

AFTER THE CORINTHIAN
WOMEN PROPHETS

SBL Press

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WOMEN PROPHETS

Reimagining Rhetoric and Power

Edited by

Joseph A. Marchal

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Acknowledgments

Time is a ... queer thing, to put it mildly.

I sit here revising and updating these acknowledgments more than a year now into a global pandemic, and all of its associated, or just exacerbating apocalypses. This has been “the longest March,” for so many of us, with so many losses, only some of which we have had the opportunity to even initially acknowledge. We remain *after*, or in pursuit of a better, more just world, but we are otherwise hardly *after*, or past persistent kyriarchal conditions, even as these differ in some key ways from the kyriarchal conditions faced by the Corinthian women prophets. Those times when I was still in classrooms with students, or in churches, synagogues, or the streets with friends, grappling with both these pasts and our presents, somehow feel like both yesterday and a lifetime ago. I hope enough of us survive this, because too many of us have not, underscoring that we should do much more than aspire to “get back to normal,” given the dehumanizing and debilitating conditions that passed for normal before we completed this book about our *after*.

Any energy or insight I have to contribute in either past or present times were made possible and, thus, irrevocably shaped by my time learning with and from Antoinette Wire and her work, which began most formally before the turning of this century, but preceded my move to Berkeley and Oakland by several years. My introduction to Dr. Wire came through the book that provokes this volume, *The Corinthian Women Prophets*, and it powerfully charged and deepened my commitment to intersectional and interdisciplinary feminist projects, informed by reflexive approaches to the rhetoric of the past and the present. Anne’s ongoing generosity and curiosity inspires me and too many scholars to count, so this volume is one, compelling, yet inadequate indicator of this inspiration and broader impact, specifically of her landmark project, first published in 1990. This collection, then, is not a Festschrift per se, particularly since another student, colleague, and friend of Anne’s (and then, in turn, of

mine, in a characteristic duplication of our advisor's generosity), Holly Hearon, capably steered one sterling example of this genre to publication in 2004. Rather, the thirtieth anniversary of its publication is an occasion to be both retrospective and prospective about a range of fields and approaches that *The Corinthian Women Prophets* have touched, or still might. The idea for the volume goes at least as far back as a special session at the 2015 Society of Biblical Literature Annual Meeting, cosponsored by the Feminist Hermeneutics of the Bible, Paul and Politics, and Rhetoric and New Testament program units, on the twenty-fifth anniversary of its publication. We then owe a particular debt to the steering committees of these three units, and particularly those who co-organized that session with me, Margaret Aymer and Todd Penner, for their own brands of generosity, with a number of colleagues (once more, including me, among several of the contributors here). Though several of those original session panelists confined their remarks to autobiographical observations, the excitement and energy in the room before, during, and after that session demonstrated the import of taking this moment as an opportunity to reflect and, frankly, push more in New Testament studies to grapple with the methods and results of Wire's work, and we immediately assembled a cohort of contributors to a potential volume. Beyond the fabulous colleagues whose work here made it through the twists and turns of these intervening years to arrive in your laps or tablets, then, I want also to acknowledge and thank Holly, Margaret, and Todd, the other panelists, and a couple of colleagues who were not able to continue to contribute here, mostly due to circumstances beyond our control. In short, the impact of *The Corinthian Women Prophets* is even greater than this collection or certainly this set of acknowledgments will be able to name.

Reflecting on *The Corinthian Women Prophets* reminds many of us that there is still so much more work to do, to understand the past differently and make a different present, so that there might still be an *after*, after all. The patient and persistent contributors to this collection know this all too well, and their work—here and elsewhere—open key vistas for scholars, students, and other interested readers and users of these materials. It has been my humbling honor and pleasure to work with and learn from all of them, and to present their essays in one place to concentrate our attention in exciting and challenging ways. Though the volume is dedicated to each of them, Shelly Matthews merits my own special mention, given her unflagging support and sage perspective, both professionally and personally, on this project among so many

others. This simply would not have happened without her. We all owe a considerable thanks to Denise Kimber Buell, who offered indispensable insight and direction in several phases of this collection's development, even once she officially cycled off of the Semeia Studies editorial board. It is remarkable how often our feminist peers, mentors, and friends go above and beyond to support other feminist scholars—we count ourselves fortunate to be in that number. Readers solicited by this editorial board and Steed Davidson provided key feedback that improved both the parts and the whole, even as the responsibilities for any shortcomings or perhaps just foibles are those of the author and ultimately myself as the editor. As an editor on this project, I also need to thank Katherine Shaner and Kelsi Morrison-Atkins, for their well-placed words and insightful advice in key penultimate moments. In disorienting, distressing, and debilitating times like these, it is no small relief to collaborate, in renewed gratitude, with the entire team at SBL Press, including Bob Buller, Lindsay Lingo, Heather McMurray, and Nicole Tilford.

The final acknowledgments and dedication, though, belong to all of the contributors to this conversation, those whose essays grace these pages and those we hope will be (further) drawn into engaging after *The Corinthian Women Prophets* and its understated, yet ingenious, and ultimately inimitable author, who summons those women prophets and those still to come.

