


## The Character and Function of the Temple Metaphor (ναός) in the Corinthian Correspondence

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**ABSTRACT:** Applying the term of conceptual metaphor, the author examines Paul's use of the temple metaphor to describe individual believers and the community of the Church in 1 Cor 3:16–17, 6:19, and 2 Cor 6:16. He begins with a concise overview of the numerous Pauline texts in which the temple-related vocabulary is applied to describe Christ and the Christian. Turning to the Corinthian correspondence, in which the term *ναός* occurs, the author places 1 Cor 3:16–17, 6:19, and 2 Cor 6:16 in their argumentative context and points to their common features. Among them, he mentions problems in Corinth, the individual and communal character of the temple metaphor, the apostle's appeals for unity in the Church, for the Church to break with sin, and embrace his gospel. The correlates of the temple that Paul applies to believers are God's saving presence, holiness, purity, worship, and the punishment that awaits those who destroy God's temple. Finally, the author examines Paul's use of the temple metaphor to shape the new identity of believers, comparing it to the use of the temple metaphor in Qumran writings.

**KEYWORDS:** temple, Old Testament, Paul, *ναός*, conceptual metaphor, Corinthian correspondence, Qumran

The temple is undoubtedly one of the most important institutions of the Old Testament.<sup>1</sup> Therefore, it should come as no surprise that Paul frequently draws on the imagery of the sanctuary and the sacrifices associated with it, using them to describe Christ, but also the mission and life of the Christian. Among the many terms the apostle borrows from the semantic field of the temple, there is *ναός*, appearing particularly frequently in the Corinthian correspondence (1 Cor 3:16–17; 6:19; 2 Cor 6:16; see also Eph 2:21). What is the purpose of Paul's use of the temple metaphor (*ναός*), and how does it fit into the argumentative context of 1–2 Corinthians? What correlates of the temple does the apostle apply to believers,

1 On the temple and its theology in the Old Testament, see M. Ottoson, “הֵיכָל” *TDOT* III, 382–388; D. Kellermann, “מִזְבֵּחַ,” *TDOT* IX, 58–64; M. Haran, *Temples and Temple-Service in Ancient Israel* (Winona Lake, IN: Eisenbrauns 1985); R.E. Friedman, “Tabernacle,” *ABD* VI, 292–300; C. Meyers, “Temple, Jerusalem,” *ABD* VI, 350–369; H.D. Preuss, *Old Testament Theology* (OTL; Louisville, KY: Westminster John Knox 1995–1996) II, 39–51; G.K. Beale, *The Temple and the Church's Mission. A Biblical Theology of the Dwelling Place of God* (New Studies in Biblical Theology 17; Downers Grove, IL – Leicester: InterVarsity – Apollos 2004) 31–169; W. Brueggemann, *Theology of the Old Testament. Testimony, Dispute, Advocacy*, 2 ed. (Minneapolis, MN: Fortress 2005) 654–679.

and how do they serve him to shape their identity, moral conduct, and attitude toward the world? To answer these questions, we will make use of conceptual metaphor, which has already been successfully applied to the study of Paul's letters.<sup>2</sup> While calling the believers in Corinth the temple of God (ναός θεοῦ, 1 Cor 3:16–17; 2 Cor 6:16) and the temple of the Spirit (ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος, 1 Cor 6:19), the apostle solves the problems of the community and teaches them about their new life in Christ. He draws on the traditions of the Second Temple period Judaism, reshaping them in a creative way by making references to Christ and his Spirit. All these phenomena will interest us in this paper, which we will begin with an overview of the vocabulary related to the temple in Paul's letters, read through the lens of conceptual metaphor. Subsequently, we will take a closer look at the three texts in 1–2 Corinthians where the term ναός appears, to see what correlates of the temple the apostle applies to believers. We will conclude with the question of continuity and novelty of Paul's temple metaphor in comparison to the Qumran texts, where similar figurative imagery is applied to the community.

## 1. The Temple and Temple-Related Vocabulary in Paul's Letters

Reading Paul's letters, one finds a number of references to the temple and worship.<sup>3</sup> First, the apostle uses the vocabulary associated with the temple to describe Christ, applying to

<sup>2</sup> On the history of research on Paul's temple metaphor and on various research approaches, see N.K. Gupta, *Worship that Makes Sense to Paul. A New Approach to the Theology and Ethics of Paul's Cultic Metaphors* (BZNW 175; Berlin: De Gruyter 2010) 9–26. On the metaphor in Paul, see e.g. H.M. Gale, *The Use of Analogy in the Letters of Paul* (Philadelphia, PA: Westminster 1964); J.R. Lanci, *A New Temple for Corinth. Rhetorical and Archaeological Approaches to Pauline Imagery* (New York: Lang 1997); D.J. Williams, *Paul's Metaphors. Their Context and Character* (Peabody, MA: Hendrickson 1999); J. Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity. A Traditio-Historical and Exegetical Examination* (Tübingen: Mohr Siebeck 2003); M.K. Birge, *The Language of Belonging. A Rhetorical Analysis of Kinship Language in First Corinthians* (Leuven: Peeters 2004); J.H. Kim, *The Significance of Clothing Imagery in the Pauline Corpus* (London: Clark 2004); S. Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors* (Society of Biblical Literature Academia Biblica 19; Leiden: Brill 2004); J.S. Tsang, *From Slaves to Sons. A New Rhetoric Analysis on Paul's Slave Metaphors in His Letter to the Galatians* (New York: Lang 2005); T.J. Burke, *Adopted into God's Family. Exploring a Pauline Metaphor* (New Studies in Biblical Theology 22; Nottingham – Downers Grove, IL: Apollos – InterVarsity 2006); A.L.A. Hogeterp, *Paul and God's Temple. A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence* (Leuven: Peeters 2006); E. Regev, *The Temple in Early Christianity. Experiencing the Sacred* (AYBRL; New Haven, CT – London: Yale University Press 2019) 53–95; L.T. Johnson, *Constructing Paul. The Canonical Paul* (Grand Rapids, MI: Eerdmans 2020) I, 237–246.

<sup>3</sup> On the temple in Paul, B.E. Gärtner, *The Temple and the Community in Qumran and the New Testament. A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* (SNTSMS 1; Cambridge: Cambridge University Press 1965) 47–71; M. Newton, *The Concept of Purity at Qumran and in the Letters of Paul* (SNTSMS 53; Cambridge: Cambridge University Press 1985) 52–114; P.W. Comfort, "Temple," *Dictionary of Paul and His Letters* (eds. G.F. Hawthorne – R.P. Martin – D.G. Reid) (Downers Grove, IL: InterVarsity 1993) 923–925; Beale, *The Temple and the Church's Mission*, 245–292; Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors*, 70–224; J.D.G. Dunn, *The Partings of the Ways. Between Christianity and Judaism and Their Significance for the Character of Christianity* (London: SCM 2006) 100–115; T.R. Schreiner, *Paul, Apostle of God's Glory in Christ. A Pauline Theology* (Westmont, IL: IVP

him the term ἱλαστήριος, which can be translated as place of atonement, instrument of atonement, or propitiatory sacrifice (Rom 3:23–25).<sup>4</sup> Further, the Lord is portrayed by the apostle as our πάσχα, sacrificed for us (1 Cor 5:7).<sup>5</sup> He is also referred to as ἀπαρχή, the first fruits of those who have died (1 Cor 15:20–23).<sup>6</sup> Paul goes on to call him ἁμαρτία, a sin offering (2 Cor 5:21; Rom 8:3),<sup>7</sup> while in the Ephesians Christ is προσφορά, θυσία and ὁσμὴ εὐωδίας, a sacrifice and a fragrant offering to God (Eph 5:2).<sup>8</sup> Temple language appears, of course, in Paul's account of the Eucharist, the banquet of the Lord in 1 Cor 11:23–26 and in 1 Cor 10:16–18, where he makes a connection between the sharing of Christ's body and blood and the eating of sacrificial gifts and the altar in the Jewish tradition.<sup>9</sup> Temple worship and sacrifices also help the apostle to describe his ministry of preaching the gospel, in which he relies on the gifts of the community (1 Cor 9:13), serves God (λατρεύω) (Rom 1:9; Phil 3:3), and ministers like a priest (ἱεουργέω) at the offering of the Gentiles (προσφορά), sanctified (ἀγιάζω) by the Spirit (Rom 15:16).<sup>10</sup> Paul, preaching the gospel, spreads the fragrance (ὁσμὴ) and aroma (εὐωδία) of the Lord (2 Cor 2:14–16) and is ready

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Academic 2006) 342–344; Gupta, *Worship that Makes Sense to Paul*; K.Y. Lim, "Paul's Use of Temple Imagery in the Corinthian Correspondence. The Creation of Christian Identity," *Reading Paul in Context: Explorations in Identity Formation. Essays in Honour of William S. Campbell* (eds. K. Ehrensperger – J.B. Tucker – M. Goodacre) (LNTS 428; London: Bloomsbury 2013) 189–207; Regev, *The Temple in Early Christianity*, 53–95; D.J. Moo, *A Theology of Paul and His Letters. The Gift of the New Realm in Christ* (BTNT; Grand Rapids, MI: Zondervan Academic 2021) 580–581.

