
Heavenly Sanctuary Motifs in the Pauline Corpus:

Explicating their Intertextuality and Inter-relatedness

Mario N. Phillip, PhD

Assistant Professor of New Testament Greek and Missiology

University of the Southern Carribean

Maracas Royal Road, St. Joseph

Trinidad & Tobago

Abstract

The heavenly sanctuary motif in the Pauline epistle is not a theme that has received rapt attention. Apart from the cursory references to the sanctuary metaphors in Corinthians and Ephesians, much is hardly said, if ever at all, of the development of the sanctuary motif in the Epistles. This study endeavours to show the presence and avid awareness of the author of the Epistles of the heavenly sanctuary motif. The reader will be shown the depth and coherence with which the sanctuary motif is dealt with, and the importance it played in the development of the theology and eschatological thrust of the writings under consideration.

Key words:

heavenly sanctuary, type, prototype, metaphor, dynamic correspondence

1. Introduction

Most of the work done on the heavenly sanctuary motif/theme in scripture has either focused primarily on the Pentateuch (Gen 11:1-9; 28:10-22; Exo 15:1-18; 24:9-11; 25:8-9, 40; 32-34, 37; Deut 26:15),¹ book of Hebrews (6:19; 7:1-10:18; 8-9),² and Revelation (3:12; 7:15; 11:1-2, 19; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:22).³ The epistles of The Epistles though heralded as the bastion of theological insights in the New Testament (NT), a mere cursory glance through their pages, apart from Hebrews, reveals an apparent taciturnity on the doctrine of the sanctuary/temple (except for Hebrews, which some dispute).⁴ It seems almost surprising that one whose writings constitutes nearly half of the NT would supposedly have little to say on the heavenly temple.

This paper therefore attempts to find motifs of the heavenly sanctuary outside of Hebrews (and Revelation) with a view of establishing the ubiquitous usage of the temple motif. Secondly, it endeavours to investigate the degree of intertextuality between Paul's theological schema, ideas or language and the broader Judeo-Christian theological assumptions.⁵ In other words, it seeks

-
- 1 Richard M. Davidson, "The Heavenly Sanctuary in the Old Testament," TMs, 1981, Adventist Heritage Center, Berrien Springs, 1-29; Frank Holbrook, "The Israelite
 - 2 Felix H. Cortez, "From the Holy to the Most Holy Place: The Period of Hebrews 9:6-10 and the Day of Atonement as a Metaphor of Transition," *JBL* 125/3 (2006): 527-547. Also George W. MacRae, "Heavenly Temple and Eschatology in the Letter to the Hebrews," *Semeia* 12 (1978): 179-199; Walter E. Brook, "The Perpetuity of Christ's Sacrifice in the Epistle to the Hebrews," *JBL* 89.2 (June 1970): 205-214; William Johnson, "The Heavenly Sanctuary-Figurative or Real?" in *Issues in the Book of Hebrews*, ed. Frank B. Holbrook (Silver Springs, MD: Biblical Research Institute, 1989), 36-51, 113-19; Alwyn P. Salom, "Sanctuary Theology," in *Issues in the Book of Hebrews*, ed. Frank B. Holbrook (Silver Springs, MD: Biblical Research Institute, 1989), 205-17; see also M.L. Andreasen, *The Book of Hebrews* (Washington, D.C.: Review and Herald, 1948), 317-416; G. J Steyn, "On Earth as it is in Heaven... The heavenly sanctuary motif in Hebrews 8:5 and its textual connection with the 'shadowy copy' of LXX Exodus 25:40," *HTS Teologiese Studies/Theological Studies* 67/1 (2011): 1-6; Richard M. Davidson, "Christ Entry 'Within the Veil' in Hebrews 6:19-20: The Old Testament Background," *AUSS* 39/2 (2001): 175-190.
 - 3 Richard M. Davidson, "Sanctuary Typology," in *Symposium on the Revelation I*, ed. Frank B. Holbrook (Silver Springs, MD: Biblical Research Institute, 1992), 99-130; Samuele Bacchiocchi "The Heavenly Sanctuary: Real Or Symbolic?" *Endtime Issues* 103 (September 2003): 4-5; Shirley J. Case, "The Book of Revelation II," *The Biblical World* 50/4 (Oct. 1917): 257-263.
 - 4 James Sweeney, "Jesus Paul and the Temple: An Exploration of Some Patterns of Continuity," *Journal of the Evangelical Theological Society* 46/4 (2003): 608. Also, James D. Dunn, *The Theology of the Apostle Paul* (Grand Rapids: Eerdmans, 1998), 721.
 - 5 Richard Hays's *Echoes of Scripture in the Letters of Paul* New Haven: Yale University Press, 1989. By intertextuality it is meant: [that] discourses depends upon, builds upon,

to find the pervading nuances by which the sanctuary motifs in the Pauline corpus should be understood. The article will be limited to the passages where explicit or implicit sanctuary motifs exist, namely in the Corinthian correspondences and Ephesians.

Paul's theological reckoning of the sanctuary was not restrictive or exclusive. Rather, it involves an inclusive interrelatedness between the church, the believer, and the heavenly temple. Apart from Hebrews, there are eleven grammatical allusions of the sanctuary/temple in the writings of Paul (2 Thess 2:4; Eph 2:19, 21; 1 Cor 3:16,17; 6:19; 9:13; 2 Cor 5:1,2,4, 10). Although current scholarship rather take an exclusive either/or position to these text, I will seek to embrace an inclusive approach that is contextually viable, while at the same time taking into consideration the multivalent picture held of the sanctuary within Judaism.

In the Judeo-Christian reckoning, especially in second temple Judaism, the temple was seen through a multi-dimensional framework, all of which was though not mutually exclusive to the other. These include: the temple as a heavenly/earthly reality (1 En. 6-36 [14:1-24; 24:1-25:4]; 71:5-6; 83-90; Jub. 1:24-29; T. Levi 5; Tob. 14:5, 6; 12:12,15; 3 En. 45; T. Levi 5:1, 2; 4QDibHam^a 1-2 iv 2-1-12; 4Q403 1 ii 10-16; 11QT^a xxix 3-8; xlv 12-14; xlvii 4; liii 9-10; lvi 5; 11QT^a, 11QT^b, 11QTc;1Q14 (1QpMic), 1-5; 4Q381 4QNon-Canonical Psalms B 24 7-9; 4Q403 1 i 41-44; 4Q403 1 ii 18-29; 4Q405 19-22; 1Q14 (1QpMic), 1-5; 4Q381 4QNon-Canonical Psalms B 24 7-9; 4Q403 1 i 41-44; 4Q403 1 ii 18-29; 4Q405 19-22),⁶ the sanctuary as a metaphorical reality (Jubilee 33:20; 4 Eza 13:36; 9:38-10:4; 10: 8, 25-27, 44-45; 1 Macc. 2:17; CD-A VI, 11-14; CD-A XI, 17-21; VII, 3-4; V, 11; 1 QS viii 4; 1 QS v 5; CD iii 19; CD ii 10-13), an eschatological reality (2 Bar. 4:2-7; 59:1; 68:1; 32:2-4; 4:1-7; 6:1-9; 7:1; 80:1-7; Jub. 23:21; 1 En.89: 72-73; 90:28-29; 91:13; 89:50; 72-73; 4 Ezra 7:26; 8:52-54; Tob. 13: 1-10; 14:5-7; T. Mos. 1:5,9; 2:1,4,8-9;

