

跨越文本的邊界  
*Crossing Textual Boundaries*

李 熾 昌 教 授 六 秩 壽 慶 文 集

*A Festschrift in Honor of Professor Archie Chi Chung Lee  
on his Sixtieth Birthday*

## 跨越文本的邊界

李熾昌教授六秩壽慶文集

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## CROSSING TEXTUAL BOUNDARIES

**A Festschrift in Honor of Professor Archie Chi Chung Lee  
for His Sixtieth Birthday**

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# 前言

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盧龍光

香港中文大學崇基學院神學院院長

我在一九七三年認識李熾昌教授，轉眼間已經三十七年；我們同年大學畢業，並同時在崇基開始攻讀神道學碩士課程，但由於他本科是中文大學文學學士（主修神學），故只需兩年便可完成學業，而我因畢業於其他學科，當時要求所修讀學分超過一百學分，故須三年才可完成。

換言之，雖然我和李教授同年開始攻讀神道學碩士課程，但其實他是我的師兄；可惜兩年來，除了其中一年和他一起修讀師生研討外，從未有機會一同上課。當時認識他不深，只知道他成績優異，神學思想開放，是舊約老師戴智民博士（Rev. Dr. Richard Deutsch）的入室弟子；而且，他雖是神學院全時間學生，同時亦是中華基督教會的全職牧師。

八十年代初，他從愛丁堡大學完成博士學位，並回母校任教，我和他也有更多機會來往；記得有一年的神學生日，在長洲的建道神學院舉行，我被邀為講員，就香港97回歸作神學反省的分享。離開時和他相遇，當時他似乎認同我的觀點，並表示以後相約再談。其後，在多個關於「九七」的研討會上，我們有不少機會交談，由於我們對香港和中國的一些關注往往有相同的看法，故此談得非常投契。自此以後，我們雖然不是經常接觸，但在風雨飄搖的八十年代，經常一同出席有關香港前途的研討會。再者，李教授對我參與的社會運動也很支持，每當我深夜致電與他聯絡或作出邀請，他總不會推辭。

和李教授有機會作近距離的經常接觸，當然是自一九九五年我回母校服務之後。在這十五年間，他不單是我的上司，師兄和顧問，更是我的校友和同行者。

這位上司，多年來擔任宗教系主任，近年來，他更擔任文學院院長。有一段時期，神學院的財政有困難，甚至沒有足夠資金為每位老師購置電腦及聘請兼任老師，李教授支援了神學院的需要。當他決心發展中國宗教，加強這方面的教席和研究，並強調宗教研究與神學研究之間的配合，有同事曾擔心這些發展會削弱了神學院的資源，但在我看來，這些疑慮是不必要的；作為下屬，我確認這發展需要的同時，更全力支持；而我相信神學院亦應自力更生，這樣才可以與宗教系的發展相配合和彼此支援；加上，中國宗教學的發展在中文大學是必不可缺的，也是大勢所趨，而且對發展中國基督教研究及培養在華人社會中工作的牧者非常重要。李教授為中國宗教勞心勞力，聘請了國際知名學者擔任教席，又招聚了一些年青的學者任教，中國宗教研究得以在中大建立了穩固的基礎，他實是功不可沒。

這位師兄和顧問，比我早四年進入崇基接受神學教育，早八年完成博士論文，更比我早十五年在中大服務，名符其實是我的大師兄（大佬），其學術造詣我尤其欽佩。崇基學院神學院被接納在公立大學校園內設立，當中遇到的複雜情況和面對的困難實非容易，李教授往往願意在不同的情況下擔任橋樑和解說者的角色，也成了我的顧問。

這位忠心的校友是神學院文學士(主修神學)的第二屆(1973)及神道學碩士的第一屆(1975)畢業生，是當年師長們刻意培育作為儲備師資及未來的掌門人。他成功地在一九八〇年便完成博士學位回神學組任教，可惜後來因特殊原因轉聘為宗教系老師。由始至今，他都是忠心的校友，從多方面支持母校，同時也是令我們感到驕傲的校友。

