

# 加尔文释经学和当代诠释学的关系\*

Hermeneutical Discussions Today and the Relevance of Calvin

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## [英文提要]

The post-modern way of reading belongs uniquely to the post-industrial culture, where ideas or knowledge, no different from other artifacts, are manufactured, for use and in particular for entertainment. Aesthetic experience is therefore the sole objective in reading a text. Such an understanding of reading is of course legitimate to the kind of text fabricated in the post-industrial culture. Misapplying this mode of reading for pure aesthetic experience can be disastrous. There are texts which simply defy such mode of reading. Different texts call for different reading, and readers should turn their attention to the text itself. The case in point is the reading of scripture in the Christian tradition. According to Calvin, Scripture is a book of life and has to be read as such and therefore with an utmost seriousness. Calvin regards exposition of

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Scripture as engagement of God's presence, which claims the total obedience of an expositor so that the Holy Spirit may work in him and enable him to sense the presence of God.

按照施莱尔马赫(Schleiermacher)的观点,由于误解的普遍存在和不可避免,因此有必要规范理解。然而在这个所谓的后现代时代,“理解”这个概念已经被解构得面目全非,人们不再能分辨什么是理解,什么是误解。诠释学本来是规范理解的理论依据,如今却成了一门哲学:认为意义是无法确定的,因为读者才是创造意义的关键人物。一些人甚至打着诠释的幌子,断章取义。可以说,目前的诠释学处在一片混乱的状态中,各种带有矛盾倾向的哲学和令人质疑的文学理论混杂在一起。一些从事《圣经》诠释的学者,为了赶时髦,也急不可待地跳上这后现代诠释的班车,这就令人怀疑他们是否清楚什么是诠释学。<sup>①</sup>

然而,我写这篇论文,不是为了批驳后现代的阅读和理解方式;相反,我要肯定它,不过,我只把它看做后工业的特殊处境中,众多阅读形式的一种。在这样的文化处境里,思想是制作出来供人们消遣或审美的,这些后现代文本或许需要后现代式的阅读。正因如此,我们必须弄清楚不同的文本也许需要不同的阅读方法,滥用后现代式的阅读和理解,后果可能不堪设想(详情见后文)。我们接下来要探讨的就是这个问题,然后我们再谈谈加尔文的《圣经》阅读法,以及它在当今诠释活动中的运用。

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<sup>①</sup> 按照吉瓦尼·瓦蒂默(Gianni Vattimo)等哲学家的看法,诠释学的真正涵义就是虚无主义。一如尼采高喊上帝死了,没有再谈上帝的必要了。诠释学也致力于消除谈论客观真相的必要性。它的任务就是,将可诠释的真理的本质,与虚无主义联系在一起。所以瓦蒂默认为诠释是“虚无主义的行当”。参见 Gianni Vattimo, *Beyond Interpretation*, trans. David Webb, Cambridge: Polity Press, 1997, pp.1-14.