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Abbreviations

2 Macc	2 Maccabees
4 Macc	4 Maccabees
AARAS	American Academy of Religion Academy Series
AB	Anchor Bible
AcBib	Academia Biblica
<i>Agora</i>	<i>Agora: Journal for metafysisk spekulasjon</i>
<i>AJA</i>	<i>American Journal of Archaeology</i>
<i>Alleg. Interp.</i>	<i>Philo, Allegorical Interpretation</i>
ANTC	Abingdon New Testament Commentaries
ar	Codex Ardmachanus
b	Codex Budapestiensis
BCS	The Bible and Cultural Studies
<i>BCT</i>	<i>The Bible & Critical Theory</i>
BibInt	Biblical Interpretation Series
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibW	Bible World
<i>BlTh</i>	<i>Black Theology</i>
BNTC	Black's New Testament Commentaries
BPC	Biblical Performance Criticism
<i>BRPBI</i>	<i>Brill Research Perspectives in Biblical Interpretation</i>
CA	Crossing Aesthetics
ch(s).	chapter(s)
<i>ClQ</i>	<i>Classical Quarterly</i>
CO	<i>Camera Obscura</i>
ConBNT	Coniectanea Neotestamentica
<i>Conj. praec.</i>	Plutarch, <i>Conjugalia Praecepta</i>
<i>Contr.</i>	Seneca, <i>Controversiae</i>
CSSHS	Chicago Series on Sexuality, History, and Society
D 06	Codex Bezae Claromontanus
<i>Dem.</i>	Plutarch, <i>Demosthenes</i>

<i>Dial. meretr.</i>	Lucian, <i>Dialogi meretricii</i>
<i>Diatr.</i>	Epictetus, <i>Diatribai</i>
<i>Doctr. chr.</i>	Augustine, <i>De doctrina christiana</i>
E 07	Codex Basilensis
E 08	Codex Laudianus
<i>Ecl.</i>	Stobaeus, <i>Eclogae</i>
ECL	Early Christianity and Its Literature
<i>Ep.</i>	<i>Epistulae</i>
<i>Eph.</i>	Xenophon of Ephesus, <i>Ephesiaca</i>
<i>Exord.</i>	Demosthenes, <i>Exordia</i>
F	Codex Fuldensis
F 010	Codex Augiensis
<i>Fug.</i>	Lucian, <i>Fugitivi</i>
G 012	Codex Boernianus
<i>Geog.</i>	Strabo, <i>Geographica</i>
<i>Germ.</i>	Tacitus, <i>Germania</i>
GPBS	Global Perspectives on Biblical Scholarship
GRBS	<i>Greek, Roman, and Byzantine Studies</i>
HCS	Hellenistic Culture and Society
HDR	Harvard Dissertations in Religion
<i>Hist.</i>	Herodotus, <i>Historiae</i> , or Thucydides, <i>Historiae</i>
<i>HR</i>	<i>History of Religions</i>
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
HUT	Hermeneutische Untersuchungen zur Theologie
IAPATS	Intersections: Asian and Pacific American Transcultural Studies
<i>Ign. Pol.</i>	Ignatius, <i>To Polycarp</i>
Insurrections	Insurrections: Critical Studies in Religion, Politics, and Culture
<i>Ios.</i>	Philo, <i>De Iosepho</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBTC</i>	<i>Journal of Biblical Textual Criticism</i>
<i>JECS</i>	<i>Journal of Early Christian Studies</i>
<i>JFSR</i>	<i>Journal of Feminist Studies in Religion</i>
<i>JHistSex</i>	<i>Journal of the History of Sexuality</i>
<i>JNT</i>	<i>Journal for the Study of the New Testament</i>

JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>Jupp. trag.</i>	Lucian, <i>Juppiter tragoedus</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
LCBI	Literary Currents in Biblical Interpretation
<i>LD</i>	<i>Lectio Difficilior</i>
LEC	Library of Early Christianity
LNTS	The Library of New Testament Studies
LXX	Septuagint
<i>Metam.</i>	Apuleius, <i>Metamorphoses</i>
MFLBMC	Mary Flexner Lectures of Bryn Mawr College
NA ²⁶	<i>Novum Testamentum Graece</i> , Nestle-Aland, 26th ed.
NA ²⁸	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28th ed.
<i>Neot</i>	<i>Neotestamentica</i>
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NKJV	New King James Version
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version
<i>NTS</i>	<i>New Testament Studies</i>
OBT	Overtures to Biblical Theology
OL	Old Latin
<i>Opif.</i>	Philo, <i>De opificio mundi</i>
<i>Or.</i>	Dio Chrysostom, Aelius Aristides
ORF	Oxford Readings in Feminism
PCC	Paul in Critical Contexts
PCP	Perspectives in Continental Philosophy
<i>Pol.</i>	Aristotle, <i>Politica</i>
<i>PR</i>	<i>Philosophy and Rhetoric</i>
<i>Praec. ger. rei publ.</i>	Plutarch, <i>Pracepta gerendae rei publicae</i>
pref.	preface
PTMS	Pittsburgh Theological Monograph Series
R	Codex Reginensis
<i>Rep</i>	<i>Representations</i>
RRA	Rhetoric of Religious Antiquity
<i>Satyr.</i>	Petronius, <i>Satyricon</i>

SBLDS	Society of Biblical Literature Dissertation Series
SBLSBS	Society of Biblical Literature Sources for Biblical Study
SC	Sexual Cultures
SCJ	Studies in Christianity and Judaism
SEAJT	<i>South East Asia Journal of Theology</i>
SemeiaSt	Semeia Studies
<i>Signs</i>	<i>Signs: Journal of Women in Culture and Society</i>
<i>SocText</i>	<i>Social Text</i>
SP	Sacra Pagina
SRC	<i>Scholarly and Research Communication</i>
<i>Strom.</i>	Clement of Alexandria, <i>Stromateis</i>
<i>Suppl.</i>	Euripides, <i>Supplices</i>
<i>Syr. d.</i>	Lucian, <i>De syria dea</i>
<i>ThTo</i>	<i>Theology Today</i>
TTC	Transdisciplinary Theological Colloquia
USQR	<i>Union Seminary Quarterly Review</i>
vg ^{ms}	Latin Vulgate
WisC	Wisdom Commentaries
WP	<i>Women and Performance</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

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