

海德格尔对形而上学上帝观的 批判及对基督教神学的认识

Martin Heidegger's Criticism of the God of Metaphysics
and His Understanding of Christian Theology

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[英文提要]

Are "theological thinking" and "ontological thinking" the same "thing"? Do the Being-event and the Cross-event call for the same kind of "thinking"? In his remarkable analysis of the ontological difference, Heidegger clearly gives a negative answer to these questions. Being's entry into the realm of human thought and God's entry into that realm do not partake of the same "logics." To name Being is the "thing" proper to human existence-being-to-the-world; in itself, existence is the thinking being. Quite different is God's entry into human thought; it demands that human existence be transformed and take up a new position, different from its "natural" position; hence, for Heidegger, theological thinking is at home only with faith/rebirth. Compared to metaphysical semantics, theological meaning is an additional meaning.

When analysing the ontological difference, Heidegger brings to

light the constitution of the onto-theo-logical, the God of metaphysics. In the process of human knowledge, being appears as universality and thus as supreme being, as first cause. However, this supreme being is but an idol, indifferent towards life; since it is only one link in the process of human knowledge, its "being" is always limited within the scope of knowledge. Accordingly, theology concludes: the difference between God and the world must not be thought out according to the difference without true transcendence that is found between Being (*être*) and beings (*étant*). The difference between God and the world cannot be known and understood from the difference between Being and beings. One must acknowledge that the difference between God and the world is the "reason" of the difference between Being and beings, not the reverse.

一、本体论差异与形而上学思想

路德维希·费尔巴哈 (Ludwig Feuerbach) 和卡尔·巴特 (Karl Barth) 都谈论上帝, 然而巴特的上帝与费尔巴哈的上帝在本质上没有任何共同之处。我们可以这样说, 致使这两人在上帝观上分道扬镳的是对意义给予机制的不同见解; 两人都把目光集中在意义上, 对于他们来说, 重要的不是“上帝”这样一个词, 而是这个词如何获得一种真实的意义, 他们要问的是, 凭什么上帝对人的存在具有某种作用? 在巴特那里如同在费尔巴哈那里一样, 上帝的存在问题并不是主要问题, 关键在于上帝之于人的“关系”是如何可能的。而在这点上, 他们又都把考察的焦点放在人类的认识问题上, 因为要谈论意义的给予机制, 认识论问题是不可能被绕过的。而正是对人类认识与意义的观点上, 巴特与