

YULIN LIU

Temple Purity
in 1–2 Corinthians

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

343

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgeber / Editor
Jörg Frey (Zürich)

Mitherausgeber / Associate Editors
Friedrich Avemarie † (Marburg)
Markus Bockmuehl (Oxford)
James A. Kelhoffer (Uppsala)
Hans-Josef Klauck (Chicago, IL)
Tobias Nicklas (Regensburg)

343



Yulin Liu

Temple Purity in 1-2
Corinthians

Mohr Siebeck

YULIN LIU, born 1976; 1998 BA from Yunnan University, China; 2004 MA from China Theological Seminary, China; 2005 M.Div. from Alliance Theological Seminary, New York, USA; 2006 Th.M. from Gordon-Conwell Theological Seminary, Boston, USA; 2012 PhD from Trinity Evangelical Divinity School, Chicago, USA; presently, the Executive Director of China Servant Leadership Center, Illinois, USA.

e-ISBN PDF 978-3-16-152381-6

ISBN 978-3-16-152380-9

ISSN 0340-9570 (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2013 by Mohr Siebeck, Tübingen, Germany.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was printed by Laupp & Göbel in Nehren on non-aging paper and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

To my dear parents, Mr. Guo Ping Liu and Ms. Bi Qun Yang,
who suffered in the Great Cultural Revolution
and converted to Christian faith in 1998

“And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, ‘This is the way, walk in it’, when you turn to the right or when you turn to the left.” Isaiah 30:20-21

Preface

This book is a slight revision of my dissertation written under the supervision of Dr. Eckhard Schnabel at Trinity Evangelical Divinity School during the year of 2006-2012. When I started my seminary life from 2002 in mainland China, I did not foresee that I would spend 10 years in such a journey from China to America to complete the study. During the first few years of being equipped in a small seminary in the southern part of China, I traveled by many villages and cities, witnessing Christian revivals among them. So many Chinese Christians are hungry to study the Bible and hear the preaching of God's Word. When I taught the Bible among them, they usually respected me by saying: "Oh, master, thank you so much for providing us with spiritual bread." Their genuine words of thanksgiving and serious attitude regarding their faith stimulated me to see the importance of interpretation of the Bible in careful and proper ways, and master the knowledge of it as much as I could.

The shortage of biblical sources in mainland China and the effort of interpretation of God's words in right ways made me determine to study theology overseas. However, as a traveling evangelist who had no official religious degree, I could not figure out how this dream could be realized. After two and half years, a senior brother in Hong Kong recommended me to a seminary in New York, after which I went to Gordon-Conwell Theological seminary and finished another master degree in the biblical study. Then I came to Trinity Evangelical Divinity School for the doctoral study in the New Testament. Although the journey through different seminaries sometimes was tedious, challenging and lonely, and although the chilly winters of Chicago were seemingly endless and oppressive, I still could not forget the faces of those who were thirsty to learn about God's word in my country, which has caused me to cherish the educational opportunity to deepen my biblical knowledge. Those faces also reminded me that my interpretation of the Bible should be as accurate as possible for the worthiness of educating them to know God and love him.

When I first came to Trinity Evangelical Divinity School, I wanted to write a dissertation about the prophetic spirit in Luke-Acts. However, the topic had been written about a lot by other scholars. Then, I shifted my focus onto Paul's eschatology. After a period of time in research, I noticed that Paul's temple metaphor was strongly related to his eschatology. Since Paul used the temple metaphor to deal with the ethnic issues among the Corinthians, the idea of temple purity began to arise in my heart. This topic was quickly approved by my supervisor.

The process of completing the dissertation has been full of many exciting moments of finding good material during research and connecting various ideas together into thematic writing. However, there were also quite a few challenging and non-productive periods. I had a car accident in 2009 and my left side was seriously injured, which has caused frequent pain in my left arm. The effects of this incident affected me for many days and nights, and could have killed my hope of finishing my dissertation. When I finished my draft in the spring of 2010, I went back to China and participated in ministry. I came back to school after 7 months of non-academic life to resume the research for revision, and the work became very dreary due to its discontinuity caused by the uncertain days of waiting to get each draft back and figuring out how to improve it. Although the goal of completion was tough, I went back to Asia again in the summer of 2011 and led the ministry there for four months.

Finally, by the Lord's grace and providence I came to the point of completing the revision and was approved to set up a time for my dissertation defense on December 20 of 2011, which is exactly the date of my conversion to Jesus Christ 14 years ago in Yunnan, China. Exhilaratingly, I become the first mainland Chinese doctoral graduate in the New Testament area of Trinity Evangelical Divinity School and the first mainland Chinese author to have his dissertation published by Mohr Siebeck.

Dr. Eckhard Schnabel as my supervisor has been very helpful in guiding me to read related books and discussing each chapter with me with his profound knowledge of Second Temple Judaism and 1 Corinthians. Also, after the dissertation was done, Dr. Schnabel referred it to Dr. Jörg Frey, who gladly accepted it to be published in the series of WUNT II, and Dr. Henning Ziebritzki quickly issued me the invitation letter for publication. Ms. Dominika Zgolik is helpful on giving me the suggestions of re-formation of my dissertation according to WUNT II publishing standard. All these factors made it possible for my writing to be published.

Furthermore, I want to thank Hans Madueme and Joy Wong for proofreading my dissertation, and Dr. Hingkau Yeung, Elder Muh-Chieh Yu, Rev. Stanley Kwong, Rev. Yamin Huang, Rev. Ted Lam, Dr. Enoch Wan, Dr. Chow Lam, Stephen Meng, Anthony and Dorcas family, James and Ling family, John and Barbara family, Paul and Linda family, Yao and Helen family, who have encouraged me with their support and friendship in the process of my study. Lastly, the deep appreciation is owed to my brothers and sisters from the churches in the mainland of China who have prayed for my completion of study. There are still too many names to be mentioned here and it always reminds me that this academic work cannot be finished alone because it testifies to the Lord's grace and mercy among his people who are his temple to glorify his name together.