modifies, and reacts to prior discourses and the prior use of words, concepts, and ideas ... every text finds its place within the context of an ongoing discourse about whatever issues it discusses or any ideas that it is building on, responding to, or reacting against." For a basic introduction to issues of intertextuality and influence, see the introduction to Udo J. Hebel, ed., *Intertextuality, Allusion, and Quotation: An International Bibliography of Critical Studies* (Bibliographies and Indexes in World Literature 18; New York: Greenwood, 1989); Thais E. Morgan, "Is There an Intertext in this Text? Literary and Interdisciplinary Approaches to Intertextuality," *American Journal of Semiotics* 3/4 (1985): 1-40; Jay Clayton and Eric Rothstein, "Figures in the Corpus: Theories of Influence and Intertextuality," in *Influence and Intertextuality in Literary History*, ed. Jay Clayton and Eric Rothstein (Madison: University of Wisconsin Press, 1991), 3-36.

6 Cf. 3 Bar. 11-16; T. Job 17:4; T. Benj. 9:2; T. Sol. 1:3-5; 21:4; Tob. 13:1-18; 4Q271 (4QD^f) 5 l 15-17 (= CD-A xi 3-xii 7); 11QT^a xxix 7-10; 11QT^b ii --xxix; xxx-li 10; li 11-lvi 17.

4 Ezra 9:26-10:59; 4Q174 (4QFlor) I i 1-13; cf. 1QM ii 1-9; 1QH vi 15; 4QFlorilegium I, 1-13. 11QTem xxix. 7-10),⁷ a sphere of divine functions (1 En. 10:2-22; 90:16-38; 14:19; 25:3, 7; 47:3; 102:3; 4QpPs^a iii 13-27; CD-A i 11; 4QD^a xx 29-34; 4Q400 1 i 13; 4Q403 1 ii; 4Q405 8-9),⁸ and a place under attack (T. Jos 20:2; Test. Sim. 5:3; Test. Naphtali 2:6; T. Iss. 6:1; 7:7; T. Reu. 2:1; T. Levi 18:12; CD-A v (= 4Q266 3 ii; 4Q267 2; 6Q15 2, 3) 6-7; CD-A vi (= 4Q266 3 ii; 4Q267 2; 4Q269 4 ii; 6Q15 3, 4) 8-20; CD-A vi (= 4Q266 3 ii; 4Q267 2; 4Q269 4 ii; 6Q15 3, 4) 1-21; CD-A xii (= 4Q266 9 ii; 4Q271 5 i) 1-23).⁹ Paul's temple rhetoric should not be understood in a vacuum, but rather, must be taken into consideration vis-à-vis the varied trends in which the temple was perceived within Judaism.

2. Exegetical and syntactical analysis

The usage of temple rhetoric is replete throughout scripture. The explicit language used to denote the temple, tabernacle or sanctuary in the scripture

7 Cf. Jub 16:18; 1QS ix 4-6; 1QS xi 7-9; CD-A iv 2-4; 4Q511 xxxv 2-4; 1QH ix 12-19; 1QH xiv 1-36; 4Q174 (4QFlor) 1 i 21, 2; 4Q212 (4QEng ar) iv 1-10; 11Q19 (11QTa) iii-xlvi; 1Q32; 2Q24; 4Q554; 4Q554a, Q555; 5Q15; 11Q18.

8 Cf. See 4Q176a,b (= 4Q176 frags. 19-21) 16, 17, 18, 22, 23, 33, 51, 53 i 1-9; 4Q405 20 ii 7-8, 21-22; 4Q403 1 ii 10-16.

9 Cf. Sib. Or. 3:63-68; Test. Dan 5:10; Sib. Or. 3:73; 4 Ezra 10:21-23; Jub. 23:17-18, 20-21; 1 En. 7:1; 9:8; 10:11; 12:4; 15: 2, 4; Pss. of Sol. 1:18; 2:1-28:1-13

are ναός¹⁰ σκῆνος, οἰκητήριον and ἱερόν.¹¹ Conversely, the implicit allusions include: οἰκία, οἰκεῖοι and βῆμα (although there are times when both οἰκία and οἰκεῖοι can be understood as referring to explicit temple motifs).

1 Cor 3:16, 17

¹⁶Do you not know that you are a temple of God and that the Spirit of God dwells in you?

¹⁷If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are" (NASB).

1 Corinthians 3 falls within the response of Paul to the alleged factions among the believers (1 Cor 1:10-4:21). Paul outlines first the facticity of division (1:10-17), then the causes of division (1:18-4:13), finally the solution

10 H. Preisker, "ναός" *Theological Dictionary of the New Testament*, ed. Gerhard Kittel (Grand Rapids: Eerdmans, 1967), 4:882-83. The LXX uses the phrases ναὸν θεοῦ (1 sam 1:9; 2 Kgs 18:16;23:4) τῷ ναῷ κυρίου (2Kgs 24:13; Hag 2:15; Wis 3:14); τὸν ναὸν κυρίου (2 Chron 26:16;27:2;29:17; 1 Es 5:57,64; 6:18; ὁ ναὸς τοῦ κυρίου (1 Es 5:52; 5:18); ὁ ναὸς κυρίου (Hag 2:18); ὁ ναὸς τοῦ θεοῦ (Jdt 5:18); ναὸς κυρίου (Jer 7:4) τοῦ ναοῦ κυρίου (Eze 8:16); and ναοῦ κυρίου (Jdt 4:22). These refer primarily to the physical structure of the earthly temple, in some instances to the sphere within the temple where God's presence is manifested. According to BADG ναός in general can be understood to mean a place or structure specifically associated with or set apart for deity. However there are several strains of meaning that has been accrued to the word ναός over time. Firstly, it can denote temples in the general sense (Acts 17:24), used in Acts 19:24 to refer to the replicas of the temples of Artemis at Ephesus. The phrase ἱερὰ καὶ Ναός was used by Josephus, Philo, and in 3 Maccabees 1:10 referring to the temple and the altar. It is used by Diodorus Siculus and Herodotus to mean a shrine where the images of the goddess stood. Secondly, it can denote the temple at Jerusalem as attested by Justin Martyr, sibylline Oracles. Sometimes it denoted Herod's temple. In some instances it referred to the entire temple precincts, in other places it is associated with Jesus and his relation to the temple. In Matt 27:51; Mk 15:38; Lk 23:45 it is used in reference to the curtain separating the most holy place from the holy place; other times for the paneled ceiling of the temple. Thirdly, it is used in reference to the heavenly sanctuary. Extrabiblical writings such as Phil Spec Leg., Testament of Levi attest to the same. Fourthly, it can denote the human body or part thereof (a usage popularized by the apostle Paul. Finally, it can mean the body of Christ. As to what the meaning of Paul was in 2 Thess 2:4 it is important to bear in mind how he generally uses the term. However, due to the genre of writing being uncharacteristic of the author, the context will have to be made the final determiner.

