

Introduction

1. BACKGROUND

This thesis arose from my personal experience as a Chinese Christian. Before the purpose of the thesis can be stated and appreciated, I will give a brief description of my background as a Chinese Christian and the formation of a Chinese Christian intersubjective experience of *shì*—with *yì* (grip or grasp) on the top and *lì* (power or force) the *radical*, a Chinese word implying not only power but also used to mean a situation, a circumstance, a tendency, and a tension that is about to be triggered off—and how it is related to my reading of *Yizhuàn* and Pauline texts. The sections below aim to do that, followed by my statement of purpose and methodology, which will explain why *shì*, *Yizhuàn* and Pauline texts are selected for my interpretation.

1.1: The Shaping of Chinese and Christian Identity in Early Years

I grew up in a Chinese cultural context. While my mother tongue is Fújiàn (Mǐnnán dialect), I learnt Mandarin from primary school. I went to one of the Chinese Independent High Schools (CIHS),¹ where I could learn more about Chinese language, literature and history. In high school years, influenced by my elder brothers, I also was attracted to Chinese martial-chivalry novels, among which were those written by Jin Yōng (Zhā Liángyǒng), for example, *Shèdiāo yīngxióng zhuàn* or the *Legend of Condor Heroes*. Jin Yōng's novels are among the best literary examples that embody Chinese

1. There are 60 Chinese Independent High Schools throughout Malaysia. According to the record of Dǒng Jiào Zhōng (the Association of Chinese School Teachers and Trustees), there were 53,005 students studying in these schools in 2004. See <http://www.djz.ed.my/djzong/djz3.htm>.

culture and the Three-Religion tradition (*Sānjiào*, namely, Confucianism, Daoism and Buddhism). It was in the *Legend of Condor Heroes* that I first encountered the following *Yijing* statements: *qiǎn lóng wù yòng* (Hidden dragon/Do not act) as in the first line of *Yijing* Qián hexagram, *jiàn lóng zài tián* (Dragon appearing in the field) as in the second line; *feilóng zài tiān* (Flying dragon in the heavens) as in the fifth line, and *kànglóng yǒu huī* (Arrogant dragon will have a cause to repent) as in the sixth line. While all these phrases may look meaningless and perhaps incomprehensible to non-native Chinese or people without a background knowledge of Chinese cultural-linguistic tradition, the dragon metaphor is obvious. Nevertheless, this dragon should not be understood as the dragon in the English Bible for example in Revelation 2:9, which indicates Satan. Rather it should be read based on its symbolism in *Yijing*.

Yijing is traditionally acclaimed as one of the Chinese *Five Classics*.² *Yijing* has shaped Chinese culture generation after generation. As Zhū Bólún states, “Although *Zhouyi* is a Confucian classic, its influence is not limited to Confucianism. Other philosophical systems have tapped into this same resource in their own way to enrich and fortify their philosophy.”³ According to Chung-ying Cheng, “the *Yijing* has functioned as the source of insight into reality from the time of Confucius continuously through Daoism, Neo-Daoism, Chinese Buddhism, and Neo-Confucianism to the present day.”⁴ Thus through Jin Yōng’s and many other martial-chivalry novels that I read, I had been immersed in many philosophical ideas as found in Chinese tradition in my youth.

I also grew up in a Christian family. Christian and Chinese identity were equally real to me. I was baptized at twelve. I attended Bible study classes, youth fellowship, evangelistic and revival meetings regularly, went to big and small retreats that lasted for five to six days every year in which I intensively learnt biblical teachings, and participated in the high school Christian fellowship. I read at least one chapter of the Bible in my daily personal devotion time. These had all established my Christian identity.

2. The received text that is widely referred to contains the *Ten Appendices* or the *Ten Commentaries*. Together it is called *Yizhuàn*. In the following, I shall use *Yizhuàn* when *Commentaries* are implied with no specific reference to any of them is necessary, and *Yijing* to refer to the text without the *Commentaries*.

3. Zhū, *Yi xué zhéxué shī*, 40. Translation mine.

4. Cheng, “Identity and Vision,” 396. The Quánzhēn Daoist sect around the time of Jin dynasty and Northern Sòng dynasty that often appears in Jin Yōng’s novels is one of the Neo-Daoist branches.

Bearing both a Christian and a Chinese identity at the same time had never been an issue for me during those early years. Christian faith was more about my personal salvation than a matter for theological reflection. I was too young to start to think about the integration of both Chinese and Christian traditions. However, it was this unconscious adoption of two traditions and two identities at the same time without any feeling of conflict that had allowed the dual identity to fuse naturally in my life.