- 4 On the hilasterion in Paul, see D.A. Campbell, *The Rhetoric of Righteousness in Romans 3.21–26* (JSNTSup 65; Sheffield: JSOT 1992) 102–137; Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors*, 123–162.
- 5 Gupta, *Worship that Makes Sense to Paul*, 68–70.
- 6 Gupta, *Worship that Makes Sense to Paul*, 78–81; J. Thiessen, "First Fruits and the Day of Christ's Resurrection. An Examination of the Relationship between the 'Third Day' in 1 Cor 15:4 and the 'Firstfruit' in 1 Cor 15:20," *Neot* 46/2 (2012) 379–393; S.F. Kató, "Resurrection on the Day of the Omer? Interpreting 1 Corinthians 15:20 in the Light of Leviticus 23:9–15 and Menahot 10:2–3," *Neot* 56/1 (2022) 71–86.
- 7 V.P. Branick, "The Sinful Flesh of the Son of God (Rom 8:3). A Key Image of Pauline Theology," *CBQ* 47/2 (1985) 246–262; M.D. Greene, "A Note on Romans 8:3," *BZ* 35/1 (1991) 103–106; N.T. Wright, *The Climax of the Covenant. Christ and the Law in Pauline Theology* (London – New York: Clark 1991) 220–225; Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors*, 98–101, 114–116.
- 8 P. Garuti, "La cohérence des images sacrificielles dans l'Épître aux Éphésiens (Ep 2,16; 5,2)," *RB* 122/4 (2015) 592–608.
- 9 G. Bornkamm, "Herrenmahl und Kirche bei Paulus," *ZTK* 53/3 (1956) 312–349; P. Sigal, "Another Note to 1 Corinthians 10:16," *NTS* 29/1 (1983) 134–139; W.A. Sebothoma, "Kononia in 1 Corinthians 10:16," *Neot* 24/1 (1990) 63–69.
- 10 S. Lyonnet, "Rom 1,9 et la terminologie cultuelle du N.T.," *Études sur l'épître aux Romains* (ed. S. Lyonnet) (AnBib 120; Roma: Pontificio Istituto Biblico 1990) 36–42; J. Ponthot, "L'expression cultuelle du ministère paulinien selon Rm 15,16," *L'Apôtre Paul. Personnalité, style et conception du ministère* (ed. A. Vanhoye) (BETL 73; Leuven: Leuven University Press – Peeters 1986) 254–262; D.J. Downs, "The Offering of the Gentiles' in Romans 15:16," *JSNT* 29/2 (2006) 173–186; R.J. Gibson, "Paul the Missionary, in Priestly Service of the Servant-Christ (Romans 15:16)," *Paul as Missionary. Identity, Activity, Theology, and Practice* (eds. T.J. Burke – B.S. Rosner) (LNTS 420; London – New York: Clark 2011) 51–62; J. Murphy-O'Connor, "God's Priestly Gospel. Preaching as Sacrifice (cf. Rom 15:16)," *The Word Is Flesh and Blood. The Eucharist and Sacred Scripture* (ed. V. Boland) (Dublin: Dominican Publishing 2011) 88–96.

to be poured out as a libation (σπένδω) over the sacrifice and offering (θυσία and λειτουργία) for the Philippians' faith (Phil 2:17).<sup>11</sup>

Not only the apostle, but also the Christian can be described with reference to temple sacrifices. Believers are sanctified by the Lord (ἀγιάζω) in all dimensions of their existence (body, spirit, and soul) (1 Cor 1:2; 6:11), becoming a blameless gift (ἀμέμπτως) (1 Thess 5:23) and first fruits (ἀπαρχή) to God (1 Cor 16:15; Rom 16:5).<sup>12</sup> The baptised enjoy continual access to the Lord (προσαγωγή) (Rom 5:2; Eph 2:18; 3:12), reminiscent of the priests in the Jerusalem temple, offering their bodies, that is the whole person, as a living sacrifice (θυσία), holy and pleasing to God, an expression of their spiritual worship (τὴν λογικὴν λατρείαν ὑμῶν) (Rom 12:1).<sup>13</sup> Also, material goods, specifically the gift made to Paul by the church in Philippi, function as a fragrant offering (ὁσμὴ εὐωδίας), a sacrifice (θυσία) acceptable and pleasing to God (Phil 4:18).<sup>14</sup> In the same way, Paul calls the Jerusalem collection and supplying the needs of the saints a "ministry" (λειτουργία) (2 Cor 9:12), pointing to its public and cultic significance.<sup>15</sup>

- 11 H.W. Attridge, "Making Scents of Paul. The Background and Sense of 2 Cor 2:14–17," *Early Christianity and Classical Culture. Comparative Studies in Honor of Abraham J. Malherbe* (eds. J.T. Fitzgerald – T.H. Olbricht – L.M. White) (NovTSup 110; Atlanta, GA: Society of Biblical Literature 2003) 71–88; Gupta, *Worship that Makes Sense to Paul*, 87–90; D.A. Kurek-Chomyc, "Spreading the Sweet Scent of the Gospel as the Cult of the Wise. On the Backdrop of the Olfactory Metaphor in 2 Corinthians 2:14–16," *Ritual and Metaphor. Sacrifice in the Bible* (ed. C. Eberhart) (Atlanta, GA: Society of Biblical Literature 2011) 115–133; T. Novick, "Peddling Scents. Merchandise and Meaning in 2 Corinthians 2:14–17," *JBL* 130/3 (2011) 543–549; J. Assaël, "Entre ma mort et votre mort, l'odeur du Christ' (2 Co 2,16)," *RTL* 44/2 (2013) 244–255; G.H. Guthrie, "Paul's Triumphal Procession Imagery (2 Cor 2.14–16a). Neglected Points of Background," *NTS* 61/1 (2015) 79–91.
- 12 The term ἀπαρχή carries cultic connotations, describing the first fruits, crops, and harvests offered to deity in Greco-Roman and Jewish culture. See BDAG, "ἀπαρχή," 98; LSJ, "ἀπαρχή," 180; G. Delling, "ἀπαρχή," *TDNT* I, 484–486; Gupta, *Worship that Makes Sense to Paul*, 81–83, 133–134.
- 13 K.L. Schmidt, "προσαγωγή," *TDNT* I, 133–134; N. Walter, "Christusglaube und heidnische Religiosität in paulinischen Gemeinden," *NTS* 25/4 (1979) 422–442; D. Peterson, "Worship and Ethics in Romans 12," *TynBul* 44/2 (1993) 271–288; H.D. Betz, "Das Problem der Grundlagen der paulinischen Ethik (Röm 12,1–2)," *Paulinische Studien. Gesammelte Aufsätze* (ed. H.D. Betz) (Tübingen: Mohr Siebeck 1994) III, 184–205; M. Thompson, "Romans 12.1–2 and Paul's Vision for Worship," *A Vision for the Church. Studies in Early Christian Ecclesiology in Honour of J.P.M. Sweet* (eds. M.N.A. Bockmuehl – M.B. Thompson) (Edinburgh: Clark 1997) 121–132; N. Kiuchi, "Living Like the Azazel-Goat in Romans 12:1B," *TynBul* 57/2 (2006) 251–261; Gupta, *Worship that Makes Sense to Paul*, 111–127; D. Jodoin, "Rm 12,1–2. Une intrigue discursive: de l'offrande des membres à l'offrande des corps," *ETR* 85/4 (2010) 499–512; E.J. Schnabel, "Lives That Speak. ἡ λογικὴ λατρεία in Romans 12,1," *The Earliest Perceptions of Jesus in Context. Essays in Honor of John Nolland* (eds. C.A. Evans – D. Wenham – A. White) (London: Clark 2018) 280–296; I.W. Scott, "'Your Reasoning Worship'. ΛΟΓΙΚΟΣ in Romans 12:1 and Paul's Ethics of Rational Deliberation," *JTS* 69/2 (2018) 500–532.
- 14 G.W. Peterman, *Paul's Gift from Philippi. Conventions of Gift Exchange and Christian Giving* (SNTSMS 92; Cambridge – New York: Cambridge University Press 2005); Gupta, *Worship that Makes Sense to Paul*, 49–51; D. Briones, "Paul's Intentional 'Thankless Thanks' in Philippians 4.10–20," *JSNT* 34/1 (2011) 47–69; D.H. Bertschmann, "Sacrifice – the Gift That Hurts? Exploring the Costly Gift as Part of Christian Discipleship," *The New Perspective on Grace. Paul and the Gospel after Paul and the Gift* (eds. E. Adams et al.) (Grand Rapids, MI: Eerdmans 2023) 283–300.
- 15 On the cultic meaning of λειτουργία in 2 Cor 9:12, see S. Joubert, "Religious Reciprocity in 2 Corinthians 9:6–15. Generosity and Gratitude as Legitimate Responses to the χάρις τοῦ θεοῦ," *Neot* 33/1 (1999) 85–86;

Finally, the apostle uses the temple metaphor to describe the fragile bodies of believers, which resemble the perishable tent/tabernacle (οικία τοῦ σκήνου) in which God dwelt with Israel (2 Cor 5:1). The tent and tabernacle were subject to destruction, reflecting the story of the human body, which also falls apart to be replaced by a building from God (οικοδομὴν ἐκ θεοῦ), a house not made with human hands, eternal in the heavens (οικίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς) (2 Cor 5:1).<sup>16</sup> According to Paul, Christians are not only similar to the temple in its various aspects. They are God's temple (ναός) in which the Spirit and God dwell (1 Cor 3:16–17; 6:19; 2 Cor 6:16). Ephesians develops this metaphor, describing believers as a holy temple in the Lord (ναὸν ἅγιον ἐν κυρίῳ), the dwelling of God in the Spirit (κατοικητήριον τοῦ θεοῦ ἐν πνεύματι), a building (οικοδομή) established on the foundation of the apostles and prophets, with Christ as the cornerstone (Eph 2:20–22).<sup>17</sup>

## 2. Paul and the Temple Metaphor

As can be observed, the temple and the worship associated with it are a frequent point of reference for Paul to describe the sacrifice of Christ, the apostle's own mission and the identity of Christians. Why does Paul reach for the temple-related imagery? The simplest answer is because his audience, both Jews and pagans, are well acquainted with this phenomenon. Although some authors, e.g. Lanci and Lim, refer to the ubiquitous pagan temples inspiring Paul's language (Corinth in Pausanias' description had at least 25 of them), most exegetes argue for the apostle drawing his inspiration from the worship in Jerusalem.<sup>18</sup>

Much more difficult to answer is the question of Paul's attitude to the Jewish cult and temple institutions. In this question, we enter the eye of the cyclone, as some say, which is the apostle's attitude to the Law and Judaism of his time.<sup>19</sup> Here, the views of biblical scholars have evolved over the last hundred years. From Paul spiritualising and rejecting the temple institutions, a position that prevailed until the 1960s, we have moved to

B.B. Bruehler, "Proverbs, Persuasion and People. A Three-Dimensional Investigation of 2 Cor 9:6–15," *NTS* 48/2 (2002) 219–220.

