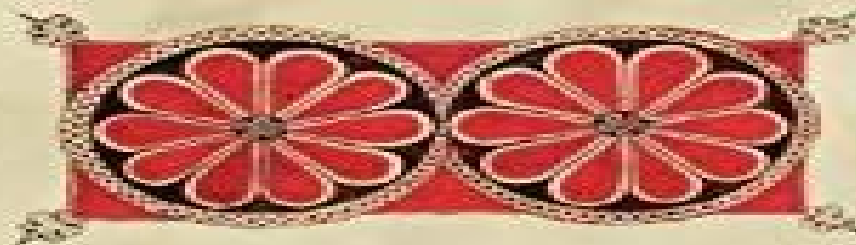


*Mapping Gender  
in Ancient Religious  
Discourses*



TODD PENNER &  
CAROLINE VANDER STICHELE

Society of Biblical Literature

# Mapping Gender In Ancient Religious Discourses

**James K. Aitken, Jeremy M. S.  
Clines, Christl M. Maier**



## **Mapping Gender In Ancient Religious Discourses:**

Mapping Gender in Ancient Religious Discourses Todd Penner, Caroline Vander Stichele, 2006-11-01 This collection of essays focuses on issues related to gender at the intersection of religious discourses in antiquity To that end an array of traditions is analyzed with the aim of more fully situating the construction and representation of gender in early Christian Jewish and Greco Roman argumentation Taken as a whole these essays contribute to the goal of displaying the wide range of options that are available for examining the interconnection of gender rhetoric power and ideology especially as they relate to identity formation in the ancient world during the early centuries of the common era The focus on ancient conceptions of gender makes this collection particularly useful not only for biblical scholars but also for classicists and researchers working in the field of gender studies as well as for those interested in exploring similar issues in other religious traditions or in Western religious traditions of different time periods Mapping Gender in Ancient Religious Discourses Todd C.

Penner, Caroline Vander Stichele, 2007 A collection of essays on early Christian Jewish and Greco Roman religious discourses in antiquity focusing on the construction of gender in relationship to broader cultural and religious themes argumentation and identity formation in the early centuries of the common era **Contextualizing Gender in Early Christian Discourse**

Caroline Vander Stichele, Todd Penner, 2009-06-30 In this book Vander Stichele and Penner introduce their own gender critical approach to the New Testament and other early Christian writings Building on feminist and post colonial insights they explore the importance of gender in both text and context and discuss the diverse issues involved in interpretation as they relate to gender sex and sexuality The authors also set out their methodology and highlight the various hermeneutical issues involved such as the complexity of gendered and sexed identities in antiquity and the gap that exists between modern and ancient conceptions thereof They further illustrate their gender critical approach with concrete examples from the Acts of the Apostles the letters of Paul and the Acts of Paul and Thecla in order to demonstrate how a gender critical approach works in practice As such this book is unique in terms of its range as well as in the explicit methodological focus that is fostered throughout **Interested Readers** James K. Aitken, Jeremy M. S. Clines, Christl M. Maier, 2013-11-10 Readers of

the Hebrew Bible are interested readers bringing their own perspectives to the text The essays in this volume written by friends and colleagues who have drawn inspiration from and shown interest in the scholarship of David Clines engage with his work through examining interpretations of the Hebrew Bible in areas of common exploration literary exegetical readings ideological critical readings language and lexicography and reception history The contributors are James K Aitken Jacques Berlinerblau Daniel Bodi Roland Boer Athalya Brenner Mark G Brett Marc Zvi Brettler Craig C Broyles Philip P Chia Jeremy M S Clines Adrian H W Curtis Katharine J Dell Susan E Gillingham Susanne Gillmayr Bucher Edward L Greenstein Mayer I Gruber Norman C Habel Alan J Hauser Jan Joosten Paul J Kissling Barbara M Leung Lai Diana Lipton Christl M Maier Heather A McKay Frank H Polak Jeremy Punt Hugh S Pyper Deborah W Rooke Eep Talstra Laurence A Turner Stuart Weeks

