

## Gnosticism In Corinth An Investigation Of The Letters To The Corinthians

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First Corinthians provides a unique glimpse into the life of a young Christian community in a Greco-Roman environment during the early decades of emerging Christianity. It supplies a range and richness of information about the early church that is unparalleled by any other New Testament document. Much effort has gone into reconstructing Christianity at Corinth; more recently, attention has focused on the Corinthian community itself. The scholarly picture of the Corinthian Christians throughout the period of modern interpretation has been far from constant, and their profile has altered as interpretive fashions have shifted. This collection of classic and new essays charts the history of the scholarly quest for the Corinthian church from F. C. Baur to the present day, and offers the reflections of leading scholars on where the quest has taken us and its future direction.

Paul is traditionally seen as one of the founders of Christian sexual asceticism. As early as the second century C.E., church leaders looked to him as a model for their lives of abstinence. But is this a correct reading of Paul? What exactly did Paul teach on the subjects of marriage and celibacy? Will Deming here answers these questions. By placing Paul's statements on marriage and celibacy against the backdrop of ancient Hellenistic society, Deming constructs a coherent picture of Paul's views. According to Deming, the conceptual world in which Paul lived and wrote had substantially vanished by 100 C.E., and terms like "sin," "body," "sex," and "holiness" began to acquire moral implications quite unlike those Paul knew. Paul conceived of marriage as a social obligation that had the potential of distracting Christians from Christ. For him celibacy was the single life, free from such distraction, not a life of saintly denial. Sex, in turn, was natural and not sinful, and sex within marriage was both proper and necessary. Superbly researched and reasoned, this book corrects misinterpretations of Paul and restores him to his proper place in the history of Christian thought on marriage and sexuality.

Revised version of the author's thesis (Ph.D.)--University of Chicago, 2006.

An interdisciplinary study of 1 Corinthians 8 and 10 in terms of rhetorical and sociological approaches gives fascinating insight into Paul's rhetoric and theology. Also, the preliminary attempt to use "rhetorical hermeneutic" in cross-cultural reading of the biblical text is innovative and provocative.

Paul and Gnosis is a collection of cutting-edge essays that deal with a broad spectrum of ideas regarding Paul and knowledge. Topics include Paul and his use of "knowledge" words, Paul's knowledge of key ideas, and his relationship to Gnosticism.

Research into the social and rhetorical background of the Corinthian church, shows that the Corinthians were evaluating their leaders based on their rhetorical prowess, seeking to associate with those who would enhance their status and honour. The coherence of Paul's argument in 1 Corinthians 1-4 is evaluated, particularly by showing how Paul's discourse of the cross and Sophia relate to the issue of the dissensions in the Corinthian ekklesia. Once demonstrated that there is a misunderstanding of wisdom amongst church leaders at the basis of the dissensions, a redefinition of the wisdom offered in Corinthians is required. In what could be considered the locus of Paul's theology of proclamation (i.e., 1 Corinthians 2:1-5), he rejects any employment of worldly wisdom in his proclamation of the cross for theological reasons and will not allow himself or other leaders to be drawn into this game of personality cult and honour enhancement. Such conclusions then raise the question of the role played by Apollos' name in Paul's argument against dissensions. After a review of several possible views, it is concluded-based primarily on exegetical grounds and refusing to engage in hermeneutical speculations-that Paul had a congenial relationship with Apollos. If any distinction is drawn between the two, it was solely the Corinthians' fault, who viewed their preachers in competitive rather than complementary terms.

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A new examination of a classic Christian text begins with the Greek text of the Corinthians and outlines the most important theological, ethical, and socio-historical issues surrounding this seminal book.

It is widely recognized that in some of his letters, Paul develops a Christology based on a comparison between Adam and Christ, and that this Christology has antecedents in Jewish interpretation of Genesis 1-4. Felipe Legarreta gives careful attention to patterns of exegesis in Second-Temple Judaism and identifies, for the first time, a number of motifs by which Jews drew ethical implications from the story of Adam and his expulsion from Eden. He then demonstrates that throughout the "Christological" passages in Romans and 1 Corinthians, Paul is taking part in a wider Jewish exegetical and ethical discussion regarding life in the new creation.

This book focuses on the controversy recorded in 1 Corinthians 15 regarding the denial of the resurrection of the dead. Many attempts and proposals have been made to understand the background of Paul's opponents. By focusing on the possible impact of Stoicism, Albert V. Garcilazo argues that the internal evidence of the letter indicates that some of the Corinthians had adopted a realized eschatology as well as an antisomatic view of the resurrection, which in turn prompted them to reject the future resurrection of the dead. Garcilazo suggests that the higher status members of the congregation were influenced by the cosmological, anthropological, and ethical teachings of the Stoa, especially the tenets of the Roman Stoics. He demonstrates this possibility by first considering the similarities between the doctrines of the Corinthian dissenters and the teachings of the Stoic philosophers, particularly the teachings of Seneca. Following a brief overview of Stoicism, the author concentrates on some of the theological issues revealed in the letter and examines how other scholars have interpreted 1 Corinthians 15. Finally, he provides a detailed analysis of 1 Corinthians 15:12-49. In short, Garcilazo argues that the philosophy of the Stoics seemingly contributed to the resurrection controversy recorded in 1 Corinthians 15.

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