<sup>16</sup> Gupta, *Worship that Makes Sense to Paul*, 90–96.

<sup>17</sup> R.F. Collins, "Constructing a Metaphor. 1 Corinthians 3,9b–17 and Ephesians 2,19–22," *Paul et l'unité des Chrétiens* (ed. J. Schlosser) (Benedictina 19; Leuven: Peeters 2010) 193–216; J. van Nes, "Under Construction. The Building of God's Temple according to Ephesians 2,19–22," *Paul's Graeco-Roman Context* (ed. C. Breytenbach) (BETL 277; Leuven – Paris – Bristol, CT: Peeters 2015) 631–644.

<sup>18</sup> As for representatives of the majority approach, see e.g. Gärtner, *The Temple and the Community in Qumran and the New Testament*; R.J. McKelvey, *The New Temple. The Church in the New Testament* (Oxford: Oxford University Press 1969); Newton, *The Concept of Purity at Qumran and in the Letters of Paul*; Beale, *The Temple and the Church's Mission*; Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors*; Regev, *The Temple in Early Christianity*, 66–67. On the reference to Greco-Roman temples in Paul, see Lanci, *A New Temple for Corinth*, 7–23; M. Vahrenhorst, *Kultische Sprache in den Paulusbriefen* (WUNT 230; Tübingen: Mohr Siebeck 2008) 334, 339; Lim, "Paul's Use of Temple Imagery in the Corinthian Correspondence," 189–207.

<sup>19</sup> H. Räisänen, "Das Gesetz des Glaubens (Röm. 3.27) und das Gesetz des Geistes (Röm. 8.2)," *NTS* 26 (1979) 101–117.



the apostle immersed in Judaism, who values the temple and participates in the temple worship (Acts 21:20–27).<sup>20</sup> Does Paul argue for the inadequacy of temple sacrifices, rendered obsolete by Christ's sacrifice? Does he perceive the Christian community as a new temple that replaces the old one, in Jerusalem?<sup>21</sup> The answers to these questions are among the still debated issues of the apostle's theology and would require a separate article. In this paper, we are primarily interested in answering the question of how Paul uses the temple metaphor to describe the phenomenon of new life in Christ.

The object of our interest is the figurative language and rhetoric used by the apostle. Drawing on the phenomenon well known to himself and to the first Christians, Paul applies the temple metaphor to describe the experience of new life in Christ. According to Aristotle's classic definition, a metaphor is 'the application of a word that belongs to another thing: either from genus to species, species to genus, species to species, or by analogy' (*Poet.* 1457b, 6–7).<sup>22</sup> Thanks to its nature, metaphor can express truth and expand our knowledge: paradoxically, metaphor reveals by obscuring and explains by covering. Creating good metaphors is, according to Aristotle, equivalent to discerning similarities: τὸ γὰρ εὖ μεταφέρειν τὸ τὸ ὅμοιον θεωρεῖν ἐστίν (*Poet.* 1459a, 8). Finally, and importantly for us, according to Aristotle, metaphor not only adorns but also teaches (*Rhet.* 3.10.2–3, cf. also 3.11.6).<sup>23</sup>

What Aristotle claims about the cognitive function of metaphor is reflected in the modern theory of conceptual metaphor, popularised by George Lakoff and Mark Johnson.<sup>24</sup>

20 On Paul's observance of the Law, see D.J. Rudolph, *A Jew to Jews. Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19–23* (WUNT 304; Tübingen: Mohr Siebeck 2011). On Paul's reverence for worship and the institution of the temple, see Lanci, *A New Temple for Corinth*; C. Böttrich, "Ihr seid der Tempel Gottes. Tempelmetaphorik und Gemeinde bei Paulus," *Gemeinde ohne Tempel/Community without Temple. Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum* (eds. B. Ego et al.) (WUNT 118; Tübingen: Mohr Siebeck 1999) 411–425; Hogeterp, *Paul and God's Temple*; F.W. Horn, "Paulus und der Herodianische Tempel," *NTS* 53/2 (2007) 184–203; P. Fredriksen, "Judaizing the Nations. The Ritual Demands of Paul's Gospel," *NTS* 56/2 (2010) 250. See also A. Pereira Delgado – P.A. Díez Herrera, "Paul and Jewish Sacrifices. Perspectives and Arguments," *ZNW* 115/1 (2024) 90–113.

21 For an overview of different approaches, see Lim, "Paul's Use of Temple Imagery in the Corinthian Correspondence," 192–197; Regev, *The Temple in Early Christianity*, 53–55. Regev (57–60), analysing concisely the temple metaphor (ναός) in the Corinthian correspondence, concludes that its generality and contextualisation indicate that Paul is not arguing here for the replacement of the Jerusalem temple by the Christian community.

22 Aristotle, *Poetics. Longinus: On the Sublime. Demetrius: On Style* (trans. S. Halliwell et al.; revised by D.A. Russell) (LCL 199; Cambridge, MA: Harvard University Press 1995) 105.

23 On metaphor in Aristotle, see Gupta, *Worship that Makes Sense to Paul*, 28–29.

24 G. Lakoff – M. Johnson, *Metaphors We Live By* (Chicago, IL: University of Chicago Press 1980). On the cognitive character of metaphor, see P. Wheelwright, *Metaphor & Reality*, 2 ed. (Bloomington, IN: Indiana University Press 1964); M. Black, *Models and Metaphors. Studies in Language and Philosophy* (Ithaca, NY: Cornell University Press 1962); M. Johnson, *Philosophical Perspectives on Metaphor* (Minneapolis, MN: University of Minnesota Press 1981); J.M. Soslke, *Metaphor and Religious Language* (Oxford: Clarendon – Oxford University Press 1985); M. Johnson, *Moral Imagination. Implications of Cognitive Science for Ethics* (Chicago, IL: University of Chicago Press 1993); Z. Kövecses, *Metaphor. A Practical Introduction* (New York: Oxford University Press 2002).

According to their theory, metaphors arise by combining two conceptual domains, one of which can be defined as the source and the other as the target domain. Through mapping, that is, projecting the source domain (usually more concrete and accessible to our senses) onto the target domain (more abstract), the latter opens up cognitively for us. Metaphors are cognitive and creative in nature, allowing us to approximate complex concepts we use not only in science, but also in everyday life. Metaphors, according to Lakoff and Johnson, are characteristic of our reasoning and communicating, in which we constantly try to relate different phenomena to each other, reading them through the lens of our experience. We live by creating metaphors and this way we learn about the world around us.<sup>25</sup>

### 3. The Temple Metaphor (ναός) in the Corinthian Correspondence

How does Paul apply the temple metaphor to believers, and what does it imply? It would be impossible to examine all his references to the temple, which, as we saw, are quite numerous. In this paper, we will focus on the term ναός, further narrowing our study to the proto-Pauline letters. The noun appears in three texts of the Corinthian correspondence: 1 Cor 3:16–17; 1 Cor 6:19; and 2 Cor 6:16.<sup>26</sup> On their basis, we will see how Paul uses the temple metaphor in his arguments, which features of the temple he transfers to believers, and how he shapes the identity and moral conduct of his communities.

The first passage, 1 Cor 3:16–17, is part of a larger argumentative unit, 1 Cor 1–4, where the apostle confronts the problem of divisions. The antidote to them is ‘the word of the cross’ (1 Cor 1:18), in which the subversion of the values of this world took place and which should shape the lives of believers in Corinth. According to Paul, the paradoxical wisdom of the cross is manifested in God’s plan of salvation (1 Cor 1:19 – 2:5), which includes Christ (1 Cor 1:19–25), the Corinthians (1 Cor 1:26–31), and the apostle (1 Cor 2:1–5). The one who reveals the wisdom of the cross is the Spirit (1 Cor 2:6 – 3:4). Finally, the paradoxical wisdom of the cross is embodied in the Church (1 Cor 3:5–17), which Paul describes with a threefold metaphor as God’s field (1 Cor 3:6–9), God’s building (1 Cor 3:9–15), and God’s temple (1 Cor 3:16–17). According to Beale, the metaphor of the building in 1 Cor 3:9–15 is already an allusion to the temple (see 1 Cor 3:12 and 1 Chr 29:2 [LXX]), and the whole argument in 1 Cor 3:6–17 alludes to the garden of Eden, which combines the images of planting and the temple.<sup>27</sup> The author finds such a combination also in *Pss. Sol.* 38:17–21, to which Newton adds a Qumranic description of the community in 1QS 8:5 and 11:8.<sup>28</sup> Thus, the apostle in his argument could draw on the

<sup>25</sup> On conceptual metaphor and its use in Paul, see Gupta, *Worship that Makes Sense to Paul*, 31–35; Regev, *The Temple in Early Christianity*, 55–56, 304–305.

<sup>26</sup> On the broader set of texts in the Corinthian correspondence where references to the temple, liturgy, and worship appear, see Gupta, *Worship that Makes Sense to Paul*, 60–105.

<sup>27</sup> Beale, *The Temple and the Church’s Mission*, 246–247.

<sup>28</sup> Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 54 n. 9.

motifs popular in Second Temple literature, which have their roots in the Old Testament. However, the temple metaphor seems to be a crowning of Paul's thought in 1 Cor 3:5–17, and it does not need to be forcibly linked to the image of the building. By way of rhetorical *gradatio*, it illustrates Paul's thesis in 1 Cor 3:5 that the apostles are merely servants of God's plan of salvation, which they were given to announce in Corinth. The community is not their property. It is not only God's field and building, but a holy place that belongs to the Lord alone.