11 The second most dominant word used for temple is ἱερόν which is used 148 times in the Bible, of which Paul uses it twice in 1 Cor 9:13. In practically all of the usages including that of Paul the temple in view is in its entirety, and not any specific area as in the case of ναός. It can thus be concluded that although both ναός and ἱερόν refer to the temple, the former conveys the idea of the innermost precinct of the sanctuary, while the latter denotes the temple as a whole.

to the division (4:14-21). The text under consideration is placed between Paul's responses in rectifying a faulty view of the christian message (1:18-3:4) and the christian lifestyle (4:6-13). In 1 Cor 3:16, 17 Paul attempts to correct an apparent distorted view of the christian ministry and its ministers (3:5-4:5).¹²

Paul uses an agrarian and architectural metaphorical analogy to dispel the distorted view held of the christian ministry. According to Aristotle, a "metaphor is the application of strange term either transferred from the genus and applied to the species or from the species and applied to the genus, or from one species to another."¹³ Aristotle further adds, that metaphors are not "far-fetched" but akin to its referent, derived from things are "beautiful" both in "sound" and "sense."¹⁴ On the use of Pauline temple metaphors Stephen Fai in his dissertation, *Body/Temple Metaphor* has noted that a metaphor "substitutes and intersects." It is a mere instrumentality, which conveys from a broader field of referent. In the case of Paul, the use of the body/temple metaphor elucidates the dynamic tension that exists between small narratives and grand metanarratives.¹⁵ Therefore, since most of the temple motifs discussed beneath are analogical it is important to have a broad spectrum approach to their ultimate referent.

1 Cor 3:16 begins with the perfect οἶδατε "you know," which he again repeats in 1 Cor 6:19; 9:13. This use of the perfect tense has an aoristic or dramatic nuance where the focus is on the event which occurred without any concern for the present consequences.¹⁶ The emphasis here appears to be on the certainty of previous knowledge, without necessarily affirming the present resultative condition.¹⁷ Hunn purports further that the perfect tense emphasizes the completed act an concomitant existent results.¹⁸

Whatever the sense in which οἶδατε is understood, one thing is evident, that is, Paul is not introducing an elusive idea to the believers, but rather, something they would have been acquainted with (cf. 2 Thess 2:5).

12 A. F. Johnson, *1 Corinthians*, The IVP New Testament Commentary Series 7 (Downers Grove, Ill: InterVarsity, 2004), 72-78.

13 Aristotle *Poetics* (trans. W. Hamilton Fyce, Loeb Classical Library 23.21.6-14)

14 Aristotle *Art of Rhetoric* III. 11.12-13 (trans. J. H. Freese, Loeb Classical Library 22. 359).

15 Stephen Fai, "Body/Temple Metaphor: Early Christian Reconciliation with Roman Architecture," PhD diss., (Ottawa: University of Ottawa, 2006), 23-24.

16 Daniel Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 578.

17 Ernest De Witt Burton, *Syntax of the Mood and Tenses in the New Testament Greek*, 3d (Edinburgh: T&T Clark, 1987), 80,81.

18 H.P.V. Hunn, *A Short Syntax of the New Testament* (Cambridge University Press, 1951), 70.

The use of *ναός* “temple” in 1 Cor 3:16 points back to *οικοδομή* “God’s building” in 1 Cor 3:9. While a casual reading of the text suggest the metaphorical connotation of the sanctuary (the church), a closer reading of the text can point to a broader outlook. The use of *οικοδομή* in the NT either speaks of edification (Rom 14:19; 1 Cor 14:3, 5; 2 Cor 10:8; 12:19; Eph 4:12, 16, 29), or something existing in actuality (1 Cor 5:1; Eph 2:21). The reference in 1 Cor 3:9 attest to the latter—the church as constituting the community of believers. The context also allows for *οικοδομή* to be understood as denoting the purpose of the church—edification. The subsequent use of *ναός*, while it cannot be divorced from *οικοδομή*, I believe that it is meant to emphasize the temple as a place of habitation wherein God dwells.¹⁹ This is corroborated by the phrase *τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν* “the Spirit of God dwells in you” (1 Thess 3:16b). In its metaphorical dimensions it points not only to God dwelling within the church, it also affirms the reality of His permanent dwelling—in the heavenly realms.

The phrases *ναὸς θεοῦ*, “temple of God,” (1 Cor 3:16a), *τὸν ναὸν τοῦ θεοῦ*, “the temple of God” (1 Cor 3: 17), and *ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν οὗ ἔχετε ἀπὸ θεοῦ*, “your [body] is the temple of the Holy Spirit who is in you, whom you have from God” (1Cor 6:19) are all genitival constructions which employ both the articular and anarthrous usages of the word *ναός*. These syntactical elements can give multiple interpretive nuances to the construction. For the time being, the question of immediate concern is, how should the phrase *ναὸς θεοῦ* be understood (1 Cor 3:16)?

Firstly, it can be understood as a possessive genitive—temple possessed/created by God.²⁰ In that sense, the temple can be seen as something belonging to God as it’s creator,²¹ or the place associated with His worship or salvific functions.²² As possessor of the sanctuary God has exclusive prerogative over its rights and functions. Secondly, the genitival constructions can be seen attributively—the godly/divine temple. Here an innate quality is ascribed to the head substantive (*ναός*).²³ In this way, the temple is qualified

19 F. F. Bruce, *1 and 2 Corinthians*, New Century Bible Commentary, ed. M. Black (Grand Rapids: Eerdmans, 1971). Conzelmann agrees that the focus of Paul is on God’s dwelling (cf. Hans Conzelmann, *1 Corinthians*, Hermeneia -A Critical and Historical Commentary on the Bible, trans. James W. Leitch (Philadelphia: Fortress Press, 1975).

20 Wallace, *Greek Grammar Beyond the Basics*, 81, 82.

21 Paul Ellingworth and Howard Hatton, *A Translator’s Handbook on Paul’s First Letter to the Corinthians* (London: United Bible Societies, 1985).

22 Robert G. Bratcher, *A Translator’s Guide to Paul’s First Letter to the Corinthians* (London: United Bible Societies, 1982).

23 *Ibid.*, 86.

by stating whose it is—it belongs to God. The phrase “temple of God” therefore makes the efficacy of the temple inseparable from its creator. Thirdly, the construction can be regarded as a genitive of source—temple which came from God as its source. This carries the same semantic force as a possessive genitive.²⁴ Fourthly, it can be understood as a qualitative genitive—temples of holiness. This implies that the Corinthians believers as God’s temples possessed attributes that were germane to God’s archetypal temple.²⁵ Godet emphasizes that the qualitative genitive does not mean that the Corinthians are the “singular” temple of God, but rather, only a mere representation.²⁶ This further implies that there exists a prototypical temple to which all others correspond.

