

The Metaphor of Body=Sanctuary in Second Temple Judaism
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Intro: Paul asks the church at Corinth, “Don’t you know your body is a temple of the HS?”

Questions about the metaphorical or real character of the body in Paul’s letters to the Corinthian Church continue as scholars choose comparison or supersessionism. That is, scholars either consider Paul comparing believer(s) to the Jerusalem temple (e.g. Klawans, Hogeterp) or they claim he was replacing the Jerusalem temple with believers in Christ (e.g. Newton, Finlan). Often the issue revolves around whether or not the temple is fully represented in the equation body=temple. Some point out that a temple as a building with purity rituals, festivals and sacrifices has an insufficient corollary among the community and that Paul continues to honor the Jewish temple and its cult. Others define the temple of believers differently as a new dwellingplace of God in which cultic processes take place.¹ Is Paul replacing the temple with believers (supersessionism) or not? The key to the matter lies in examining other Second Temple Jewish texts in light of metaphorical theory.

I. Metaphor. Aristotle may have been the first to discuss metaphors in the western tradition. In *Poetics*, he states, "A 'metaphorical term' involves the transferred use of a term that properly belongs to something else." In other words, his understanding of metaphors is linguistic, a term from a different sphere is transferred in order to decorate the term being discussed, e.g. the battlefield of an argument, or a blanket of snow.

¹ See Melissa Pula, “Rethinking the Community as Temple: Discourse and Spatial Practice in the Community Rule (1qs).” Ph.D. diss. *Electronic Theses and Dissertations*, Paper 527. University of Denver, 2015, 98, for a survey of the problem. In her work on the Qumran sect, Pula herself offers a social science analysis in which “temple space is an active strategy to organize social and divine relationships within the community,” 98. Still she follows a metaphorical approach to the community=temple principle in these texts.

More recent theorists, however, recognize that metaphors are cognitive rather than linguistic only. According to conceptual metaphor theory, CMT, metaphors evoke a whole network of ideas. Thus, if the argument is a battlefield, the imagery of weapons, military personnel, struggle, strategy and conquest are all brought to mind. There is power in presenting an image before the reader.² A whole network of ideas, “entailments,” associated with that image will automatically rise in the reader’s mind.³ Within this mass of entailments there will be some tension between the subject (target domain) and the metaphor (source domain). Not all of the elements of the source domain will apply to the target domain. That is, not all of the elements involved in that source domain will fit. In an argument, for example, not everything is about confrontation and victory or loss, as comes to mind with the metaphor of a battle. There are other aspects, such as crafting an organized set of propositions and critiques or the non-physical presentation and evaluation of positions.

The author is in the driver’s seat with regard to the manipulation of a metaphor to delimit its scope and reduce tension between the source and target domains. The metaphor is a tool by which the author guides the reader to certain aspects of focus and at the same time squelches those that do not fit his or her purposes. Thus, it is important to pay close attention to the rhetorical usage of the metaphor in a particular text.

Supersessionists claim that in his statement that the body is a temple, Paul has replaced the entire concept of the temple and its cult by the body of believers. By describing the people of God as a temple, Paul is stating that the current Jerusalem temple system is obsolete. In my

² As Ricoeur says: “Metaphor is the rhetorical process by which discourse unleashes the power that certain fictions have to describe reality,” cited in Jill Marshall, “Community Is a Body: Sex, Marriage, and Metaphor in 1 Corinthians 6:12-7:7 and Ephesians 5:21-33,” *JBL* 134, no. 4 (2015), 836.

³ It is not about comparing aspects of the source domain to the target domain but simply setting forth the image of the source domain with the networks of meaning it elicits, and then as the discussion develops in the target domain certain aspects will be highlighted and everything else suppressed, for further discussion, see Max Black, *Models and Metaphors: Studies in Language and Philosophy* (Ithaca, NY: Cornell University Press, 1962), 39-41; Marshall, 836.

view, this fails to account for the rhetorical purposes underlying Paul's statements.⁴ Instead, the reader must ask how Paul guides the comparison. What exactly is up for discussion? What is the purpose? Does Paul actually critique the temple's practices? How is the metaphor used?

II. Second Temple Judaism uses the body=temple metaphor long before Paul and Qumran although they are the most developed.

Supersessionists also often view Paul's body=temple statement through an improper historical lens and thus fail to appreciate its metaphorical character. Christianity does eventually claim to replace the temple after its destruction in 70 CE whereas the Rabbis keep its memory alive for future restoration. Supersessionists often read back a principle which becomes a later tenet of Christian faith into Paul's letters to Corinth. Michael Newton's position is typical:

“Paul's cultic language is more real than metaphorical. For Paul, the Christian community is the (new) Temple, and his counsels follow from that foundational supersessionist assumption.”⁵

Instead of looking back at Paul from a later vantage point, I suggest trying to understand Paul's thinking in light of his Jewish predecessors.⁶ Where does the body as temple concept

⁴ For a good critique of the lack of understanding of the rhetorical function and creativity involved in using metaphors within Pauline scholarship, see Jane Patterson, *Keeping the Feast Metaphors of Sacrifice in 1 Corinthians and Philippians* (Early Christianity and Its Literature 16; Atlanta: SBL Press, 2015), p. 8. Patterson is correct that without attention to how metaphors function, one cannot really grasp the point of the comparison.