1.2: Starting to Reflect on Chinese Christian Identity

My personal interest in Chinese indigenous theology was kindled in the mid-1980s when I was introduced to *Huitōng yǔ zhuǎnhuà* (Communication and Transformation), a book on Confucian-Christian dialog by Cai Rénhòu, Zhōu Liánhuá, and Liáng Yēchéng.⁵ This interest in indigenous theology and Confucian-Christian dialog grew deeper over the years when I studied for my Master of Divinity (1994–1997) and Master of Theology (2000–2002) degrees. While studying in the seminary, I wrote a paper on Wáng Yǎngmíng (1472–1529 AD), a philosopher from the Míng dynasty, comparing his theory of *liángzhī*, innate knowledge or conscience with the “conscience” (συνειδήσεως) in the context of Romans 2:17–18.⁶ The question of whether or not good Chinese common people, *lǎo bǎixìng*,⁷ could be claimed righteous started to sink in my mind. From 1994 to 2002, with continued reading of books related to Chinese indigenous theology and Christian-Confucian dialogs, my eyes were opened to see many earlier Chinese Christian intellectuals who had wrestled with similar concerns.⁸ In 2002, as a partial fulfilment for the degree of Master of Theology, I submitted a thesis on a study of the theological model of an indigenous Chinese theologian, Xiè Fúyǎ (Hsieh Nai-zen, 1892–1991).⁹

My pursuit during those years, like other Chinese Christian intellectuals, was not only an academic concern, but also a personal quest. As one

5. Cai, Zhōu, and Liáng, *Huitōng yǔ Zhuǎnhuà*.

6. This was in 1995. Later I also wrote a paper, “Interpreting Zhū Xǐ’s Ideas of Lǐ, Qì and Tàijí with Metaphorical/Symbolic Theology” in 2000.

7. Literally, *lǎo bǎixìng*, are made of *lǎo*, which means old, and *bǎi xìng*, which means a hundred surname, symbolizing all people under the heaven, *tiānxià* and also under the Son of Heaven, the Emperor.

8. For some of these people and their thoughts, see chapter 1.

9. Huáng, “Already But Not Yet.” A brief review of the theology of Hsieh Nai-zen (Xiè Fúyǎ) with particular emphasis on his deliberation on *Yijing* philosophy will be provided in chapter 1.

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Chinese theologian has recently confessed, “The more I study Christian theology, the more I have become convinced of how deeply Confucianism is embedded in my spirituality, my soul and my body. Subtly and powerfully, Confucianism works inside me.” The Confucian-Christian dialog as personally experienced by him, he emphasizes, “is not a purely theoretical issue for me, it lives in me with tears and joy.”¹⁰

The notion “works inside me” is worth pondering further. Even now as I reflect on my experience as a Chinese Christian, not only Confucianism but the entire Chinese tradition is working inside me. To use a metaphor, Chinese tradition is a lens through which I perceive the external world, and through which I interpret what happens to me. Yet on the other hand, it is equally correct to say that not only Chinese tradition, but also a Christian conscience is working inside me in many aspects. I will now refer to a personal experience of a power struggle during my years as a pastor, to show how these two traditions work in me at the same time.

1.3: A Narrative of My Double Vision Experience as a Chinese Pastor

I first became a pastor in 1997 in Hong Kong when I was 31 years old right after I graduated from a seminary. I started to serve in a Baptist church where there were six pastors in the pastoral team, including the senior pastor and me. I discovered later that there was some tension between the senior pastor and the board of deacons (all deacons are ordained, according to their tradition). I was the youngest in the pastoral team, and was much younger than the deacons, who were in their forties. They, the deacons, had grown up and served in that church since high school. Like a fool or as a Chinese idiom says, “Like a calf that had not yet learnt to fear a tiger,” I trampled into a field where a power struggle was going on. One scenario will be sufficient here to illustrate such a situation.

During that time the church had three separate Sunday services. The senior pastor proposed a plan for three separate models to target three different groups. The deacons did not agree wholeheartedly to the plan but consented to the senior pastor trying it out. The senior pastor proposed to put me in charge of one model which targeted on young adults. I should have rejected this offer from my senior pastor, but could not and did not.

10. Huang, “Confronting Confucian,” 10–11.

I was new and motivated by the opportunity to demonstrate my ability and talents.

However, as insensitive as I was initially, I became aware of the *shi*, a Chinese word loaded with cultural implication, which literally means the “disposition of the power dynamic.” While the power struggle I experienced during that time is something one can find in all organizations across different cultures, as a Chinese, I quickly associated the situation with, and described it as *shi*. With this cultural lens, I understand and interpret what happens to me. This lens has given me a vision that is colored by Chinese culture. In other words, the phenomenon of power struggle described above was not anything particularly cultural that is worth singling out. What I want to emphasize is the perception and interpretation of such a phenomenon, which reflects a Chinese perspective. In other words, it was I, as a person rooted in Chinese culture who read what happened and interpreted it in terms of *shi*.

Nevertheless, as a Christian for many years, the Christian conscience has also been part of me. Serving as a pastor could only mean a stronger Christian conscience that sometimes worked more as an accusatory than a liberating power. During that time when I was caught in the church power struggle, I was myself at the same time wrestling with an internal struggle. On the surface, I was frustrated and angry about a church power struggle, which was beyond my personal control. However, what became inner turmoil was guilt and shame caused by my own lustful thoughts that were equally uncontrollable. The two struggles were not directly related. The one was about power structure, while the other about the bondage of sin as Paul describes in Romans 7. I felt the anguish of my heart, crying “Wretched man that I am! Who will rescue me from this body of death?”¹¹ For me, during that time, Paul’s words were not so much addressing the power struggle within the church, as addressing the power of sin in my life.

