

Table of Contents

Preface.....	V
List of Abbreviations.....	XII
Introduction	1
<i>I. From “Women Praying or Prophesying” to “Let Women Be Silent”</i>	<i>2</i>
<i>II. Project Plan.....</i>	<i>5</i>
Chapter 1. Interpreting Women’s Speech in Corinth: Rhetoric and Historical Reconstruction	9
<i>I. Reading 1 Corinthians and Reconstructing the Corinthian Situation.....</i>	<i>9</i>
A. Ferdinand Christian Baur’s Corinthian Factions	10
B. Sources of Problems: Gnosticism, Realized Eschatology, Paul’s Teachings	10
C. The Sociological Turn: Theissen, Meeks, and Schüssler Fiorenza.....	13
<i>II. Women in the Corinthian Assembly.....</i>	<i>16</i>
A. Men and Women in Worship and the Galatians 3:28 Connection.....	18
B. Elisabeth Schüssler Fiorenza and Paul’s Ambivalent Impact for Women	21
C. Antoinette Clark Wire’s Corinthian Women Prophets	22
D. Jorunn Økland and the Discourse of Gender and Sanctuary Space	24
<i>III. Defining Prophecy and Prayer in Tongues</i>	<i>26</i>
A. Origins and Backgrounds for Prophecy and Tongues	27
B. Form and Content of Prophecy and Tongues.....	28
C. The Question of Mental States and Ecstasy.....	30

D. Paul's Rhetorical Goals in Defining Inspired Speech.....	31
<i>IV. Women Prophets in Ancient Mediterranean Divination</i>	32
A. Cataloging and Defining Divination.....	33
B. The Anthropological Turn: Jean-Pierre Vernant and Followers	34
C. Gender Dynamics in Oracular Institutions.....	36
<i>V. Summary of Research and Questions Remaining</i>	39
Chapter 2. Women Praying and Prophesying: Archaeological Evidence from Corinth	43
<i>I. Introducing Corinth</i>	43
A. History and Archaeology	43
B. Temples and Religious Spaces in Roman Corinth	47
<i>II. Women's Presence in the Roman Forum: Inscriptions</i>	48
<i>III. Women Praying: Devotion to Demeter and Isis</i>	51
A. The Sanctuary of Demeter in the Roman Period	51
1. Earliest Use: Curse Tablets on the Lower Terrace.....	52
2. Temple Construction in the Late First Century.....	58
B. Sanctuaries for Isis in Corinth and Kenchreai	61
1. Literary Evidence: Pausanias and Apuleius	61
2. Archaeological Evidence	61
3. Apuleius's Isis Festival in Kenchreai (<i>Metamorphoses</i> , Book XI).....	63
<i>IV. Women Prophesying: Corinth and Oracular Temples of Apollo</i>	66
A. Connections to Trans-Regional Oracles	66
B. Apollo Temples and Images in Corinth	69
<i>V. Conclusion</i>	70
Chapter 3. Ambivalence toward Women's Speech: Livy, Philo, and Plutarch	73
<i>I. Livy's History: Roman Matrons Speaking in the Forum</i>	75

<i>II. Philo of Alexandria: Women and the Female Part of the Soul</i>	82
A. Philo's Gender Dualism	83
B. <i>De specialibus legibus</i> 3.169–80: Spaces for Women's Speech	85
C. <i>De vita contemplativa</i> : Men, Women, and Ecstatic Speech	89
<i>III. Plutarch: Virtue and Speech in State and Household</i>	98
A. Women's Form, Fame, and Speech in <i>Virtues of Women</i>	99
B. Women Inside and Outside of the Home in <i>Conjugalia Praecepta</i>	102
<i>IV. Conclusion</i>	107
Chapter 4. Women Prophets in Philosophical, Poetic, and Oracular Literature	109
<i>I. Philosophical Traditions</i>	113
A. History and Philosophy: Interrogating Communication with Gods	113
1. Herodotus's <i>History</i>	114
2. Plato's Three Forms of Madness	115
B. The Pythia in Plutarch's <i>De defectu oracularum</i> and <i>De Pythiae oraculis</i>	117
<i>II. Poetic Traditions</i>	126
A. Poetry: Dramatizing Communication with Gods	126
1. Athenian Drama	127
2. Latin Epic Poetry	130
B. The Sacrifice of the Pythia in Lucan's <i>De bello civili</i>	133
<i>III. Oracular Traditions</i>	141
A. Prophecy: Recording Communication with Gods	141
1. Male and Female Prophets in the Hebrew Bible	141
2. Sibylline Collections in Greek and Roman Traditions	145
B. The Sibyl's Embodiment of Apocalyptic Prophecy in the <i>Sibylline Oracles</i>	146
<i>IV. Conclusion</i>	155

Chapter 5. Women Praying or Prophesying: The Ambivalent Argument of 1 Corinthians 11:2–16	157
<i>I. The Structure and Difficulties of 1 Corinthians 11:2–16</i>	159
<i>II. The Situation: Keeping Traditions, Praying, and Prophesying (11:2)</i> ..	160
<i>III. Theological Premise: Heads and Bodies (11:3)</i>	162
<i>IV. Cultural Norms of Gender Differentiation (11:4–6)</i>	165
<i>V. Creation Narratives and Gender Identity (11:7–12)</i>	168
<i>VI. More Cultural Arguments: Propriety, Nature, and Custom (11:13–16)</i>	176
<i>VII. Conclusion</i>	178
Chapter 6. Voiceless Idols, Voiceless Women: The Argument from 1 Corinthians 11:16 to 14:40	181
<i>I. Argumentative Movements in 11:17–14:25</i>	181
A. The Ritual Meal in Assembly: 1 Corinthians 11:17–34	182
B. Voiceless Idols, One Speaking Spirit: 1 Corinthians 12:1–11	185
C. The Body of Christ: 1 Corinthians 12:12–31	189
D. A Better Way: 1 Corinthians 13:1–13	193
E. Defining Prophecy and Praying in Tongues: 1 Corinthians 14:1–25	195
1. Pursue Prophecy in Order to Build Up (14:1–5).....	195
2. The Limited Efficacy of Speaking in Tongues (14:6–12).....	197
3. Mindlessness of Speaking in Tongues (14:13–19).....	198
4. Responses of Outsiders to Inspired Speech (14:20–25).....	199
<i>II. Instructions for Order for Praying or Prophesying (14:26–40)</i>	203
A. The Textual Integrity of 14:34–35.....	203
B. The Rhetorical Integrity of 14:26–40	207
<i>III. Conclusion</i>	213

Conclusion	215
<i>I. The Gender Dynamics of Inspired Speech</i>	215
<i>II. Implications of this Research</i>	219
Bibliography.....	221
Index of Ancient Sources	241
Subject Index.....	253