

关于《圣经》阐释与《诗经》阐释的对话

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[英文提要]

Western hermeneutics developed out of the rich tradition of biblical interpretation, from which we can discover how biblical hermeneutics had inspired humanism, and how the methodology of humanism had become integrated into the theological concepts of Christianity. As a result, biblical hermeneutics could not free itself from the entanglement between the sacred and the profane. Meantime, hermeneutics must necessarily involve two fundamental issues: authority of interpretation and plurality of meaning. These two issues could only be properly addressed in the formation of the biblical canon and the various interpretations of the “sacred word”.

Intrinsically, *The Book of Poetry* is a classic piece of “secular/profane” literature. But its interpreters often emphasize its relationship with primitive religious activities. Apparently, the elevation of this work to the status of a classic has something to do with its “religious/sacred” associations. The canonization of *The Book of Poetry* and the debate about its rightful status as a classic typify the problem of authority in interpretative activity. On the issue of the plurality of meaning, the development of

hermeneutics within *The Book of Poetry* is largely one of literary interpretation.

The dialogue and comparison between the history of hermeneutics in the Bible and in *The Book of Poetry* suggest that hermeneutics must necessarily be constrained by the secular use of language and the change of the times. However, “hermeneutics” is not to be equated with “meaning”. Basically, the interpretation of “human language” must remain within its proper boundaries in order to ultimately approximate “sacred language”. As for “poetry”, even if it should achieve the status of a canon/classic through interpretation, the profundity attributed to its simple poetic expressions would eventually be eclipsed by the literary charm of poetry itself.

杨慧林:《圣经》阐释的“圣”与“俗”

西方的“释经”传统由来已久。其中既可以追索出《圣经》阐释对后世人文文学的启发,也可以感受到人文文学方法对基督教神学理念的冲击与整合。基于这两个相辅相成的维度,“释经”之为谓,或许从其初起之时就没能离开“圣”与“俗”的纠葛。特别是19世纪末以来,即使在相对保守的天主教系统内部,关于“释经”的标准和方法也有了一系列日益开放的重大变化。

首先是在理性主义思潮向传统的天主教《圣经》阐释发起挑战时,教皇利奥十三世于1893年11月18日颁发了《上智天主》通谕,对当时自由主义释经学者倚重科学和人文文学方法的倾向提出了种种批评。但是值得注意的是:利奥十三世已经不会像历史上曾经有过的那样,禁止教内人士接受一切非宗教的知识资源,或