Soli Deo Gloria

Table of Contents

Preface.....	VII
List of Abbreviations.....	XIV
Chapter 1: Introduction to the Issues.....	1
1.1 The Problem and Purpose.....	1
1.2 History of Research.....	3
1.2.1 Paul's Temple Language.....	3
1.2.2 Paul's Application of the Temple Metaphor.....	4
1.2.3 Evaluation of the Literature.....	7
1.3 Methodological Concerns.....	9
1.4 Significance of the Study.....	10
1.5 Terminology.....	11
1.5.1 Metaphor.....	11
1.5.2 Purity and Impurity.....	12
1.5.2.1 Definition of Purity and Impurity.....	12
1.5.2.2 Types, Sources, and Effects of Purity and Impurity.....	20
1.5.2.3 Restoration of Purity.....	23
1.5.2.4 Purity in the Greco-Roman World.....	25
1.5.2.5 Temple Purity in the Jewish and Greco-Roman Worlds.....	28
1.6 Summary.....	31
Chapter 2: Jewish Views of Temple Purity in the Second Temple Period.....	33
2.1 Introduction.....	33
2.2 The Jerusalem Temple.....	39

2.2.1 The Jerusalem Temple: Its Significance and Character	39
2.2.2 The Temple's History and Architecture.	44
2.3 Temple Purity in Second Temple Judaism	47
2.3.1 Palestinian Texts	47
2.3.1.1 Tobit.	47
2.3.1.2 Judith.	47
2.3.1.3 1 Enoch.	48
2.3.1.4 Jubilees.	49
2.3.1.5 1 Maccabees.	50
2.3.1.6 2 Maccabees.	50
2.3.1.7 Testament of Levi.	52
2.3.1.8 Testament of Benjamin.	52
2.3.1.9 Prayer of Azariah.	53
2.3.1.10 Sirach.	53
2.3.1.11 1 Ezra.	53
2.3.1.12 Psalms of Solomon.	54
2.3.1.13 Testament of Moses.	54
2.3.1.14 4 Ezra.	54
2.3.2 Dead Sea Scrolls	55
2.3.3 Diaspora Texts	60
2.3.3.1 Letter of Aristeas.	60
2.3.3.2 Wisdom of Solomon.	60
2.3.3.3 Sibylline Oracles 3-6.	60
2.3.3.4 3 Maccabees.	61
2.3.3.5 4 Maccabees.	61
2.3.3.6 2 Baruch.	61
2.3.4 Philo.	62
2.3.5 Josephus.	65
2.4 Summary.	68
Chapter 3: Temple Purity in the Greco-Roman World.	70
3.1 Introduction of Greek and Roman Religions.	70
3.2 Temples in the Greco-Roman World.	75
3.2.1 The Role of Temples in Greek Religion.	77
3.2.2 The Role of Temples in Roman Religion.	82
3.3 The Temple of Apollo and Its Purity.	89
3.4 The Temple of Isis and Its Purity.	93

3.5 The Temple of Asklepios and Its Purity.	100
3.6 Summary.	105
Chapter 4: Temple Purity in 1 Corinthians.	106
4.1 Introduction	106
4.1.1 Jesus and the Temple.	106
4.1.2 Stephen and the Temple.	111
4.1.3 Conclusion for Paul.	114
4.2 Temple Purity in 1 Corinthians 3.	114
4.2.1 Introduction.	114
4.2.2 The Historical Background for the Reader Community.	116
4.2.3 The Temple Metaphor in 1 Cor 3.	120
4.2.4 Partisanship as the Defiling Factor.	124
4.3 Temple Purity and Excommunication in 1 Corinthians 5.	127
4.3.1 Introduction.	127
4.3.2 Purity and Pollution at a Corporate Level.	127
4.3.3 Paul's Execration and Restoration of Temple Purity.	137
4.4 Temple Purity and Image-Mutilation in 1 Corinthians 6.	145
4.4.1 Introduction.	145
4.4.2 The Incompatibility of Christ's Body and Prostitute's Body.	146
4.4.2.1 Porneia: Disgraceful Behavior in the Jewish and Greco-Roman worlds.	146
4.4.2.2 The Concept of <i>Soma</i> in 1 Cor 6:15-20.	153
4.4.2.3 Offense against Christ and the Community.	159
4.4.3 Mutilation of the Deity's Image: Sacrilige of the Temple.	165
4.4.3.1 Image-Mutilation as Sacrilige in the Jewish World.	165
4.4.3.2 Image-Mutilation as Sacrilige in the Greco-Roman World.	167
4.4.3.3 Conclusion.	173
4.5 Temple Purity and Intermarriage in 1 Corinthians 7.	174
4.5.1 Introduction.	174
4.5.2 Unbelieving Partner as Threat to Temple Purity?	175

4.5.2.1 Impurity of Gentile Women and Offspring vs. the Temple.	175
4.5.2.2 Inter-marriage Impurity: Not an Issue for the Gentile Converts.	181
4.5.2.3 Not to Divorce: Sanctification of the Family for the Temple Purity.	182
4.5.3 Paul's Attitude Revisited.	192
4.6 Summary.	194
Chapter 5: Temple Purity in 2 Corinthians.	196
5.1 Introduction.	196
5.1.1 The Integrity of 1 Cor 6:14-7:1.	196
5.1.2 Paul's Use of the OT Quotations: An Illustration of 2 Cor 6:16b-18.	199
5.2 The Purity Order of the Temple Community (2 Cor 6:14-16).	201
5.2.1 Why Separation: Purification of the Temple for the Covenant Prescription	201
5.2.2 Enforcement of the Temple Boundary: Its Historical Counterparts.	208
5.3 God's Providence of the Temple for his People (2 Cor 6:17-18).	211
5.3.1 New Exodus to Entail a New Temple-Abode from God.	211
5.3.2 Kinship Language and Temple Household.	221
5.4 The Progressive Temple-Building toward Consummation (2 Cor 7:1).	229
5.5 Summary.	233
Chapter 6: Summary and Conclusion.	234
Bibliography.	241
Reference Index.	270

Index of Modern Authors.	278
Index of Subjects and Key Terms.	279

List of Abbreviations

Translations of Greek and Latin texts refer to the Loeb Classical Library, unless otherwise noted. Most translations have been taken from a most recent standard authority. If such authorities are not available in some occasions, the author has facilitated the translation himself. New Testament quotations follow the Nestle-Aland 27th edition. The bibliography, footnotes, and abbreviations follow the SBL Handbook of Style (1st edition, 1999). The following list mentions those materials not included in the SBL Handbook's list of abbreviations.