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In the above example of my pastoral experience of power struggle, I have featured the Chinese cultural perception and the Christian conscience in two separate paragraphs. The one shows us a *Chinese vision*, while the other a *Christian vision*. Both of these work inside me, shaping my vision. I call this double vision. I am using “double vision” as a metaphor to capture

11. Rom 7:24.

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these two visions. Although it is understood that “double vision” in English means “diplopia,” a visual impairment, to me as a non-native speaker, its literal sense, which captured my attention more directly and instantly, can be used more freely. According to the *Oxford Advanced Learner’s Dictionary*, it is defined that one who has double vision “can see two things when there is only one.”¹² Thus with it I mean 1) being aware of two visions or two texts at the same time or seeing them both in one vision at the same time, 2) seeing one vision or text at the foreground but being aware of another text or vision in the background, or 3) two visions or two texts appearing sequentially and alternately.

With this basic assumption in mind, I started the hermeneutical project for this thesis. I am using the words hermeneutics and hermeneutical to indicate that which relates to the act and process of understanding. According to Paul Ricoeur, hermeneutics is about interpretation and explanation.¹³ As this hermeneutics is about an interpretation and explanation of the double vision I claim I have due to my being at the same time both a Chinese and a Christian, it is in Richard Palmer’s term, also a “hermeneutics in the phenomenology of *Dasein* and of existential understanding.”¹⁴ This thesis is thus firstly a hermeneutics of my existence with particular attention to my inheritance of two traditions.

Secondly, having wrestled with the double vision time after time in the process of writing, it has gradually become apparent that the double vision should describe not only the Chinese and Christian perceptions of the same scenario, but also the intersubjective relationships of Chinese and Christian texts. It is about a few texts with me, i.e., my intersubjective readings of 1) two Chinese texts, 2) two Christian texts, and 3) between the Chinese and Christian texts. What do I mean by intersubjective readings and intersubjective relationships?

12. Hornby, *Oxford Advanced Learner’s Dictionary*, 458.

13. See Ricoeur, *Interpretation Theory*; Palmer, *Hermeneutics*, especially up to page 65.

14. Originally his definition of Martin Heidegger’s hermeneutics in Palmer, *Hermeneutics*, 41–42. See also Gadamer, *Truth and Method*, 293; also idem, “On the Problem of Self Understanding (1962),” 49 where he says, “Even in *Being and Time* the real question is not in what way being can be understood but in what way understanding is being, for the understanding of being represents the existential distinction of *Dasein*.”

1.4: An Intersubjective Reading of *Shì* and *Yìjīng*

It was a couple of years later as I read *Yìjīng*, that a new horizon of understanding opened up for me. Like many, I first approached *Yìjīng* by reading the first hexagram, Qián 乾 (The Creative, signifying Heaven) of the total sixty-four hexagrams. I was struck by what a revealing power the *Yìjīng* had to speak to a real situation of human affairs, and dynamism within an organization.

I started with the beginning of the *Yìjīng* text. There I found in the line statements attached to the first and second lines of the Qián hexagram:

“Hidden dragon. Do not act.”

“Dragon appearing in the field. It furthers one to see the great man.”¹⁵

As I said, I had come across the above statements in the *Legend of Condor Heroes*, one of Jīn Yōng’s novels. However, this time they were no longer descriptions of martial arts movements found in the novel, but statements that spoke right into my situation. I felt that I was “the dragon” caught between the first *yáng* and second *yáng* situations, between being hidden and inactive, and appearing, at the opportune time, to take action. Although according to the tradition of *Yìjīng* interpretation, dragon has been applied to indicate a king or a nobleman (*jūnzǐ*) or someone with superior political and social status in ancient time, I could not resist associating myself analogously with the dragon and the poetic and metaphoric description of the dynamic relationship between “the dragon,” “the field,” and “the great man.” The senior pastor to me was like the “great man” as mentioned above.

Had I known and been able to apply the philosophy of *Yìjīng* earlier, I would have been more prudent with regard to the power relations, I thought. Yet, insensitive to the complexity of the situation, unable to discern whether or not I had in fact encountered the “great man”, and because of my ambition, I stumbled in bewilderment.

Such a reading of *Yìjīng*, relating it to power relations, revealed an understanding of *shì*, through the lens of *Yìjīng*. As I further meditated on the relationship between the *Yìjīng* text and *shì*, it became clear that every hexagram in the sixty-four hexagrams of the *Yìjīng* was about *yīn* power and *yáng* power. The two texts met in me, the subject. It was through me, the subject, that the *Yìjīng* text was being read into *shì* and vice versa. This kind of reading I call ‘an intersubjective reading’. In a sense, I am seeing

15. See Wilhelm/Baynes, 5, 6.

power relations with the vision of *Yijing* as well as *shì*. This type of seeing is a double vision within one subject intersubjectively—*shì* in *Yijing* and *Yijing* in *shì*. However, this indicates only one layer of double vision. There are several layers, each forming a layer of intersubjective relationship of its own.