The second passage is 1 Cor 6:19, where Paul applies the temple metaphor to the bodies of believers. This text is usually interpreted as referring to an individual, although the plural is used here: 'Do you not know (οἴδατε) that your (ὑμῶν) body is a temple of the Holy Spirit within you (ἐν ὑμῖν), which you have (ἔχετε) from God, and that you are not your own? (ἐστὲ ἐαυτῶν).'<sup>29</sup> In this passage, which belongs to the larger unit of 1 Cor 5–6, Paul criticises sexual immorality (1 Cor 5:1–13; 6:9–20) and the court cases the Corinthians pursue against one another before pagans (1 Cor 6:1–8). 1 Cor 6:19, which belongs to the unit of 1 Cor 6:9–20, is preceded by a warning against sexual sins, which are incompatible with the kingdom of God and destroy new life in Christ (1 Cor 6:9–11). The Christian's body should serve the Lord and is destined to be raised from the dead (1 Cor 6:12–14). It is one with the body of Christ, which precludes using it for sexual immorality (1 Cor 6:15–18). The link between 1 Cor 6:18 and 6:19 makes Kempthorne and Newton qualify the ἴδιον σῶμα (v. 18) and the σῶμα ὑμῶν (v. 19) as the body of Christ, that is the Church, with which the body of the Christian is united.<sup>30</sup> Even without accepting this interpretation, the Christological and ecclesiological argumentation sets the tone here, making it impossible to separate the body of an individual from the body of the community. The temple, which implies both the individual and the Church, demands respect for the body, which is the dwelling of the Spirit. The temple metaphor, taking on both an individual and communal character in 1 Cor 6:19, crowns the section of 1 Cor 6:9–20 and again constitutes the climax of Paul's argument, leading to the closing statement: 'For you were bought with a price; therefore glorify God in your body' (1 Cor 6:20).<sup>31</sup>

29 On the reference to the individual, see A.C. Thiselton, *The First Epistle to the Corinthians. A Commentary on the Greek Text* (NIGTC; Grand Rapids, MI – Carlisle: Eerdmans – Paternoster 2000) 474; Hogeterp, *Paul and God's Temple*, 340; Gupta, *Worship that Makes Sense to Paul*, 74–75; C.R. Campbell, *Paul and Union with Christ. An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan 2015) 291. On the collective interpretation of the metaphor, see R. Kempthorne, "Incest and the Body of Christ. A Study of 1 Corinthians 6:12–20," *NTS* 14/4 (1968) 568–574; McKelvey, *The New Temple*, 104; Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 57–58. On the history of research and attempts to move beyond the dichotomy of individual and communal readings of 1 Cor 6:19, see N.K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide," *CBQ* 72/3 (2010) 518–536.

30 Kempthorne, "Incest and the Body of Christ," 573; Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 57–58.

31 On 1 Cor 6:20 and the connection between the temple and the liberation of slaves that took place at ancient sanctuaries, see G.A. Deissmann, *Light from the Ancient East. The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World* (London: Hodder & Stoughton 1910) 322–333. On the critique of Deissmann's reading of 1 Cor 6:19 and the interpretation related to the transfer of ownership, see H. Conzelmann,



Finally, the last passage, 2 Cor 6:16, is part of the unit of 2 Cor 6:11 – 7:3, structured by Paul's three appeals to the community to open up to him (2 Cor 6:11–13), to cleanse themselves of sin (2 Cor 6:14 – 7:1), and to open up to the apostle again (2 Cor 7:2–3). The mention of believers being the temple of God is found in the middle exhortation, 2 Cor 6:14 – 7:1, which is characterised by a compact composition based on antitheses: there is no partnership between righteousness and lawlessness, light and darkness, Christ and Beliar, believer and unbeliever, temple of God and idols (2 Cor 6:14–16a). The concluding antithesis sets in motion a statement supported by a quote from Scripture: 'For we are the temple of the living God; as God said, "I will live in them and walk among them, and I will be their God, and they shall be my people"' (2 Cor 6:16bc). In this quotation, Paul links Lev 26:12 (LXX) ('I will walk among them') with a paraphrase of Ezek 37:27 ('I will live in them'), illuminating the identity of the Christian community as God's temple with a reference to the Law and the Prophets.<sup>32</sup>

Lev 26:1 begins with a call to abandon idols, which resonates strongly with Paul's argument in 1 Cor 6:16 and further in 1 Cor 8:1 – 11:1. The holiness of the community, perceived as God's temple, depends on the covenant with God and implies the rejection of pagan lifestyle. Ezek 37:27, on the other hand, contains a reference to the New Exodus and the New Covenant, emphasising God's presence in believers and giving it an eschatological meaning. A similar context characterises the subsequent quotations from Isa 52:11 and Ezek 20:34 in 1 Cor 6:17, where the apostle calls on the community to abandon what is unclean. In this way, they can enjoy the status of God's sons and daughters, as illustrated by the quote from 2 Sam 7:14 / 1 Kgs 7:14 in 1 Cor 6:18.<sup>33</sup> Paul, probably following Isa 43:6 (LXX), adds 'sons and daughters' to the promise made to David, following again the Isaianic

*1 Corinthians. A Commentary on the First Epistle to the Corinthians* (Hermeneia; Philadelphia, MA: Fortress 1975) 113; Thiselton, *The First Epistle to the Corinthians*, 476–479.

<sup>32</sup> C.D. Stanley (*Paul and the Language of Scripture. Citation Technique in the Pauline Epistles and Contemporary Literature* [SNTSMS 69; Cambridge – New York: Cambridge University Press 1992] 219–221) considers 1 Cor 6:16 to be Paul's reworking of Lev 26:11–12, not a conflation of Leviticus 26 and Ezek 37:27. W.J. Webb (*Returning Home. New Covenant and Second Exodus as the Context for 2 Corinthians 6.14–7.1* [JSNTSup 85; Sheffield: JSOT 1993] 33–40) on the other hand, considers the text of Ezekiel to be primary. Both texts contain a covenant formula, and both may have been an inspiration for Paul.

<sup>33</sup> On the Old Testament quotations in 2 Cor 6:16–18, which in addition to Lev 26:11–12 and Ezek 37:27 also include Isa 52:11; Ezek 20:34; and 2 Sam 7:14, see V.P. Furnish, *II Corinthians. Translated with Introduction, Notes, and Commentary* (AB 32A; New Haven, CT – London: Yale University Press 1984) 373–375; D.E. Garland, *2 Corinthians* (NAC 29; Nashville, TN: Broadman & Holman 1999) 336–341; E.E. Ellis, *Paul's Use of the Old Testament* (Eugene, OR: Wipf and Stock 2003) 178–179, 186; Stanley, *Paul and the Language of Scripture*, 217–230; J.W. Aernie, *Is Paul also among the Prophets? An Examination of the Relationship between Paul and the Old Testament Prophetic Tradition in 2 Corinthians* (LNTS 467; London – New York: Clark 2012) 223–231; F.J. Matera, *II Corinthians. A Commentary* (NTL; Louisville, KY: Westminster John Knox 2013) 164–167; P. Han, *Swimming in the Sea of Scripture. Paul's Use of the Old Testament in 2 Corinthians 4:7–13:13* (LNTS 519; London: Bloomsbury 2014) 90–107; G.H. Guthrie, *2 Corinthians* (BECNT; Grand Rapids, MI: Baker Academic 2015) 353–359; S. Moyise, *Paul and Scripture. Studying the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic 2020) 91–92.

idea of the New Exodus and the New Covenant.<sup>34</sup> According to the apostle, the Law and the promises of the Prophets are fulfilled in the Church, God's eschatological temple, although it does not necessarily mean that it replaces the synagogue, as Newton postulates.<sup>35</sup>

Because of the compact structure of 2 Cor 6:14 – 7:1 and the numerous *hapax legomena* that appear here, it has been suggested that this passage is a digression or interpolation, a foreign body in Paul's argument.<sup>36</sup> It was argued that the cumulative quotation in 2 Cor 6:16–18 contains Qumran thought and resembles the Qumranic methods of quoting the Scripture.<sup>37</sup> In response to this, one can point at Rom 3:10–18 or 9–11, where we find quotations from the Old Testament that are much more elaborate than their Qumranic counterparts and that are distinguished by greater thematic consistency.<sup>38</sup> The passage in 2 Cor 6:14 – 7:1 fits well with the argumentative strategy of the apostle, who in 2 Cor regularly urges the community to open up to his teaching for their own edification.<sup>39</sup> The figure of Satan, called Beliar in 2 Cor 6:15, is also no stranger to the apostle's argumentation in 2 Cor, where he is always referring to his opponents (see 2 Cor 2:11; 11:14; 12:7). The metaphor of the temple in 2 Cor 6:16, in conjunction with Paul's argument in 2 Corinthians, serves to emphasise the relationship with God that the Corinthians enter through their relationship with the apostle, their faithfulness to his instructions and the gospel he preached.<sup>40</sup>

34 Webb, *Returning Home*, 58; M.J. Harris, *The Second Epistle to the Corinthians. A Commentary on the Greek Text* (NIGTC; Grand Rapids, MI: Eerdmans 2005) 510.

35 Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 55.

36 On the research history and the discussion regarding the authenticity and origins of 2 Cor 6:14 – 7:1, see R.P. Martin, *2 Corinthians* (WBC 40; Waco, TX: Word 1986) 355–360; Webb, *Returning Home*, 16–30; R. Bieringer, “2 Korinther 6,14–7,1 im Kontext des 2. Korintherbriefes. Forschungsüberblick und Versuch eines eigenen Zugangs,” *Studies on 2 Corinthians* (eds. R. Bieringer – J. Lambrecht) (BETL 112; Leuven: Leuven University Press – Peeters 1994) 551–570; Garland, *2 Corinthians*, 315–327; Harris, *The Second Epistle to the Corinthians*, 14–25 (see also pp. 492–497 on the structure of the text and thematic links to 2 Corinthians).

