

A Christological Understanding
of Karl Barth's Perspective
on Original Sin
巴特基督論視角下的原罪理解

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摘要

本文探究卡爾·巴特（Karl Barth）之原罪觀，並通過他基督論式的罪惡觀來分析其與西方傳統的差異。傳統上，原罪被置於「人性」之中，該人性自人類墮落時即已腐化，並透過生育傳給所有人，故而導致一種普遍的罪惡狀態。然而，巴特挑戰此一框架，考量上帝在耶穌基督中的和解恩典之本體優先性高於「罪」及「惡」（「虛無」的具體形式），使罪與惡成為沒有實體地位的「不可能的可能」。對巴特而言，罪與惡僅能以寄生方式存在，即只能以與它們對立的事物為敵，並被其征服的關係存在，由如「影」之於「光」。類似的，原罪之所以被歸給我們，僅能從「透過耶穌基督賜予我們的義，從而已被征服」的視角下來理解。

對巴特而言，人類的罪狀僅能通過耶穌基督的見證來理解，而非通過任何本體論上的「形式—因」原則，如遺傳的罪性迫使人犯罪。聖經指出人類之所以皆罪人乃因「眾人都犯了罪」（羅馬書 5:12）。因此，亞當成為人類在上帝面前之狀態的代表，所有人皆因其共同有罪而「在亞當裡」。

關鍵字：卡爾·巴特、原罪、罪論、基督論、亞當、人性、虛無

Abstract

This essay explores Karl Barth's perspective on original sin through his Christological approach to sin and evil, highlighting its divergence from classical Western traditions. Traditionally, original sin is situated within "human nature," seen as corrupted since the fall, universally transmitted through procreation, and resulting in a pervasive state of sin. Barth, however, challenges this framework by ontologically prioritizing God's reconciling grace in Jesus Christ over sin and evil (understood as the concrete form of "nothingness"), rendering them "impossible possibilities" without any distinct ontological status. For Barth, sin and evil exist only parasitically, solely in opposition to and as conquered by what they oppose, akin to shadow in relation to light. In this light, original sin is ascribed to us only as it stands defeated by the righteousness conferred upon us by Jesus Christ.

For Barth, humanity's sinfulness is understood through the witness of Jesus Christ, rather than through an ontological "formal-causal" principle, such as an inherited sinful human nature that compels people to sin. Scripture declares humanity sinful "because all have sinned" (Romans 5:12). Thus, Adam serves as a representation of humanity's condition before God, with all humans being "in Adam" by virtue of their shared state of sinfulness.

Keywords: Karl Barth, original sin, Hamartiology, Christology, Adam, human nature, nothingness