AB	Academia Biblica
ABISRB	Analecta Biblica Investigationes Scientifcae in Res Biblicas
AGAJU	Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums
APEC	Ancient Philosophy and Early Christianity
ASNU	Acta Seminarii Neotestamentic Upsaliensis
<i>BNP</i>	<i>Brill's New Pauly</i>
BS	The Biblical Seminar
BTS	Biblical Tools and Studies
BZABR	Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte
BZNWKAK	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CEJL	Commentaries on Early Jewish Literature
CJAS	Christianity and Judaism in Antiquity Series
CQS	Companion to the Qumran Scrolls
CWA	Cambridge World Archaeology
DCLS	Deuterocanonical and Cognate Literature Studies
FIOTL	Formation and Interpretation of Old Testament Literature
GAP	Guides to Apocrypha and Pseudepigrapha
HCOT	Historical Commentary on the Old Testament
<i>IGR</i>	<i>Inscriptiones Graecae ad res Romanas pertinentes</i>
<i>ILS</i>	<i>Inscriptiones Latinae Selectae</i>
JPICL	The Joan Palevsky Imprint in Classical Literature
JRASS	<i>Journal of Roman Archaeology Supplementary Series</i>

<i>JSJPHRP</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period</i>
JSRC	Jerusalem Studies in Religion and Culture
MPIL	Monographs of the Peshitta Institute Leiden
NSBT	New Studies in Biblical Theology
PACS	Philo of Alexandria Commentary Series
RGRW	Religions in the Graeco-Roman World
<i>RM</i>	<i>Rheinisches Museum</i>
SBEC	Studies in the Bible and Early Christianity
SC	Studies in Classics
<i>SCL</i>	<i>Sather Classical Lectures</i>
SCS	Septuagint Commentary Series
SDSSR	Studies in the Dead Sea Scrolls and Related Literature
SVTP	Studia in Veteris Testamenti Pseudepigrapha
THNT	Theologischer Handkommentar zum Neuen Testament
TSAJ	Texts and Studies in Ancient Judaism

Chapter 1

Introduction to the Issues

1.1 The Problem and Purpose

Temple purity is one of Paul's teachings to the Corinthian Christians, which defines who they are and what they are supposed to do to be compatible with God's holiness and presence for the Christian community. In his letters to the Corinthian Christians, Paul writes: "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor 3:16-17, NRSV). Then, he urges them: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?" (1 Cor 6:19). Later, Paul firmly points out: "What agreement has the temple of God with idols? For we are the temple of the living God" (2 Cor 6:16). Paul employs a cultic metaphor to convey his concern for preserving the holiness of the Corinthian community in light of the salvation work accomplished by Jesus Christ among them (1 Cor 3:11; 5:7; 6:17; 7:12-14; 2 Cor 6:15).

For Paul, Jesus Christ's atonement procures the presence of God among the community and defines them in terms of holiness, which requires the Corinthians to resemble God in their virtues (cf. 1 Cor 5:8; 6:19-20).¹ As a quick summary which will be explained later, Paul's temple purity conveys the following ideas: (1) the community is an authentic worshipping community of God; (2) the community is the dwelling place of the Spirit; (3) the community is a good testimony of unity and holiness; (4) the community has an eschatological identity and represents the new people of the "world-to-come."² By preserving its purity, the community leads an ongoing sanctified life in the worship and service of God toward its consummation (cf. 2 Cor 6:18-7:1).³ The construction of the temple will end up with God's people entering his eternal rest.

Temple purity conveys the Corinthian church's participation in Christ as an inseparable member of his body and the one temple as the domicile of God. The

¹ Jonathan Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (Oxford: Oxford University Press, 2006), 91.

² Nicholas T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 135, 290, 406.

³ Michael Parsons, "Being Precedes Act: Indicative and Imperative in Paul's Writing (1988)," in *Understanding Paul's Ethics: Twentieth Century Approaches* (ed. Brian S. Rosner; Grand Rapids: Eerdmans, 1995), 225-26; Stephen Finlan, *The Background and Content of Paul's Cultic Atonement Metaphors* (Atlanta: Society of Biblical Literature, 2004), 217.

unified salvific work of God is manifest in building the Corinthian community as the holy temple; that is, God the Father's assembling of them to himself (2 Cor 6:16-18), Christ the Son laying the salvific foundation for building this temple (1 Cor 3:11), and the Holy Spirit making it the dwelling place for guiding them to glorify God (1 Cor 6:19-20).

By simply surveying Paul's mention of temple purity in his letters, one question arises: Does Paul use the temple metaphor as a spiritualization of the Jerusalem temple cult? Here "spiritualization" means a reflection of the inner spiritual and religious realities of the temple apart from its external cultic practices.⁴ Since Paul juxtaposed the community and the temple in analogy, spiritualization of the community as the temple would most likely be in his mind. However, while Paul's perception of the community as the temple may not oppose the institution of the Jerusalem temple, it may foster the idea of the replacement of the Jerusalem temple with the community-temple.⁵

On the other hand, Paul is not the pioneer who proposes the community as the temple. Paul's use of the temple metaphor could have been influenced by the early Jewish religious context such as the Qumran community, and the contemporary Jerusalem church's view (cf. Acts 7). However, Paul uses the metaphor to reach his own purpose in teaching. He attempts to impress upon the Corinthians their identity (as the property of God) and an ethical boundary (as confined within the sanctified life) within a "yet-fulfilled" redemptive maxim (cf. 1 Cor 6:20; 2 Cor 6:17-18).

As such, the temple metaphor becomes a literary means for Paul to define an ethic boundary of the community compatible with God's holiness.⁶ For Paul, bodily holiness is the evidence of God's dwelling in the individual believer and in the community. At the same time, to lead a proper life actually contributes to God's temple-building. Finally, God himself will bring his temple's construction to its completion. The temple which connects the present and the future, God and his people is figuratively used in Paul's message with emphasis on the community as the dwelling place of God.

⁴ Hans Wenschkewitz, *Die Spiritualisierung der Kultusbegriffe: Tempel, Priester und Opfer im Neuen Testament* (Leipzig: Pfeiffer, 1932); For the details of spiritualizing God's temple in the NT, see also R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: Oxford University Press, 1969), 56; Elisabeth Schüssler Fiorenza, "Cultic Language in Qumran and in the NT," *CBQ* 38 (1976): 160, gives the following definition: "NT research has partly continued to understand and to employ 'spiritualization' in this anti-cultic sense. The term has also been used to denote religious, spiritual, inner attitudes and realities in distinction and often in opposition to secular, worldly, physical or outward realities."