37 Gärtner, *The Temple and the Community in Qumran and the New Testament*, 52–54; J.A. Fitzmyer, “Qumran and the Interpolated Paragraph in 2 Cor 6:14–7:1,” *CBQ* 23/3 (1961) 271–280; J. Gnllka, “2 Cor 6:14–7:1. In the Light of the Qumran Texts and the Testaments of the Twelve Patriarchs,” *Paul and Qumran. Studies in New Testament Exegesis* (ed. J. Murphy-O'Connor) (London: Chapman 1968) 48–68; H.-J. Klauck, *2 Korintherbrief* (NEchtB 8; Würzburg: Echter 1986) 60–73.

38 On the use of Scripture in Rom 3:10–18 and 9–11, see J.-N. Aletti, *God's Justice in Romans. Keys for Interpreting the Epistle to the Romans* (SubBi 37; Rome: Gregorian & Biblical Press 2010) 85–87; B.J. Abasciano, *Paul's Use of the Old Testament in Romans 9:1–9. An Intertextual and Theological Exegesis* (LNTS 331; London – New York: Clark 2005); B.J. Abasciano, *Paul's Use of the Old Testament in Romans 9:10–18. An Intertextual and Theological Exegesis* (LNTS 317; London – New York: Bloomsbury 2012). On the differences between Paul and Qumran in quoting and integrating the Old Testament texts, see J.M. Scott, “The Use of Scripture in 2 Corinthians 6:16c–18 and Paul's Restoration Theology,” *JSNT* 17/56 (1995) 77–78; Han, *Swimming in the Sea of Scripture*, 93–94.

39 See 2 Cor 2:14–17; 3:1–5; 4:1–6; 5:11–12; 6:1–2, 11–13; 7:1–3, 8–12; 8:6–8, 13; 9:8–15; 10:7–8; 11:1–4; 12:19; 13:1–10.

40 For more arguments on the relationship between 2 Cor 6:14 – 7:1 and 2 Corinthians, see M.E. Thrall, “Problem of II Cor. 6:14–7:1 in Some Recent Discussion,” *NTS* 24/1 (1977) 132–148; J.D.M. Derrett, “2 Cor 6:14. A Midrash on Dt 22:10,” *Bib* 59/2 (1978) 231–250; G.K. Beale, “The Old Testament Background of Reconciliation in 2 Corinthians 5–7 and Its Bearing on the Literary Problem of 2 Corinthians 6:14–7:1,”

#### 4. The Correlates of the Temple Transferred to Believers in 1 Cor 3:16–17, 6:19, and 2 Cor 6:16

The three passages, 1 Cor 3:16–17, 6:19, and 2 Cor 6:16, appear in different argumentative contexts. However, they show some common features that allow us to understand how Paul uses the temple metaphor in the Corinthian correspondence. First, it serves the apostle to emphasise that God dwells in the community and in individuals not only in a spiritual sense but in an embodied manner, encompassing the whole person. This is implied by Paul's use of the term *ναός*, which, according to many commentators, should be distinguished from another Greek term, *ἱερόν*. While the latter generally describes the temple and all that belongs to it, *ναός* would refer to the 'Holy of Holies' in the Jerusalem temple, where the Ark of the Covenant rested.<sup>41</sup> In pagan temples, it was the area that belonged to a deity, where the deity resided and where its image was placed (from Gr. *ναίω*, 'to dwell', 'to inhabit').<sup>42</sup> Whether in a Jewish or Greek context, therefore, *ναός* would mean a particular place of the temple that belonged to and was inhabited by a deity.

Even if, as Nijay Gupta argues, the distinction between *ναός* and *ἱερόν* is untenable on philological grounds, since *ναός* often simply denotes a temple in the LXX, it is possible to say that this place points to a divine, saving presence.<sup>43</sup> The post-exilic prophets and the psalmists often describe *ναός*, the temple, as the place from which the Lord grants retribution to Israel's enemies (Isa 66:6), listens to the cry of the oppressed and moves to their aid, rescues them from danger, rewards them for righteousness (Ps 17:7; 27:2–9), preserves their life, and sets them on a rock (Ps 26:4–5). The Lord reigns as a king from his temple, grants power to his people, blesses and gives them peace (Ps 28:9–11), issues righteous judgments, shows favour, leads (Ps 47:10–15), satisfies believers with the goods of his house and the sanctity of the tabernacle (Ps 64:5), as well as shows his power and dominion over the nations (Ps 67:30).

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NTS 35/4 (1989) 550–581; Webb, *Returning Home*; D.A. DeSilva, "Measuring Penultimate against Ultimate Reality. An Investigation of the Integrity and Argumentation of 2 Corinthians," *JSNT* 16/52 (1993) 41–70; J. Lambrecht, "The Fragment 2 Corinthians 6,14–7,1. A Plea for Its Authenticity," *Studies on 2 Corinthians* (eds. R. Bieringer – J. Lambrecht) (BETL 112; Leuven: Leuven University Press – Peeters 1994) 531–549; Scott, "The Use of Scripture in 2 Corinthians 6:16c–18 and Paul's Restoration Theology," 73–99; Harris, *The Second Epistle to the Corinthians*, 21–25; Aernie, *Is Paul also among the Prophets?*, 215–233; P.J. Tomson, "Christ, Belial, and Women. 2 Cor 6:14–7,1 Compared with the Ancient Judaism and with the Pauline Corpus," *Second Corinthians in the Perspective of Late Second Temple Judaism* (ed. R. Bieringer) (CRINT 14; Leiden – Boston, MA: Brill 2014) 79–131.

41 Gärtner, *The Temple and the Community in Qumran and the New Testament*, 53; Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 54; Martin, *2 Corinthians*, 367; G.D. Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids, MI – Cambridge, UK: Eerdmans 1987) 147; Harris, *The Second Epistle to the Corinthians*, 505; Han, *Swimming in the Sea of Scripture*, 91; P. Gardner, *1 Corinthians* (Zondervan Exegetical Commentary on the New Testament; Grand Rapids, MI: Zondervan 2018) 179.

42 LSJ, "ναός," 1160; O. Michel, "ναός," *TDNT* IV, 880.

43 Gupta, *Worship that Makes Sense to Paul*, 65–66. See also Thiselton, *The First Epistle to the Corinthians*, 315–316; R. Corriveau, "Temple, Holiness, and the Liturgy of Life in Corinthians," *Letter & Spirit: Temple and Contemplation. God's Presence in the Cosmos, Church, and Human Heart* 4 (2008) 146–147.

When Paul reaches for the temple metaphor (*ναός*), applying it to the Christian community in 1 Cor 3:16, 6:19, and 2 Cor 6:16, he transfers to it the connotations of God's active, saving presence, known from the prophetic literature and the Psalms. Additionally, the apostle reinforces the idea of God's presence in believers with the verbs *οικέω* and *ἐνοικέω*, which appear in 1 Cor 3:16 and 2 Cor 6:16, respectively. The former, *οικέω*, means to dwell permanently, to live, to settle, as well as to manage and direct (1 Cor 3:16; see also Rom 8:9). The synonymous *ἐνοικέω* in Paul's epistolary always occurs in the context of God or spiritual entities dwelling in a person (2 Cor 6:16; see also Rom 8:11; Col 3:16; 2 Tim 1:5,14).<sup>44</sup> In 1 Cor 6:19, the verb is missing altogether, but the forms 'to dwell', 'to be' or 'to abide' can be inferred from the context.

Just as temple is called the place where God dwells, so the baptised can be called a temple because God (2 Cor 6:16) and his Spirit (1 Cor 3:16; 6:19) dwell in them. In the Old Testament, this indwelling is never expressed with the simple forms *οικέω* or *ἐνοικέω*, with which human dwelling is described, but it is illustrated by intensifying compounds such as *κατοικέω* and *κατασκηνώω*.<sup>45</sup> They suggest remaining and dwelling in some place, which would support the thesis that among various social and cultic functions performed by the Jerusalem temple, the most important one consisted in introducing believers into the experience of God's saving presence. Solomon, in his dedicatory prayer, states that he built an exalted house, a place for God to stay in forever (1 Kgs 8:13). Then, in the spirit of Deuteronomistic theology, he asks whether God will indeed dwell on the earth, and whether he, whom the whole world cannot contain, will live in the house built with human hands (1 Kgs 8:27; see also 2 Kgs 6:18; Acts 7:48; 17:24). Although God resides in heaven (1 Kgs 8:30, 34, 39, 43, 45, 49), he listens to the prayers and acts on behalf of his people in the temple (1 Kgs 8:30–45), where his name is present (1 Kgs 8:16, 23). In a similar sense, Trito-Isaiah, strongly emphasising God's transcendence, describes the Lord who sits on his throne in heaven, and at the same time is close to the one who worships his word with trembling (Isa 66:1–2). Although the Most High inhabits (*κατοικέω*) eternity, the high and holy place, he pours out his graces on the contrite and humble in spirit from his holy temple (Isa 57:15).

It is hard to imagine God's physical presence in the temple, which is foreign to the Old Testament theology. This mistake is made by Newton, who argues for a transfer of God's physical dwelling in the temple to the Christian community in 1 Cor 3:16, 6:19, and 2 Cor 6:16.<sup>46</sup> Further, the author also speaks of the 'real' temple, referring to Jerusalem, of which the Christian community is only a 'metaphor'.<sup>47</sup> In doing so, he makes another mistake – metaphor is not the opposite of reality. Rather, it contains an entire spectrum of

<sup>44</sup> LSJ, "οικέω," 1203; O. Michel, "οικέω," *TDNT* V, 135–136; BDAG, "ἐνοικέω," 338.