Gerald O West and Ian Young      **Contested Masculinities** Robert Stegmann, 2020-10-27 In *Contested Masculinities* the author argues for the importance of critical consciousness and attentiveness to the interplay of the biblical text context and the long complex histories of interpretation that play out in the construction of masculinities Locating his reading of 1 Thessalonians within the thickly textured setting of a postcolonial post apartheid South Africa the author seeks to recontextualize Paul providing a nuanced understanding of how Paul's letters exercise authority over both the church and the academy The author maintains that attempts to frame either the biblical text or notions of masculinity as singular and universal perpetuate and reinforce binary formulations church academy global north global south colonizer colonized male female and entrench hierarchies of power The author re reads 1 Thessalonians exploring the fissures that come into view when training a postcolonial and gender critical lens on the biblical text and delivers a refreshing account that is playful and open and porous especially as a conversational piece for masculinity ancient and contemporary      **What is Masculinity?** J. Arnold, S. Brady, 2011-06-14 Across history the ideas and practices of male identity have varied much between time and place masculinity proves to be a slippery concept not available to all men sometimes even applied to women This book analyses the dynamics of masculinity as both an ideology and lived experience how men have tried and failed to be Real Men      *Gender and Second-Temple Judaism* Kathy Ehrensperger, Shayna Sheinfeld, 2020-09-24 Ancient literature was generally written by and produced for elite men That fact creates specific challenges to modern interpreters of gender roles in the ancient world especially once contemporary understandings of gender as construction and performance are embraced In *Gender and Second Temple Judaism* world renowned scholars take on these challenges with regard to ancient Judaism here including early Christianity and early rabbinic Judaism as well at once examining the ancient evidence and quite consciously addressing difficult methodological questions regarding gender Taken together these chapters further complicate discussions of the construction of identity e g who is a Jew by inflecting them with questions of gender construction as well Scholars of ancient Judaism and of gender alike will find much to grapple with in these pages      **The Sense of Sight in Rabbinic Culture** Rachel Neis, 2013-08-29 This book studies the significance of sight in rabbinic cultures across Palestine and Mesopotamia approximately from the first to seventh centuries It tracks the extent and effect to which the rabbis living in the Greco Roman and Persian worlds sought to appropriate recast and discipline contemporaneous understandings of sight Sight had a crucial role to play in the realms of divinity sexuality and gender idolatry and ultimately rabbinic subjectivity The rabbis lived in a world in which the eyes were at once potent and vulnerable eyes were thought to touch objects of vision while also acting as an entryway into the viewer Rabbis Romans Zoroastrians Christians and others were all concerned with the protection and exploitation of vision Employing many different sources Professor Neis considers how the rabbis engaged varieties of late antique visualities along with rabbinic narrative exegetical and legal strategies as part of an effort to cultivate and mark a rabbinic eye      Miracle Discourse in the New Testament Duane F. Watson, 2012-10-26 This volume

explores the rhetorical role that miracle discourse plays in the argumentation of the New Testament and early Christianity. The investigation includes both the rhetoric within miracle discourse and the rhetorical role of miracle discourse as it was incorporated into the larger works in which it is now a part. The volume also examines the social, cultural, religious, political, and ideological associations that miracle discourse had in the first-century Mediterranean world, bringing these insights to bear on the broader questions of early Christian origins. The contributors are L. Gregory Bloomquist, Wendy Cotter, David A. deSilva, Davina C. Lopez, Gail O'Day, Todd Penner, Vernon K. Robbins, and Duane F. Watson.

**Specters of Paul** Benjamin H. Dunning, 2011-02-07. The first Christians operated with a hierarchical model of sexual difference common to the ancient Mediterranean, with women considered to be lesser versions of men. Yet sexual difference was not completely stable as a conceptual category across the spectrum of formative Christian thinking. Rather, early Christians found ways to exercise theological creativity and to think differently from one another as they probed the enigma of sexually differentiated bodies. In *Specters of Paul*, Benjamin H. Dunning explores this variety in second and third-century Christian thought with particular attention to the ways the legacy of the apostle Paul fueled, shaped, and also constrained approaches to the issue. Paul articulates his vision of what it means to be human primarily by situating human beings between two poles: creation (Adam) and resurrection (Christ). But within this framework, where does one place the figure of Eve and the difference that her female body represents? Dunning demonstrates that this dilemma impacted a range of Christian thinkers in the centuries immediately following the apostle, including Clement of Alexandria, Irenaeus of Lyons, Tertullian of Carthage, and authors from the Nag Hammadi corpus. While each of these thinkers attempts to give the difference of the feminine a coherent place within a Pauline typological framework, Dunning shows that they all fail to deliver fully on the coherence that they promise. Instead, sexual difference haunts the Pauline discourse of identity and sameness as the difference that can be neither fully assimilated nor fully ejected, a conclusion with important implications not only for early Christian history but also for feminist and queer philosophy and theology.

**Saint Thecla** Rosie Andrious, 2020-09-17. This volume questions the prevailing female empowering interpretation of Thecla in the Acts of Paul and Thecla. Rosie Andrious examines the way that Thecla is voyeuristically paraded and subjected to a kind of sado-erotic torture and demonstrates how this perception clashes with any notion that she is presented as a positive role model for a woman. Rather, Andrious sets this discourse about female self-control and chastity over against the wider narrative of Christian men struggling against the invasive violence of Rome and suggests that the victimized voyeuristic female representation of Thecla has very little to do with women and is rather a complex literary text that represents a power struggle between men. The ideological function of Thecla is therefore as a constructed body that transcends its natural feminine weakness. Andrious thus provides an original interpretative framework for understanding Thecla's representation and suggests a completely new way of seeing the saint.

