

Swartley is descriptive. In spite of Webb's title, the attention paid to slavery and homosexuality is marginal. The book is about women and their roles in the church and society. All other topics are foils for Webb's interest in gender issues.

In spite of Webb's interest in gender issues, he misses some rather large targets. He notes that the biblical emphasis on procreation and disdain for singleness may be dismissed because church consensus has found value in singleness and does not require sexual reproduction for Christian fulfillment (124-126). But he seems unaware that these reproduction values are limited to the OT and that the NT nowhere connects sexuality with reproduction or promotes reproduction even among the married members of the church. The dramatic shift in reproductive values between the Testaments should have been a strong point in his analysis. Likewise, he ignores the significant gender distinction between Matt 5:31-32 and 19:3-12. The first text explores the divorce issue through the woman, the second through the man. The distinction should carry some relevance in his study which focuses strongly on the issues of women in the church.

Webb's method mostly works from predetermined conclusions. The outcome is fixed and is merely tangential to any real biblical authority. Though Sabbath and vegetarianism are recognized as values stemming from Creation, the consensus of Christianity is to ignore or modify these practices, and Webb decides that consensus should determine church policy (124-126). Likewise, the food restrictions of Acts 15:20 may be ignored because Webb found them to be "culturally relative," even though he finds nothing in the text which indicates cultural relativity. When Christianity confronts culture, he grounds the Christian part of the confrontation in tradition with a façade of scriptural authority.

His comments on footwashing (John 13) are telling. Even though he finds the continuity of the OT, Jesus, and Paul "impressive," he states that "this continuity in tradition simply clouds the issue of cultural assessment" (204). He finds counter-cultural significance in the role reversal, for the rabbi (Jesus) washed the feet of the disciples, but fails to find continuity in modern churches. However, in several modern churches prelates wash the feet of paupers or church members wash the feet of their peers. Even tradition does not seem to impact Webb, unless it is his tradition.

Webb's method has much to recommend it, but not perhaps the way he applies it. It is well to pay attention to the ingredients that we use when determining how biblical authority will translate into church policy. Webb has provided a systematic set of questions, which we may ask of the text and ourselves when we seek to understand how biblical authority (and, e.g., authority of tradition, culture, science) shapes our church policies. But should we use this analysis to construct defenses for predetermined policies (Webb's method) or to critique our policies and ask openly whether we are satisfied with how we have used the Bible as an authority?

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Winter, Bruce W. *After Paul Left Corinth: The Influence of Secular Ethics and Social Change*. Grand Rapids: Eerdmans, 2001. xx + 344 pp. Paper, \$28.00.

Bruce W. Winter, a Fellow of St. Edmund's College and a member of the Divinity Faculty at the University of Cambridge, is no stranger to studying the NT in the

light of its Græco-Roman background. He is the series editor of *The Book of Acts in Its First-Century Setting*, and has also authored two books and several articles in this area. *After Paul Left Corinth* builds upon and complements his previous research.

In this book, Winter seeks to draw together “for the first time all relevant extant material about life in the first century in the Roman colony of Corinth from literary, nonliterary, and archaeological sources” (x, cf. xii) and apply it to the problems addressed by Paul in 1 Corinthians. Specifically, Winter claims that many problems discussed in 1 Corinthians developed only after Paul’s stay there and that their development came as a result of Corinthian Christians who responded to circumstances according to cultural norms and who encountered situations of social change. The two major parts of the book are an attempt to substantiate this claim, which offers an alternative to other scholarly explanations as to why problems existed in the Corinthian church.

An important methodological step for Winter is his argument that the dominant culture of Corinth in Paul’s day was Roman. This characterization of Corinthian culture influences the choice of historical material that Winter brings to bear on his thesis (20).

Winter’s book is “not an exposition of the letter nor . . . [an exploration of] *how* Paul argued his response to the situation” in the Corinthian church. He will address this issue in a later book (xii). Also, to limit the length of his book, Winter does not extensively engage “the vast body of literature on the text of 1 Corinthians by NT scholars” (xv).

