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Karl Olav Sandnes
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BELLY AND BODY IN THE PAULINE EPISTLES

The belly is today a matter of much concern. Modern cultures, particularly in the West, have developed means to cultivate this part of the body: corsets, exercises, revealing fashions. In this compelling exploration of the 'belly' motif, Karl Olav Sandnes asks whether St Paul might be addressing a culture in which the stomach is similarly high on the agenda. The result is a surprising new insight into this writings.

Paul twice mentions the enigmatic phrase 'belly-worship' (Phil. 3; Rom. 16). The proper context for these texts is the moral philosophy debate about mastering the desires, and the reputation of Epicurus' philosophy as promoting indulgence. The belly became a catchword for a life controlled by pleasures. Belly-worship was not only pejorative rhetoric, but developed from Paul's conviction that the body was destined to a future with Christ.

KARL OLAV SANDNES is Professor in New Testament Theology at The Norwegian Lutheran School of Theology, Oslo. He has published two books in English: *Paul – One of the Prophets? A Contribution to the Apostle's Self-Understanding* (1991), and *A New Family: Conversion and Ecclesiology in the Early Church with Cross-Cultural Comparisons* (1994).

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KARL OLAV SANDNES

The Norwegian Lutheran School of Theology, Oslo



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PREFACE

I have incurred many debts in the course of this project. The present study was written during my sabbatical (1998/1999); I am grateful to the Norwegian Lutheran School of Theology (Det teologiske Menighetsfakultet, Oslo), where I teach, for this opportunity. I owe thanks to the library there for patiently providing me with the necessary material. Most of the work was, however, carried out in Cambridge. I am very grateful for the hospitality and access to the library which was given me at Tyndale House. This excellent library for Biblical research made it possible for me to finish most of the work during my time there. I owe special thanks to the head librarian at Tyndale House, Dr David I. Brewer as well as his staff. I am grateful for the fellowship I enjoyed at Tyndale House, and to the scholars who were there together with me. This fellowship stimulated and contributed in various ways to my investigation. I owe special thanks to the Warden, Dr Bruce W. Winter, for his willingness to share his knowledge with me and to bring relevant literature to my attention, and for having introduced me to the Cambridge University Library as well as the library of the Classical Faculty. Without access to these libraries and the kind assistance which I found there, this investigation would not have been possible. These Cambridge days bring to mind also the kind hospitality which I enjoyed in the house of my hostess Mrs Veronica Becho.

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by Dr David Pugh, Bergen. His work included critical comments, fruitful suggestions and involvement. His contribution extends beyond working with the language. Although I have benefited from the help of many people, any faults or mistakes remain fully my own responsibility.

I am very grateful to Dr Richard Bauckham, editor of this series, for recommending my study to Cambridge University Press for publication. His comments and suggestions have contributed considerably to the improvement of the manuscript. Senior Publishing Assistant Gillian Dadd and Publishing Director Kevin Taylor and their co-workers have patiently guided me through the publication process itself.

Finally, I owe special thanks to my wife, Tone, who took upon herself the sole care of our home and three youngsters, and thus made it possible for me to stay in Cambridge.

ABBREVIATIONS

The text of the New Testament is K. Aland et al., *Novum Testamentum Graece* 27th edition, Stuttgart: Deutsche Bibelgesellschaft 1993. Abbreviations are those used by the American Academy of Religion and Society of Biblical Literature. Quotations of Biblical texts are drawn from the *NRSV*. If not stated otherwise, Graeco-Roman sources are quoted in English from the *LCL*. Texts from Old Testament Pseudepigrapha are quoted according to the *OTP*. The Philonic works are abbreviated according to the guidelines set out in *Studia Philonica Annual* (1993), p. 256. Text editions from well-known series are not listed in the bibliography, but the series and volume will appear in footnotes. The following abbreviations will be of help to the reader.

ANF	The Ante-Nicene Fathers
BAGD	W. Bauer, W. F. Arndt, F. W. Gingrich, F. Wilbur, F. W. Danker, <i>Greek–English Lexicon of the New Testament</i>
BDF	F. Blass, A. Debrunner and R. W. Funk, <i>A Greek Grammar of the New Testament</i>
CCL	<i>Corpus Christianorum Latinorum</i>
CSEL	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i>
FC	<i>The Fathers of the Church, A New Translation</i>
GCS	<i>Die griechischen christlichen Schriftsteller der erste Jahrhunderte</i>
JSHRZ	Werner G. Kümmel (ed.), <i>Jüdische Schriften aus hellenistisch-römischer Zeit</i>
LCL	Loeb Classical Library
LSJ	Liddell–Scott–Jones, <i>Greek–English Lexicon</i>
LXX	The Septuagint
NPNF	Nicene and Post-Nicene Fathers
NRSV	<i>New Revised Standard Version</i>
OTP	J. H. Charlesworth (ed.), <i>The Old Testament Pseudepigrapha</i>

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<i>PG</i>	J. Migne, <i>Patrologia Graeca</i>
<i>PL</i>	J. Migne, <i>Patrologia Latina</i>
<i>SC</i>	<i>Sources Chrétiennes</i>
s.v.	sub voce
<i>SVF</i>	H. von Arnim (ed.), <i>Stoicorum Veterum Fragmenta</i>
<i>TDNT</i>	G. Kittel, G. Friedrich (eds.), <i>Theological Dictionary of the New Testament</i>