1.5: A Reading of Power in Pauline Texts

As I have mentioned earlier, Christian conscience had worked in me when I experienced the power struggle in the church. I was especially aware of Saint Paul's account of the power of sin. Believing that this should be how my Christian vision would be intermingling with my Chinese *Yijing/shì* reading of power relations, I started to engage with this in my reading of Pauline texts. The result has turned out to be that there is more in the Pauline texts about power relations than I initially thought. Moreover, having further studied the texts it dawned on me that my interpretation of Paul's understanding of power should include two perspectives: one that takes on the Pauline account of principalities and powers, and the other which unveils the power issues as found in the Galatian and the Corinthian churches. The two perspectives are interrelated, as when I read of the power issues in these two churches, I find myself thinking of the principalities and powers that are beyond the sociological and interpersonal dimension; that is to say, as I think of the power struggles as happened in Galatian and Corinthian churches and how they could be compared to the power struggle I experienced in Chinese churches, the theological aspect as expressed through the notion of the principalities and powers seems to provide an explanation more important than the sociological one. The comparison of the power struggles as happened in contexts of Pauline churches with that of mine is done through a "hermeneutics of application".¹⁶ Moreover, the use of the Pauline notion of principalities and powers for the interpretation of the power struggles in respective contexts is done through me, the subject, in whom the fusion of various understandings has happened. This fusion happens because the subject has brought the different contexts of power struggles, and the understandings and interpretations of them into himself. This is made possible through my subjective appropriation¹⁷ of them into me so that the power struggles can be interpreted through the notion of principalities and powers.

16. Gadamer, *Truth and Method*, 306–9. See my discussion in pages 101ff.

17. For "appropriation," see the next section.

1.6: Double Vision of Chinese and Pauline Texts

The above introduces the four basic texts which I am going to engage with in this thesis: two from the Chinese tradition, and the other two from Paul. The first of these four is *shì*. It is the power dynamic I experienced in the church. By alluding to this word, I emphasize the Chinese cultural-linguistic perspective through which I understand power relations. The history of this word can be traced back more than two thousand years. The word itself is embodied in Chinese culture as part of the entire cultural-linguistic inheritance. I call *shì* with its cultural-linguistic implication Text A1.

The second text is Text A2: *Yijing* or *Yizhuàn*. In the above, I refer to *Yijing* statements to interpret my own situation. Such a “hermeneutics of application” of a Chinese classical text to a real life situation reflects my situatedness in Chinese cultural and literary tradition.

As for the Pauline texts, I assign Paul’s account of the principalities and powers as Text B1. While I referred earlier to the power of sin, I understand that to Paul, it only represents part of his theology of the principalities and powers. It will be read intersubjectively with my Text B2: Galatians and 1 Corinthians, i.e. the power struggles in these two churches.

2. PURPOSE OF THIS THESIS

The purpose of this thesis is thus to *explain* the ontological manifestation of my double vision. In the above this double vision is shown in my intersubjective experience of *shì*. The experience embodies the double vision and the double vision embodies experience. The thesis is not a study of *shì* nor power per se. However, as my double vision is manifested in my intersubjective experience of *shì* and Pauline understanding of principalities and powers, it is inevitable that my discussion shall engage with both. In addition, my understanding of *shì* also embodies my understanding of *Yijing* and their intersubjective experience; I therefore need to engage *Yijing* in my discussion. However, the ultimate purpose is nonetheless to unfold the double vision that works in me, that is to say, how I understand and explain my reading and understanding of the texts. The purpose is to explain and to interpret, which is thus a hermeneutical one.¹⁸

18. See Ricoeur, *Interpretation Theory*.

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Therefore, my task is to bring to light the various layers of intersubjective relationship between Texts A₁, A₂, B₁, and B₂. I assume that the texts themselves do not cause these relationships to exist. It is within and through the subject, myself, that such multilinear or multilayer relationships emerge. Nevertheless, the fact that the texts are within implies my appropriation of them into me. In his essay, "Appropriation," Paul Ricoeur deliberates on the meaning of appropriation in hermeneutics, i.e. on what happens between a reader and a text. "Appropriation" to him means "to make one's own" of what was initially 'alien,'" originally from "the German term '*Aneignung*.'"¹⁹ In terms of hermeneutics, this appropriation is "the counterpart of the timeless distanciation," which "struggle(s) against cultural distance and historical alienation." It "actualizes the meaning of the text to the present reader."²⁰ By appropriating them, I allow them to enter me. Thus, on the one hand I am reading them; on the other, they are changing me as they are entering me.