⁵ Floyd Vivian Filson, "The Significance of the Temple in the Ancient Near East. Part IV, Temple, Synagogue, and Church," *BA* 7 (1944): 85-86. Albert L. A. Hogeterp, *Paul and God's Temple: A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence* (Leuven: Peeters, 2006), 380-84, also refutes Paul's community as the substitution of the Jerusalem temple and argues that "the idea of the [substitutional] spiritualization of the cult in Paul's letters" is not well founded.

⁶ Hogeterp, *Paul and God's Temple*, 384.

In light of Paul's description of the Corinthian Christian community as the temple of God, this study will concentrate on the ways in which Paul addresses the purity issue concerning their identity as God's temple. Inasmuch as temple purity is an important imagery for Paul as he addresses communal and individual holiness, this dissertation will explore temple purity in the context of Second Temple Judaism and the Greco-Roman world aiming to understand Paul's situational message.

1.2 History of Research

Since there is no specific work on linking temple and purity in the Corinthian letters, this review will look into two distinct streams of the scholarly research. The first stream includes discussion of Paul's temple language. The second stream concerns the scholarly inquiry of Paul's application of the temple metaphor to the Corinthian community.

1.2.1 Paul's Temple Language

Regarding Paul's temple language, in 1932, H. Wenschkewitz suggested that a reflective form of spiritualization could be found in Paul's temple metaphor because Paul was influenced by Stoic and Philonic spiritualization of cultic practice.⁷ C. F. D. Moule affirmed Wenschkewitz's point that Paul's use of temple metaphor conveys a spiritual sense beyond the Jerusalem temple cult.⁸

After the Dead Sea Scrolls were discovered in 1947, the scholarly inquiry into Paul's temple language began to cast light on Palestinian Judaism. The research done by B. Gärtner in 1965 and R. J. McKelvey in 1969 gives a close examination of the temple imagery in the Jewish and Greek literature. Gärtner believed that the temple imagery developed in the Qumran community reflected a critical view of the Jerusalem temple and its religious practices.⁹ The community regarded itself as the eschatological dwelling place of God. McKelvey studied how the idea of a new heavenly and spiritual temple is presented in terms of Hellenistic Judaism and Palestinian Judaism. As a result, he assumed a Jewish background for Paul's temple language and perceived the church as the new temple.¹⁰

In 1971, G. Klinzing presented a comparative study of the Dead Sea Scrolls and the New Testament. Despite his denial that the Qumran spiritualized the temple and the cult, he affirmed that the Qumran community reinterpreted the cultic

⁷ Wenschkewitz, *Kultusbegriffe*, 49-87, 110-131.

⁸ C. F. D. Moule, "Sanctuary and Sacrifice in the Church of the New Testament," *JTS* 1 (1950): 36.

⁹ Bertil 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* (Cambridge: Cambridge University Press, 1965), 16-46.

¹⁰ McKelvey, *The New Temple*, 42-57.

language and perceived itself as the true apocalyptic community awaiting the final redemption and judgment.¹¹ Later, E. Schüssler Fiorenza pointed out the confusion caused by using spiritualization in regard to the temple metaphor. Being dissatisfied with simply applying “spiritualization” to the Qumran’s and Paul’s temple ideology, she argued that we should approach the temple concept in each community with its own peculiarity. Finally, she preferred the term “transference” to “spiritualization.”¹²

R. Bauckham suggests that the analogy between the temple and the community is found only among the early Christians and in the Qumran community. The Jerusalem church’s reinterpretation of the temple in Judaism separates them from the explanation of the other three pillars (election, torah and monotheism) in Judaism. The Christological understanding of the community as God’s temple distinguishes the monotheism in Christianity from the monotheism in Judaism.¹³

J. D. Levenson advocates that spiritualization of the temple is not a strategic adaptation to the disillusionment of the earthly temple (from the Qumran) or the temple’s destruction in 70 A.D. Rather, the Jewish temple ideology had included the spiritual dimension long before the temple was destroyed. Paul, a Pharisaic Christian, would not have ignored this tradition.¹⁴

1.2.2 Paul’s Application of the Temple Metaphor

Regarding Paul’s temple metaphor, M. Newton notes that since Paul’s view of the Spirit dwelling in the community reminds us of God’s glory resting on the Jerusalem temple in the Old Testament, it enables Paul to call the Corinthian church the holy temple. Thus the church as the temple is not merely a figurative idea but it “is the expression of the deep reality that [Paul] felt regarding the nature of the Church.”¹⁵ By using J. Milgrom’s purification offering theory (offering which purifies the sanctuary rather than the sinner), Newton suggests that

¹¹ Georg Klinzing, *Die Umdeutung des Kultus in der Qumrangemeinde und im Neuen Testament* (SUNT 7; Göttingen: Vandenhoeck & Ruprecht, 1971), 143-66.

¹² Schüssler Fiorenza, “Cultic Language,” 161, says: “Since the category ‘spiritualization’ has so many different shades of meaning and entails certain dogmatic presuppositions, its use tends not to clarify but to confuse. Therefore, instead of using the category of ‘spiritualization’ I shall employ the more descriptive term ‘transference.’ This term indicates that Jewish and Hellenistic cultic concepts were shifted to designate a reality which was not cultic.”

¹³ Richard Bauckham, “The Parting of the Ways: What Happened and Why,” *ST* 47 (1993): 147-48; see also Richard Bauckham, “James and the Jerusalem Community,” in *Jewish Believers in Jesus* (ed. Oskar Skarsaune and Reidar Hvalvik; Peabody: Hendrickson, 2007), 55-95.

¹⁴ Jon Douglas Levenson, *Sinai and Zion: An Entry into the Jewish Bible* (San Francisco: Harper & Row, 1987), 182, says: “It would be a mistake to regard these dislocations and transformations as a spiritualization of mundane realities recently terminated. Rather, land, Temple, and sovereignty were never strictly mundane in character. They had always been perceived mythically as well as historically, and it is this spiritualization of them while they yet stood which has enabled the Jews to survive, and even at times to thrive, despite dispersion to the ends of the earth.”