⁵ Pula, pp. 6-7.

⁶ Many factors contribute to the notion of the body as a temple in Second Temple Judaism. The destruction of the first temple and the ensuing hiatus in which there was no Jewish cult or sovereignty in the homeland for several decades created a shift in the understanding of holiness in Israel. This disaster forced Jews to focus on a repository of holiness other than the physical temple and its cult. In addition to preserving sacred texts, Jews began to direct attention to the sanctity of the physical body of Israel. Although the loss of the temple was traumatic, in the Diaspora, Jews began to emphasize what they could retain, namely, their identity as the people of Israel. Also during this period, Jews came into contact with foreign cultures and ways of thinking. Persian emphases on the dichotomy of purity and impurity as well as dualistic spirits undoubtedly affected Jewish thought. As the Greeks took over the ancient near east, Hellenistic philosophy makes its mark on Judaism as well. Persian thought made an impact on Jewish thought about the spirit world bringing into relief the antagonism between good and evil spirits. Many writers describe the struggles of good/evil spirits within a person. A few apply these ideas to the notion of the body as a temple. Evil spirits cause good people to sin and fight against holy spirits to take up residence within them. The divine spirit, however, brings power and dispenses special abilities. Also, Hellenistic philosophy, especially Middle Platonism, undoubtedly influenced the understanding of the spirit of holiness among Jews. The divine spirit(s) takes on various personifications and characterizations in Second Temple texts ranging from named

emerge in Second Temple Judaism and what were the authors trying to achieve with this equation?⁷

A. Sanctum/Sanctuary of Israel prohibits intermarriage

Malachi is the first Jewish writer to associate the nation with the temple, although indirectly. He uses the term *qodesh Yisrael*, “the sanctum of Israel,” which, is ambiguous, to refer to either the temple and its sancta or to the people of Israel (Mal 2:11b: “Judah has profaned קדש יהוה which he loved by having sexual relations with the daughter of a foreign god.”) Treating the body as a sanctum like the Jerusalem temple means that it is not only set apart for God’s ownership and will, but it can be desecrated and thus damaged irreparably. Malachi explicitly links the cause of this profanation with illicit sexual relations. He claims the sacred covenant between Israel and God can be neutralized by the profanation of individual marriage covenants and engagement in sexual relations with non-Jews. Like Ezra-Nehemiah, he gives early evidence of the linkage between the notion of Jews as cultic sancta and desecration by illicit sexuality (Ezra 9:1-2). The writer of that text invokes the Deuteronomic ban on certain foreigners in the *qahal YHWH*, “congregation of the Lord,” (interpreted by some early authors as the temple; cf. Lam 1:10) prohibiting intermarriage within the nation on account of holiness (Deut 23:2-9; 1 Kgs 11:1-2; Neh 13:1; 4Q174 I, 2-6; 1 Cor 1:2). Malachi, a staunch supporter of the temple applies its weight to the people as well with the label, *qodesh Yisrael*, sanctum/sanctuary of Israel.

The first explicit statement that the body of the Jew is like a sanctuary appears in the

angels fighting evil spirits on behalf of the elect, daemons passing through souls, an anointment upon a person, or a formless voice or power within the righteous. These designations are quite fluid and often interchangeable.

⁷ Biblical texts often refer to Israel as holy, even in the context of law, but none of them refer to Israel as a temple. Nevertheless, particular cultic sancta are sometimes applied as metaphors for the people of Israel, e.g. sacred lampstand (Zech 4:12-14); holy grain offering (Isa 66:20); “royal priesthood” (Exod 19:6), associating the nation with the temple’s holiness. Second Temple Judaism more closely aligns Israel with the sanctuary itself and provide a precedent for Paul’s statement that Israel=Temple.

Aramaic Levi Document. Isaac says to Levi, “Marry a woman from my family and do not defile your seed with prostitutes (Aram. זניאן = Heb. *zonot*), since you are holy seed, but sanctify your seed *like the holy place* since you are called a holy priest for all the seed of Abraham.” Like Malachi, ALD focuses particularly on the matter of wrongful sexual relations connecting them with the holiness of the temple. Isaac exhorts his grandson Levi not to pollute his seed through intermarriage but sanctify it “like the holy place” (ALD 6,4, Col. a 17-18). Other writers continue in this vein including Tobit, MMT and Jubilees, all of which share a concern for intermarriage defiling the sanctuary and holiness of Israel.⁸ The point of comparison is clear: both Israel and the temple are sancta and non-Jews desecrate both.

B. Spirit Within: Many diasporan texts endorse a metaphorical notion of the temple in order to argue that the Jewish people could be YHWH’s habitation wherever they were found.⁹ The Book of Ezekiel, written during exile without access to a Temple, is the first to imagine a templeless, metaphorical sanctuary where God would mediate his presence directly without the agency of a cult.

וַאֲהִי לָהֶם לְמִקְדָּשׁ מֵעַט בְּאַרְצוֹת אֲשֶׁר-בָּאוּ שָׁמָּה:

“I have been a sanctuary to them for a while (or a little sanctuary) in the countries where they have gone” (11:16). Moreover, Ezekiel promises that God’s spirit will renovate the inner being of his people and reside there. Nevertheless, Ezekiel does not give up on a Jerusalem temple, but envisions a new and improved sanctuary for the future.