Ricoeur brings attention to another counterpart of the act of appropriation, a simultaneous "relinquishment," or a "letting-go," or a "divestiture," of one's own "*ego*". Instead of "taking possession" of what the ego has appropriated, Ricoeur emphasizes, "[i]t is in allowing itself to be carried off towards the reference of the text that the ego divests itself of itself,"²¹ for he thinks "understanding is as much disappropriation as appropriation."²² Thus, having presupposed my appropriation of Texts A₁, A₂, B₁, and B₂ as preceding the possibility of my intersubjective reading of them, I also observe the dialectic between the disappropriation and appropriation. This tension will be further elucidated below when I discuss Hans Georg Gadamer's hermeneutics in chapter 2.

In the process of "reading" and "entering," the intersubjective relationship is formed between me and the texts. However, the texts can only find those who read and appropriate them to be their hosts. Readers, hence interpreting subjects, are the primary creators of the intersubjective relationship. In this thesis, the intersubjective relationships between my texts are formed, and as such related within my perception or my vision.

As I have stated above, Texts A₁ and A₂ form one intersubjective relationship, Texts B₁ and B₂ another, and Texts A₁ + A₂ and Texts B₁ and B₂ another. I see in every layer a double vision. For example, in one layer,

19. Ricoeur, "Appropriation," 185.

20. Ricoeur, "Appropriation," 185.

21. Ricoeur, "Appropriation," 191. See also 192.

22. Ricoeur, "Hermeneutical Function of Distanciation," 144.

1) I am aware of Text A₁ and A₂ or see them both at the same time, 2) I see Text A₁ at the foreground but am aware of Text A₂ in the background, or 3) I see Texts A₁ and A₂ appear sequentially and alternately to me. Such a double vision is also found in the relationship between Texts B₁ and B₂, and between Texts A and B.

While power relations may seem to be the focus of this thesis, it is only so in the sense that it is the germinal experience whereby my understanding of my double vision has arisen and developed. In order to interpret my double vision, this germinal experience cannot be separated from my hermeneutics. However, the purpose of this thesis is not to solve the problem of power entailed in the issue of power relations per se; it is rather to unfold and to interpret the multi-layered intersubjective relationships as found within myself, the subject. It is also to show how the Chinese and Pauline texts are appropriated within me and how they form my double vision of/in the intersubjective experience of *shì*. The decision to focus on *shì* as a description of power or power relations is to reflect my rootedness in Chinese tradition, as it is through being embedded in this tradition that I perceive the power relations through the lens of *shì*. The decision is also engendered by the intersubjective experience itself. As was stated earlier, the experience embodies *shì* and power, and my interpretation or unfolding of the intersubjective experience will thus entail the discussion of *shì* and power.

Hence, the purpose of this thesis is to bring to light the various layers of intersubjective relationship between Texts A₁, A₂, B₁, and B₂ within my personal intersubjective experience and understanding of *shì*. My interest is not in deliberating on the intersubjective relationship of these texts in theory and in general, but to deliberate on them in relation to my *experience of shì*.

3. MY METHODOLOGY AND TEXTS FOR INTERPRETATION

3.1 Methodology

The purpose of this thesis as stated above has determined my methodology. As the purpose is to *interpret* the *intersubjective* relationship between the various texts and between these texts with me, my approach will be *hermeneutical*. By hermeneutical, I imply to explain, to unfold and to

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understand not only texts, but also experiences and phenomena. Thus, texts may also imply nonliterary texts, for example, experience. To achieve this, I will explain the hermeneutical factors operating throughout the process of my hermeneutics. They will be set out in chapter 2.

3.2: My Selection of Texts: Shì, Yìzhuan and Pauline Texts

As the above has shown, there are Texts A1, A2, B1 and B2. The basic texts I will be investigating will be *shì* as it appears in some pre-Qín texts (before 221 BC when Qín unified China), *Yìzhuan* and Pauline texts.

SHÌ

For *shì*, I will focus on its appearances in *Sūnzǐ bīngfǎ* (*The Art of War*) by *Sūnzǐ* (sixth century BC), the militarist, *Hán Fēizǐ* by Hán Fēi (280–233 BC), a representative of the Legalist school, and *Xúnzǐ* by *Xúnzǐ* (c.310/2–230 BC), a Confucian representative in the Warring States.

YÌZHUAN

The *Yìzhuan* as I use it refers to *Yìjīng* and the *Shíyì* (the *Ten Appendices* or *Ten Commentaries*) in what is now called the received text of *Yìzhuan*,²³ which I base for my study here. *Yìjīng* is the original main corpus that includes the sixty-four hexagrams and the statements attached to the hexagrams (the diagrams) and their respective six lines (see Diagram A below).

23. Two versions of the *Yìjīng*, the Book of Changes, are available to us: the received texts of *Yìjīng* and the *Mawangdui Yìjīng*. According to Chinese tradition, there were also *Guīcáng Yì(jīng)* (Return to the Hidden) and *Liánshān Yì(jīng)* (lit., Linked Mountains) which had been lost. See Smith, *Fathoming the Cosmos*, 18. *Mawangdui Yìjīng* was found in an excavation in 1973 near Chángshá, Húnán a Hàn tomb #3. See Shaughnessy, *I Ching*, 14. Since then a new area of study in relation to *Yìjīng* has started. For an introduction to the study of *Mawangdui Yìjīng* and its texts, see Shaughnessy, *I Ching*, 14–27.