¹⁵ Michael Newton, *The Concept of Purity at Qumran and in the Letters of Paul* (SNTSMS 53; Cambridge: Cambridge University Press, 1985), 76.

since for Paul, Jesus' blood has cleansed the throne seat in the holy of holies, the presence of God is assumed by the Christian community.¹⁶

Due to the inclusion of Gentiles in the Corinthian community, J. Lanci argues that Paul's temple metaphor is closely related to the construction projects in the city of Corinth during that time. How pagan temples functioned symbolically is borrowed by Paul to strengthen the communal adherence to unity. His temple metaphor marks the community's inviolable boundary and identifies it as a unified body filled with spiritual gifts.¹⁷

B. Rosner reads 1 Cor 3:16-17 and 5:6-8 as being governed by the purity motif. The former deals with the temple characterized by holiness, and thus the latter "carries a demand for the maintenance of purity" illustrated by excommunication of the incestuous believer.¹⁸ He notes that Paul had Josephus' story in mind when he exhorted the Corinthian Christians to flee from *porneia* (1 Cor 6:18). The new life in Christ needs to be worked out through Christian behaviors and Paul's condemnation of sexual immorality is rooted in Jesus' "husband and wife" – like union with the believers.¹⁹

D. W. Odell-Scott argues that the temple metaphor was advocated by the partisans who sought "sacred perfection."²⁰ Paul did not call the community as the temple of God but simply cited the claim of the faction and made the critique against those who held this fantasy of sacredness, because they were none other than the defiling source in Paul's eyes. This idea of "sacred perfection" leads to deception and destruction. Paul's deconstruction of the faction's temple ideology aims for reconciliation and unity of the community.²¹

G. K. Beale's interpretation of building the communal temple starts by comparing it with Malachi 3–4; God testing his temple – the church – with fire is to fulfill Malachi's prophecy that "the day is coming" (Mal 4:1). For Beale, to build the temple – community is a dynamic process of sanctification. A believer's future resurrection is equal to becoming part of God's eschatological temple. The Spirit being given as the down payment of God, the promise for the new creation is inaugurated and the building of a new temple comes into view.²²

A. May studies Paul's temple metaphor in terms of Christ' body, which substantially represents both communal and individual identity. The ethical rules

¹⁶ Ibid.

¹⁷ John R. Lanci, *A New Temple for Corinth: Rhetorical and Archaeological Approaches to Pauline Imagery* (New York: Lang, 1997), 133-34.

¹⁸ Brian S. Rosner, "Temple and Holiness in 1 Corinthians 5," *TynBul* 42 (1991): 141. See also Brian S. Rosner, *Paul, Scripture and Ethics: A Study of 1 Corinthians 5-7* (AGAJU 22; Leiden: Brill, 1994), 77.

¹⁹ Rosner, *Paul*, 135-45. See also. James P. Sweeney, "Jesus, Paul, and the Temple: An Exploration of Some Patterns of Continuity," *JETS* 46 (2003): 610.

²⁰ David W. Odell-Scott, *Paul's Critique of Theocracy: A/Theocracy in Corinthians and Galatians* (London: T & T Clark, 2003), 121.

²¹ Ibid., 152-56.

²² Gregory K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Temple* (Downers Grove: InterVarsity Press, 2004), 251, 257-58.

mark the boundary of God's temple community, and thus "Christian identity is conceived of in somatic terms."²³ Although one's body can participate in Christ and be indwelt by the Spirit, immoral behavior destroys this identity rather than the body of Christ. Her reading of 1 Cor 6:12-20 is from a sexual perspective and contends that it is the believer's body rather than the body of Christ which is permeable to *porneia*. The pollution of the body destroys the believer's "spiritual union with Christ."²⁴

A. Hogeterp suggests that Paul borrowed the cultic features from the Jerusalem temple and applied them to the Corinthian community. The temple metaphor is a pedagogic way for Paul to address his ethical concerns. The metaphor is linked with the body of Christ, and the unity of Christ's body heightens Paul's concern for communal and individual holiness.²⁵

R. Hays reads Paul's concern for communal holiness in light of Deuteronomy, and he suggests that Paul quotes "the Deuteronomic formula" to deal with the trouble caused by the incestuous believer in 1 Cor 5. The excommunication of the sinner is due to Paul's association of the Passover event with Jesus' atonement.²⁶

Considering Paul's furious attitude against prostitution in the Corinthian church (cf. 1 Cor 6:15-16), D. Martin states that the body of Christ was sexually violated by the cosmos with the Corinthians' prostitution. He argues that sexual immorality belongs to "boundary-transgressing activities" and pollutes the entire community – the temple of God.²⁷

By reading 2 Cor 6:14-7:1, J. A. Adewuya presents two useful observations. First, Paul's perception of communal holiness is not "inward-looking" but "mission-oriented."²⁸ Second, this holiness is due to God's redemptive work other than man's effort.

T. Wardle affirms that for Paul and other early Christians the cultic imagery is influenced by the Jewish temple in Jerusalem. "Templization" of the community is the Christian response to the hostility from the religious leaders of the Jerusalem temple.²⁹ The early Christians' dissent with Jerusalem's priestly leadership is the primary reason for them to propagandize a communal temple idea.³⁰

²³ Alistair Scott May, *The Body for the Lord: Sex and Identity in 1 Corinthians 5 – 7* (London: T & T Clark, 2004), 140.

²⁴ *Ibid.*, 130.

²⁵ Albert L. A. Hogeterp, *Paul and God's Temple: A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence* (Leuven: Peeters, 2006), 384.

²⁶ Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 22-24.

²⁷ Dale B. Martin, *The Corinthian Body* (New Haven: Yale University Press, 1995), 174-79.

²⁸ J. Ayodeji Adewuya, *Holiness and Community in 2 Cor 6:14-7:1: Paul's View of Communal Holiness in the Corinthian Correspondence* (New York: Lang, 2001), 86.

²⁹ Timothy Wardle, *The Jerusalem Temple and Early Christian Identity* (WUNT 2. 291; Tübingen: Mohr Siebeck, 2010), 11.

³⁰ *Ibid.*, 225.

1.2.3 Evaluation of the Literature

The above studies can be evaluated as follows. First, some scholars approach Paul's message from only one world, either the Jewish or the Greco-Roman. M. Newton contends correctly that temple purity prepares the community for eschaton. However, when he deals with the relevant Pauline passages, he comments only from his study of the Qumran community. He neglects the Old Testament and the Greco-Roman world.³¹

J. Lanci notes that Paul's temple metaphor should be understood from the architectural context of Corinth. However, his work lacks any persuasive archaeological evidence.³² In particular, to identify the officer Erastus in Rom 16:23 with the aedile Erastus, whom is mentioned in an inscription from Corinth, is inaccurate.³³ Neither does he discuss the Old Testament and Palestinian Judaism as part of the background for Paul's temple metaphor.