⁸ Israel’s holiness affects her choice of sexual partners and resulting children (cf. Tob 4:12a; MMT); for some, foreigners are not only excised but carry some kind of impurity (Ezra 6:21; Neh 13:9). In the same vein, Jubilees associates Israel with the holiness of the temple and its priests. The writer states that those who marry non-Jews “pollute the Lord’s sanctuary” (Jub 30:13-16). Following a priestly model, the holiness of laity is transmitted genealogically and thus requires strict prohibitions on intermarriage. The author makes an implicit and metaphorical association of Israel and the temple.

⁹ Indeed, according to biblical texts of various genres, YHWH’s goal was always to dwell among Israel, not necessarily in a house, e.g. Exod 25:8; 29:45; 1 Kgs 6:12-13; Lev 26:11-12; Zech. 2:10; Ps 68:18 Deut 23:10-15[Eng 9-14]; Isa. 66:1-2; 57:15; Jer 7:3-11. See also the divine spirit within Israel expressed in Ezek 36:25; Psa 51:12-13[Eng 10-11].

Just as the biblical writers describe the glory of God filling the sanctuary (Exod 40:34-35; 1 Kings 8:10-12), some later writers describe the divine spirit residing within the bodies of the righteous. In some texts the emphasis is on the spirit within the corporate body of Israel, while other texts focus more on the activity of the holy spirit within individuals (Psalms; Wisdom of Solomon; Prayer of Azariah; Philo).

Philo especially exhorts Jews to become a temple (*theou oikos genesthai hieron hagion*) “Be zealous, O Soul, to become a house of God, a holy temple (*theou oikos genesthai hieron hagion*)” (*Somn.* 1.23 sec 149; cf. also *Sobr.* 13 sec 62-64; *Cher* 2.29 sec 98; 2.31 sec 106). The reason for Philo is because the holy spirit, “a secret tenant,” lives within them (*Somn.* 2.252). Philo advocates praise from the life of the righteous as more genuine worship than animal offerings but he does not reject Jewish ritual or the temple: “We shall be ignoring the sanctity of the Temple and a thousand other things, if we are going to pay heed to nothing except what is shown us by the inner meaning of things” (*Migr.* 92; cf. *Sp. Laws* 3:63, 206). The temple was unavailable to him in the diaspora, but it remains the cultic center which governed explanations of how Israel relates to her God.

Clearly, being a holy human house for these authors is not about observing the temple’s rituals in a substitutionary way but asserting that divine holiness resides among the community as it does in the temple (e.g. the glory of God filling the sanctuary; Exod 40:34-35; 1 Kings 8:10-12). Some Jewish writers, like the author of 3 Maccabees, emphasize the holiness of the people of Israel over that of the Temple. Hacham points out the author’s description of the vibrant worship that happens within the community in Egypt as opposed to the rather sterile depiction of

the temple cult in Jerusalem.¹⁰ The notion that YHWH dwells in the Jerusalem temple is not denied, but the authors use the metaphor to teach that the spirit of holiness also infuses Israel no matter where they are. Their bodies serve as sanctuaries in the sense of receptacles for the divine spirit.

C. Obedience to the Torah. Another reason for the Israel=temple metaphor is to inculcate obedience to the Torah. The continuance of the Temple's importance shows up in the way Jewish writers continue to use its freight to urge obedience to the law. Jubilees, for example, emphasizes God's creation of a holy spirit within Israel for the purpose of keeping them from violating the Torah (Jub 1:23). Some writers claim that the moral behavior of the righteous and their praise to God can substitute for the agency of the cult (e.g. Sirach, Prayer of Azariah; see also 4.2). The Prayer of Azariah spiritualizes the sacrifices of the Temple as an offering of a "contrite heart and a humble spirit": This is not because of the cult's ineffectivity but due to its unavailability:

In our day we have no ruler, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before you and to find mercy. Yet with a contrite heart and a humble spirit may we be accepted, *as though it were* with burnt offerings of rams and bulls or with tens of thousands of fat lambs; such may our sacrifice be in your sight today, and may we unreservedly follow you, for no shame will come to those who trust in you" (Dan 3:38–40 LXX); cf. Pr. Azar. 1:16; 1QS 8:3; 11:1; cf. Ps. 51:19[17 Eng]).

¹⁰ Noah Hacham, "Where Does the Shekhinah Dwell? Between Dead Sea Sect, Diaspora Judaism and Rabbinic Literature." Pages 399-412 in *The Dead Sea Scrolls in Context: Integrating the Dead Sea Scrolls in the Study of Ancient Texts, Languages, and Cultures*, vol. 1. Edited by A. Lange, E. Tov, M. Weigold. SVT 140/1. Brill: Leiden & Boston, 2011.

Although they lacked access to the temple itself, the institution still carries weight in their minds. Applying it metaphorically to personal piety was a way of continuing its importance and, at the same time, highlighting the importance of acts of devotion.