Winter divides the main part of his presentation into two parts: “The Influence of Secular Ethics” and “The Influence of Social Changes.” The first part is about twice as long as the second (181 pp. [31-211; chaps. 2-9] versus 87 pp. [215-301; chaps. 10-13]). The first part examines various issues from 1 Corinthians in light of the following religious, cultural, and social matters: the secular relationship between students and teachers; the Roman legal system; the ethics of the social elite and its philosophical underpinnings; the cultural implications of men having head coverings and women lacking them; private dinners; the use of curses within paganism and early Christianity; and the patronage system. The second part examines four social changes that occurred in Corinth after Paul left and their apparent effects upon the Corinthian church: the experience of three grain shortages, the establishment of a federal imperial cult for the province of Achaëa in Corinth, the return of the Isthmian Games to their traditional location near Corinth, and the cessation of the official provision of kosher meat for Jews in the Corinthian meat market.

Winter includes four pages (xvii-xx) of photographs of archaeological material referred to in his presentation. Additional photographs are available online at <http://www.tyndale.cam.ac.uk/Tyndale/staff/Winter/Corinth.htm>.

From my own research of 1 Cor 8-10, I was surprised to find that Winter makes no reference to Peter D. Gooch, *Dangerous Food: 1 Corinthians 8-10 in Its Context* (Studies in Christianity and Judaism, no. 5 [Waterloo, ON: Wilfrid Laurier University Press, 1993]). Gooch presents archaeological information from Corinth in the first two chapters of his study. A footnote to the work would seem appropriate to Winter’s discussion of eating in a pagan temple (93-94). Winter is

not unaware of Gooch's work, to which he refers in his previous study, *Seek the Welfare of the City: Christians as Benefactors and Citizens* (vol. 1, First-Century Christians in the Roman World [Grand Rapids: Eerdmans, 1994], 170-171, 215). Nevertheless, numerous footnotes and an extensive bibliography reveal Winter's extensive familiarity with important primary and secondary sources.

The macrostructure of Winter's book is understandable and straightforward, being divided into three key sections and having the chapters logically sequenced within those sections. However, a concluding chapter to summarize all of Winter's subclaims is absent. On the microlevel, Winter helpfully begins almost every chapter by stating the issue under discussion and by outlining how he proposes to address the issue.

For the most part, Winter's book is readable and free from spelling and punctuation errors (on spelling see, e.g., Cluck for Klauk, 209; on punctuation see, e.g., a missing open quotation mark in the last sentence of the first complete paragraph, 55). Occasionally, however, I did have to read sentences and paragraphs more than once due to ambiguous or awkward wording (see, e.g., 87-88, 136, 197).

As one looks at Winter's arguments as a whole, his case for the influence of cultural norms on the origins of the Corinthian church's problems seems stronger than his case for the influence of social change on those origins. His most convincing presentations are the following: the involvement of secular student-teacher relationships in the conflicts addressed by 1 Cor 1-4 (chap. 2); the dynamics of the Roman legal system as a key force behind the issues addressed in 1 Cor 5:1-6:8 (chaps. 3-4); the influence of elitist ethics on the Corinthian Christians' claim to permissiveness (1 Cor 6:12-20; 10:23; 15:29-34; chap. 5); and his arguments that the typical patronage system was positively transformed for some Corinthian Christians, but that the same system played a significant role in contributing to the problems in the Corinthian church (chap. 9). Winter's least convincing arguments center around the involvement of grain shortages in some of the marriage issues raised in 1 Cor 7:1-5, 25-38. Specifically, Winter tries to draw links between the grain shortages, Corinthian eschatological views, and marriage-related problems as a response to the coming eschaton.

Winter's work fills a need in NT studies. The various data from first-century Corinth help to ground 1 Corinthians in its social, cultural, and religious contexts, a necessary step in interpreting the epistle (xiii). Yet, these data have generally been neglected by interpreters of the NT (xi-xii). Winter's book successfully narrows this gap and calls interpreters of 1 Corinthians to a deeper discussion on these matters.

Winter's intended audience seems to consist of other NT scholars (xv-xvi). His free use of Latin terms for Roman offices, institutions, and values (see, e.g., chaps. 4-5 involving the Roman legal system) and the way he disputes the arguments of some secondary sources assume that the reader has some familiarity with the material (see, e.g., his discussion of a work by W. Deming on 1 Cor 7 [231-232]). Winter's quotation of primary sources originally written in either Greek or Latin, however, always includes an English translation.