

I find Townes's analysis of apocalypse and the moral responsibility of the black church to "teach out of its strength that is the historic Black community of faith" important, because this sense of community—"of family beyond ourselves"—is indeed being lost and must be restored by the social witness of the Spirit. Townes's discussion of the Spirit in chapters 1 and 6 adds another piece to womanist quiltings on concepts of God as Spirit. I strongly recommend *In a Blaze Glory* for courses in women's studies, spirituality, and womanist theology and ethics.

KAREN BAKER-FLETCHER

School of Theology at Claremont
Claremont, CA

The Corinthian Body

By Dale B. Martin

New Haven, Yale University Press, 1995. 330 pp. \$35.00.

The interpretation of speech acts, particularly those like 1 Corinthians, which occurred in other contexts and codes, is validly achieved by integrating the text with the sociocultural realities in which it originated. This is one of the great strengths of Dale Martin's work.

Yet, given the historicity of the interpreter, no hermeneutical effort can ever fully represent the dynamics that contributed to the production of the text. Every interpretation will be predetermined by the possibilities of inquiry projected by the reader, and consequently, a plurality of reconstructions and constructions will result. No final interpretation will ever emerge. While this hermeneutical relativity also holds true for Martin's ideological analysis of 1 Corinthians, the result of his study is a very learned, insightful, provocative, and skillfully argued book. It represents a new genre of commentary, working the text of Paul's letter like Umberto Eco's character Brother William of Baskerville in *The Name of the Rose*, who construes all the possible signs of text and context in order to identify the perpetrator of the crimes being committed in an Italian abbey. According to Martin, all the conflicts expressed and reflected in 1 Corinthians are oriented to and determined by the ideological constructions of the body. The meaning of the term "body" and such related concepts as soul, mind, spirit, form, and matter are carefully elucidated within the context of Greco-Roman culture and its philosophical movements and, at the same time, differentiated from their contemporary usage. Presupposed throughout the explication of the various issues of 1 Corinthians (and all of them are anticipated in chapters 1–4!), the crucial reality is the individual body regarded as a microcosm of the social body. Moreover, since the social body is hierarchically constituted, every individual body has its specific location within that vertical order, and the general rhetorical appeal is to harmony.

Corinthian Body

Reginald St. John Parry



Corinthian Body:

The Corinthian Body Dale B. Martin, 1999-01-01 Annotation In this intriguing discussion of Paul's first letter to the Corinthians Dale Martin contends that Paul's various disagreements with the Corinthians were the result of a fundamental conflict over the ideological construction of the human body and hence the church as the body of Christ This led to differing opinions on a variety of theological viewpoints including the role of rhetoric and philosophy in a hierarchical society the eating of meat sacrificed to idols prostitution sexual desire and marriage and the resurrection of the body Book jacket

Christ's Body in Corinth Yung Suk Kim, 2008 A timely discussion of a key Pauline theme and its value for the global church Challenges a consensus regarding the politics of 1 Corinthians *The Interpersonal Metafunction in 1 Corinthians 1-4* James D. Dvorak, 2021-04-19 In *The Interpersonal Metafunction in 1 Corinthians 1-4* James D. Dvorak offers a linguistic critical discourse analysis of 1 Cor 1-4 utilizing Appraisal Theory a model rooted in the modern sociolinguistic paradigm known as Systemic Functional Linguistics This work is concerned primarily with the interpersonal meanings encoded in the text and how they pertain to the act of resocialization Dvorak pays particular attention to the linguistics of appraisal in Paul's language to determine the values with which Paul expects believers in Christ to align This book will be of great value to biblical scholars and students with interests in biblical Greek functional linguistics appraisal theory hermeneutics exegesis and 1 Corinthians **The Educated Elite in 1 Corinthians** Robert Dutch, 2005-06-20 This book examines the educated elite in 1 Corinthians through the development and application of an ancient education model The research reads Paul's text within the social world of early Christianity and uses social scientific criticism in reconstructing a model that is appropriate for first century Corinth Pauline scholars have used models to reconstruct elite education but this study highlights their oversight in recognising the relevancy of the Greek Gymnasium for education Topics are examined in 1 Corinthians to demonstrate where the model advances an understanding of Paul's interaction with the elite Corinthian Christians in the context of community conflict This study demonstrates the important contribution that this ancient education model makes in interpreting 1 Corinthians in a Graeco Roman context This is Volume 271 of JSNTS 10 The Corinthian body and the preferential inclusion of the rejected (1 Corinthians 12:12-31). Joan Riley, **The First Epistle to the Corinthians** Anthony C. Thiselton, 2000-11-22 This superb volume in the New International Greek Testament Commentary series provides the most detailed definitive and distinctive commentary on 1 Corinthians available in English to date One of the world's most respected Christian theologians Anthony Thiselton here provides in depth discussion of the language of 1 Corinthians presents his own careful translation of the Greek traces the main issues of interpretation from the church fathers to the present and highlights topics of theological ethical and sociohistorical interest today including ethics and rights marriage divorce and remarriage headship gender prophecy and many others No other commentary on 1 Corinthians embodies the wealth and depth of detail presented in Thiselton's work which takes account of nearly all scholarly research on 1

