
“*Haireseis*” 的重構

從符號學來分析哥林多前書 11:17–34

Refiguring “*Haireseis*”

A Semiotic Interpretation of 1 Corinthians 11:17–34

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Abstract

Most New Testament scholars treat the meanings of “divisions” (*schismata*) in 1 Cor 11:18 and “factions” (*haireseis*) in 1 Cor 11:19 as similar, neglecting the fact that the meaning of *haireseis* was not negative, but positive or neutral, before the second century. Through a semiotic and synchronic analysis of the complete discourse unit of 1 Cor 1:17–34, this essay argues that words such as *haireseis* (translated as “choices”), “to gather together,” “the Lord’s Supper,” “judgment/discernment,” *ekdechesthai* (“to receive” or “to share”), *prolambanei* (“to devour”) are linked in such a way to exhort the Corinthian believers not to be self-centered. By foregrounding how the Lord gives himself for others, Paul attempts to show the believers that, since everyone has received from the Lord, they also need to receive from one another. Just as there must be the test of *haireseis* (“choices”) when believers gather together, there is also the test of sharing and receiving (food) from one another when they participate in the “Lord’s Supper.” Such a sharing of choices can enable believers to see the goodness of each other and help them not to absolutize their own words and deeds that can lead to the production and maintenance of “divisions.” (*schismata*)

Keywords: The Lord’s Supper, *haireseis*, A. J. Greimas, Daniel Patte, Pierre Bourdieu

摘要

基於『分黨』問題的嚴重性，新約學者們認為保羅在哥林多前書十一章 18 節所提的「彼此分門別類 (*schismata*)」和 19 節所說的「分門結黨的事 (*haireseis*)」是相似的問題。這樣的詮釋忽略了 *haireseis* 這個詞彙在第二世紀前的意思是正面或中性，而不是負面的。從符號學的共時性 (*synchronic analysis*) 來分析林前 11:17-34，本論文發現 *haireseis* (翻譯成「選擇」)、「聚會」、「主的晚餐」、「審判」、「*ekdechesthai* (翻譯成「領受」或「分享」)」、「*prolambanei* (翻譯成「吞吃」) 等詞彙，所要表達的勸導是要信徒看到主耶穌如何地捨己、不自我中心，並能看到他們自己其實是一個彼此需要的群體。就如信徒聚在一起時一定會有 *haireseis* 「選擇」的考驗，信徒在慶祝「主的晚餐」時的各樣分享 (食物)，也考驗大家能否看到彼此的優點，避免任何一方自以為是，絕對化自己的想法和做法，造成彼此分門別類 (*schismata*)。

關鍵詞：主的晚餐、選擇 (*haireseis*)、格雷馬斯、帕蒂、皮耶·布赫迪厄