

'DATA' PAGE

Relevant instances of the μέλη 'limbs, members' metaphor [1]

Rom. 12:4-5	For as in one body we have many <i>members</i> ¹ , and the <i>members</i> ² do not all have the same function, so we, though many, are one body in Christ, and individually <i>members</i> ³ <u>one of another</u> .
1 Cor. 6:15	Do you not know that your bodies are <i>members</i> ⁴ <u>of Christ</u> ? Shall I then take the <i>members</i> ⁵ <u>of Christ</u> and make them <i>members</i> ⁶ <u>of a prostitute</u> ? Never!
1 Cor. 12:27	Now you are the body of Christ and individually <i>members</i> ⁷ of it.
Eph. 4:25	Therefore, having put away falsehood, let each one of you speak the truth with the neighbor, for we are <i>members</i> ⁸ <u>one of another</u> .
Eph. 5:30	because we are <i>members</i> ⁹ of his body

Some quotes about these instances

- 3 "a slightly odd variation of the body metaphor" (Dunn, 1988, p. 724)
- 3 "a transgression of its natural logic [...], to be a member *of someone else*, as Paul phrases, can hardly be understood within the logic of the body metaphor [...] 'unnatural' imagery" (Wannenwetsch, 2002, p. 210)
- 4,5,6 "The man who has sex with a prostitute is, in Paul's construction, Christ's 'member' entering the body of the prostitute [...] hinting that the man's penetration of the prostitute makes Christ a penetrator of the prostitute also." (Martin, 1995, p. 176,177)
- 6 "sexual intercourse with a prostitute brings me into a relationship with a prostitute in which my body becomes a member of hers and hers a member of mine." (Loader, 2012, p. 172)
- 8 "It is as if the hand were a member of the eyes." (Tillard, 1992, p. 149, misquoting and misunderstanding Barth, 1974, pp. 512-3)

