Copyright © 2006 by Yung Suk Kim All Rights Reserved To my amazing daughters, Hye Rim, Hye Kyung, and Hye In, wise beyond their years

and

To my beloved wife, Yong Jeong, infinitely supportive

ACKNOWLEDGMENTS

My dissertation, as a communal work, would have been not possible without the support of so many people, who have loved me so much with touching and healing presence. I give my sincere, special thanks to my advisor, Prof. Daniel M. Patte, who took pains reading, guiding, and encouraging my work, from beginning to end, never saying "no" but "yes" to my academic interests with the sprit of caring and challenge. I also give my special, warm thanks to Prof. Fernando F. Segovia, who taught me to sharpen my critical gauge, guiding me in my early stage of dissertation process through supportive wisdom. I also thank all of my committee members, Douglas Knight, Victor Anderson, and Kathy Gaca, who also guided my research with patience and care. I also would like to acknowledge and thank Prof. Laurence Welborn, United Theological Seminary, for his encouragement and kind guidance in my research of Pauline theology and the Greco-Roman world. I also thank Professors Robert Brawley and Luis Rivera-Rodriguez, McCormick Theological Seminary, who nurtured me with care and wisdom. I also give my heart-felt thanks to Prof. Hearn Chun for his unwavering support for my studies. Prof. Victor Yoon's guidance in my seminary life is also very much appreciated. I also acknowledge Rob Worley's special friendship and support. Prof. Jean Kim's encouragement and guidance is also noted. I cannot rightly thank all of them I owe so much.

I cannot find proper words to express my ever-running water of joy and thanks to my family, a soul-resting shelter in windy winter or flowering spring; I will never forget my wife, Yong Jeong's love and sacrifice for our family. I also express my deepest hearty thanks to my daughters, Hye Rim, Hye Kyung and Hye In, who have showed their support for my studies through their diligent work and ever-growing maturity.

TABLE OF CONTENTS

		Page
AC	KNOWLEDGEMENTS	iii
LIS	T OF TABLES	vii
Cha	apter	
Ciic	tpto!	
I.	INTRODUCTION	1
	The Rationale for My Dissertation	1
	Body of Christ and Today: Inter-contextual Reading	8
	My Hermeneutical Lens	
	Methodological Considerations.	
	Procedure	
II.		
	CLESIOLOGICAL ORGANISM, CHRISTOLOGICAL,	22
CO	RPORATE-SOLIDARITY APPROACHES	22
	Ecclesiological Organism Approach	24
	Christological Approach	24 25
	Corporate-Solidarity Approach	
	Summary and Critique	
	building and critique	4 /
III.	HERMENEUTICS OF BODY	51
	Conception of the Community	5.4
	The "theological or historical" Approach	
	History of Religions School Approach	
	The Sociological or Social-scientific Approach	
	The Postmodern Approach	
	Comparison of Different Approaches	
	Boundaries	70
	Identity	
	Structure or Power Relationship	
	Body in Postmodern De(re)construction (Derrida, Foucault, Ricoeur)	
	Derrida	
	Foucault	
	Ricoeur	
	Body in Culture	
	Feminist Struggle for "Body"	89
	Cultural Struggle for "Body"	91
	•	
IV.	CONSTRUCTION OF BODY IN THE GRECO-ROMAN AND THE JEWISH	06

	Construction of <i>Body</i> in the Greco-Roman World	
	Body Politics of the Hegemonic Body	
	Body Politics of the Democratic-inclusive Body	
	"Body of Christ" with the Greco-Roman world	
	Construction of <i>Body</i> in the Jewish World	
	A Few Examples	. 122
V.	READING 1 CORINTHIANS WITH DIFFERENT UNDERSTANDINGS OF ITS	
	NTEXT	.131
	Preliminary Thesis	.133
	The Corinthian Context and Issues: "Dis-embodiment" of Christic body	
	Divisions	
	Sexual Immorality	
	Marriage-related Matters	
	Eating Meat Sacrificed to Idols	
	Rights of Paul	
	Women's Head Covering	.153
	The Lord's Supper	.154
	Resurrection	. 158
VI.	THE "BODY OF CHRIST" IN 1 CORINTHIANS	.162
	Paul's Use of "body" in 1 Corinthians	163
	"Body of Christ" in 1 Corinthians: Figurative, Discursive Structure	
	Outline of the Discursive Figurative Structure of 1 Corinthians	
	1:1-17 The Cross as God's Power Exemplified by the Corinthians and	.170
	Embodied by Paul	177
	1:18:4:21 The Cross as God's Power Exemplified by the Corinthians	
	and Embodied by Paul	.179
	5:1-11:34 The Corinthians' Failure to Embody Christ Crucified, Paul's	
	Exhortation to the Corinthians Calling for Participation in Christ Crucified	. 181
	12:1-15:11 Exhortation: the Corinthian body as <i>Christic</i>	
	Embodiment	
	15:12-58 As Christ Crucified was Raised, so the Crucified Body of the Chris	
	Will be Raised	
	16:1-24 Conclusion	
	Exploring the Theological Themes of Three Figurative Body Discourses in 1 Corinthians	
	The Cross (1:18-4:21; 5:1-11:34)	.18/
	Embodiment	101
	A Loving Body (12:31-13:13)	
	The Comparison of "LOVE" Readings	
	Reading 1	
	Reading 2	
	Reading 3	
	Reading 4	
	The Corinthians, Called for Building a Loving Community	. 207
	(14:1-15:11)	209
	As Christ Crucified was Raised, so the Crucified Body of the Christians	. 207
	Will be Raised (15:12-58)	.210
* 7==		
VII	"IN CHRIST" (Εν Χριστω) AS HERMENEUTICAL KEY FOR DIVERSITY	.218

Scholarly Interpretations of "in Christ"	219
"In Christ" in 1 Corinthians: An Alternate Reading	231
"In Christ" as a Modal Relation with Christ: Dying with Christ	
"In Christ" as a "Third Space-Time"	
·	
VIII. CONCLUSION	240
Do You Love Me?	244
Do lou Love Me:	240
BIBLIOGRAPHY	248

LIST OF TABLES

Table	Page
Summary of "body" in Pauline and Deutero-Pauline Letters	170
2. Body Figures	186