<sup>45</sup> The first verb means to live, dwell, settle, also to manage, administer. See BDAG, "κατοικέω," 534; O. Michel, "κατοικέω," *TDNT* V, 153–155. The second verb means to set up a camp, to settle, to inhabit. See W. Michaelis, "κατασκηνώω," *TDNT* VII, 387–389. On the vocabulary associated with God's dwelling in the temple, see T.W. Mann, *Divine Presence and Guidance in Israelite Traditions. The Typology of Exaltation* (Baltimore, MD: John Hopkins University Press 1977) 252–261.

<sup>46</sup> See Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 55.

<sup>47</sup> Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 58.

literal (physical-spatial) and non-literal (e.g. spiritual) meanings.<sup>48</sup> God dwells in the tabernacle in the form of his name, listening to the prayers addressed to him and granting his forgiveness (1 Kgs 8:29–30; Ezra 6:12; Neh 1:9). On the other hand, the Ark of the Covenant is his visible throne and an extension of his palpable presence (1 Kgs 28:2; Ps 99:5; 132:7). The Old Testament attests to God's real and experiential dwelling in the tabernacle, which combines both physical and spiritual correlates.<sup>49</sup> The same applies to believers, in whom God dwells both in a spiritual-intellectual and bodily manner, guiding them and raising them from the dead (Rom 8:5–11).

If we have focused so much on God's presence in the temple, it is because it appears to be a fundamental aspect of the source domain, i.e. the temple, which Paul transfers to the target domain, that is believers.<sup>50</sup> Using Aristotle's language, God's presence is the main similarity on which Paul builds the analogy between the temple and Christians. Two additional correlates connected to it are holiness and purity. In 1 Cor 3:17 Paul states: 'The temple of God is holy,' which in this argumentative context means that it belongs exclusively to the Lord, not to any of the apostles or preachers. In 1 Cor 6:19, the statement 'your body is a temple of the Holy Spirit' is combined with the message: 'you are not your own.' Here, belonging to the Lord forms an imperative to break with sexual immorality and prostitution (πορνεία). Finally, the statement in 2 Cor 6:16 about being the temple of the living God implies a rejection of idols and all that is unclean: 'come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you' (2 Cor 6:17) (quotation from Isa 52:11).

In the three texts of the Corinthian correspondence, Paul transfers to believers the concept of the holiness and purity of the sanctuary, its artifacts and offerings, and those who participate in worship. It appears with particular intensity in Leviticus, but not only. The psalmists also frequently speak of the temple of God's holiness (Ps 5:8; 10:4; 17:7; 27:2; 64:5; 78:1; 137:2) (LXX). It is similarly described in wisdom literature that speaks of a temple on a holy mountain (Wis 9:8), or a holy temple destined for everlasting glory (Sir 49:12). Also for the prophets, the temple of the Lord (Hag 2:15, 18; Jer 7:4; 24:1; Ezek 8:16) is holy and full of his glory (Isa 6; Dan 3:53; Jon 2:5, 8). Everything in the tabernacle is holy (ἅγιος), because it belongs to the Lord. What is holy has been transferred from the realm of the profane to the sacred, which excludes all impurity.<sup>51</sup>

<sup>48</sup> On such a reading of metaphor, see D.H. Aaron, *Biblical Ambiguities. Metaphor, Semantics, and Divine Imagery* (BRLAJ 4; Leiden – Boston, MA: Brill 2001).

<sup>49</sup> For more on this topic, see M. Kowalski, *The Spirit in Romans 8. Paul, the Stoics, and Jewish Authors in Dialogue* (Lublin Theological Studies 3; Göttingen: Vandenhoeck & Ruprecht 2024) 278–285.

<sup>50</sup> Hogeterp, *Paul and God's Temple*, 327–331; C.R. Campbell, "From Earthly Symbol to Heavenly Reality. The Tabernacle in the New Testament," *Exploring Exodus. Literary, Theological and Contemporary Approaches* (eds. B.S. Rosner – P.R. Williamson) (Nottingham: Apollos 2008) 184; Gupta, *Worship that Makes Sense to Paul*, 66–67; E. Regev, "Community as Temple. Revisiting Cultic Metaphors in Qumran and the New Testament," *BBR* 28/4 (2018) 615.

<sup>51</sup> On the meaning of holiness, see W. Kornfeld – H. Ringgren, "קֹדֶשׁ," *TDOT* XII, 521–545. Also Fee, *The First Epistle to the Corinthians*, 149.



Purity (ἀκαθ-), which accompanies holiness (2 Cor 6:17), is a correlate with strong liturgical-ritual overtones. The terms ἀκαθαρσία and ἀκάθαρτος ('uncleanness, unclean') appear frequently in Leviticus, where they are used to describe the ritual condition contracted by touching something unclean (Lev 5:2–3; 7:20–21; 17:15), animals whose consumption is forbidden (Lev 11:4–8, 24–33; 20:25), a condition caused by bodily leaks (Lev 12; 15), disease (Lev 13–14), the sin of incest (Lev 20:21), and uncleanness in the general sense of Israel's sin that desecrates the tabernacle (Lev 16:16, 19).<sup>52</sup> Uncleanness is associated with pagan worship (2 Kgs 29:16; 1 Macc 4:43) and the sins of pagans, which Israel must not imitate (Ezra 6:21; 9:11; 1 Macc 1:48). The Book of Proverbs (LXX) connects various types of sins of a social and moral nature to uncleanness, stating that they are abhorrent to God.<sup>53</sup> Uncleanness also appears as a synonym for sin in the prophetic literature, including a wide range of offenses related to idolatry, religious formalism and betrayal of the covenant.<sup>54</sup> In the gospels, the terms ἀκαθαρσία and ἀκάθαρτος primarily describe unclean spirits and in one case the sins of the Pharisees (Matt 23:27). Finally, in Paul, uncleanness generally refers to sexual immorality, but also to insincerity (1 Thess 2:3), a state contrary to holiness (1 Cor 7:14; 1 Thess 4:7) and anything associated with a pagan lifestyle (2 Cor 6:17).<sup>55</sup> The term describes the conduct that excludes fellowship with God and other people.<sup>56</sup> 'Uncleanness' in the Old and New Testaments has both a cultic and moral character. It defines sin in its essential aspect of breaking bonds with God and the other.

In addition to the correlates of God's presence, holiness and purity, believers are also to worship God (δοξάζω) in the temple of their own bodies (1 Cor 6:20).<sup>57</sup> In the Song of Miriam, the verb δοξάζω describes the glory given to the Lord after crossing the Red Sea (Exod 15:1, 2, 6, 11, 21 LXX), further referring to honouring God through temple sacrifices (1 Sam 2:29–30; Ps 49:23; Mal 1:6, 11 LXX). In Paul's case, the term signifies the praise that a person should give to God by respecting his laws (Rom 1:21), glorifying the Father and the Son by believers in their mutual love and concern for one another (Rom 15:6; 2 Cor 9:13), and in response to the mercy shown to them by God (Rom 15:9). God's glory characterises the New Covenant (2 Cor 3:10) and accompanies Paul's preaching of the gospel (Gal 1:24; 2 Thess 3:1). The Christian worships God without giving away his own body to the prey of sexual immorality. In the correlate associated with praise in 1 Cor 6:19, the individual and communal dimensions of the temple metaphor are clearly intertwined. The entire community of the Church participates in the praise given to God by believers in their own bodies.

52 In the sense of ritual impurity, the term appears predominantly in the Book of Numbers: 5:2; 9:6–7, 10; 19:7, 8, 10, 11, 13–17, 19–22.

53 See Prov 3:32; 6:16; 16:5; 17:15; 20:10; 21:15; 24:9. Also Job 15:16; Wis 2:16.

54 See Hos 8:13; Mic 2:10; Nah 3:6; Isa 6:5; 64:5; Ezek 9:9; 22:5, 15; 24:11, 14; 36:17, 26, 29; 39:24.

55 See Rom 1:24; 6:19; 2 Cor 12:21; Gal 5:19; Eph 4:19; 5:3, 5; Col 3:5.

56 F. Hauck, "ἀκάθαρτος," TDNT III, 428.

57 On this correlate, see Beale, *The Temple and the Church's Mission*, 252; Corriveau, "Temple, Holiness, and the Liturgy of Life in Corinthians," 164–165; Gupta, *Worship that Makes Sense to Paul*, 76.

There is yet another correlate linking the temple to the community of the Church that Paul emphasises in 1 Cor 3:17, namely, the punishment for the one who destroys the temple of God: 'If anyone destroys God's temple, God will destroy that person.' The Old Testament is full of prophetic woes, announcing punishment for pagan nations that raised their hands against the chosen people and their temple (see, for example, the Book of Obadiah and the punishment for Edom, but also Jer 50:28, 51:11; Ezek 25:3 and Ps 74). Harsh chastisement for sacrilege is also mentioned in Jewish texts of the Second Temple period (Jub. 3:14–14) and rabbinic literature (m.Sanh. 9:6).<sup>58</sup> It is also a motif known in Greco-Roman culture, in which the destruction of the temple was considered a crime and deserved the most severe punishment.<sup>59</sup> Newton connects the warning in 1 Cor 3:17 with 1 Cor 5:5, interpreting the destruction of the sacrilegious person as removal from the community, which, however, seems to be too weak an interpretation.<sup>60</sup> The universal theme of punishment is closely linked to the understanding of the temple as God's special belonging and the place of his presence. The Lord himself punishes the one who destroys his temple and breaks up the unity of the Church community (1 Cor 3:16). The term φθεῖρω that Paul uses to describe God's punitive action appears also in Isa 24:3–4 where it denotes God's eschatological judgment.

Thus, we already have a nearly complete list of correlates between the source domain of the temple and the target domain of believers. Paul maps on them the features of the sanctuary, such as God's saving presence, holiness, purity, glory, and the punitive intervention that the destruction of God's temple entails. In the final step, we will consider how Paul uses these correlates to shape the new identity that believers obtain in Christ.