Fifthly, the construction can be interpreted as a definite-monadic construction— temple unique in its own way. This can infer a peculiar “one of a kind temple” that exists as a blueprint.²⁷ Monadic realities denote things that exist in a class by themselves.²⁸ Therefore, the believers being God’s temple are peculiar. The instinctive question that emerges, does God have one temple that is reflected through its many emblematic copies, or many temples? Finally, the construction can be understood as a qualitative-definite phrase, based on Colwell’s rule²⁹ and Apollonius Corollary.³⁰ According to Colwell’s rule in the phrase $\nu\alpha\delta\acute{\omicron}\varsigma\ \theta\epsilon\epsilon\omicron\upsilon$ the absence of the definite article does not preclude definiteness or a real entity. Although it has now been found that most preverbal anarthrous predicate nominatives are often qualitative and sometimes definite,³¹ it is most congruent to accept it as referring to both a particular trait possess, as well as to a particular existential reality.

While all of the above syntactical relationships can in some ways be applicable to the context, the qualitative-definite relationship appears to be the most apt contextually. There is a three-fold reason for this assumption.

24 Ibid., 109.

25 Ibid., 244.

26 F. L. Godet, *The First Epistle to the Corinthians*, trans. by A. Cusin (Grand Rapids: Zondervan, 1886; reprint, 1971).

27 Wallace, *Greek Grammar Beyond the Basics*, 248ff. Whereas monadic constructions are often articular, as Lenski noted since there is only one temple, even without the article it will still be definitive; cf. R. C. H. Lenski, *The Interpretation of St. Paul’s First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1963), 146.

28 Ibid., 223.

29 Wallace, *Greek Grammar Beyond the Basics*, 257.

30 Ibid., 250.

31 Ibid., 262-263.

First, the arthrous use of the article (1 Cor 3:17; 6:19) often particularized a substantive, or it can also categorize a substantive, making it a mere representative within its broader domain.³² This means Paul, in referring to the temple, can either be referring to the believers as the temple of God, or, likewise to a higher eternal reality to which the believers correspond. These views can be seen in tandem, and not necessarily exclusive to the other.³³ Scholars agree that Paul is here focusing on the eschatological ramifications of irresponsible actions relative to God's temple.³⁴

According to the Apollonius Corollary when two anarthrous nouns are juxtaposed, they both often carry the same semantic force, that is, they are either both definite, indefinite or qualitative.³⁵ This means that in the case of 1 Cor 3:16 if θεοῦ is taken to be someone definite, then likewise should ναός. In other words, the same degree of definiteness attributed to God should likewise be accrued to the temple. Secondly, the anarthrous usage of the article (1 Cor 3:16; 2 Cor 6:16) has both non-particularizing (qualitative) and individualizing (particularizing) functions.³⁶ It thus becomes evident, that both the arthrous and anarthrous usages of the article denote a two-pronged interpretation, which although distinct, is by no means contradictory. Thirdly, in Jewish reckoning, especially in second temple Judaism, the concept of the temple as a heavenly or earthly reality, or even in its metaphorical dimensions were all held as concomitantly integrated, though distinctly unique.

As to what is meant by the appellative "temple of God" in the Pauline corpus, especially in the Corinthian Correspondence, scholars are divided. Plummer and Robertson see this temple as the entire church, or the individual Christian (they believe though it speaks more of the local church).³⁷ Meyer on the

32 Stanley E. Porter, *Idioms of the New Testament Greek*, 2d. (Sheffield, England: Sheffield Academic Press, 1999), 104; for example, on the particularizing use of the article, see Jn 1:17; 1 Cor 13:13; Rom 13:7. On the categorical usage of the article, see Matt 12:35; Lk 10:7; Jn 10:11; Rom 7:1,2; 1 Tim 3:2

33 The temple in the Jewish mindset was seen as a united and integrated whole; their understanding of the past, present and future was seen through the prism of the temple (cf. Ezek 40–48; 1 Enoch 90:28–29; 5Q15; 11QTemple)

34 Ronald Trail, *An Exegetical Summary of 1 Corinthians 1-9* (Dallas, TX: SIL International, 2008), 133.

35 Wallace, *Greek Grammar Beyond the Basics*, 250.

36 *Ibid.*, 104. For examples of the qualitative function are John 1:14; 1 Cor 5:1; Rom 8:3; for examples on the individualizing function see Jn 4:27; Col 2:20

37 Archibald Robertson and Alford Plummer. *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthian*, 2d, The International Critical Commentary, ed. S. R. Driver, A. Plummer, and C. A. Briggs (Edinburgh: T. & T. Clark, 1914; reprint, 1971).

other hand, believes that each Christian community is a spiritual temple.³⁸ Gupta argues that the temple of God refers primarily to the individual, with implications for the community.³⁹ This study proposes that all of the above can be held as viable, and not in contradiction to the others. However, it further suggests that the primary referent from which all the above must be understood is that of the heavenly sanctuary.

Lenski has rightly enunciated that God has only “one temple.”⁴⁰ This assertion if taken to its logical conclusion, would infer that if God has one temple, that temple should be where He permanently resides (heavenly abode). By implication, this can be broadened within its metaphoric domains to include believers (both individually and corporately). Paul in his usage of the temple language would have most probably regarded the temple (which in all probability could have either been the declining Jerusalem temple, the Christian church, or even the heavenly sanctuary) as a particular and categorical reality, which simultaneously has qualitative dimensions as reflected in the believing community.

Another point that beckons clarification pertains to whether *ναός* θεοῦ in 1 Cor 3:16 should be understood as definite or qualitative. According to Colwell’s rule definite predicate nouns that precede the verb are usually anarthrous.⁴¹ The rule therefore begins on the assumption that the semantic category of definiteness is determined. The question that must be asked at this point is, does the noun *ναός* always refer to something definite in its usage? While the predominant usage of *ναός* is no doubt definitive, it is also true that there are qualitative connotations of *ναός* especially in the NT.

In a study done by Philip Harner⁴² and Paul Dixon⁴³ on anarthrous predicate

38 Heinrich August Wilhelm Meyer, *Critical and Exegetical Handbook to the Epistles to the Corinthians*. Trans. from the 5th ed. by D. Douglas Bannerman, rev. and edited by William P. Dickson, Meyer’s Commentary on the New Testament (New York: Funk & Wagnalls, 1890), 100f.

39 Nijay K. Gupta, “Which Body is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide,” *The Catholic Biblical Quarterly* 72 (2010): 520-536.

40 Lenski, *The Interpretation of St. Paul’s First and Second Epistles to the Corinthians*, 146.

41 For more on the rule itself see the seminal article in which the rule was espoused, E.C. Colwell, “A Definite Rule for the Use of the Article in the Greek New Testament,” *Journal of Biblical Literature* 52 (1933): 12-21.

42 Philip B. Harner, “Qualitative Anarthrous Predicate Nouns,” *JBL* 92 (1973): 76ff. Harner’s assertion was further validated by C. Kuehne, “A Postscript to Colwell’s Rule and John 1:1,” *Journal of Theology* 15 (1975): 22.