Second, Paul's claim of the community as God's temple is misinterpreted by some. D. W. Odell-Scott's perspective fails to see the temple metaphor as Paul's own literary device when he teaches the Corinthians "who they are" and "how to remain in what they should be." In fact, 1 Corinthians 3 and 5 illustrate how Paul applies the temple metaphor to a situational case. The purpose of the temple metaphor is to help the Corinthians obtain a new perception of their redeemed status that they may live properly and faithfully according to God's will because of his salvific dwelling among them.³⁴

Third, in most scholars' works the temple theme is discussed as a discrete theme without being viewed as a comprehensive motif interrelated in 1 Corinthians 3, 5, 6 and 7 for Paul's paideutic purpose. Also, Paul's concern for temple purity in these chapters is not handled by them thoroughly.

G. K. Beale's conclusion concerning temple-building in 1 Cor 3:10-17 briefly mentions the temple's expanding boundary and holiness. However, we need to note Paul's consideration of partisanship as pollution (destruction) of the temple. We also need to realize that purification of the temple in this passage is relevant to Paul's excommunication of an incestuous Christian in 1 Corinthians 5 where Paul applied his purification-command to deal with the immorality (cf. 1 Cor 3:15, 17; 5:5). Moreover, Beale's view of 2 Cor 6:16-18 lacks handling of its Old Testament prophetic background that God will purify the remnant people and be

³¹ Newton, *The Concept*.

³² Lanci, *A New Temple for Corinth*, 34, shows his lack of assurance to identify Paul's associate Erastus (Rom 16:23) as the aedile Erastus, which weakens his argument that the Corinthian church consists of the governors and laborers working on the municipal construction projects.

³³ Steven J. Friesen, "The Wrong Erastus: Ideology, Archaeology, and Exegesis," in *Corinth in Context: Comparative Studies on Religion and Society* (ed. Steven J. Friesen et al.; SNT 134; Leiden: Brill, 2010), 242-45, gives two reasons for denying the identification: (1) an *oikonomos* (Rom 16:23) is not an *aedile* because the former is a financial administrator in a middle social status while the latter is the highest officer in Corinth; (2) the inscription should be dated to the mid 2nd A.D.

³⁴ Odell-Scott, *Paul's Critique*.

their residence.³⁵ Beale deals with Paul's temple motif from the Jewish historical and literary background, but the study of the Greco-Roman world is missing from his works.

A. May discusses the relationship between *porneia* and body, but she overlooks the fact that Paul treats prostitution as though it were cutting off a limb from the body of Christ, which is identical to the pollution of God's temple. Moreover, she does not include the intermarriage issue in 1 Cor 7: 1-16 which relates to Paul's concern of temple purity as well.³⁶

Fourth, some scholarly inquiries either misinterpret Paul's message regarding temple purity or miss Paul's multiple theological dimensions concealed in his temple metaphor. B. Rosner insists that Paul impresses the Corinthian Christians about an ethical boundary with the temple metaphor. In his analysis of 1 Cor 6:12-20, Rosner perceives prostitution as a disloyal sin against the marital covenant between Jesus and his church. However, we need to think about why Paul uses the idea of mutilation of Christ's body to describe prostitution rather than breaking the marital covenant. A thorough discussion will be given in Chapter four suggesting that mutilation of the deity's image is identical to profanation of his temple, which conveys exactly Paul's condemnation of sexual immorality in terms of temple purity.³⁷

A. Hogeterp spends a good length of time studying the temple motif in the Old Testament, Second Temple Judaism, and the early Jesus movement, but his study of the Pauline temple is short and insufficient. He notes Paul's temple metaphor as a way of teaching the church the holy life. However, he lacks awareness of Paul's use of the metaphor from an eschatological perspective as well.³⁸

From Paul's use of the Passover story as an illustration, one can plausibly see a Deuteronomic influence in his theology, but R. Hays' point still needs some nuance. From the immediate context, we do not see that salvation is totally stripped away from the sinner, for Paul declares that "his spirit may be saved in the day of the Lord" (1 Cor 5:5). Besides, driving out the sinner from the faithful community is incompatible with the Passover account in Exodus, because the Israelites stayed together as a community without driving out anyone! Also Hays fails to discuss that excommunication is a means of temple purification for Paul.³⁹

D. Martin's argument that Christ's body is sexually penetrated by "the evil cosmos" is not convincing.⁴⁰ Although Paul employs marital union as an analogy to our union with Christ, Paul nowhere says that the adultery committed by the believers causes the sexual shame of the exalted Christ. Moreover, Paul never means that the limb of Christ's body continues to be the member of Christ when

³⁵ Beale, *The Temple and the Church's Mission*, 251.

³⁶ May, *The Body for the Lord*.

³⁷ Rosner, *Paul*.

³⁸ Hogeterp, *Paul and God's Temple*.

³⁹ Hays, *Conversion*.

⁴⁰ Martin, *The Corinthian Body*, 178.

it is transferred to the body of the prostitute; instead, he uses this startling imagery to convey his concern of temple profanation.

More reasonably, the mutilation imagery conveys the radical incompatibility of Christ's members and those of the prostitute, and the dismembered limb will cease to function as part of the existing Christ-body.⁴¹ Since the metaphor of their body as the temple of the Holy Spirit is immediately emphasized by Paul after his consideration of bodily mutilation, we can plausibly infer that the Corinthians should have known such behavior would profane the temple of God. In other words, the mutilation of Christ's body is a severe desecration.⁴²

J. A. Adewuya notices God's intercession behind the communal effort to build the temple, but he does not pay specific attention to Paul's potential claim that God will provide the dwelling place for his people (cf. 2 Cor 6:17-18).⁴³ Despite his mention of the communal separation from the world as a life witness, Adewuya lacks exegetical handling of the growth of the temple toward consummation (cf. 2 Cor 7:1).

Though T. Wardle is aware of the transference from a priestly temple-community (the Jerusalem temple) to a non-priestly temple-community (the Christian church) in the early church, he fails to mention God's providence and his participation in the building process to complete the eschatological temple; also, he misses the study of the Greco-Roman world in his works.⁴⁴

Above all, the studies on the temple metaphor in 1–2 Corinthians render different perspectives and approaches to the text, some of which are stimulating and helpful at discovering the Jewish heritage behind Paul's message. However, a comprehensive study of all the passages about temple purity in 1–2 Corinthians needs to be initiated. Also the combination of the Jewish and Greco-Roman world requires our attention because Paul lived in a Hellenistic world as a Roman citizen.

