation of the natural world and the cognition of Yin-Yang awareness as the offspring of the observation. Thus natural ontology is the logic starting point of Chinese gender relationship, which is derived from the idea of Yin-Yang. While the myth of Adam and Eve reflects that God is the absolute creator of nature and mankind (including the mutual relation between male and female). The logic starting point of gender relationship is God ontology, namely it is of the relation between God and mankind. This difference in logic might be relevant to the distinct cultural features, when Chinese focus more on "seeing" while the western focus more on "listening", since the "beginning".