43 Paul S. Dixon, “The Significance of the Anarthrous Predicate Nominative in John” (Th.M. thesis, Dallas Theological Seminary, 1975).

nominatives, they found that most verbs in this structural relationship are primarily definite, and some sometimes qualitative. Colwell's rule only takes into account definite nouns, omitting relative clauses, as well as proper and qualitative nouns. Moreover, nouns such as θεός, πνεῦμα and κύριος (inclusive of ναός), are of themselves regarded as definite, whether used in an arthrous or anarthrous structure.⁴⁴ Moreover, although the article is absent in 1 Cor 3:16 (ναός θεοῦ), it is used in 1 Cor 3:17 (τὸν ναὸν τοῦ θεοῦ), which presupposes that both phrases should be understood semantically as referring to the same reality. Furthermore, the articular usage τὸν ναὸν in 1 Cor 3:17 confirms the definitiveness of the temple in view. Notwithstanding the above, it is evident that there is a qualitative sense to the construction ναός θεοῦ, therefore, it is best to consider the construction as a qualitative-definite construction. This implies that it can refer both to the heavenly archetypical reality, which resonates in the believing community through the indwelling of the Holy Spirit.

In 1 Cor 3:17 the present φθείρει is juxtaposed to the future φθереῖ in a rare apparent play on words by the author. This involves a first class conditional clause where the condition is presumed a reality.⁴⁵ According to Burton in first class conditional clauses the protasis often refers to a general truth/principle (not so much with events), which the apodosis merely asserts or validates.⁴⁶ Paul is assuming here that God's action is predicated on the individual actions. Whereas the verb was relegated to the end of the previous clauses (1 Cor 3:16,17a), in 1 Cor 3:17b the clause begins with the verb probably to add emphasis to the assertion of the apodosis. The implications of the grammatical structure of 1 Cor 3:17b can imply that: First, corrupting God's temple is an affront to God that warrants a divine response. Second, the use of the present and future tenses together can denote the eschatological nature of present actions. Third, defamation of the temple is contiguous with profanation of a cult object, through either violation of sacred trust or space. An apt example can be seen in 2 Sam 6:6 where Uzzah profaned the ark by touching it –violating of sacred space thereby costing his life (see also Num 3:4).

44 Nigel Turner, *Syntax*, vol.3 of *A Grammar of the New Testament Greek*, by J. H. Moulton, (Edinburg: T&T Clark, 1908-76), 174,175,184; see also H.P.V. Nunn, *A Short Syntax of New Testament Greek*,56.

45 Cleon Rogers, Jr and Cleon Rogers III, *The New Linguistic and Exegetical Keys to the New Testament* (Grand Rapids: Zondervan, 1998), 353; see also, Wallace, *Greek Grammar Beyond the Basics*, 690.

46 Burton, *Syntax of the Mood and Tenses in the New Testament Greek*, 241.

Another important feature to note in the above passage is the use of the plural copulative verb ἐστε (3:16, 17b) when referring to the church. This implies that the author has a community in mind as he writes. However, the third person singular φηέρι (3:17a) shows that he is not only appealing to the whole, but also to specific individuals in general. The use of ναός in the singular denotes the particularity, and oneness of the temple in view. The believers though collective are not the “temples of God” but rather “God’s temple.” It cannot be denied that the use of ναός and its derivatives in 1 Cor 3:16, 17 alluded to the church collectively, as well as to the individual.⁴⁷ According to Lenski, it’s an anomaly that although God has one temple, every believer is simultaneously a temple.⁴⁸

The antecedent of the pronoun οἱτινές (1 Cor 3:17) also elucidate the central message of the passage.⁴⁹ According to A.T. Robertson, in most instances the relative pronoun οἱτινές (derivative of ὅστις) often refer to a definite person or thing, or even, to the class to which the object in question belongs.⁵⁰ Furthermore, whenever this pronoun is used it is always related to its antecedent in gender, and its predicate in number.⁵¹ This implies that the singular ναός is the most likely antecedent, and the plural ὑμεῖς, the predicate. The pronoun therefore serves as a bridge between the substantives ναός and ὑμεῖς, dispelling any doubt that one relates to the other.

Alternatively, οἱτινές can also be understood as either generic or qualitative, although neither of these fully captures the complete picture of the pronoun in the given context. However, since οἱτινές falls within the same semantic range of ὅς and ὅστις (denotes a degree of definiteness) its meaning can be broadened so as to include a concept that is categorical, yet qualitative.⁵² This of course is in line with the precedent of the qualitative-definite constructions

47 Most scholars ascribe the primary usage of ναός as referring to the church body in isolation to its individual parts.

48 A. T. Robertson and A. Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (New York: C. Scribners’s Sons, 1911), 66. A similar idea can also be found in Plato, *Crat.* 405. According to Robertson since believers are God’s temples then they must guard against their consecration.

49 There are three prevalent views surrounding the interpretation of the pronoun οἱτινές: The first sees it as referring back to ναός and ναόν (1 Cor 3:16, 17). The second sees it as referring to ἄγιος (3:17). Finally, as related to both (cf. Trail, *An Exegetical Summary of 1 Corinthians 1-9*, 136).

50 Archibald. T. Robertson, *A Greek Grammar of the New Testament in Light of Historical Research* (Nashville, TN: Broadman Press, 1934), 727.

51 *Ibid.*, 730-31, 737.

52 See Wallace, *Greek Grammar Beyond the Basics*, 336; Robertson, *A Greek Grammar of the New Testament in Light of Historical Research*, 730-31.

used in 1 Cor 3:16,17a.⁵³ It is therefore reasonable to purport that Paul not only had the church in mind in his usage of *ναός*, but in every respect, the individual member as well.⁵⁴

1 Cor 3:16 served as a metacomment⁵⁵ where the author asserts in an indirect way the reality of the heavenly temple through his direct allusion to the metaphorical temple. The subsequent enumeration on the destruction of the temple therefore serves as an enumeration of the sanctuary motif earlier elucidated. The believers are God's temple in as much as they reflect and correspond to the heavenly reality that exist. In 1 Cor 3:17 the judgment motif that is constitutive of the heavenly sanctuary is transferred to the metaphorical temple thus corroborating their synonymy at least from the perspective of the author.

It is evident that God regarded with utmost care the sanctity of the physical temple and likewise of the body of believers.⁵⁶ In the temple cultus of Israel,

53 There are over 500 references to the temple motif in the writings of the Ante and Post-Nicene Fathers which provide some interesting insights into 1 Cor 3:16,17, cf. Epistles of Cyprian, *An Exhortation to Theodore After his Fall*, Letter 1, ANF 5:452, trans. Alexander Roberts and James Donaldson; Epistle to the Ephesians (ANF, 1:83,84); Athanasius Against Arians 4.47, PNF, 4:333, trans. Alexander Roberts and James Donaldson.

