

1. Record Nr.	UNINA9910817924903321
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Titolo	Belly and body in the Pauline Epistles // Karl Olav Sandnes
Pubbl/distr/stampa	Cambridge, UK ; ; New York, : Cambridge University Press, 2002
ISBN	1-107-12597-9 0-511-17722-4 0-521-81535-5 0-511-32999-7 0-511-04576-X 1-280-43420-1 0-511-15818-1 0-511-48816-5
Edizione	[1st ed.]
Descrizione fisica	1 online resource (xiv, 318 pages) : digital, PDF file(s)
Collana	Society for new testament studies monograph series 120
Disciplina	227/.06
Soggetti	Flesh (Theology) - Biblical teaching Human body - Biblical teaching Stomach - Biblical teaching Ethics in the Bible Ethics, Ancient
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 05 Oct 2015).
Nota di bibliografia	Includes bibliographical references (p. 275-291) and indexes.
Nota di contenuto	; Part I. Prolegomena: Introducton, previous solutions, method and Pauline context -- ; Part II. Graeco-Roman Belly: -- Belly as a sign: ancient physiognomics -- Belly in ancient moral philosophy -- Ancient critique of Epicureanism -- Banquets: opportunities for the belly -- ; Part III. Appropriated Belly: -- Belly-topos in Jewish-Hellenistic sources -- Belly in Philo's writings -- ; Part IV. Belly-Worship and Body According to Paul: -- Lifestyle of citizens of the heavenly Politeuma: Phil. 3:17-21 -- 'Serving the belly' as kinship with Satan: Rom 16:17-20 -- Corinthian belly -- ; Part V. Earliest Expositors of Paul: -- Belly-dicta of Paul in Patristic literature -- ; Part VI. Conclusions: Concluding remarks.
Sommario/riassunto	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 his 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.