這位同行者眨眼間與我建立了三十多年的友誼。人生匆匆，能夠有一位經常接觸、分享、甚至爭辯的同行者殊不容易。李教授和我雖然亦有持不同意見的時候，但我們兩人卻有着更多的共通點：同是牧師，同是聖經學者，對香港和中國同樣有着特殊的感情；但由於他主要的責任在大學，

故此在教會的參與不多，這是非常可惜的，但他對教會的承擔仍在；若當年他繼續留在堂會工作，相信他必是位好牧者；<sup>1</sup> 在中大服務了三十年，他一方面透過寫作，把所學的貢獻給信徒；<sup>2</sup> 另一方面，他致力將希伯來聖經研究和亞洲、中國處境相連；他發展的跨文本聖經研究，中國基督徒雙重身分的研究和推動Programme for Theology and Culture in Asia和亞洲聖經研究學會的成立，都可見其對亞洲和中國聖經研究方面的承擔；我的能力不及這位師兄的背項，除了欣賞他的成就，也期望自己能成為他的同行者，向他學習。過去十五年來，他也願意與我同行。

今年他剛滿六十歲，學術上處於成熟期，他的學生希望為他出版賀壽文集。兩年前與我接觸時，我非常支持他們的計劃。本院能有機會為我們的傑出校友出版這本文集，實在感到高興。謹在此向李教授致六十歲生日的祝賀，並祝願他身體健康，能繼續對教會、對學術、對香港、中國，以至亞洲的聖經研究作出更大的貢獻。

二零一零年五月十六日於劍橋大學

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1 參李廣平，〈校友專訪—我愛教會！我愛聖經！李熾昌〉，載《崇基學院神學院通訊》第21期(2009年9月)，頁4-5。

2 特別是李教授寫的《古經今釋》(香港：崇基神學組，1988)，《古經解讀》(香港：香港基督徒學會，1999)皆多次重印再版。

## PREFACE

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This *festschrift* was conceived by students of the Hebrew Bible Project in the summer of 2008. The 3 major parts and titles of the *festschrift* had already been decided from the very conception. Part One, *Archie's Journey with Scriptures*, honors the contributions of Professor Archie C. C. Lee in the academic arena; Part Two, *Encountering Scriptures*, presents essays of Lee's students – those in the Hebrew Bible Project, as well as Lee's ex-students of the Chinese University of Hong Kong; and Part Three, *Exploring Scriptures*, showcases essays by all renowned scholars who have taught for the Hebrew Bible Project; and finally, are some precious memories in pictures.

The editors of this *festschrift*, both Ying Zhang and Nancy N. H. Tan are extremely grateful to all the contributors. In particular, we are most indebted to Professor Richard Henshaw for his role as advisor throughout the project. He has contributed by reviewing many of the essays despite his busy teaching schedule. We would like to take this opportunity to thank him from the bottom of our hearts. There is another contributor who must be mentioned because she has kindly helped us in many ways to make Part One possible, securing old photos of Lee as well as providing us important data and comments – Mrs. Alison S. M. Lee-Siu. For her efforts and kindness, we owe her our gratitude. She painstakingly helped us keep this project a secret until 17 June 2010, when this *festschrift* shall be presented to Lee as a surprise.

Last but not the least, contributors to this *festschrift* would also like to acknowledge their gratitude to Rev. Prof. Lung Kwong Lo, Director of Divinity School of Chung Chi College, and President of the Methodist Church, Hong Kong, for agreeing to sponsor this project under Divinity School of Chung Chi College. We also thank Ms Kwong Ping Lee for her meticulous supervision of all technical and management aspects of the process of publication.