1.3 Methodological Concerns

This dissertation will apply socio-historical and exegetical-philological research to understand Paul's theological and pastoral concerns regarding the purity of the community as God's order. As G. Osborne rightly asserts, "both text and its background are essential components of meaning," each part of Paul's statements on temple purity will be considered within the scope of the Old Testament, Second Temple Judaism, the Greco-Roman world, the historical situation of the Co-

⁴¹ Eric R. Varner, *Mutilation and Transformation: Damnatio Memoriae and Roman Imperial Portraiture* (MGR 10; Leiden: Brill, 2004), 3, points out that in the Greco-Roman world, attacks on an emperor's image were "analogous to physical attacks against the emperor's person."

⁴² William R. G. Loader, *The Septuagint, Sexuality, and the New Testament: Case Studies on the Impact of the LXX in Philo and the New Testament* (Grand Rapids: Eerdmans, 2004), 93.

⁴³ Adewuya, *Holiness and Community*, 193-200.

⁴⁴ Wardle, *Jerusalem Temple*.

rinthian church, the fuller literary and theological context in the Corinthian letters.⁴⁵ My interpretation is decided by alignment with the Corinthian readers who can “help us to discover the commissive or relational meaning of the narrative,” namely, the implied audience’s response will be taken into account.⁴⁶ The interpretative question will be posed on how the Jewish converts and the gentile converts are able to understand Paul’s concern of temple purity respectively. The interpretative structure is largely dependent on unlocking the historical code of the Jewish world and the Greco-Roman world in terms of Paul’s message to reach the Corinthians’ comprehension of the textual meaning. The primary sources for this aim include the Old Testament, Second Temple literature, Greco-Roman literature, and the Pauline corpus. This is not a traditional historical study and thus it will largely omit other New Testament letters on the temple motif, and instead focus on Paul’s thought and his religio-historical background.

1.4 Significance of the Study

Temple purity played an important role in both the Jewish and Greco-Roman world. In regard to Paul’s message to the Corinthian church composed of Jews and Gentiles, it is important to deal with the theme from both the Jewish tradition and Greco-Roman background (cf. 1 Cor 5:11; 8:7). The study will discern proper interpretative data without overplaying either the Jewish or the Greco-Roman sociocultural contextual world. The significance of the project is manifest in three aspects.

First, since there is no monographic treatment with comprehensive exploration of temple purity from the entire context of Paul’s Corinthian correspondence, this dissertation will contribute to a fuller grasp of Paul’s use of this powerful imagery.

Second, this study will allow us to contend that Paul has separated neither the bodily life from the spiritual life nor the earthly life from the heavenly life, because the apostle believes our life on earth involves the process of building us up into God’s dwelling temple. In other words, Paul’s ecclesiological ethic motivating his use of temple purity is always christological, eschatological and soteriological.

Third, this study will shed light on how the temple’s growth and consummation is secured by God’s providence and sovereignty. The project will attempt to demonstrate that Paul’s exhortations are grounded in his conviction of the salvific and eschatological dwelling of God’s Spirit among his people. Paul perceives temple purity as a dynamic and Christ-centered concept when he exhorts the Corinthian church continually to grow up in holiness. Immorality in this life pro-

⁴⁵ Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: InterVarsity, 2006), 213-14.

⁴⁶ *Ibid.*, 312.

faness God's temple and negatively influences its developmental process. Communal and individual holiness is the fundamental identity to be maintained by Christians and kept under discipline by God, which is analogous to building a temple for God. However, God, the major builder, will finally complete the project and provide a temple for his people.

1.5 Terminology

1.5.1 Metaphor

Aristotle defines metaphor as “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; cf. *Rhet.* 1406b, 1410b, 1412a). The modern definition generally assumes that metaphor is a figurative way of speech that speaks of the subject in terms of a symbolic reality. This symbolic reality depicts the subject in analogy.⁴⁷ Metaphor plays as a depictive analogy, so that description becomes lively and “a state of affairs” is specified.⁴⁸ The analogy to another different element (domain) enables abstract concepts to “achieve concrete semantic reality” and broadens “the semantic field.”⁴⁹

For example, Paul's temple metaphor in the Corinthian letters juxtaposes two different domains – the temple and the Christian believers – in an analogous way (1 Cor 3: 16-17; 6: 19; 2 Cor 6:16). The individual or the community is the subject and the temple is the metaphoric object. The spiritual and theological characteristics of the temple are ascribed to a Christian individual or a community through the metaphorical lens. In other words, the temple metaphor serves as “the principle epistemic means” by which Paul transforms the knowledge of what a Christian does (regarding the temple) into that of what he or she is (the temple).⁵⁰ Thus, Paul's temple metaphor embodies in its context a reflective, depictive, performative and “transformative power” to create a special view of the communal and individual identity which is embedded in God's holiness.⁵¹ However,

metaphor should not only be analyzed as the interaction of two realms of expression or of two domains, as cognitive linguistics would formulate it, but should also be studied from the perspective of human communication. Metaphors do not only connect concepts, they also witness to the subjective involvement, the needs, emotions and evaluations of the speaker with regard to the subject of the utterance. In that way, metaphors are able to change the specific speech-act of the

⁴⁷ Emmanuel Uchenna Dim, *The Eschatological Implications of Isa. 65 and 66 as the Conclusion of the Book of Isaiah* (New York: Lang, 2005), 75, 133-34; George B. Caird, *The Language and Imagery of the Bible* (London: Duckworth, 1980), 152.

⁴⁸ Christine Walde, “Metaphor,” *BNP* 8: 788.

⁴⁹ *Ibid.*

⁵⁰ Phillip Stambovsky, *The Depictive Image: Metaphor and Literary Experience* (Amherst: University of Massachusetts Press, 1988), 103.

⁵¹ *Ibid.*

expression, but also to modify the relation the hearer will have with the text, as they call for a reaction by the hearer, be it assenting or repudiating.⁵²

Substantially, metaphor conveys a reciprocal communication that the speaker puts himself in the situation of the hearer and shows his expectation of the action to be taken by the hearer.

Paul's temple metaphor is a speech-act which not only explains the Corinthian Christians' essential identity, but also commands them to practice the things compatible with their identity. Furthermore, the Corinthian Christian community as the temple is not a figurative reality, but it is the reality which connotes the unity of God and his people. The Spirit's dwelling in the community and in the individual makes them the resident house of God.