**Men, Masculinities and Intermarriage in Ezra 9-10** Elisabeth M. Cook, 2023-10-09. Offering a reading of the intermarriage debate and

expulsion of the foreign women in Ezra 9 10 this book engages with the production and performance of masculinities in this biblical text shifting the focus away from the foreign women to the men who are the primary actors in this work This approach addresses the diversity of masculinities and the ways in which they are implicated in the production of power relations in the text It explores the feminized masculinity of the peoples of the lands the unstable masculinity of the golah Ezra s performance of penitential masculinity and the rehabilitation of divine masculinity The rejection of the marriages and the call for the expulsion of the women and children are addressed as sites on which masculinities and power relations are configured In doing so this book sheds light on how women and the traits and performances culturally ascribed to women femininity and inferior masculinities are appropriated to produce masculinities and negotiate power relations between men It posits that the debate in Ezra 9 10 is not ultimately about the women themselves but about bringing the masculinities bodies and practices of dissenting men under the management of those who wield the Torah in the narrative world of the text Men Masculinities and Intermarriage in Ezra 9 10 is of interest for scholars and students working on the Book of Ezra specifically as well as the Hebrew Bible and its world more broadly It is also a valuable study for those working on masculinities and gender in the biblical world and ancient Near East

**Feminist Biblical Studies in the Twentieth Century** Elisabeth Schüssler Fiorenza, 2014-06-26 Chart the development of feminist approaches and theories of interpretation during the period when women first joined the ranks of biblical scholars This collection of essays on feminist biblical studies in the twentieth century seeks to explore four areas of inquiry demanding further investigation In the first section articles chart the beginnings and developments of feminist biblical studies as a conversation among feminists around the world The second section introduces reviews and discusses the hermeneutic religious spaces created by feminist biblical studies The third segment discusses academic methods of reading and interpretation that dismantle androcentric language and kyriarchal authority The fourth section returns to the first with work that transgresses academic boundaries in order to exemplify the transforming inspiring and institutionalizing feminist work that has been and is being done to change religious mindsets of domination and to enable women to engage in critical readings of the Bible Features Essays examine the rupture or break in the mainstream reception history of the Bible Exploration of the term feminism in different social cultural and theoretical religious locations Authors from around the world present research and future directions for research challenging the next generation of feminist interpreters

**Gender in Solomon's Song of Songs** Alastair Ian Haines, 2016-12-14 The thesis shows that the Song of Songs can be read as a circular sequence of sub poems that follow logically from one another if they are understood as contributing to two main points made in a woman s voice The woman urges men to take romantic initiative to be committed exclusively and for life and urges women three times to wait until they are approached by such men If this reading is the best explanation of the text of the Song then the Song is a unified work centered on a woman singing about human romantic love from a woman s perspective

**Jesus and the Chaos of History** James Crossley, 2015-02-26 In Jesus

and the Chaos of History James Crossley looks at the way the earliest traditions about Jesus interacted with a context of social upheaval and the ways in which this historical chaos of the early first century led to a range of ideas which were taken up modified ignored and reinterpreted in the movement that followed Crossley examines how the earliest Palestinian tradition intersected with social upheaval and historical change and how accidental purposeful discontinuous contradictory and implicit meanings in the developments of ideas appeared in the movement that followed He considers the ways seemingly egalitarian and countercultural ideas co exist with ideas of dominance and power and how human reactions to socio economic inequalities can end up mimicking dominant power In this case the book analyses how a Galilean protest movement laid the foundations for its own brand of imperial rule This evaluation is carried out in detailed studies on the kingdom of God and Christology sinners and purity and gender and revolution

*Women's Ritual Competence in the Greco-Roman Mediterranean* Matthew Dillon, Esther Eidinow, Lisa Maurizio, 2016-10-14 Contributions in this volume demonstrate how across the ancient Mediterranean and over hundreds of years women s rituals intersected with the political economic cultural or religious spheres of their communities in a way that has only recently started to gain sustained academic attention The volume aims to tease out a number of different approaches and contexts and to expand existing studies of women in the ancient world as well as scholarship on religious and social history The contributors face a famously difficult task ancient authors rarely recorded aspects of women s lives including their songs prophecies and prayers Many of the objects women made and used in ritual were perishable and have not survived certain kinds of ritual objects lowly undecorated pots for example tend not even to be recorded in archaeological reports However the broad range of contributions in this volume demonstrates the multiplicity of materials that can be used as evidence including inscriptions textiles ceramics figurative art and written sources and the range of methodologies that can be used from analysis of texts images and material evidence to cognitive and comparative approaches