In the same vein, several other Second Temple texts regard obedience to the Torah as if it were the offerings of the temple.¹¹ For example, keeping the commandments is a way of offering a well-being sacrifice; one who performs a kindness, such as, giving alms, offers a thank offering (Sir 35:1-4; cf. also Sir 34:21–24; Tob 4:10.). [Similarly, among Diaspora Jews, it was also common to metaphorize dietary and purity instructions as a teaching tool to inculcate morals without at all minimizing the existing laws (e.g. Aristeas; Philo).] As Jane Patterson explains,

The sense of such interpretations is not to denigrate the offerings in the Temple, but to raise up the effectiveness of obedience to Torah. For those who are able to participate in the Temple cult, their offerings in God’s presence call them to a life of daily holiness, to live by an ethic congruent with the cult; for Jews in the diaspora, such interpretations provide a way to live faithfully, to make offerings of daily life, as it were, far from Jerusalem.¹²

Philo saw the temple’s significance on a grand scale, where the whole universe was God’s house with Heaven as its holiest area. But the heavenly sanctuary in no way discounts the earthly one. Rather, Philo gives cosmic significance to various aspects of the earthly cult: the priestly garments represent the universe; the two cherubim in the Holy of Holies represent the two hemispheres surrounding the earth, and the priests are analogous to the angels. Worshipers

¹¹ Jane Patterson, *Keeping the Feast Metaphors of Sacrifice in 1 Corinthians and Philippians* (Early Christianity and Its Literature 16; Atlanta: SBL Press, 2015), discusses Sirach, the Letter of Aristeas, and the Prayer of Azariah in this context, dating them during the second century BCE. See also Klawans, *Purity, Sacrifice and the Temple*, 111-44, on Philo.

¹² Patterson, 4-5, points out that this emphasis on holy behavior builds on the prophetic tradition, e.g. Micah 6:6-8 and Ps 50, along with Amos 5, which critiques sacrifice without ethics, religion without righteousness.

emulate priestly purity.¹³ As a “kingdom of priests” (Ex 19:6), Israel, must carefully observe ritual purity as these actions symbolize inner purity. Before offering sacrifices, they must be clean in both body and soul (Sp. Law 1.269).

The temple cult served as a model for accessing holiness. Philo describes Essene communities throughout Syria Palaestina and in Egypt (*Prob.* 85; *Hypoth.* 11.1, 5) which hold possessions and meals in common (*Prob.* 85-86, cf. 91; *Hypoth.* 11.1, 4–5, 10,12) and are particularly concerned with purity (*Prob.* 84).¹⁴ He states that the Therapeutae, probably a branch of Essenes, reify the holy table of the temple at their daily meals by means of purity (Contempl. 1.3, 80-81). They are God’s attendants. For Philo, in Probus, the Essenes are worthy of a designation related to holiness “because with them they have become above all attendants of God (θεραπευταὶ θεοῦ) not by sacrificing animals, but by being worthy to render their minds holy” (*Prob.* 75).¹⁵ This does not show contempt for the temple but an effort to recreate its holiness in daily life. With this explanation, Philo has lifted the activity of worship out of its cultic confines and made it available in direct fashion, not just to temple attendants, but to individuals anywhere.

Philo encourages inner devotion to God but does not denigrate the offerings of the Temple. Rather, he sees the cultic system as a necessary sort of training (Her. 123), which should be endorsed so as not to cause any offence to others (Ebr. 87). Still, Philo regards the most genuine sacrifice as the offering of oneself to God (*Spec.* 1.269–72) by piety (*Mos.* 2.107) because “God takes pleasure from altars on which no fire is burned, but which are visited by

¹³ Citations and discussion in Klawans, *Purity, Sacrifice and the Temple*, 118.

¹⁴ For more on interpreting Philo on the Essenes, cf. Joan Taylor, “Philo of Alexandria on the Essenes: A Case Study on The Use of Classical Sources in Discussions of the Qumran-Essene Hypothesis,” *The Studia Philonica Annual* 19 (2007), 1-28.

¹⁵ Joan Taylor explains: the term θεραπευταὶ θεοῦ is absolutely key in understanding the meaning of Philo here. In Philo’s writings this term repeatedly refers to cultic attendants of a deity, generally to priests and Levites in the Jerusalem Temple (Det. 160, Leg. 3.135, Sacr. 13, 118–19, 127, cf. 120, Ebr. 126, Contempl. 11; Fug. 42, Mos. 2.135,149, 274, cf. Mos. 2.67)” Taylor, 11.

virtues” (Plant. 108).¹⁶ Those living in the Diaspora, in particular (e.g. Ezekiel, 3 Maccabees, Philo), fully endorse this biblical notion that the Jewish people could be YHWH’s habitation wherever they were found. For some, righteous behavior can substitute for the agency of the cult (e.g. Sirach, Prayer of Azariah; see also 4.2).

The comparison of Jews to the temple is not exclusive or rigid, however. Sometimes competing cultic metaphors, e.g. firstfruits, priesthood, are employed as rhetorical tools to make various other points about the community. Several authors follow Exod 19:6, that all Israel was a “royal priesthood” in order to urge greater sexual purity. But, like the temple metaphor, the “priesthood” of the nation does not replace the authority of the genealogical priesthood.

To summarize so far, these Second Temple Jewish writers who refer to Israel as a sanctuary often reveal strong views regarding ethnicity, purity, the temple cult, and/or the agency of the divine spirit, and faithfulness to the law, although they shape them in unique ways. They never disparage the temple itself or suggest its replacement by the community. Rather they use its existing weight in different ways, namely, to encourage Jews to 1) avoid sexual impurity, especially intermarriage, thus maintaining the cultic holiness of the nation, 2) emphasize the divine spirit resident and active among Jews without the temple, and 3) urge Jews to maintain their commitment to the law as holy people. These goals often overlap.

