

DOCTORAL THESIS

卡爾·巴特神學人學的本體論意義：在耶穌基督裡的整體性和具體性 梁媛媛

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**ONTOLOGICAL MEANING OF KARL BARTH'S
THEOLOGICAL ANTHROPOLOGY:
WHOLENESS AND CONCRETENESS IN JESUS CHRIST**

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內 容 提 要

本論文的研究內容為基督教新教神學家卡爾·巴特（Karl Barth）的神學人學思想。透過對巴特的主要著作《教會教義學》作深入詳細的文本閱讀和神學詮釋，展示出巴特神學人學中蘊含著建構人的本體論的豐富資源。

巴特神學人學的最大特色是其基督論進路，他的全部思想都建基於上帝在耶穌基督裡的啓示。耶穌作為上帝道成肉身的啓示，他不僅向人揭示真實的人性，同時更揭示上帝的真相，從而向人顯明人性不能離開上帝而存在。人因為犯罪墮落，失去了上帝所賦予的人的真實本性，進而無法靠自身的力量擺脫罪，更無法重新認識并恢復人應有的本質。巴特堅持只有透過在耶穌裡上帝對人的啓示、揀選和救贖，人才能認識自己，并成為真正的人。本文主要從整體性和具體性兩個維度解析巴特如何圍繞耶穌的人性建立其神學人學。

首先，耶穌基督體現出人的整體性，即耶穌作為上帝的道成肉身，總是處在和上帝的關係中，總是面向上帝，為上帝而活；但同時他也總是處在和他人的關係中，作為上帝的兒子他降世為人是為了救贖人、服侍人和愛人。因此在耶穌裡所表現出的人的整體性就具有兩個層面：首先，人的整體性在於人作為受造者總是處在上帝面前，他不僅出自上帝的創造，同時也與上帝在一起，為上帝而活；其次，人的整體性意味著不存在孤立的人，也沒有孤立隔絕的人性，人作為上帝形像的反映總是處在和他人共存的相互關聯和交互影響中。

其次，耶穌基督體現出人的具體性，即耶穌作為上帝的道成肉身，他是真實

的人，進入人的歷史中，與其他人一樣活過他在世上的時間。他從兩個層面表現出人的具體性：首先耶穌身體的真實性，他的歷史性和他在世間所完成的救贖工作成爲人在世上生活的根基，人必須透過耶穌具體的歷史才能理解自己生命的真實，即人只有面對介入歷史的上帝時，其生命才具有歷史意義；其次耶穌在歷史中與人具體地相遇，他作爲一個男人，作爲一個主體，總是處在上帝所創立的具體的兩性關係中，和具體的“我—你”相遇中。

第三，整體性和具體性不是兩個並列的彼此無關的屬性，這兩個維度總是同時存在於真實的人性中：離開整體性，離開與上帝和他人的關係，人要麼就失去了存在的方向和目標，要不然就成爲自我中心的孤立的存在，成爲非人；離開具體性，離開上帝在耶穌這個具體的人的啓示，人性或是抽空爲一種概念或精神，或是成爲無方向無目的的本能或衝動，從而喪失了人作爲本體存在的基礎。耶穌基督作爲人總是向人同時展現出整體性和具體性這兩個維度，從而體現出真實而完整的人性，即合和的人性：人總是具體地活在與上帝、與他人的關係中。合和的人性是整體性和具體性的有機結合，首先整體性起著決定作用，人必須在上帝創造的整體關係中才能擁有真正具體的生命；同時對人的整體性的理解又必須是具體的，人只有在耶穌裡的具體生命，才是真正和上帝在一起，和他人在一起的整體的人。

最後，本文還嘗試利用巴特神學人學對人的整體性和具體性的本體論建構和其他人學建立對話和聯繫，從巴特人學的洞見對現當代人學進行反思。從而凸顯巴特神學對現當代思考和重建人性內涵的重要貢獻。本文還試圖初步比較巴特神學人

學和中國原始儒家關於人的思想，探討兩種不同根源的人學在方法論和本體論上出現的呼應和對談。

關鍵詞：本體論、合和人性、耶穌基督、具體性、神學人學、整體性

ABSTRACT

This study is focused on the theological anthropology of Protestant theologian Karl Barth. Through a close reading and theological interpretation on Barth's major work *Church Dogmatics*, his theological anthropology is as significant and as rich as his Christology. The two are closely intertwined.