54 Most scholars see Paul's usage of *ναός* as either referring to the church or qualitative traits or neither, but never are both seen as been equally viable. Thrall sees Paul as using the analogy of the temple so as to establish a corollary between desecrating the temple and intentional harm to the well-being of the church, see Magaret E. Thrall, *1 and 2 Corinthians*, The Cambridge Bible Commentary (Cambridge: Cambridge University Press, 1965), 33; Morris sees the focus as emphasizing the character of those who are believers as well as on the presence of God, see Leon Morris, *1 Corinthians*, Tyndale NT Commentary (Grand Rapids: Eerdmans, 1979), 69 and also Frederick L. Godet, *Commentary on First Corinthians* (Grand Rapids: Kregel, 1977), 190-93; Bruce sees Paul as using Qumran rhetoric in referring to the believers as God's temple, see F. F. Bruce, ed. 1 and 2 Corinthians, New Century Bible (Greenwood, S.C: Attic Press, 1971), 45; O'Rourke believes it relates to the holies of holies, see J. I O'Rourke, "1 Corinthians," in *New Catholic Commentary on Scripture*, ed. Reginald C. Fuller (London: Thomas Nelson & Sons, 1975), 1117; Calvin Commentary posits that the temple represented the believers at Corinth, see David W. Torrance and Thomas F. Torrance, eds., *The First Epistle of Paul to the Corinthians*, trans. by John W. Fraser (Grand Rapids: Eerdmans, 1960), 78-80; this position is also taken by C.K. Barrett, A Commentary on the First Epistle to the Corinthians (San Francisco: Harper & Row, 1968), 90-92; and W. Larry Richards, *1 Corinthians*, The Abundant Life Bible Amplifier, ed. George Knight (Nampa, Idaho: Pacific Press, 1997), 72.

55 Steven E. Runge, *The Lexham High Definition New Testament: Introduction* (Bellingham, WA: Logos Bible Software, 2008), s.v. "metacomment." See also Steven E. Runge, *The Lexham Discourse Greek New Testament* (Bellingham, WA: Logos Bible Software, 2008), s.v. "1 Cor 3:16."

56 The idea of danger and its concomitant relationship with holiness are replete throughout the OT, see Num. 4:5,15,19, 20; 1 Sam. 6:20; 2 Sam. 6:7; Lev.10:6; 16:2,13.

defilement of the sanctuary was tantamount to death (cf. Lev 16; 21:12, 21-23). In like manner, God will ultimately destroy those who defile His temple through their actions. In 1 Cor 3 there is a consecutive movement of an agrarian (vv.6-9), to an architectural (vv.10-15), and finally to temple imageries. The Christian ministers are first characterized as δῆκονοι (servants) and God's co-workers (θεοῦ συνεργοι), while the Corinthian believers are God's field (θεοῦ γέωργιον), God's building (θεοῦ οἰκοδομη) and finally God's temple (ναὸς θεοῦ).⁵⁷ The placement of ναὸς θεοῦ in the semantic construct of the sentence adduces to its importance. This can be best illustrated by applying the discourse principle of ordering restraint, and the cline of specificity, where elements that are emphasized are ordered from the least to the most important (ordering restraint), or where ideas that are most pertinent are stated more prominently (cline of specificity).⁵⁸ Believers as God's temple are thus to be understood as not merely incidental to the pericope, but as constituting its core thrust. The fact that the temple referred to is as definite as God Himself presupposes a temple that is as enduring as God Himself. The reference to the believers as God's temple therefore is meant to establish the relationship that exists between God's temple and His people (emblematic temples).

The two architectural metaphors used to refer to the Corinthian church, namely that of "God's building" and "God's temple" are indicative of the continuity and interrelatedness that Paul sees between the church and the sanctuary. Considering that at that time of writing the Jerusalem temple was in all likelihood not yet destroyed, Paul is here seemingly transferring the sanctity of the sanctuary to the people of God. The interrelatedness that exists with the Corinthian church as a body of believers and the earthly temple stands paradigmatic of inseparable corollary existing between the various dimensions of the sanctuary. In this case, the church stands both as representation of the earthly and metaphorical representation of the sanctuary, which stands in relations to the heavenly sanctuary. In each case it is the presence of the spirit of God that makes both the church and the heavenly sanctuary holy.

57 Sweeney, "Jesus, Paul, and the Temple," 609-13. Sweeney drew an interesting observation with respect to Paul's metaphoric language in 1 Cor 3:9-17. He sees a direct parallel and continuity between Jesus' attitude to the temple and that of Paul's, thus for him Jesus' act of choosing twelve disciples corresponds to the ministers at Corinth, whereas the Corinthian church is reflective of the new community inaugurated by Jesus (Matt 16:13-18; Gal 2:7-8), *Ibid.*, 614-619.

58 Bruce E. Hollenbach, "Two Constraints on Subordination in New Testament Greek," in *Selected Technical Articles Related to Translation*, ed. Bruce Moore (Dallas, TX: Summer Institute of Linguistics, 1985), 1-2.

1 Cor 6:19

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? (NASB)

In 1 Cor 6:19 Paul posits the indwelling of the Holy Spirit as a substantial basis for moral living,⁵⁹ a theme that is prevalent throughout scripture.⁶⁰ The phrase *ναὸς τοῦ...ἀγίου πνεύματός* can be understood as monadic much like *ναὸς θεοῦ* in 3:16. The designation can also be taken to mean the temple that the Holy Spirit possesses,⁶¹ where He lives,⁶² or a temple for the Holy Spirit.⁶³ While the context of 6:19 points to the believer's life being made holy by the Spirit, the bigger picture revolves around the role of the Holy Spirit as the agent of holiness, enabling the presence of God to be imbibed in a place, a thing or a person.⁶⁴ The presence of the Holy Spirit thus delineates a place or person, as holy in the very same way it does for the sanctuary.

The use of the negative particle οὐκ with the indicative connotes the idea of a forceful halt to something. Also, whenever it is used interrogatively it always anticipates an affirmative response.⁶⁵ Moreover, the context further lends to an emphatic or contrasting usage.⁶⁶ This implies two things, namely that Paul may have anticipated that the believers respond, "yes, we know that our bodies are the temple." Or, he might have sought to highlight the disparity that exists between God's temple as it should be, and as it currently exist.

Again the plural ὑμῶν is used in consort with ὑμῖν ἔχετε and ἐστε (3:17). This is indicative of the continued emphasis of the church as a collective

59 Paul is not alone in this realm, extra-biblical writings reveal that other authors also share a similar focus, see *Epistle of Barnabas* 4:11; 6:15; 10:7; 19:4; *Hermas Mandate* 4 1:1,5; *Hermas Mandate* 8 1:3; *Hermas Similitude* 6 5:5; *Didache* 2:2; 3:3; *Sirach* 23:17, 23.

60 Some of the references outside of Corinthians include Gal 5:19; Eph 3:5; 1 Thess 4:3; Rev 2:21; 9:21.

61 Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*, 146f.

62 W. Harold. Mare, *1 Corinthians*, The Expositor's Bible Commentary, ed. Frank E. Gaebelin, vol. 10 (Grand Rapids: Zondervan, 1976)

63 Bratcher, *A Translator's Guide to Paul's First Letter to the Corinthians*, cited in Trail, An Exegetical Summary of 1 Corinthians 1-9, 246.