D. The Dead Sea Scrolls. Several sectarian Scrolls endorse the idea of the community as a holy house, or human sanctuary although scholars disagree on what that means (1QS, CD, esp. “...And He commanded to build for him a human sanctuary (מקדש אדם) for there to be in it offered for him (as incense), before him works of thanksgiving...” (4Q174 I, 6-7).).¹⁷ On the

¹⁶ Citations and discussion in Taylor, 13.

¹⁷ Qumran writers add into the mix God’s promise to establish “a sure house” [בית נאמן] among the priesthood (1 Sam 2:35), as well as his promise of a royal house to David in reward for his desire to build the temple (2 Sam 7:10-14).

one hand, the language is usually “holy house,” and only once *miqdash*, “sanctuary,” and never *heikhal*, the term for the temple building. Still the chosen term “holy house” emphasizes the metaphoric usage of the term. House is often used in Hebrew literature to refer to people (cf. “David’s house”). The sect is not actually replacing the temple but, as we will see, validating their community activity as holy like the temple.

In fact, all four uses of the metaphor body=temple discussed above are represented in this collection. Several Qumran authors regard the bodies of Israel as sancta which can be desecrated by wrongful sexual relations, especially intermarriage (Damascus Document; MMT; 4QInstruction and the Apocryphon of Jeremiah). Sexual violations also pollute the temple (Damascus Document). MMT compares the defilement of people and temple, prohibiting both priestly and lay intermarriage on account of holiness.

The formulation of various processes of the cult within the sect, probably a group of Essenes, give further understanding to its self-identification as a temple. Although they voluntarily removed themselves from the temple cult, they often interpret their holy activity metaphorically in light of it. They “atone” (לכפר) for guilt and sin, with “the offering of the lips for justice” (ותרומת שפתים למשפט) as a “soothing aroma of righteousness” (כניחוח צדק), and the “perfection of way” (ותמים דרך) is like an “acceptable freewill offering” (כנדבת מנחת רצון). Notice the source domains of the offering (*terumah*), aroma (*nihuah*), and perfection (*tamim*) which are applied to justice, righteousness, and lifestyle. The weight of the cult is applied to the values of the community. Even though a full temple cult cannot be established within it, certain aspects can continue with rituals and words in a new format. Furthermore, ritual purification takes on greater function and importance, continuing undisturbed by the lack of the cult.

The important thing is the continuance of holiness. This mission of establishing truth within Israel rests on those “who volunteer themselves for holiness” (1QS V, 6; 4Q256 IX, 5). It is through the holy contribution of the lips (תרומת שפתים), worship and Torah study,¹⁸ along with “blameless behavior” (תמים דרכ) that the community becomes a pleasing free-will offering (כנדבת מנחת רצון) causing a pleasant aroma to rise up to YHWH and atone for the land (1QS IX, 4,5, cf. VIII 9-10). According to the texts, atonement, communal worship, and ritual purification, all important to the temple service, could be accomplished to some degree without a cult through the agency of the sect (Community Rule; 4QFlorilegium; Hodayot). Nevertheless, as Klawans points out, “the community offers limited access to the divine presence and relatively inadequate means of achieving atonement” so it cannot be considered a replacement.¹⁹ Rather the comparison to the temple is more like a slogan than a doctrine. The “temple” of the sect remains provisional while the sect awaits a future messianic temple with a proper cult. The authors do not attack the institution of the temple, only the corruption of the current priesthood.

Supporting a quest for greater holiness, the Scrolls give evidence of intense purity consciousness (see especially, Damascus Document; 4QTohorot; Community Rule; 4Q284; 4QHalakha). Purification in cleansing waters (ובענות נפשו לכול חוקי אל יטהר בשרו להוות במי גדה) facilitates atonement. The sect’s communal food was treated as holy like the temple’s food. Just as worshippers immersed before entering the temple and offering sacrifices, so the sectarians had to immerse before eating their meals.

We are fortunate to have ancient outside observers of the sect. As noted above. Philo describes the Essenes’ strict regimen of purity as an effort to replicate the holiness of the Temple

¹⁸ Establishing truth in Israel is explained elsewhere as the study of the law (4Q259 III, 6; 1QS IX, 12; 4QS^d VI, 4-7).

¹⁹ Jonathan Klawans, *Purity, Sacrifice, and the Temple. Symbolism and Supersessionism in the Study of Ancient Judaism* (Oxford: Oxford University, 2006), 168; also see discussion in Pula, 98.

in daily life. According to Josephus, ritual purification bounded the Essenes' initiation processes and infrastructure. Just as the Jerusalem temple had to be kept ritually pure from outsiders and maintained strict holiness levels between priests and laity, so also the temple-community of the sect. Ritual purification also frequently anticipates or accompanies the engagement of the pious with holiness.