Nancy Nam Hoon Tan  
Ying Zhang

2008夏天，由李熾昌教授發起的希伯來聖經培養計畫的學生及他們的老師陳南芬博士相聚在一起，共同醞釀了此部《壽慶文集》。本文集的三個主要部分及其標題正是在那次聚會中商定的。全書第一部分名為「Archie的聖經旅程」，它以回顧的方式展示了李熾昌教授的學術生涯，在其中，我們可以見證一個學者的成長和他對學術研究作出的特殊貢獻；第二部分名為「與聖經相遇」，其中的文章均出自受業於李熾昌教授的學生：這些學生既包括希伯來聖經培養計畫的成員，也包括香港中文大學（宗教系）歷年的畢業生們；第三部分「探秘聖經」展現的是受李教授之邀為希伯來聖經培養計畫授課的諸位知名學者的論文；在這些文章後，是我們精選的李熾昌教授生平各階段的珍貴照片。

作為本文集的編者，我們謹向所有的撰稿者表示誠摯的感謝！我們尤其要向文集的編輯顧問 Richard Henshaw 教授表達最深的感激。Henshaw 教授在繁忙的教學之餘，自始至終承擔了文集的審稿工作，他還為我們的編輯方略提供了許多寶貴的建議，藉此機會，我們願向他致以最衷心的謝意和敬意！在此還需提及文集的另一位特殊貢獻者——李教授的夫人蕭兆滿女士。本書得以圓滿編成，全賴蕭女士的熱心幫忙：是她保存了李教授的那些老照片，並為我們提供了許多重要資料及意見，對於她的善意及鼎力相助，我們心存無限感激！蕭女士還煞費苦心幫我們為文集的編輯出版計畫保守秘密——2010年6月17日，本文集將作為驚喜呈現給李熾昌教授！

最後，我們還要提到崇基學院神學院院長、香港衛理會會長盧龍光牧師教授。盧院長慷慨允諾我們在崇基學院神學院贊助下主辦此次壽慶出版及活動，在此，我們謹代表本文集的作者們向他表示深深感謝！與此同時，我們還要感謝崇基學院神學院教牧事工組的編輯李廣平小姐，正是她在技術與行政方面耐心細緻的工作，確保本文集得以順利出版。

陳南芬 張纓

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# LIST OF ABBREVIATIONS

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<i>AbrN</i>	<i>Abr-Nahrain</i>
AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman. 6 vols. New York, 1992
ANRW	<i>Aufstieg und Niedergang der Römischen Welt</i>
AOAT	Alter Orient und Altes Testament
AOTC	Abingdon Old Testament Commentaries
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BDB	Brown, F., Driver, S. R. and Briggs, C. A., <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BETHL	Bibliotheca ephemeridum theologiarum Iovaniensium
<i>BibInt</i>	<i>Biblical Interpretation</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CSSR Bulletin</i>	<i>The Council of Societies for the Study of Religion Bulletin</i>
<i>EuroJTh</i>	<i>European Journal of Theology</i>
HAT	Handbuch zum Alten Testament
<i>HKL</i>	<i>Handbuch der Keilschriftliteratur</i> . R. Borger. 3 vols. Berlin, 1967–1975
<i>HTR</i>	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>

IB	Interpreter's Bible Commentary
ICC	International Critical Commentary on the Holy Scriptures of the Old and New Testaments
IDB	<i>The Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick. 4 vols. Nashville, 1962
IEJ	<i>Israel Exploration Journal</i>
Int	<i>Interpretation</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
NCB	New Century Bible
NICOT	New International Commentary on the Old Testament
OLA	Orientalia Iovaniensia Analecta
OTG	Old Testament Guides
OTL	Old Testament Library
RIA	<i>Reallexikon der Assyriologie</i> . Edited by Erich Ebeling et al. Berlin, 1928–
SBLDS	Society of Biblical Literature Dissertation Series
SBLSymS	Society of Biblical Literature Symposium Series
SJOT	<i>Scandinavian Journal of the Old Testament</i>
VT	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

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### *Part Four: Photos*

#### **圖片**

# ***Part One :***

**Archie's Journey with Scriptures**

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**Archie的聖經旅程**

# ARCHIE'S JOURNEY WITH SCRIPTURES

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## I. Archie as an Asian Biblical Scholar and Teacher

Every student of Professor Archie C. C. Lee is familiar with a story he narrates at least once, if not more, to every batch of students he teaches. He always tells the story with a great deal of nostalgia. His style is vivid; one can picture the anxiety, apprehensiveness and yet anticipative emotions of a mother and her child making their way from Mainland China to Hong Kong, then a British colony, way back in 1949. This story is crucial for Lee, for it defines his identity – as an Asian, a Chinese, a Hong Konger, and one who can identify and sympathize with the colonized and the post-colonization.