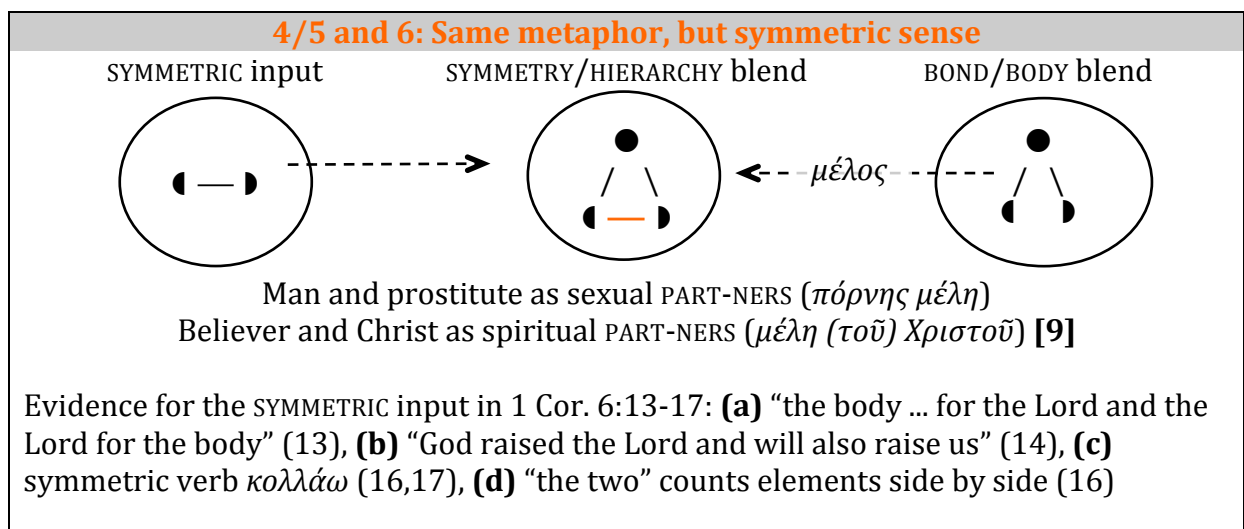
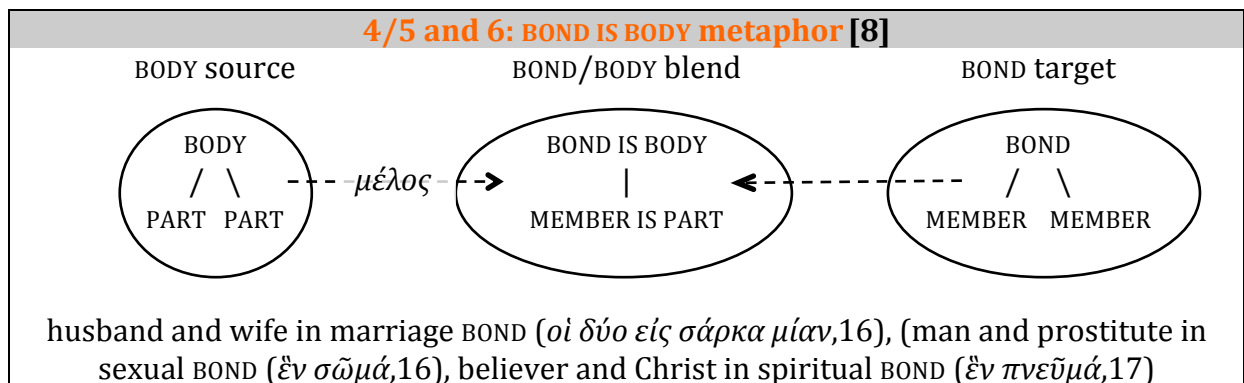
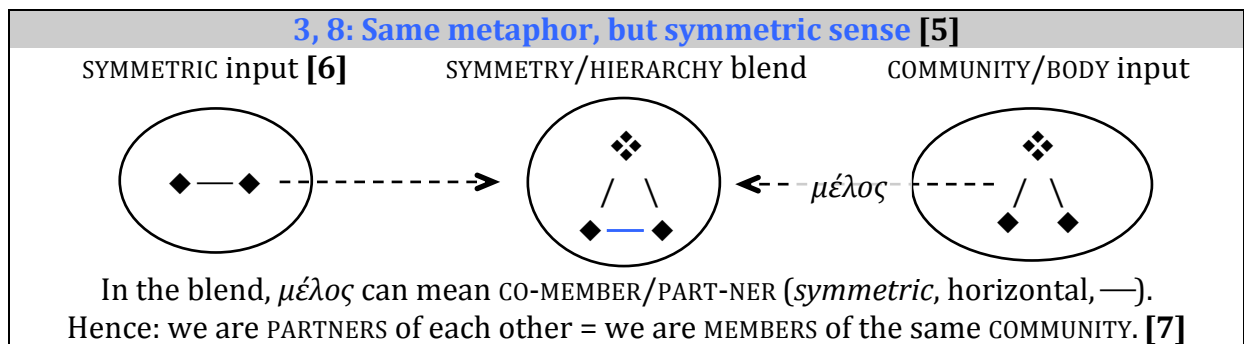
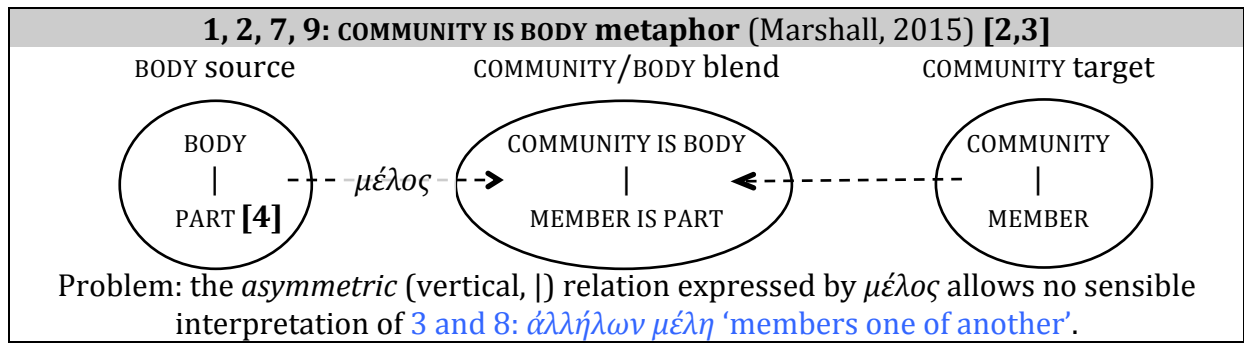
The larger context of 1 Cor. 6:15

¹³ [...] The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us up by his power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! ¹⁶ Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." ¹⁷ But he who is joined to the Lord becomes one spirit with him.