Diagram A

Studies have shown that *Yijing* is the first layer of the whole corpus, believed to be an edited text with collection of divination oracles from the Shāng Dynasty (c.1700 to 1100 BC), or from the ninth century BC or earlier.²⁴ The combined form, *Yizhuàn*, existed at least from the Hán dynasty (206 BC–8 AD for Western Hàn, 25–220 AD for Eastern Hàn, and 8–22 AD for Wàng Mǎng’s Xīn Dynasty between them). Hereafter I will refer to the inclusive corpus with the *Ten Wings* as *Yizhuàn*, and that without as *Yijing*.

INTERTEXTUALITY OF SHÌ AND YIZHUÀN

In this thesis, my intention is to read *Yizhuàn* through the lens of *shì* and vice versa. Being a collected corpus dating from pre-Chūnqiū (Autumn and Spring period) to the late Warring States (c.475–221 BC) or even early Hàn periods, *Yizhuàn* reflects, in a nutshell, philosophical ideas from pre-Qín period including those of Confucianist, Daoist, Yīn-yáng, Fǎjiā (Legalist or Standardizer),²⁵ and probably Bīngjiā (Military Strategist) schools

24. For further argument of the dating of *Yizhuàn*, see Lynn, “Introduction,” 2. Liào Míngchūn argues for late Shāng or Early Zhōu Dynasty, see Liào, “Cóng yǔyán dé bijiàn lùn Zhōuyì běnjīng de chéngshū niàndài,” 223. Based on his studies on H4 Mēng (Obscurity) and H7 Shī (Army), Marshall dates *Yijing* to Shāng Dynasty, see *Mandate*, 67–81, 96–97. He refuted Shaughnessy and Kunst who date *Yijing* to 800 BC, see *Mandate*, 46–47.

25. I follow the convention to call Fǎjiā as “Legalist.” However, one should not think that “legal” as is found in here implies “law.” More precisely, the *fǎ* as it is associated with the school with it as its name might probably mean “standard” according to the study of Chad Hansen who thus translates *Fǎjiā* as “Standardizers,” see Hansen, *A Daoist Theory of Chinese Thought*, 347–50. Broadly speaking, *fǎ* probably is closer to what is meant by *lǐfǎ* “ritual-standard” or “ritual and standard” but does not exclude the narrower sense as to mean punishment. If one follows Cheng’s argument, who groups the meaning of *fǎ* into two major categories, the one along the line of ritual, pattern, method, and principle, and the other of punishment and legislative law for the political convenience of the ruler to rule his people, then the *fǎ* as used in *fǎjiā*’s argument is closer to the latter. In that case, the conventional translation “legalist” is

with a predominantly Confucian philosophy. It reflects one significant form that shows an integrated grand system where its contemporary and preexisting ideas were assimilated and appropriated. It reflects a Confucian voice but is also able to reflect a rich pre-Qín context, where each different school articulated its own unique interpretation of many of the key ideas, such as *daò*, *shì*, *tiān* et cetera.

As Johanna Liu comments on the intertextuality between Chinese classics,

a text is never a solitary work done by an isolated writer, but a network of writings by quoting one text from another, or by alluding one text to another, through and by which a continual deferment of an idea or a meaning in a particular culture would be able to continue.²⁶

Liu expounds the cross-temporal appearance of texts by defining it as “a continual deferment.” She contends that, “In view of literary texts in Chinese classics, this type of intertextuality could be found everywhere since the time of Confucius, who claimed that: ‘I transmit but do not innovate’ (Analects, 7:1).”²⁷ Likewise, the intertextuality between *Yizhuàn* and texts by other thinkers from Chūnqiū to Qín does exist. As Richard Smith succinctly puts it when commenting on a famous thinker from the Qín dynasty, Dǒng Zhòngshū (179–104 BC), whose thoughts reflect a combination of ideas across different schools,

Although committed to moral values consistent with Confucian tradition broadly defined, early Han thinkers like Dong drew upon a variety of philosophical and religious traditions, including “the way of the Yellow Emperor and Laozi” (Huang-Lao dao) an outlook devoted to Daoist practices of physical and spiritual cultivation as well as ways of ruling often characterized as Legalist (Fajia).²⁸

What is meant is that Dǒng integrated Confucian, Daoist, and Legalist tradition. Thus, I assume the intertextuality of *shì* in the Confucian as well as in the works of the Legalists and Military Strategists. With this assumption in mind, I will discuss *shì* in more detail later as it appears in the works of different writers Sūnzǐ, Hán Fēizǐ, and Xūnzǐ whose works

not too far from what it implied. See Cheng, “Legalism versus Confucianism,” 311–38.