Intricately intertwined with this story is his family's conversion to Christianity. The clergy went to his family house and removed the idols and everything else with dragons and similar symbols that apparently represented things Chinese. These experiences underpin Lee to probe how Christianity can be less foreign to the Chinese. Of course I have highlighted only Lee's experiences, ignoring for the most part the history of Christianity in China and Hong Kong. In any case, what identifies Chineseness, Lee hopes to restore and reaffirm in Christianity. These are seminal to Lee's Cross-textual hermeneutics where texts meaningful to the reader are read with the same esteem, and in correspondence to each other, as the Christian bible. Lee has never claimed to be the originator of this methodology, but just as Apostle Paul found an articulation for a Jewish sect and popularized it to the rest of the Mediterranean world at large, Lee has re-structured Cross-textual hermeneutics for Asian biblical hermeneutics.

This is certainly not the right occasion to elaborate on Lee's methodology of Cross-textual hermeneutics. Nonetheless, it is incumbent to say that one of Lee's texts remains the Christian bible, especially the Hebrew bible, which is his forte. When it comes to the Hebrew bible, Lee, like all postmodern scholars, plies on its ambiguity and challenges its assumed authority, especially in the context of its western interpretations. In some ways, ambiguities in the Hebrew bible and his texts have also become somewhat



intimate to him at a personal level. When it comes to asking his date of birth, he almost takes pride in the fact that it is actually “ambiguous” – official records versus the Chinese calendar. I should not go on to clarify the matter for it is best that we maintain this ambiguity of Lee’s birth date as much as ambiguities of the Hebrew bible – so that it may continually be revisited, re-examined and re-interpreted.

What is most inspiring about Lee as an Asian biblical scholar is not just his ardent pursuit of Asian biblical hermeneutics, whether Cross-textual hermeneutics or the like, but his passion for his Chinese identity, especially his identity as a Hong Konger. He is a firm believer in justice for humanity and tries to do his part whenever he can as a dutiful Hong Kong citizen. I am often reminded of him as a Hong Kong patriot whenever I dial his office; it is purely a coincidence that his extension number is 6497 – June the 4<sup>th</sup> – the day Tiananmen Square protest happened in 1989, and 1997 – the year of Hong Kong’s return to Mainland China. As we all know, Lee has written several cross-textual essays on these two major events.

Besides Cross-textual hermeneutics, Lee’s research has in recent years taken a turn towards the reception of the Christian bible in Asia, especially China. This field is hardly trodden by biblical scholars but it is unsurprising for Lee to pioneer it, considering his passion for promoting Asian biblical hermeneutics. It is with great expectations that we look forward to his future contributions.

The most significant project Lee has undertaken in the last ten years is the Hebrew Bible Project (grant by United Board) – the enlistment of 10 non-Christian Mainland Chinese Scholars for a Ph.D. programme in the Hebrew Bible (2003-2008). It has not been done elsewhere before. Lee successfully engaged internationally renowned scholars of the Hebrew Bible to teach and train these Ph.D. students. Most of us who have contributed to this *festschrift* are in one way or another part of this project. I think the most heart-warming part of this project is that Lee takes it as his personal duty to ensure that each of his students, upon graduation, has secured a job. Statements his students make when they were about to complete their programme are an eloquent testimony to Lee’s commitment; each student says Lee has taken pains to talk to so and so or has made arrangements to secure a job or a research opportunity for him/her. Indeed, all his students are indebted to him for the use of his resourceful network.

The excitement over this *festschrift* when it was first initiated by his Hebrew Bible Project students says a million words about the profound sense of gratitude each one of them has towards the highly esteemed teacher and the mentor. Equally telling has been the enthusiastic participation of all the visiting scholars who have contributed to