## 5. The Temple Metaphor and the Shaping of Believers' New Identity

The way Paul presents the identity of believers, illustrating it with the temple metaphor, confirms that for the apostle the Jerusalem sanctuary did not lose its value. On the contrary, it is an institution that Paul finds the most suitable to describe new life in Christ. Just as the temple defines the identity of the covenant people, the code of their moral conduct, and the boundaries between them and the pagan world, so it is with being the temple of God in Paul. It, too, serves to define a new identity, a code of moral conduct and an attitude toward the outside world in the life of the Christian.<sup>61</sup> The correlates we saw in the previous

<sup>58</sup> Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 133 n. 33.

<sup>59</sup> See the inscription from the shrine of Athena Alea at Tegea: 'and for a murderous stroke let a murderous stroke be paid' (Aeschylus, *Chephori*, 312–313). Cf. J.A. Fitzmyer, *First Corinthians. A New Translation with Introduction and Commentary* (AB 32; New Haven, CT – London: Yale University Press 2008) 203. M. Bonnington, "New Temples in Corinth," *Heaven on Earth* (eds. T.D. Alexander – S.J. Gathercole) (Carlisle: Paternoster 2004) 156 sees in 1 Cor 3:17 a warning against the "pneumatics" who destroy the unity of the Corinthian community.

<sup>60</sup> Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 56.

<sup>61</sup> On the connection between Paul's use of the temple metaphor and the shaping of believers' identity, see Lim, "Paul's Use of Temple Imagery in the Corinthian Correspondence," 198–199.

paragraph emphasise significant similarities and continuity between the Old Testament idea of the temple and the character of the Christian community. There are also interesting differences that highlight the creative use of the temple metaphor by the apostle.

Paul's novelty primarily concerns the first and fundamental correlate, which is God's dwelling in believers. God's or the Spirit's permanent presence in Christians differs from what we find in the Jewish tradition. According to the Old Testament, God's Spirit can reside only in a group of select few, such as Joseph, Moses, Joshua, the Messiah, the Servant of the Lord, or Daniel.<sup>62</sup> Only in the end time, the Spirit is to be deposited in or poured out upon believers to remain with them forever, enabling their transformation and abiding by the covenant with the Lord (Ezek 36:26–28; Joel 3:1–2). In the same vein, the literature of the Second Temple period limits the presence of God's Spirit to the great characters of salvation history, such as Joseph (*Jos. Asen.* 4:7; 19:10; Jub. 40:5), Moses (Philo, *Gig.* 24–27, 47–49; 53–55), and the Messiah.<sup>63</sup> Philo devotes an essential part of *De gigantibus* to explain that the Spirit cannot dwell in mere mortals, who are too immersed in the affairs of this world (*Gig.* 19–55).<sup>64</sup>

An interesting similarity in this respect can be observed between Paul and Qumran, where we find both the image of the temple and the Spirit's dwelling applied to the community. Gärtner spots several ideas in common here: the identification of the community with God's temple, the indwelling of the Spirit in believers, the need for separation from sinners, a similar use of Scriptures, and an emphasis on holiness and purity of the community.<sup>65</sup> Indeed, what is striking in Paul and Qumran is not only the use of the temple metaphor but also the idea of the Spirit's presence, guiding believers to a close union with God.<sup>66</sup> Paul's exhortations in 2 Cor 6:14, not to be mismatched with unbelievers, sound similar

62 See Num 11:17; 27:18; Isa 11:2; 59:21; Dan 5:12; 6:4 (LXX).

63 See 1 En. 49:3; 62:1; 4Q161 frag. 8–10 col. 3:12; 4Q521 frag. 2 col. 2:6; *T. Levi* 18:7, 11; *T. Jud.* 24:1–3; *Pss. Sol.* 17 and 18.

64 For more on this issue, see M. Kowalski, "An Individual as a Dwelling Place of God's Spirit in Philo and Paul (Rom 8:9–11)," *Bib* 103/3 (2022) 381–403. On the S/spirit in Philo, see also G. Verbeke, *L'évolution de la doctrine du pneuma du stoïcisme à S. Augustin. Étude philosophique* (Bibliothèque de l'Institut Supérieur de Philosophie de l'Université de Louvain; Paris: Desclée de Brouwer 1945) 236–260; A. Laurentin, "Le pneuma dans la doctrine de Philon," *ETL* 27/2 (1951) 390–437; H. Leisegang, *Der Heilige Geist. Das Wesen und Werden der mystisch-intuitiven Erkenntnis in der Philosophie und Religion der Griechen* (Leipzig: Teubner 1919) 19–136; M.E. Isaacs, *The Concept of Spirit. A Study of Pneuma in Hellenistic Judaism and Its Bearing on the New Testament* (Heythrop Monographs 1; London: Heythrop College 1976) 24–64, 150–153; J.R. Levison, "Inspiration and the Divine Spirit in the Writings of Philo Judaeus," *JSJ* 26/3 (1995) 271–323; C. Bennema, *The Power of Saving Wisdom. An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel* (WUNT 148; Tübingen: Mohr Siebeck 2002) 71–83; V. Rabens, *The Holy Spirit and Ethics in Paul. Transformation and Empowering for Religious-Ethical Life* (WUNT 283; Tübingen: Mohr Siebeck 2010) 67–78, 149–155; Kowalski, *The Spirit in Romans* 8, 170–188.

65 Gärtner, *The Temple and the Community in Qumran and the New Testament*, 50–60.

66 On the S/spirit in Qumran, see A.E. Sekki, *The Meaning of Ruah at Qumran* (SBLDS 110; Atlanta, GA: Scholars Press 1989); A.A. Anderson, "The Use of 'Ruah' in IQS, IQH and IQM," *JSS* 7 (1992) 293–303; R.P. Menzies, *Empowered for Witness. The Spirit in Luke-Acts* (London – New York: Clark 2004) 71–82; M. Wenk, *Community-Forming Power. The Socio-Ethical Role of the Spirit in Luke-Acts* (London – New York: Clark 2004) 97–111; Kowalski, *The Spirit in Romans* 8, 140–162, 293–297.

to the Qumran laws of strict separation from sinners (1QS 2:5–18; 9:8–9; 1QM 1:5; 1QHa 15:15; CD-A 6:14–19). Some also argue for a parallel to Lev 19:19 or a midrash on Deut 22:9–11 in 2 Cor 6:14.<sup>67</sup> The antitheses righteousness-lawlessness, light-darkness, and God-Belial in 2 Cor 6:14–16 also bear many parallels to Qumran thought and to the *Testaments of the Twelve Patriarchs*.<sup>68</sup>

Equally important, however, are the differences between the Pauline and the Qumranic vision of community depicted with the temple metaphor.<sup>69</sup> First, the Essenes define themselves as a temple in which, unlike the desecrated Jerusalem temple, they offer a holy and pure sacrifice of their lives and prayers.<sup>70</sup> Their conception is born out of a radical separation from the Jerusalem temple that cannot be compared to the Christian praxis (Acts 2:46; 3–5; 21:26–29) and the path of the slow emergence of the Christian community from among the synagogue. Significantly, the role of the Qumran community is to propitiate for the sins of Israel (1QS 5:5–6; 8:5–10; 9:3–6). This is not the function Paul attributes to Christians, because the only effective atoning sacrifice is the one offered by Christ (Rom 3:25–26).<sup>71</sup> The temple that an individual and the community constitute in 1–2 Cor is characterised by giving glory to God (1 Cor 6:20), but not by expiation or sacrifice comparable to that of Christ.<sup>72</sup>

Second, according to Regev, in Qumran writings there is no equivalent of the term ναός referred directly to the community. The terms like the ‘holy house (בית קודש)’, the ‘holy dwelling (מזון)’ and the ‘most holy (קודש קודשים) community’ should not be taken simply as synonyms for the temple (1QS 8:5–8).<sup>73</sup> This, however, does not prevent the Essenes from systematically portraying themselves as God’s temple, with a special cultic function of propitiating for the sins of Israel. Such a systematic application of the temple metaphor to the

67 See Derrett, “2 Cor 6:14,” 231–250; M.E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians. V. 1- Introduction and Commentary on 2 Corinthians 1–7* (ICC; Edinburgh: Clark 1994) 472–473; Harris, *The Second Epistle to the Corinthians*, 498–499.

68 In addition to the previously mentioned Fitzmyer, Gnilka, and Klauck (n. 36), see also G. Klinzing, *Die Umdeutung des Kultus in der Qumrangemeinde und im Neuen Testament* (SUNT 7; Göttingen: Vandenhoeck & Ruprecht 1971) 167–96, 210–11; Aernie, *Is Paul also among the Prophets?*, 221–225; Tomson, “Christ, Belial, and Women,” 85–90.

69 On this topic see, Regev, “Community as Temple,” 604–631 and in a more concise manner, Regev, *The Temple in Early Christianity*, 62–66.

70 On the differences between the Pauline and the Qumranic vision of the temple, see Corriveau, “Temple, Holiness, and the Liturgy of Life in Corinthians,” 192–193 n. 28.

71 E. Schüssler Fiorenza, “Cultic language in Qumran and in the NT,” *CBQ* 38/2 (1976) 171; Regev, “Community as Temple,” 627–628; Regev, *The Temple in Early Christianity*, 64–65. In this aspect, at least, the Old Testament temple seems to have been replaced by Christ. However, it is difficult to conclude, following Newton, that Paul respected the Jerusalem temple only for the sake of his compatriots and because it provided a model for the new worship of the Christian community, but he considered it devoid of God’s presence. See Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 58–59.

72 4Q174 frags. 1, col. 1, 21, 2:7 speaks of the ‘works of thanksgiving’ to be offered to God in a ‘temple of man,’ which brings the text close to 1 Cor 6:20, but the Pauline aspect of glorifying God ‘in the body’ of believers still remains unparalleled.