26. Liu, “Music [yue] in Classical Confucianism,” 63.

27. Liu, “Music [yue] in Classical Confucianism,” 63.

28. Smith, *Fathoming the Cosmos*, 32.

appeared from the sixth to the third century BC, roughly contemporary to *Yizhuàn*. I assume that the final form of *Yizhuàn* can be traced back to before the time of Dǒng, and therefore, believe that the combination and integration of ideas and interpretations across the pre-existing schools is found in *Yizhuàn* as it is in Dǒng's work. Thus, I also assume an intertextuality between *Yizhuàn* and *shi*.

PAULINE TEXTS

Modern Scholars have divided the Pauline epistles²⁹ into two groups: the undisputed letters,³⁰ and the disputed letters.³¹ In this thesis, a differentiation is not needed. While my focus will be Galatians and 1 Corinthians, I will take the stance that all thirteen letters are Paul's, which allows me to discuss different letters intertextually. To me, most relevant of all, are the situational issues, which probably also determine the styles found in different letters.³²

I hold the view that, if we treat them all as Pauline, his letters were written within the dates ranging from the early forties to the late sixties of the first century.³³ Thus, although not all canonized Pauline texts will be

29. In this thesis, the terms epistle and letter are interchangeable. For an explanation of differentiation, see Beker, *Paul the Apostle*, 23–24.

30. Though the issue is controversial, to the first group are ascribed seven letters: Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. For a brief discussions on this, see Carlson, "The Disputed Letters of Paul," 110–20; Porter, ed., *The Pauline Canon*; Gorman, *Apostle of the Crucified Lord*, 41–42, 88, 91; Wright, *Paul*, 18–20 or more recently in *Justification*, 26–28.

31. More recently, Luke Johnson also challenges the wide consensus concerning the pseudepigraphical nature of Pastoral Epistles, as Childs points out (Childs, *Reading Paul*, 46; Johnson, *The First and Second Letters to Timothy*, 55–97). Another concise argument for Pauline authorship is seen in Knight, *The Pastoral Epistles*, 13–52. Childs himself, with his canonical approach, attributes pastoral epistles to a "passive Paul" in contrast to the "active Paul" that is found in the authentic epistles. The "passive Paul" reflects Pauline legacy which testifies to a canonization process of Pauline corpus and the circulation of his earlier letters. It is a transition from Paul as teacher to Paul "as the model by which sound doctrine is measured" (Childs, *Reading Paul*, 73, see all through 69–75).

32. Murphy-O'Connor, *Paul: A Critical Life*, 1–31; Gorman, *Apostle*, 44–45; Bruce, *The New Testament Documents*, 8. This book was first published in 1943 as *Are the New Testament Documents Reliable?* and later as *New Testament Documents: Are They Reliable?* (Downers Grove, IL: InterVarsity Press, 1981). For Pauline authorship of pastoral epistles, see Bruce, *The New Testament Documents*, 8. This date is still validated by Murphy-O'Connor, see *Paul*, 31.

33. Bruce accepts all thirteen letters as Pauline in his 1943 monograph, see Bruce,

treated in this thesis, I have presupposed that they are a unitive whole,³⁴ written within two decades and by a mature Christian, Paul, who came to an understanding that he was meant to be an apostle to the Gentiles.³⁵

With the above presuppositions, I intend to treat Paul, the person, as the hermeneutical pivot of different issues that appeared in different churches.³⁶ Paul as who he was, and his understanding of what the gospel meant would take precedence and determine what he would say in all situations. Socio-rhetorically, he might have said what he did on different occasions, but he would not have said it if he was not who he was. In other words, there is a continuity between Paul's character and his words and deeds.

4. CHAPTERS OVERVIEW

My plan for this thesis is as follows. First of all, it is important to set my thesis in a context. The concern of this thesis is to attempt an interpretation of my experience as a Chinese Christian, and I understand that I am not alone in this regard but in line with others who share this dual identity. There have been many in the past whose works have expressed

The New Testament Documents, 8. This book was first published in 1943 as *Are the New Testament Documents Reliable?* and later as *New Testament Documents*. He argues in a later work that even if they were not composed by Paul, they “represent *desiecta membra* of Paul's correspondence and instruction, collected by one or more of his friends and disciples, and given a continuous form by the provision of editorial transitions,” or penned by his amanuensis, Luke, one of his most inner circle co-workers with the evidence that the style and vocabulary do reflect a homogeneity with the Books of Acts, see Bruce, *Paul, Apostle of the Heart Set Free*, 442–44.

34. In this regard, I handle Pauline texts somewhat like Horrell, Hays, and Gorman. See Horrell, *Solidarity and Difference*; Hays, *The Moral Vision* under the section on Paul, and Gorman, *Cruciformity* in one way or another although they differ from one another. What I mean is that they all construct Paul under certain encompassing thematic structure to make their case.

35. Watson argues that Paul did not start off preaching to the Gentiles but to the Jews. The turn to the Gentiles was a gradual development, partly due to his coming to understand the mystery of the gospel (see *Paul, Judaism, and the Gentiles*, 70–82), which is the righteousness of God to include the Gentiles into the covenant (I borrow Wright's language).