The primary and fundamental characteristic of Barth's theological anthropology is its Christological approach. Barth established his whole work solely on the basis of God's revelation in Jesus Christ. Jesus, as Incarnation of the Word of God, revealed true God on one hand, and the true humanity on the other hand and therefore declared that there is no humanity outside of God's creation. Because fallen in sin, man lost his real humanity. Neither could he get rid of the grasp of the sin nor could he regain his true nature on his own. Barth insisted that man could understand and recover his humanity only through God's revelation, election and salvation in Jesus Christ. Thus, this thesis will try to state that there are two dimensions in the humanity of Jesus Christ, which provides the ontological ground for human nature. Such an approach has deep ontological implications in regard to how we should approach reality. Reality is not revealed in the realm of ideas as thoughts, but in the life, the way and the truth concretely manifested in Jesus Christ. Jesus Christ as a particular individual is not one particular "being"—a mere shadow of Being as in Greek ontology—but the truth, the logos, the true ontological ground revealed in life. He is the one, and also THE universal at the same time.

First, the humanity of Jesus is humanity in wholeness. The man Jesus is always in the relationship with God, he is from God, with God and for God. At the same time, he is always with others. As the Son of God, Jesus came to save, to serve and to love.

Therefore there are two aspects in man's wholeness: to be with God and to be with other men. As God's creature, human always exists in the relationship with God and with man.

Second, the humanity of Jesus is humanity in concreteness. The man Jesus truly became blood and flesh. He went into our history, lived his life as all of us. There are also two aspects in the concreteness of Jesus. The first aspect is that his embodiment, his historicity and his specific work in the world constituted the very ground of human life. Because of the concreteness of Jesus of Nazareth, human life obtained its own reality. The second aspect is that since Jesus, as a man and an "I", was always living in an encounter with other man and woman, with other "Thou", human being should also exist in each and every particular encounter as man or woman, as an "I" or a "Thou".

Thirdly, Wholeness and concreteness in Jesus Christ are not two separate features without any relations. Both always subsist in human being at the same time and in the same space. Without wholeness, without the relationship with God and other men, man will lose his direction and goal, or become so self-centered that finally get devoured by the nothingness. On the other hand, without concreteness, without the revelation in the man Jesus, humanity could abstract into an idea or some spirit, or just the blind impulse directing nowhere. This kind of understanding of humanity is changing all the time and could provide no solid content for the ontology of man. Jesus as real man was always living in both wholeness and concreteness. Only through his life, man can find the real and fulfilled humanity as co-humanity, which means human being always exists concretely in the relationship with God and other men. Co-humanity is the full humanity maintained in both wholeness and concreteness. And in between, it is wholeness which has the decisive place. Man as a concrete existence has to be within God's creation. At the same time, the understanding of man's wholeness has to be concrete, which means only in Jesus can we see how man should be with God and other men.

One significant aspect of the thesis is that it seeks to provide a pointer to possible further exploration: Christ as the mediation between *analogia relationis* and *analogia entis*. The relation between *Imago Dei* and the doctrine of God has not been seriously explored due to Barth's radical rejection of *analogia entis*. But the humanity of Jesus Christ as the true *Imago Dei* points back to God's Being in His act, His freedom, His love and His personhood.

At the end of the study, the dialogue between Barth's theological anthropology and other anthropology may suggest that Barth not only made significant contributions to the theological appreciation of humanity, but also provided important insights into the secular understanding of human nature. At last, some methodological and ontological similarity may be found between his theological anthropology and the understanding of humanity of classical Confucianism, especially of Confucius his own.

KEYWORDS: co-humanity, concreteness, Jesus Christ, ontology, theological anthropology, wholeness

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