Therefore, Paul has enough reason to worry about this temple purity. His rebuke on immorality is to arouse the Corinthian Christians' repentance and help them turn away from evildoing lest the purity of God's temple be destroyed by immoral sins. A socio-historical literary exegesis is the suitable way to understand Paul's temple metaphor. In other words, metaphor should not be deducted from a theological presupposition but from exegesis in its socio-historical situation.⁵³

1.5.2 Purity and Impurity

Purity and impurity is an ideological concept which requires a thorough definition before its application. The following study understands purity and impurity in a systematic framework with regard to its substantial sense, types/sources, effects, restoration, and connection with the temple. In the later part, the study will deal with purification in the Greco-Roman world. This part will concentrate on the definition of several Hebrew and Greek terms regarding the subject, and then on the scholarly inquiries of its meaning in order to present a clarification of the concept.

1.5.2.1 Definition

In the Hebrew world, purity or purification denotes a cultic sense. It refers to "a state of being" compatible with the divine or "the absence of impurity" (cf. Gen 7:2, 8; Lev 12:4; 15:28; Deut 14:11).⁵⁴ The verb טָהַר generally refers to cultic purity.⁵⁵ In the OT, cultic purity involves dietary purity, cleansing of the cultic ob-

⁵² P. Van Hecke, "Metaphor in the Hebrew Bible: An Introduction," in *Metaphor in the Hebrew Bible* (ed. P. Van Hecke; BETL 187; Leuven: Leuven University Press, 2005), 13.

⁵³ Jonathan Gan, *The Metaphor of Shepherd in the Hebrew Bible: A Historical-Literary Reading* (Lanham: University Press of America, 2007), 25.

⁵⁴ Hannah K. Harrington, *The Purity Texts* (CQS 5; London: T & T Clark, 2004), 9.

⁵⁵ Regarding cultic purity, Gen 35:2; Exod 24:10; Lev 11:32; 12:4, 6; 13:6, 13, 17, 23, 28, 34, 37, 58; 14:4, 7, 11, 14, 17, 25, 28, 31, 48, 53; 15:13, 28; 16:19, 30; 17:15; 22:4, 7; Num 8:6, 15, 21; 19:12, 19; 31:23; Josh 22:17; 2 Kgs 5:10, 12; 2 Chr 29:15, 18; 30:18; 34:3, 5, 8; Ezra 6:20;

jects (the temple, 2 Chr 29:15-16, 34:3; Neh 13:9), purification of the bodily uncleanness (Neh 12:30). The term can also refer to moral purification like cleansing of iniquity, purification of filthiness caused by idolatry, and forgiveness of sins (Lev 16:30; Jer. 33:8; Ezek 36:33; Ps 51:2). In the Qumran community, there are two kinds of purity. One refers to ritual immersion, the daily meals, and something which cannot be touched by outsiders (1 QS 5, 13; 6, 16, 22; 7, 3, 16, 19, 25; 8, 17, 24). The other refers to purification of one's sin and iniquity (1 QH 1, 32; 3, 21; 7, 30; 11, 10).⁵⁶ In Jewish monotheistic worship, purity represents a status required of Israel in order that God's tabernacle is protected and he will not leave his people (cf. Exod 25:8). Besides God's presence among Israel, God's calling on them as a priestly and holy nation is the other reason to speak of purity and holiness in Israel's life (cf. Exod 19:6).

A synonym of purity is "holiness" (קֳדוּשָׁה), a term which reflects the substantial character of God (cf. Lev 11:44-45). The Hebrew term usually refers to God's nature and the sacred places where theophany occurred (Exod 3:5-6; 19:10-15).⁵⁷ It also refers to consecration of people or the vessels that can be devoted to God (Lev 22:15; Num 4:15; 18:8-9; Deut 5:12-13; 26:19). Priests and Levites are capable of entering the sanctuary because they are holy (Exod 28:3, 41; Lev 20:26; 21:6; Num 6:5, 8; 15:40). On some occasions, it designates the sanctuary or the temple (cf. 1 Chr 6:49; 2 Chr 3:8, 10; 4:22; 5:11; 29:5, 7; 35:5). Besides, קֳדוּשָׁה can refer to the holy city, the holy things in the sanctuary, the holy gifts, and the holy ark (Exod 26:33-34; 40:9; Lev 19:8; 21:12, 23; Num 18:32). In Isaiah, קֳדוּשָׁה denotes the holy people sanctified by God, the remnant living at Jerusalem upon the time of the final judgment (Isa 4:3).⁵⁸ In Ezekiel the accusation of profanation of God's holy name, his sanctuary and the holy priesthood is raised up by the author (Ezek 5:11; 22:26; 23: 38-39; 36:22-24; 44:23).⁵⁹ In the LXX, it is translated as ἅγιος, which occurs 317 times (Exod 19:6; Deut 7:6). In Qumran, holiness refers to the temple, the community and the army empowered by God (cf. 11Q19 29, 8; 35, 8-9; 52, 19; 1 QS 5, 13; 8, 17, 23; 9, 8; 1QM 3, 5; 6, 6).⁶⁰

Since God is inherently holy, he demands his people to be holy too, namely, that they should set themselves apart from impure things and actions. Israel's imitation of God will be a good witness to the world and transmit God's salvation to

Neh 12:30; 13:9, 22, 30; Isa 66:17; regarding moral purity, Ps 51:4, 9; Prov 20:9; Jer 13:27; 33:8; Ezek 36:25, 33; 37:23.

⁵⁶ H. Ringgren, "קֳדוּשָׁה," *TDOT* 5: 287-96; Thomas Kazen, "Dirt and Disgust: Body and Morality in Biblical Purity Laws," in *Perspectives on Purity and Purification in the Bible* (ed. Baruch J. Schwartz and David P. Wright; LHBOTS 474; New York: T & T Clark, 2008), 63.

⁵⁷ W. Kornfeld, "קֳדוּשָׁה," *TDOT* 12: 527-30; Jacob Milgrom, *Leviticus: A New Translation with Introduction and Commentary* (3 vols.; New York: Doubleday, 1991-2001), 1:730.

⁵⁸ Joseph Blenkinsopp, *Isaiah* (2 vols.; New York: Doubleday, 1974-2002), 1: 204.

⁵⁹ Moshe Greenberg, *Ezekiel* (3 vols.; New York: Doubleday, 1983-1997), 2: 735.

⁶⁰ H. Ringgren, "קֳדוּשָׁה," *TDOT* 12: 545.