64 The fact that Paul had no reservation in ascribing to the Holy Spirit that which he earlier attributed to God is a clear indication of the strong Trinitarian motif that inheres his theological framework.

65 Gordon Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 146.

66 Robertson, *A Greek Grammar of the New Testament in Light of Historical Research*, 1158-60.

representation of the temple of Christ. The preceding verse (6:18) recapitulates the dual focus of both the individual, and church being the temple of God. He begins with the use of the plural second person plural present imperative *φεύγετε* which suggest that he has the church body in mind. The apostle then went on to use a string of singular substantives (*ποιήση, ἄνθρωπος, σώματός, πορνείων, and ἁμαρτάνει*) all of which convey the idea of individuality. The chapter then concludes with another string of plural substantives (*ἡγοράσθητε, δοξάσατε, and ὕμῶν*) reverting back to the collective identity in view.

Paul, in challenging the Corinthians to moral conduct is recapitulating and applying within the Christian framework the Mishna's behavioral dictums for temple worshippers. In Berakoth 9.5.5-6 it states:

A man should not behave himself unseemly while opposite the Eastern Gate [of the Temple] since it faces toward the Holy of Holies. He may not enter into the Temple Mount with his staff or his sandal or his wallet, or with the dust upon his feet, nor may he make of it a short by-path; still less may he spit there.⁶⁷

In the reckoning of Paul the same reverence that one ascribed to the earthly temple, such is due to their bodies, which becomes the embodiment of the new temple of God. While most commentators see in 6:19 an explicit reference to the individual member as a temple of God, in exclusion to the church⁶⁸ this writer is of the view that Paul inseparably intertwines both since one has a concomitant effect on the other.

Another explicit terminology used profusely in scripture although only once by Paul (1 Cor 9:13) is that of *ἱερόν*. The clarity in its usage means that the text does not warrant an exegesis, sufficing to say, that the virtual absence of its usage by the apostle can imply the spiritual insignificance attributed to the then Jerusalem temple and its cults. On the converse, the predominant use of *ναός* especially in reference to God is a clear indication of the importance attached to both its spiritual and material significance.

67 *The Mishnah, Translated From the Hebrew with Introduction and Brief Explanatory Notes* (Oxford: Oxford University Press, 1993), 9,10.

68 Some of the authors who accede to interpreting 1 Cor 6:19 as referring only to the physical body are: C. K. Barrett, *The First Epistle to the Corinthians*, Black's New Testament Commentary (Peabody, MA: Hendrickson, 1968), 151-52; Richards, 111-12; Lenski, 269; Fee, 263-64; R. C. Steadman, *Expository Studies in 1 Corinthians* (Waco, TX: Word Books, 1981), 67; Richard Horsley, *1 Corinthians* (Nashville, TN: Abingdon, 1998), 93; Raymond F. Collins, *First Corinthians*, Sacra Pagina, vol.7 (Collegeville, MN: Liturgical Press, 1999), 249; Hans Conzelmann, *1 Corinthians*, trans. by James W. Leitch (Philadelphia: Fortress, 1975), 112; Anthony Thiselton, *The First Epistle of Corinthians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 2000).

2 Cor 6:16

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. (NASB)

2 Cor 6:16 stands as a reverberation of Exod 25:8 where God promises to dwell with His people. The LXX translates the Hebrew יִדְבַקְנִי "I would dwell" as ὀφθήσομαι "I will be made visible" (Exod 25:8) inferring that the wilderness sanctuary symbolized God's visible presence in the midst of His people. In the same way the Corinthians as God's spiritual temples were to be His visible presence within the believing community. In 2 Cor 6:16 Paul utilizes another string plural substantives (ἡμεῖς, ἐσμεν, ζώντος, αὐτοῖς, αὐτῶν, and αὐτοί) implying that the whole community is in focus.⁶⁹ If the phrase ναὸς θεοῦ ἐσμεν is seen through the lens of Apollonius corollary it can be understood as qualitatively definite (corresponding to 1 Cor 3:16; 6:19). This implies that the temple of God can be understood both as a specific entity that exists, as well as a particular quality shared by His people. This dynamic oscillation in ideations of the temple is characteristic of fluidity and interrelatedness that exist between the temple as a heavenly reality and its other temporal aspects.

The subordinating conjunction καθὼς establishes the basis of God's action—because believers are His temple then He inhabits their dwelling as His did the heavenly and earthly sanctuaries. According to NA²⁷ 2 Cor 6:16 points back to Lev 26:11 and Eze 37:27, where God promises to dwell with His people. The substantive ζώντος while it often asserts an attribute to God (Matt 16:16; 26:63; Rom 9:26; 2 Cor 3:3; 1 Tim 3:15; Heb 3:12; 10:31; 12:22; Rom 7:2; 15:7),⁷⁰ here it applied to the believers. The author is seemingly ascribing to both a commensurate degree of sacrosanctity—believers should be holy in the same way God is holy. The believers as God's temples thus point not only to their resemblance to the temple itself, but also to the presence inhabiting the temple.

69 Cf. David Abernathy, *An Exegetical Summary of 2 Corinthians*, 2d (Dallas, TX: SIL International, 2008), 241. The concept of believers or the body of believers constituting the temple is not only prevalent in extra-biblical writings, the concept is also well supported by the biblical text, see Lev 2:11; 2 Sam 7:8; Isa 43:6; 52:11; Jer 31:9; Eze 20:34; Amos 3:13; Jn 14:23; Acts 18:4; 19:9.

70 James A. Brooks and Carlton L. Winbery, *Syntax of the New Testament Greek* (Lanham, MD: University Press of America, 1979), 144-45.

Exegetical synthesis

The use of *ναός* in 1 Cor 3:16,17; 6:19; and 2 Cor 6:16 all share a syntactical relationship. The above exegesis has shown that Paul's usage of *ναός* is multi-faceted, he sees it both as a particularized entity and also as a categorical (qualitative) reality. The fact that Paul chose to use the article both in an arthrous and anarthrous sense is a clear indication of how closely related he perceived the particular/definite and qualitative dimensions of the temple. As a particular reality the temple language points to the prototypical reality in heaven from which the earthly stands as a mere representation. Qualitatively, it denotes the attributes possessed by the believing community.

Furthermore, as the Apollonius corollary stated with reference to anarthrous substantives that are related to the other (1 Cor 3:16; 6:19; 2 Cor 6:16), both should be given the same semantic force. This means, that either they are both regarded as definite, indefinite, or qualitative. Therefore, in the case of *ναὸς θεοῦ* (1 Cor 3:16), if *θεοῦ* is understood as definite, then likewise should *ναός*. While this does not negate the metaphorical or qualitative nuance of the phrase, it does allow for the phrase to be understood inclusively without being exclusive to other dimensions—particularly the heavenly dimension of the sanctuary.