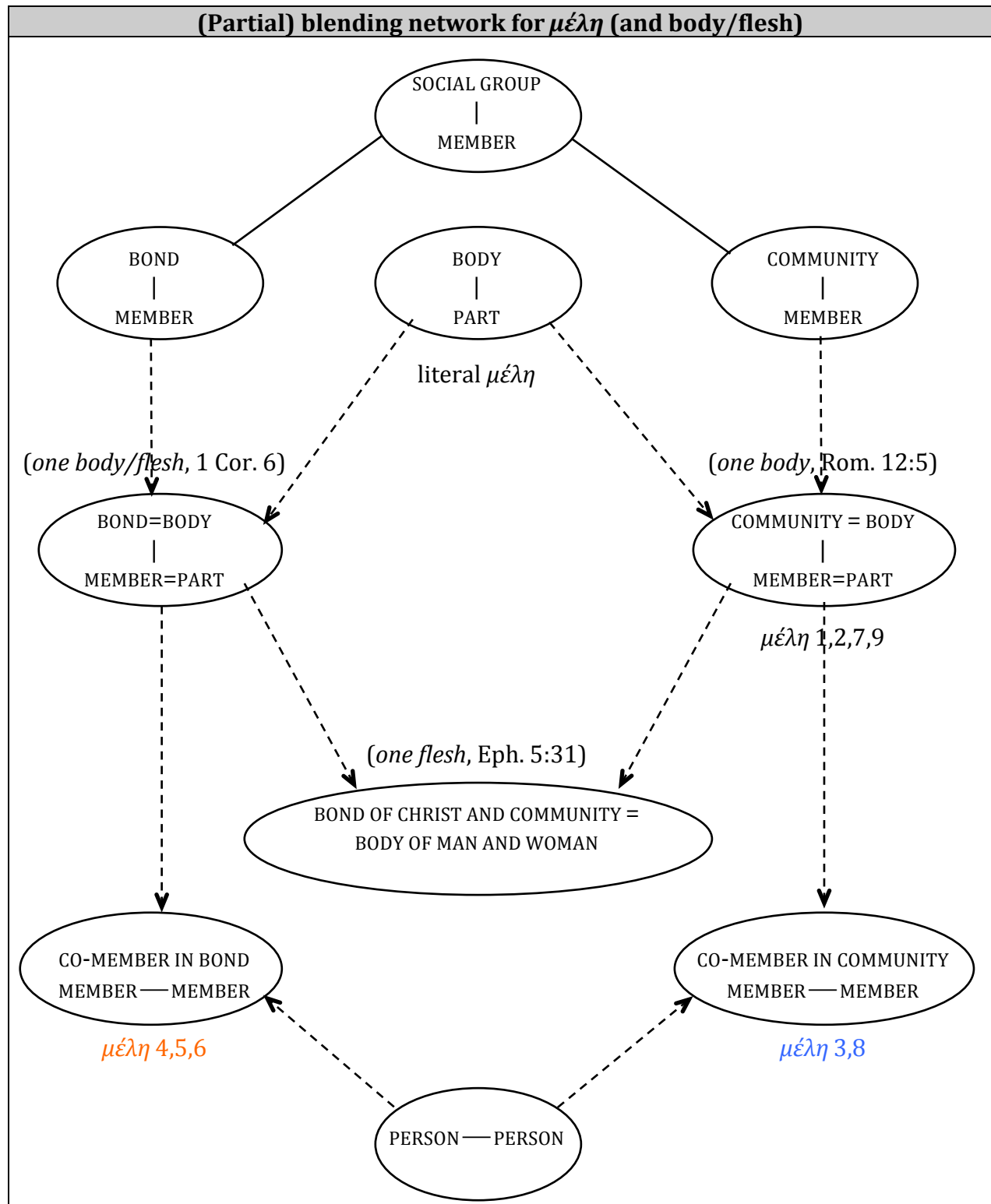
Another variation in the body metaphor: Gen. 2:24 in Eph. 5

²³ For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [...] ³⁰ because we are members of his body. ³¹ "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." ³² This mystery is profound, and I am saying that it refers to Christ and the church. ³³ However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

'ANALYSIS' PAGE



'SUMMARY' PAGE



'NOTES AND REFERENCES' PAGE

- 1 Citations from the English Standard Version.
- 2 A conceptual metaphor is a *single-scope* blend in conceptual blending theory (Fauconnier & Turner, 2002, pp. 126–131).
- 3 The generic space, representing shared structure, is omitted here.
- 4 μέλος can refer to any functional body part, not just 'limb', 'Glied', 'lid': eye (Mat. 5:29, 1 Cor. 12:17,21), hand (Mat. 5:30, 1 Cor. 12:21), foot (1 Cor. 12:15,21), ear (1 Cor. 12:16), head (1 Cor. 12:21).
- 5 A *double-scope blend* (Fauconnier & Turner, 2002, pp. 131–135), because from both inputs information is selectively projected leading to 'emergent structure', the symmetric sense of μέλος.
- 6 The symmetric input is supported by the immediate context: WE (Rom. 12:4-5) and NEIGHBOR (Eph. 4:25) 'frame' an interpersonal relation as symmetric.
- 7 Similar polysemy is seen with *belong* (English), *gehören* (German), *(be)horen* (Dutch).
- 8 Following Lindemann (2000, p. 148) and a few others in taking the body metaphor not ecclesiological ("ein ekklesiologischer Aspekt ist hier überhaupt nicht vorhanden"). Fee (1987, p. 258): "Here the concern is with one's relationship to the Lord himself."
- 9 Fisk (1996, p. 554) contrasts "*Vertical Inclusion in Christ*" with "*Horizontal Unification with Another*", but here both relations are treated as horizontal unification.

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