Several Scrolls describe the spirit God placed within the elect as much more than simply the breath of life. The spirit's activity includes, for example, providing divine wisdom and guidance, purging sin, conquering evil impulses, revealing secrets, and even raising the dead, thus providing an understanding of the activity of the divine presence within the "temple" of the sectarians (4QHodayot). The Hodayot, for example, assert, "I know that no one can be righteous apart from you, and so I entreat you with the spirit that you have placed in me that you make your kindness to your servant complete forever, purifying me by *your holy spirit* and drawing me nearer through your goodwill (1QH^a 8:29f; cf. Ezek 11:19; 36:26-17, "a new spirit I will place within them"). The spirit of holiness creates an interior link between the righteous and God and dispenses holy gifts, e.g. insight and atonement, which enhance natural abilities. The divine spirit also gives motivation to do God's will and the ability to keep the law. Other blessings of the holy spirit include: healing, peace, longevity, eternal life, and fruitfulness (1QS 4:6-8). The quest for personal holiness is expressed in some liturgical texts as an entreaty for divine power to overcome impurity and inadequacy (1QHodayot).²⁰

The Qumran sect did not reject the temple in principle, but rather its current implementation in Jerusalem. They awaited a renewed sanctuary and purified cult in the Messianic era (CD 4:15-18; 5:6-7; 6:11-13; 1QM 2:1-6). The Temple Scroll even imagines a

²⁰ Many writers would agree with the author of 4QInstruction that the presence of the spirit within the righteous is priceless (4Q416 2 ii 6 // 4Q418 8 6). According to the sect, the holy spirit within an individual can be defiled as well (cf. CD V, 11; VII, 1-4) by sin.

utopian temple cult with an expanded system of cultic purity which encompasses the entire land of Israel. Like the texts discussed above, these Jews imagined the holiness of Israel along the lines of the temple's sanctity but still continued to support the idea of a Jerusalem cult.

III. PAUL. Paul's concept of the body of believers as a temple in his letters to Corinth is best explained by recourse to metaphorical theory as well as precedents in Second Temple Judaism. For him, the temple is still a strong reality and not one he is seeking to destroy. Rather he uses aspects of this powerful institution to make sense of his community of largely Gentile believers in the diaspora. The temple is not a dead metaphor as later in Christian thinking, totally replaced by the church, but a "working metaphor" which he appropriates to explain God's relationship to his community.²¹ Like Jubilees or Prayer of Azariah, Paul offers no sustained treatment of the temple metaphor but simply uses various aspects of the concept to explain and exhort. There are three instances of its usage: 1 Cor 3, 6, and 2 Cor 6.

A. 1 Cor 3. Paul begins by presenting to the reader related temple metaphors of eternal planting and the sacred garden, like the Dead Sea Scrolls. As Melissa Pula explains, with regard to the Qumran sect, the authors apply the symbolic freight of the temple to the community. Pula argues that the Yahad uses terms like "holy house," "eternal planting" and "foundation stone," which are connected to temple imagery, accentuate the community's stability, grounding, and authorization.²² These metaphors, which are linked to the temple in their heritage, validate what is going on among the current community even though it is not a fully functioning cult. I would argue the same for Paul. Both communities are simply trying to make sense of their world

²¹ So Patterson, 9, working with categories of Lakoff and Johnson. See Cf. George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980); *idem*, "Conceptual Metaphor in Everyday Language," *The Journal of Philosophy* 77 (1980): 453–86; *idem*, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999); cf. also Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002), 17–57; Seanna Coulson and Todd Oakley, "Blending Basics," *Cognitive Linguistics* 11 (2000), 175–96.

²² Pula, 99-104.

without the temple.²³ Using the idea of “temple” both Paul and the sectarians are able to explain how holiness continues in a community without the Jerusalem temple.

Paul applies the architecture of the temple metaphorically to the community in that it works together to form the whole: “For we are God’s servants, working together; you are God’s field, God’s building.” Here he uses the architecture of the source domain, the temple, to make his point about the need to shun factionalism and support unity in the congregation.²⁴ As Pula says about the Qumran sect, “[T]he authors and redactors do not intend to replace the Jerusalem Temple; rather, temple space is an active strategy to organize social and divine relationships within the community.”²⁵ So also Paul explains relationships within his faith community by the metaphor of the temple. Those who serve must work together in unity, but, like the temple, they can also count on protection from outsider threats because they form the residence of the holy spirit. Thus, Paul exhorts them, Do you not know that you are a temple of God and that the spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are (1 Cor 3:16f). The power resident in the spirit is not to be trifled with, those who would oppose the community will find themselves fighting God himself. Paul uses the metaphor of the temple here, not to deal with processes of atonement, worship or fellowship which take place at the temple, but rather focuses primarily on the aspect of unity of service and the protective residence of the Holy Spirit among believers.

B. 1 Cor 6. Paul uses the temple metaphor in 1 Cor 6 in a different way. He emphasizes the sanctuary of the individual, rather than the community, and urges purity in sexual relationships.

²³ Pula, 99, the Qumran community is not merely a substitute or virtual temple; temple space is used to address the community’s problems without a physical temple in a world with a defiled temple.

²⁴ Albert Hogeterp, *Paul and God’s Temple: A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence* (Biblical Tools and Studies; Peeters 2016) discusses primarily the role of metaphors of the Temple in Paul’s rhetorical strategy to counter factionalism at Corinth with images of a holy building.

²⁵ Pula, 98.

“Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own,” (6:19). Here the reader is reminded of Aramaic Levi or the Damascus Document. Sexual impurity defiles the holy house of the elect. The source domain, temple, entails strict entry requirements based on food and sex, and so does the target domain, the body of believers. For Paul, these are not neutral categories. Rather the spirit of holiness within a temple is opposed by the consuming and controlling impure desires of food and sex.²⁶

Paul skillfully blends metaphors by claiming that sexual impurity not only has no place within the temple of believers, but it also damages the body of Christ, another metaphor for the community. Scholars refer to this as conceptual blending analysis.²⁷ In addition to the body=temple or body=com, Paul blends in the mysterious union of the com with Christ’s body making accentuating the point that sexual relationships must be kept holy. Paul does not mix metaphors but simply adds another angle to his effort by the image of Christ’s body in an effort to keep the church holy. That is, the community is connected to Christ himself and so cannot afford to bring impurity into that intimate relationship.

Indeed, Paul’s use of metaphors is quite fluid. He uses the temple concept as a tool, not as a sustained matter of its own, and he often changes the metaphor for his rhetorical ends.²⁸ Sometimes believers are compared to the priests of the temple to illustrate the direct access they have to God as well as the (moral) perfection required of them and role as mediators (2 Cor 9:12-

²⁶ Marshall, 844.

²⁷ A comparison of how these passages construct the communal body metaphor shows how early Christians created discourse about gender and sexuality that had long-lasting implications not only for how individuals conducted themselves but also for how their conduct sanctified or defiled the body of Christ,” Marshall, 834.

²⁸ Patterson’s observation on sacrificial metaphors in Romans, p. 11, could apply to the temple metaphor in 1-2 Corinthians, “[T]hrough Romans contains some very vivid instances of sacrificial metaphors (especially 3:21–26 and 12:1–2), there is not the same sustained use of a particular sacrificial complex [e.g. Passover in 1 Cor.] as an imaginative guide for the community’s ongoing ethical reflection.”

13); Sometimes they are dubbed “living sacrifices” (Rom 12:1).²⁹ As Finlan notes, the metaphor may be mixed but not confused.³⁰ These various images form a rhetorical purpose, they are not at all concerned with whether or not the Jerusalem temple should be replaced or which services of the cult are ongoing among Christian believers. Paul himself continues to offer sacrifices at the temple on occasion and honors the role of priests/ministers in both Jewish and Christian communities. Rather Paul wants to apply the weight of the temple, i.e. its authority, divine presence, and processes of holiness, to his community.

C. 2 Cor 6. Paul exhorts, “Do not be yoked together with unbelievers . . . Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. “Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” says the Lord. “AND DO NOT TOUCH WHAT IS UNCLEAN. . . Therefore, having these promises, beloved, let us purify ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God (2 Cor 6:14-7:1; NASB).

The goal in this passage is to ensure the presence of God within the community. Paul uses the metaphor of the temple and its opposition to idolatry to illustrate the need for God’s presence among the community like it was in the temple as well as the concomitant need for separation from idolatry. In particular, he exhorts that believers should not be unequally yoked in marriage with unbelievers. Here he continues the traditional Jewish notion that God’s people are sancta which must not engage in intermarriage with non-believers (as earlier in Malachi, Aramaic Levi, Jubilees and MMT). Idolatry and idolaters fuse. Neither has any place in the holiness of the temple.

²⁹ Klawans notes Paul’s comparison of Jewish temple sacrifices to the Eucharist in a teaching against offerings to idols (1 Cor 10:14-21), esp. v. 18, “Consider the people of Israel: are not those who eat the sacrifices partners in the altar?” Just as temple worshippers partake of the sanctity of the altar when they eat the sacrifices, so Paul offers this holiness to those who partake of the Eucharist. He affirms the Eucharist practice in an analogy with sacrifices and contrasts the negative practice of pagan sacrifices as part of idolatry, p. 219.

³⁰ Cf. Stephen Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors*, SBLAcBib 19; 2004.

The undergirding focus of the body=temple metaphor for Paul in all three Corinthian passages is the indwelling of the holy spirit in both source and target domains.³¹ Since the body already exists by the inner divine spirit or breath, and the spirit of the god(s) also resides in a temple, this commonality can be used to influence the audience's thinking.³² Just as the divine spirit gives life to any physical body, so it fuels the life of faith in the body of believers. For Paul, as with other Jewish authors, the spirit of holiness which took up residence within the Jerusalem temple could also find a locus within believers both corporately and individually.

He emphasizes to the church at Corinth the power of the Spirit in a variety of ways. The Spirit forms a powerful defense against those who threaten to destroy or divide the church (1 Cor 3:16-17). The Holy Spirit makes possible the adoption of believers, even non-Jews, as children of God (2 Cor 6:18; cf. 1 Cor 6:11; Rom 8:15b-17; Gal 3:26-4:6), creating a bond among believers which distinguishes them from non-believers. In 1 Cor 6, the ultimate purpose of the Spirit's indwelling within believers is to bring glory to God (1 Cor 6:20) and he will eventually resurrect believers from the dead (1 Cor 6:14).³³ Paul's main point about the Spirit is that since each believer houses the Spirit, this should make a difference in behavior. As Marshall puts it, "Paul urges the Corinthians to embody the spirit as the temple does: be holy, and let the body be a site of sacrifice."³⁴

Thus, in a bold move, Paul uses the institution most central to the mediation of holiness in Judaism, the temple itself, to explain how the spirit of holiness is also present and active among Gentile believers. Drawing authority from the Temple, he creates an alternative,

³¹ See Marshall, 843-44.