*Birthing Salvation* Anna Rebecca Solevåg, 2013-10-09 In *Birthing Salvation* Anna Rebecca Solevåg explores the theme of childbearing in early Christian discourse The book maps the importance of women s childbearing in Greco Roman culture and shows how childbearing discourse interfaces with salvation discourse in three early Christian texts the Pastoral Epistles the Acts of Andrew and the Martyrdom of Perpetua and Felicitas Issues of gender and class are explored through an intersectional analysis In particular the institution of slavery and its implications for ideas about salvation in these texts are drawn out *Birthing Salvation* offers fresh interpretations of these texts including the peculiar statement in 1 Tim 2 15 that women will be saved through childbearing

*Unreliable Witnesses* Ross Shepard Kraemer, 2010-12-22 In her latest book Ross Shepard Kraemer shows how her mind has changed or remained the same since the publication of her ground breaking study *Her Share of the Blessings: Women's Religions Among Pagans Jews and Christians in the Greco Roman World* OUP 1992 *Unreliable Witnesses* scrutinizes more closely how ancient constructions of gender undergird accounts of women s religious practices in the Greco

Roman Mediterranean Kraemer analyzes how gender provides the historically obfuscating substructure of diverse texts Livy's account of the origins of the Roman Bacchanalia Philo of Alexandria's envisioning of idealized masculinized women philosophers rabbinic debates about women studying Torah Justin Martyr's depiction of an elite Roman matron who adopts chaste Christian philosophical discipline the similar representation of Paul's fictive disciple Thecla in the anonymous Acts of Paul and Thecla Severus of Minorca's depiction of Jewish women as the last hold outs against Christian pressures to convert and others While attentive to arguments that women are largely fictive proxies in elite male contestations over masculinity authority and power Kraemer retains her focus on redescribing and explaining women's religious practices She argues that gender specific or not religious practices in the ancient Mediterranean routinely encoded and affirmed ideas about gender As in many cultures women's devotion to the divine was both acceptable and encouraged only so long as it conformed to pervasive constructions of femininity as passive embodied emotive insufficiently controlled and subordinated to masculinity Extending her findings beyond the ancient Mediterranean Kraemer proposes that more generally religion is among the many human social practices that are both gendered and gendering constructing and inscribing gender on human beings and on human actions and ideas Her study thus poses significant questions about the relationships between religions and gender in the modern world

#### **Dying to Be Men**

L. Stephanie Cobb, 2008-09-04 At once brave and athletic virtuous and modest female martyrs in the second and third centuries were depicted as self possessed gladiators who at the same time exhibited the quintessentially womanly qualities of modesty fertility and beauty L Stephanie Cobb explores the double embodiment of male and female gender ideals in these figures connecting them to Greco Roman virtues and the construction of Christian group identities Both male and female martyrs conducted their battles in the amphitheater a masculine environment that enabled the divine combatants to showcase their strength virility and volition These Christian martyr accounts also illustrated masculinity through the language of justice resistance to persuasion and more subtly but most effectively the juxtaposition of unmanly individuals usually slaves the old or the young with those at the height of male maturity and accomplishment such as the governor or the proconsul Imbuing female martyrs with the same strengths as their male counterparts served a vital function in Christian communities Faced with the possibility of persecution Christians sought to inspire both men and women to be braver than pagan and Jewish men Yet within the community itself traditional gender roles had to be maintained and despite the call to be manly Christian women were expected to remain womanly in relation to the men of their faith Complicating our understanding of the social freedoms enjoyed by early Christian women Cobb's investigation reveals the dual function of gendered language in martyr texts and its importance in laying claim to social power

#### **An Exemplary Man**

Bonnie J. Flessen, 2011-09-08 While most scholars focus on the character of Cornelius as a model Gentile Bonnie Flessen argues that Cornelius is also a model male figure for Luke's audience When analyzed closely the characterization of Cornelius reveals a multifaceted rhetorical strategy regarding both gender and empire This strategy



lifts up a rather surprising portrait of an exemplary man who represents the Roman Empire and yet nevertheless manifests the virtues of submission piety and generosity Flessen also proposes a hermeneutic of masculinity as a means to exegete Acts and other New Testament texts This critical lens provides interpreters with a way of thinking about gender when female characters are absent or sparse Although constructs of gender are embedded in texts interpreters can use recent scholarship on masculinity along with extrabiblical evidence as tools to excavate the contours of the male figure in antiquity

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