36. Horrell has acknowledged a similar concern in the field that “it is important that we gain some appreciation of the distinctive character of each individual letter,” while proceeding to “examine various areas in the study of Paul, and draw evidence from all of his letters.” See Horrell, *Introduction*, 44–45.

such a concern in various ways. In chapter 1, I will review some of these approaches, focusing mainly on three models: 1) the doctrinal, 2) the two-text, and 3) the cultural-linguistic models. I will argue the need for the value of the second and third models and suggest that in this thesis, I wish to show an experience embodying the two texts as well as the Chinese cultural-linguistic tradition. To explain such an experience, I am proposing a double vision hermeneutics, which I will explicate in chapter 2.

Having delineated the guiding principle for the hermeneutics of intersubjective readings of the four texts, and emphasized their relationship to the subject into which these four texts are appropriated in chapter 2, in chapter 3, I will first introduce *shì*, i.e., Text A1. The procedure of discussion will be first to introduce and analyze the meaning of *shì* in its historical and various literary contexts, and follow this with an interpretation from the perspective of the double vision hermeneutics.

Chapter 4 will focus on introducing the *Yizhuàn* philosophy and the dynamic view of change and timeliness, or timing. *Yizhuàn*'s *yīn-yáng* dynamic nature and idea of change and timeliness will be introduced to interpret *shì*. Various hexagrams will be explicated to show how *Yizhuàn* is being employed in interpreting the dynamistic relation between various players in the scenario, as was experienced by a Chinese pastor. The chapter aims also to demonstrate in what sense does the intersubjectivity between Texts A1 and A2 are taking place.

Chapter 5 serves as an interval chapter. Having discussed Text A1 and A2, the next step is to ready myself to enter Texts B1 and B2. I shall in this chapter briefly survey some key discussions on Pauline studies on power, tracing their turn from biblical-theological to sociological, and their returning to biblical-theological. I will suggest that the Pauline notion of “principalities and powers” should be made a hermeneutical motif for an understanding of power, in addition to the sociological perspective.

Chapters 6 and 7 form a pair, which aim at showing the intersubjective relationship of Text B1, the Pauline theology of “principalities and powers” to Text B2, Galatians and 1 Corinthians. The purpose mainly through a survey of Galatians and 1 Corinthians is to identify various power symbols that seemed to form the power relations therein and the contesting arguments Paul offered. The sociological analysis, and reconstruction of the two respective communities behind these two texts, will be attempted. Attention shall be paid to the $\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\alpha$ and the law in Galatians, and to wisdom and pneumatics, patronage and position, and eloquence

in 1 Corinthians. All these were important power symbols within the two respective communities.

The conclusion will show a theological hermeneutical construction of a constellation of power symbols. I will show how Texts A1 + A2 and Texts B1 + B2 are appropriated by me and how such appropriations have formed the double vision hermeneutics I am claiming.

5. THE SIGNIFICANCE AND LIMITATIONS OF THIS THESIS

This thesis arose from my personal experience as a Chinese Christian. I do not claim such an experience to be universal. Nevertheless many Chinese Christians have indicated that they have experienced something analogous to my double vision experience. Indeed from earliest origins of Christian mission in China there was an effort to incorporate elements of a deep cultural interpenetration in the writings and ritual practices by both Jesuit missionary Matteo Ricci (1552–1610) and his converts Xú Guāngqǐ (1562–1633), Lǐ Zhīzǎo (1565–1630), and Yáng Tíngyún (1557–1627) in Míng dynasty. In early twentieth century there was another major thrust for cross-cultural interpretation by Zhaò Zǐchén [T. C. Chao] (1888–1979) and his contemporary Christian literati. The same double or cross-cultural dynamic is evident in the writings of contemporary Chinese-Christian scholars such as Archie C. C. Lee and K. K. Yeo.³⁷ In attempting an interpretation of my experience as a Chinese Christian and of how Chinese tradition and Christian scripture have shaped me, I hope to demonstrate one way in which Chinese Christians may engage in indigenous theological reflection. The emphasis this thesis will put, on engaging personal cultural-linguistic experience, and on the intersubjective experience of “traditional texts” is intended as my contribution to the Chinese Christian theological interpretation.

Having thus positioned myself, I also understand that this thesis is a multi-disciplinary project. Therefore, I do not seek a breakthrough in terms of sociological, historical and textual aspects in either *Yizhuàn* or Pauline texts, but rely on other scholars’ discoveries to consolidate my own discussion. Likewise, the thesis does not focus on power in its own right, although the discussion inevitably involves power discourse. Power, or more precisely *shì*, is an inextricable and essential ingredient of my double

37. Zhaò Zǐchén, Archie C. C. Lee, and K. K. Yeo will be reviewed in chapter 1.

vision hermeneutics, so cannot be avoided as I unfold the multilayered intersubjective experience I claim. The purpose of this thesis is to explicate the latter rather than power per se.

SAMPLE