Corinthians and incorporates substantial bibliographies throughout In his commentary Thiselton indeed addresses virtually every question that thoughtful serious readers scholars students pastors teachers may wish to ask of or about the text of 1 Corinthians His work truly offers a fresh comprehensive and original contribution to our understanding of this major epistle and its contemporary relevance

The Ancient Church as Family Joseph H. Hellerman, 2001 The author explores the literature of the first three centuries of the church in terms of group identity and formation as surrogate kinship Why did this become the organizing model in the earliest churches How did historical developments intervene to shift the paradigm How do ancient Mediterranean kinship structures correlate with church formation Hellerman traces the fascinating story of these developments over three centuries and what brought them about His focus is the New Testament documents especially Paul's letters second century authors and concluding with Cyprian in the third century Kinship terminology in these writings behaviors of group solidarity and the symbolic power of kinship language in these groups are examined

To Know All Mysteries C. Andrew Ballard, 2022-08-31 This book examines the way that Paul presents himself as a guide into mysteries a mystagogue in 1 2 Corinthians By describing himself as a type of mystagogue for the community Paul was following a precedent in both Jewish and non Jewish sources for invoking mystagogic language to engage in polemics with a rival In opposition to the precedent however Paul understands the mystagogue to be a bi partite figure comprised of both foolishness and wisdom simultaneously C Andrew Ballard argues that ancient mystagogues were often described in two disparate ways figures of power and figures of weakness and foolishness Paul synthesizes both aspects of the mystagogue in his self presentation to the Corinthians The figure of the mystagogue as a wise fool was useful to Paul because it was descriptive not only of his own experience as a suffering yet authoritative apostle but also of the experience of his deity the suffering and glorified Christ By presenting himself as both a powerful and foolish mystagogue Paul could argue that he was a more authentic imitator of Christ than his opponents in Corinth who boasted in self exaltation instead of self humility In this way Paul used the character of the mystagogue as a strategic rhetorical tool in his communication with the Corinthians

"The" First and Second Epistles to the Corinthians Michael Ferrebee Sadler, 1889 *The Sailing Boat* Henry Coleman Folkard, 1906 **The First Epistle of Paul the Apostle to the Corinthians** Reginald St. John Parry, 1916 **The First Epistle to the Corinthians** D. C. Simpson, Henry Leighton Goudge, Walter Lock, 1903 **The first and second Epistles to the Corinthians, with notes, by M.F. Sadler** Paul (st.), 1889 **The First Epistle to the Corinthians** Henry Leighton Goudge, 1909 *Exposition of the First Epistle to the Corinthians ...* Charles Hodge, 1878 *The First Epistle to the Corinthians* Marcus Dods, 1891 **Peloubet's Select Notes on the International Bible Lessons for Christian Teaching, Uniform Series**, 1920 *The Life and Epistles of St. Paul* William John Conybeare, John Saul Howson, 1893 The Epistles of Paul: Romans, Corinthians, Ephesians, Philippians, Colossians, Philemon Marvin Richardson Vincent, 1890 **The Expositor**, 1914

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