
An Alternative Translation of 1 Corinthians 12:27b

“You are (the) Body of Christ, that is,
Parts out of a Part”*

哥林多前書 12:27b 的翻譯
「你們是基督的身體，是『肢體中的多肢體』」

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摘要

從符號學的分析，我們發現林前 12:1-14:40 的主題是「非固化（非客體化）的認識」。在這樣的主題下，我們要避免固化（客體化）對「基督的身體」的觀念的理解。為此，我把 12:27b 裡的 μέλη ἐκ μέρους 翻譯成「肢體中的多肢體」，而不單是「各自作肢體」。這樣的翻譯凸顯在「基督的身體」這一概念中的聯結性與非聯結性。在保羅對「身體」的描述中，「手」之所以為「手」是因為它與身體其它部分的關係。我們可以用「連字符號」來表達：手-腳-眼-耳-等等，來顯示這些肢體彼此之間的聯結性與非聯結性。同樣的，就手本身來說，它也有指甲，手指，手掌，手腕等等。或就指甲來說，它也是有細胞，某些化學物質等等。因此，隨著我們對身體的逐漸了解，「身體」這一相對應的概念也在不斷的被重新定義。這樣的「連字符號關係」不僅可以強調部分與整體的動態關係，而且可以明示出合一性和多樣性如何作用，使舊有之物打破又重新塑造為新的。對保羅來說，「基督的身體」不是個被固化的單位，而是奉獻給人們被釘在十字架上的身體（參 11:17-34）。作為主的門徒，我們必須始終保持警醒，去辨識如何參與和成為這樣的「基督的身體」。

關鍵詞：基督的身體、合一性和多樣性、符號學、Alain Badiou、
Giorgio Agamben

Abstract

In light of a structural semiotic analysis that foregrounds a “non-objectifying knowing” theme of 1 Cor 12:1–14:40, I argue for an alternative translation of 12:27b to stress that the “body of Christ” cannot be objectified into a “thing.” In translating μέλη ἐκ μέρους as “parts out of a part,” instead of “individually members of it,” I highlight a sense of connection–and–disconnection in the “body of Christ.” In Paul’s description of the body, a hand is a hand in relation to other body parts, expressed by hand-foot-eye-ear-etc. Furthermore, within the hand itself, we have finger nails, fingers, palm, wrist, etc. And, within the finger nails, there are cells, chemical elements, etc. Consequently, the body is constantly being redefined as we come to know it more and more. The hyphens not only underscore a dynamic relation between the parts and the whole, they also signify how unity and diversity in–form one another. For Paul, the “body of Christ” is not a fixed and fixable “oneness.” Just as the “body of Christ” is continuously broken and crucified for people (cf. the Lord’s Supper discourse in 11:17–34), believers must always be vigilant to discern how to participate and become such a “body of Christ.”

Keywords: body of Christ, unity and diversity, structural semiotics,
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