

本雅明的《圣经》诠释

Benjamin's Biblical Interpretations

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[英文提要]

Benjamin's Biblical Interpretations by Brian Britt examines a seldom explored academic realm in Walter Benjamin (1892—1940) studies in China. The author raises many interesting and significant questions concerning with Benjamin's Intellectual or Cultural Zionism Project inspired by his Judaic identity and influenced by his intimate friend Gershom Scholem as well as the scriptural function of the Bible as a sacred text behind his theories of language, violence, translation and history. Through many convincing evidences and illustrations throughout Benjamin's writings, the point Brian Britt tries to make is that the metaphysical and theological elements of Benjamin's thought come from a "self-obscuring and self-effacing text" behind his writing-the Bible.

Brian Britt's way of interpreting the relation of Benjamin and the Bible emphasizes the scriptural function other than the exact quotations of the Bible in his writing. For example, Benjamin also sees the Christian Bible as the central force behind Western conception of history, however what he stresses is the Hebrew resources for Christianity to restore pure language and the Messiah.

It resorts to Benjamin's Cultural Zionism Project to retrieve, through historical traces of loss, the archive of pure language—The Bible. The idea of the textual sacredness exerts from the Bible is crucial to Benjamin's critical practice of his Cultural Zionism Project.

In his Essay on Language and Trauerspiel study, One-way Street, Towards the Critique of Violence, etc. Benjamin makes a comparison of the sacred text (pure language) with profane text (historical, linguistic facts). He also describes the process of the degradation and instrumentalization of the language. The idea of fulfilled Messianic time as human beings' hope predominates throughout his writing. In sum, Brian Britt presents a series of theological and illuminating perspectives that help us perceive Benjamin's intricate and subtle interpretations of the Bible in his writing.

Key words: Benjamin, Bible, Cultural Zionism, scriptural function, pure language, Messianic time

我不想过多谈论（犹太）文士这个概念，而是要指出文士包含在一种新的社会意识之中，那也就是早期基督徒所面临的“灵里的贫穷，受压迫和逆来顺受者”的社会意识。^①

本雅明很少论及《圣经》，在仅有的几处明显的例外之中，即使在他早期关于语言和暴力的文章里，本雅明对《圣经》的提及也是一笔带过，没有更多的评述。但《圣经》作为一种神圣文本的观念激发了他有关语言哲学和后期关于讽喻和现代性方面的研究。本雅明认为，《圣经》分别代表了语言的范式（作为言说

① 该段描写见《马太福音》5：3—5。