73 Regev, “Community as Temple,” 607–610, 625–627; Regev, *The Temple in Early Christianity*, 63–64.

community is missing in Paul, who uses it contextually, in response to the problems of the Corinthian community, thus reinforcing his call for holiness and unity among believers.<sup>74</sup>

Third, Paul universalises both the gift of the Spirit and the idea of the temple, which the Qumranites applied only to a narrow group of the Yahad members. In Paul, the prophetic predictions of Joel about the Spirit 'being poured out on all flesh' (3:1–2) and Ezekiel, speaking about the 'new Spirit' that God is depositing within his people (Ezek 36:26–27), are fulfilled (see quotes from Ezek 37:27 in 2 Cor 6:16, as well as Isa 52:11 and Ezek 20:34 in 2 Cor 6:17).<sup>75</sup> The temple, which is the Church, opens to the Gentiles and closes to impurity understood as everything that destroys the relationship with God and the other. Paul, in 2 Cor 6:18 alludes to 2 Sam 7:14, speaking of believers becoming sons and daughters of God. In the Jewish literature of the Second Temple period this passage served to describe the new eschatological covenant between God and Israel (4Q174, frags. 1, col. 1, 21, 2:11; *Jub.* 1:24; *T. Jud.* 24:3).<sup>76</sup> Jewish texts such as 4Q174, frags. 1, col. 1, 21, 2:18–19, speak of Israel, not of a covenant extended to all nations, and emphasise punishment for the enemies of the chosen people. In Paul, the theme of the covenant and consequently the image of the temple are clearly 'democratised'. The covenant promises of 2 Sam 7:14, referring to a descendant of David, now apply to all the sons and daughters of God in Christ (2 Cor 6:17).<sup>77</sup> In Christ, the barrier existing in the Jerusalem temple, separating Gentiles from Israelites, disappears, as confirmed by Eph 2:14: 'in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us'.<sup>78</sup>

Fourth, Christians are to glorify God in the temple of their bodies (1 Cor 6:20). Here comes another specific and original Pauline idea. His temple metaphor has an embodied character, referring to the whole person, in his or her somatic and spiritual dimensions. Not only the community as such (1 Cor 3:16; 2 Cor 6:16), but also the body of each Christian is the temple of God, the instrument and space for his worship. In Qumran, for example, the adept's body is, despite possessing the Spirit, still the dwelling place of sin and impurity (1QHa 5:30–37; 9:23–25). The Greco-Roman philosophers and Philo, on the

74 Schüssler Fiorenza, "Cultic Language in Qumran and in the NT," 172; Regev, "Community as Temple," 610–624, 628–629. Regev, *The Temple in Early Christianity*, 65.

75 In 1 Cor 3:16; 6:19 and 2 Cor 6:16, Wright argues for Paul's elaboration of the Jewish monotheism, the realization of promises related to God's return to Zion and dwelling in his temple. See N.T. Wright, *Paul and the Faithfulness of God* (Christian Origins and the Question of God 4; Minneapolis, MN: Fortress 2013) 711–715. Others speak of the eschatological dimension of the temple of the Spirit in Paul. See C.K. Barrett, *The First Epistle to the Corinthians* (London: Black 1968) 90; Conzelmann, *1 Corinthians*, 77; Fee, *The First Epistle to the Corinthians*, 147.

76 J.M. Scott, *Adoption as Sons of God. An Exegetical Investigation into the Background of Huiothesia in the Pauline Corpus* (WUNT 48; Tübingen: Mohr Siebeck 1992) 116–117; Aernie, *Is Paul also among the Prophets?*, 229–230.

77 D.H. Juel, *Messianic Exegesis. Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia, PA: Fortress 1988) 108 n. 34 (democratization of messianic promises); Webb, *Returning Home*, 54 (a new reading of the Davidic covenant in light of the New Covenant). See also Han, *Swimming in the Sea of Scripture*, 105; Matera, *II Corinthians*, 167; Guthrie, *2 Corinthians*, 358.

78 On the temple metaphor in Eph 2:21–22, see Campbell, *Paul and Union with Christ*, 292–294.



other hand, may speak of the divine spirit dwelling in a person, but they place it in the reason, never in the body; nor do they ever speak of the body as a temple of the deity.<sup>79</sup> Only in Paul the body is viewed in such a positive manner that it may become God's dwelling, the place of new life in Christ, and the temple in which believers give glory to the Lord (1 Cor 6:19–20; Rom 8:4–13).<sup>80</sup>

Finally, the purity of believers that Paul speaks of in 2 Cor 6:17 moves away from the cultic concept, characteristic of the Jerusalem temple and the post-exilic Israel. Purity in the Second Temple period literature implies, of course, ethical issues organically linked to the ritual ones.<sup>81</sup> Still, the laws of ritual purity and separation occupied a very prominent place in the religious system of the post-exile Israel, which is confirmed e.g. by the ubiquity of *miqvaot* in the first century Palestine.<sup>82</sup> In Qumran, ritual washings were combined with the demand to separate from pagans, but also from all those who did not share the sect's religious views (1QS 5:1, 10, 18; 9:20; CD-A 6:15).<sup>83</sup> For Paul, being the temple of God implies believers' new life, in which they do not imitate pagan sins.<sup>84</sup> It does not imply separation from the Gentiles as such (see 1 Cor 5:10; 10:27), but rather a call not to share with them their life of sin (2 Cor 6:14) and impurity (2 Cor 6:17), which Paul understands in a moral way.<sup>85</sup> The ritual element is not totally absent in Paul (see 1 Cor 5:1–13), but it is significantly reduced in comparison to the Second Temple period Judaism.

The foundation of Paul's vision is the work of Christ. The Spirit that dwells in believers is Christ's gift, determining their belonging not only to God, but also to the Son. It can be said that believers are Christ's temple. They belong to him, having been built on the foundation that is the Lord (1 Cor 3:11), purchased at the price of his blood (1 Cor 6:20) and in him acknowledged as God's people (2 Cor 6:16). Their holiness is the work of the Spirit, who, starting from the moment of their baptism, actualises the work of Christ in them (1 Cor 6:11). Belonging to Christ implies that divisions should cease among them, since the Church does not belong to any of the apostles, but to the Lord. They are one body with him and therefore cannot expose their bodies to sexual immorality (1 Cor 6:15–20). Belonging to God in Christ, being his sons and daughters, and stipulating covenant with him, should also motivate Christians to turn away from pagan lifestyle and the impurity

79 Barrett, *The First Epistle to the Corinthians*, 152–153; Corriveau, "Temple, Holiness, and the Liturgy of Life in Corinthians," 161.

80 Kowalski, *The Spirit in Romans* 8, 278–285.

81 Corriveau, "Temple, Holiness, and the Liturgy of Life in Corinthians," 152–153.

82 S. Freyne, "Jewish Immersion and Christian Baptism. Continuity on the Margins?," *Ablution, Initiation, and Baptism. Late Antiquity, Early Judaism, and Early Christianity* (eds. D. Hellholm et al.) (BZNW 176; Berlin – Boston, MA: De Gruyter 2011) 230–237.

83 On purity and separation at Qumran, see Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, 10–19.

84 Aernie, *Is Paul also among the Prophets?*, 224.

85 Martin, *2 Corinthians*, 361; Harris, *The Second Epistle to the Corinthians*, 499–503; Corriveau, "Temple, Holiness, and the Liturgy of Life in Corinthians," 154.

of sin (2 Cor 6:16–18). The New Covenant in Christ is the most effective motivation and force for the moral conduct of believers, described as God's temple.<sup>86</sup>

## Conclusions

Paul's letters contain many references to the temple with its sacrifices, worship and festivals, applied both to the work of Christ and the life of the Christian. Such frequent references to the temple suggest the apostle's reverence for this institution, which serves him well to describe the reality of new life in Christ. The apostle himself, like many Judeo-Christians, attended the temple, praying there (Acts 21:26–27), which altogether means that for him it did not lose its function of mediating God's saving presence.

In our analysis, we focused exclusively on the use of the term *ναός* in 1 Cor 3:16–17, 6:19, and 2 Cor 6:16. The mentioned texts appear in different argumentative contexts, but they also exhibit important common features. The temple metaphor present there enables the apostle to respond to believers' specific problems. It takes on both an individual and communal character, reinforces appeals to build the unity of the Church (1 Cor 3:16–17), break with sin, as well as adhere to Paul and his gospel (1 Cor 6:19; 2 Cor 6:16). The category of conceptual metaphor allowed us to trace the correlates of the temple that Paul applies to believers. These include God's saving presence, holiness, purity, worship, and the punishment awaiting those who destroy God's temple.

The conceptual metaphor employed by the apostle serves to shape the new identity, moral conduct and attitude to the world that should characterise believers in Christ. The novelty of Paul's approach manifests itself primarily in the permanent indwelling of God and the Spirit in all believers, not only in outstanding individuals, as suggested by the Jewish literature of the Second Temple period. Interesting parallels can be drawn between Paul and the Essenes, who also define themselves as God's temple indwelt by the Spirit, emphasising separation from sinners and placing great emphasis on the holiness and purity of the community. At the same time, differences between the apostle and Qumran should be stressed, which include a radical departure of the latter from Jerusalem and a much more systematic elaboration of the temple metaphor with reference to the Qumran community. In Paul's case, we additionally see a democratisation of the temple metaphor applied to all believers, appreciation for its somatic aspect and downplaying of the cultic character of purity. The conceptual metaphor of the temple in the apostle's creative approach expresses both the continuity and radical newness of Christian life. Rooted in the Second Temple period Judaism, it takes on a new meaning by incorporating Christ and his Spirit, who are the foundation of identity and the deepest motivation for the moral conduct of believers.

<sup>86</sup> G.D. Fee, "II Corinthians 6:14–7:1 and Food Offered to Idols," *NTS* 23/2 (1977) 160; Scott, "The Use of Scripture in 2 Corinthians 6:16c–18 and Paul's Restoration Theology," 84; Aernie, *Is Paul also among the Prophets?*, 228.

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