³² John Lanci sees the source domain of Paul's temple metaphor as the pagan temples in Corinth rather than the Jerusalem temple, *A New Temple for Corinth: Rhetorical and Archaeological Approaches to Pauline Imagery*, StBibLit 1 (New York: Lang, 1997).

³³ Elsewhere, the Spirit provides divine gifts to the church and enables believers, as "priests," to reach closer to perfection (2 Cor 3:18; 7:1).

³⁴ Marshall, 844.

discursive space in which he can explain how the spirit of holiness is mediated to believers without it.³⁵ Moving into the symbolic realm where space becomes fluid, he creates a channel which conveys holiness, as found in the temple, to his Gentile community.

The question for Paul, as for Qumran, is not whether or not the institution of a temple in Jerusalem is valid. Theoretically it is absolutely valid, the core of the religion, the axis of holiness, the house of God. Neither Paul nor the Qumranites lambaste the ideas of priesthood or sacrifice but try to link the community's current practice to the one in its heritage.³⁶ The real question is whether or not the community's version (Paul's or Qumran's) of religion is valid without it. For both the answer is yes. Like the temple of wood and stone, believers must be a place of holiness. God's presence within them guarantees his blessing among them. Paul interprets the activity of the cult in light of the work of Christ.

Comparing Paul to his predecessor Jewish thinkers, the rhetorical objectives of his body=temple metaphor are very similar to those found among other Second Temple literature. God's people are holy by his election and purchase, and they form a cultic sanctum (1 Cor 3:17; 6:19-20; 2 Cor 6:18). Even ethnicity plays a role in a figurative way, e.g. adoption as children of God. Paul particularly develops the threat of sexual impurity to the human sanctuary (1 Cor 6; 2 Cor 6; cf. Rom 8), although his outreach to Gentiles waives the ritual purification requirement,

³⁵ See Pula, 110 on the Qumran sect.

³⁶ Klawans explains it well: "Paul's metaphors can be compared to the efforts exerted by various groups of ancient Jews to infuse aspects of daily life with some of the holiness that pertained more directly to the temple. ...the application of temple purity rules to practices concerning food and prayer can be understood as an active effort to draw on and to channel some of the temple's sanctity toward these other practices," 220-221. Klawans provides several examples of Paul's metaphorical usage of sacrificial terminology, including Christians and their service to God as firstfruits, sacrifices, sacred fragrances and libations, pointing out that none of them present the temple cult in a negative light. Quite the opposite. God lives in the sanctuary (1 Cor 3:16; 2 Cor 6:16; cf. Rom 9:4) and sacrifice is a "mode of achieving close interaction between the worshiper and God (1 Cor 9:13; 10:18)" who appreciates sacrifice (2 Cor 2:15; Phil 4:18)," 220.

except for baptism.³⁷ Intermarriage with idolaters and other sexual violations will desecrate the sanctuary of the elect (1 Cor 6:15-18; 2 Cor 6:14). On the other hand, insiders, if they remain united, are protected by the spirit of holiness (1 Cor 3). Paul also contrasts the temple's holiness and idolatry, and as in the Prayer of Azariah, inculcates moral values by various metaphors of the cult. He retains the Jewish nature and purpose of the "sanctuary" but bases it on the foundation of Christ (1 Cor 3:11). He draws the lines between insider and outsider on the basis of faith in Christ and even suggests that believers' bodies unite with the body of Christ (1 Cor 6:15, 17).

CONCLUSION: In sum, Rhetorical analysis pays attention to how the body as temple metaphor functions in Second Temple literature. It is a tool which applies particular angles of the source domain, temple, to the target domain, body, in an effort to explain and persuade. Paul's temple metaphor has nothing to do with replacement but is chosen because of its central importance and meaning in Judaism. As such, it provides a guide to belief and practice even for those who have no access to it. Furthermore, it provides symbolic currency for explaining the holy relationship between the community and God.

Like other diasporan Jews, Paul uses the temple metaphor to make sense of the current community's relationship with God. He is not attacking the temple institution but trying to interpret his situation in light of it. He must answer the question, how is holiness generated and maintained among a diasporan and Gentile faith community without the Jerusalem temple? As with his predecessors, Paul is concerned particularly about the holy status of the elect, its possible desecration by wrongful sexual relations, and the negative influence of idolatry. Like his

³⁷ Since Paul redefines the boundaries of the human sanctuary to include Gentile believers, he rejects the barrier of Jewish ritual purity observance. Here he parts ways with Philo and Qumran. Rather, Paul understands the purity required of the human sanctuary in moral terms only, except for the initial baptism rite. Impurity for him is a negative power, or an evil spirit, that is associated largely with idolatry and immorality. For Paul, like the temple of God in Jerusalem, believers must be constantly purged from impurity, which threatens to decrease the activity of holiness within them (1 Cor 5:8; 2 Cor 7:1; cf. Phil 1:9, 17).

Jewish compatriots, Paul finds in the metaphor of body=temple a way to express the residence of the spirit of God within the body of believers. The metaphor includes entailments: on the one hand, protection and other blessings are provided by the spirit of holiness which guards the “temple,” and on the other hand, the “temple” of believers must commit to a life of moral purity.