The anarthrous usage of *ναός* by itself, and in the general context of 1 Cor 3:16; 6:19; and 2 Cor 6:16, while they point to the qualitative aspects of the temple, they also concomitantly adduce to a definite reality. This seeming tension can be held in a meaningful balance because the concept of the temple in Jewish reckoning can be held as both literal and symbolic with equal profundity. Having said that, the believers are God's symbolic temples in the sense that they correspond to a literal entity that exist.

The use of the temple imagery in 1 and 2 Corinthians is meant to establish in the minds of the Corinthians the unity and oneness of God which He (God) wants to be replicated among His people through the Holy Spirit. The Corinthians must see themselves as a spiritual habitation of Christ, wherein His holiness, and unity preside. Moreover, they are entrusted with the sacred responsibility of safeguarding such unity.⁷¹

71 P. W. Comfort, "Temple," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne Ralph P. Martin, Daniel.G. Reid (Downers Grove, IL: InterVarsity, 1993), 923-924.

2 Cor 5:1-4

¹ For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.

² For indeed in this *house* we groan, longing to be clothed with our dwelling from heaven; ³ inasmuch as we, having put it on, shall not be found naked.

⁴ For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life (NASB)

2 Cor 5:1-4 depicts the multi-dimensional view of the temple germane to the Judeo-Christian worldview, where the temple in its earthly and heavenly dimensions were often held in tandem. An awareness and appreciation of this fact can aid the reader in grasping the inclusiveness of the temple motif in the Pauline corpus.

The apostle here engages three additional terminologies that are laden with sanctuary imagery. The first is σκῆνος used in 2 Cor 5:1, 4 and also in Wisdom 9:15. It carries a similar semantic domain like its cognate σκηνή,⁷² generally understood to mean tent or temporary abode.⁷³ The second is οἰκία which the author uses eight times, six of which refers to a physical place of abode. The third is οἰκοδομήν, used six times by Paul primarily in the context of edification. Many conclude that 2 Cor 5:1-4 exemplifies the theme of the believers' bestowal of glorified bodies in 1 Cor 15. Thus they understand σκῆνος, οἰκία, and οἰκοδομήν as all referring to the human body. Can it be further pointing to a reality that exist, in addition to the corporeal or glorified bodies?

In the genitive construction οἰκία τοῦ σκῆνους "house of our tent" (2 Cor 5:1), οἰκία is qualified by σκῆνους. This genitive of reference,⁷⁴ or apposition,⁷⁵ can best be understood when viewed from its relation to οἰκοδομήν ἐκ θεοῦ ἔχομεν "we have a building from God" (2 Cor 5:1).⁷⁶ The earthly house stands in a

72 The book of Hebrews has extensively used σκηνή to refer to the heavenly sanctuary. It would suggest that by using σκῆνος metaphorically in reference to the believer that the author is no doubt using a spiritual reality to explicate his theological dogma in relation to the qualitative aspects of the believer's life. Σκῆνος though has the added Hellenistic metaphoric nuance of the body as a habitation of the soul (cf. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. and adapted by William F. Arndt and F. Wilbur Gingrich, 2d ed., rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker (2000), s.v. "σκηνή," and "σκῆνος."

73 Johan Lust, Erik Eynikel, and Katrin Hauspie, *A Greek-English Lexicon of the Septuagint*, rev. ed., (Stuttgart: Deutsche Bibelgesellschaft, 2003), "σκῆνος"

74 Wallace, *Greek Grammar Beyond the Basics*, 127

75 Ibid., 94-99.

76 Lenski, *Epistles to the Corinthians*, 996.

parallel relationship to the heavenly building as an ephemeral pattern. While the context alludes to the postresurrectional state, there is also at work here the interplay of dual realities that are meant to be complimentary, and not necessarily mutually exclusive to the other.

The true picture of 2 Cor 5:1-4 must be gained by understanding how the nouns σκῆνος, οἰκοδομῆν, and οἰκία relate to each other and the broader framework of the author's theology. As was earlier elucidated οἰκοδομῆν can refer either to a finish edifice (Matt 24:1; 1 Cor 3:9), edification (Rom 14:19; 15:2; 1 Cor 14:3,5,12,26), or the individual member or community of believers (Eph 2:21).⁷⁷ Οἰκία often denotes a physical house or household,⁷⁸ while σκῆνος likewise implies a habitation of some sort. While the thrust of these nouns points to an anthropological rendering, there is also an evident architectural imagery implied. The author in using these terminologies sets up a mutual correspondence between temporal and eternal entities, which is built upon the parallelism existing between the earthly tabernacle construct and its heavenly eternal counterpart. For instance, in 2 Cor 5:1 the phrases οἰκία τοῦ σκῆνους "house of our tent" and οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς "house not made with hand eternal in the heavens," are used where the temporal-corporeal body is juxtaposed to the eternal heavenly body.

The definite articles in the construction τοῦ σκῆνους (2 Cor 5:1) and ἐν τῷ σκῆνῳ (2 Cor 5:4) can possibly be serving a generic function of categorizing σκῆνος as a representative within a larger domain of temple imagery.⁷⁹ Or, they can also be serving an individualizing function; distinguishing the human tent from other temple/s.⁸⁰ It is clear from the context that a parallel is drawn between the corporeality of the human body and the eternal nature of the heavenly body/building. Moreover, the phrase οἰκοδομῆν ἐκ θεοῦ ἔχομεν (2 Cor 5:1) points back to the architectural imagery θεοῦ οἰκοδομή ἐστε (1 Cor 3:9). While there exist many views as to how the expression οἰκοδομῆν ἐκ θεοῦ ἔχομεν should be understood,⁸¹ that it can refer to a physical heavenly abode

77 Bauer, BAGD, s.v. "οἰκοδομῆν"

78 Bauer, BAGD, s.v. "οἰκία."

79 See Porter, Porter, *Idioms of the New Testament Greek*, 104; Wallace, *Greek Grammar Beyond the Basics*, 227.

80 Wallace, *Greek Grammar Beyond the Basics*, 217.

81 Some of the views held include:

1. It is the spiritual or resurrection body
2. It is the new body which is received at the parousia
3. It is a new body received immediately upon death
4. It is God's presence which covers the believer with eternal glory immediately upon death

is by no means incongruent with the context.⁸² Hodge enunciates that the comparison in 2 Cor 5:1 is not between the earthly body and the heavenly, but rather, the earthly house and the heavenly [house].⁸³ The interrelation that the author saw between the earthly and heavenly spheres does not negate, but allows for the expression οἰκοδομὴν ἐκ θεοῦ ἔχομεν to be understood as referring to a heavenly reality.

The phrase οἰκία τοῦ σκηνῶν (5:1) parallels οἴκω τῆς σκηνῆς in 1 Chron 9:23, which is used in reference to the tabernacle. Also, in Job 4:19 οἰκία is used in an anthropological setting (κατοικοῦντας οἰκίας πηλινῶν) describing those living in habitation of clay. Furthermore, in Jewish apocalyptic the heavenly dwellings of both angels and the saints were described within an architectural framework.⁸⁴ Even Christ spoke of rebuilding the temple without hands (cf. Mk 14:58). The point here is to recognize the interplay and substitution of earthly realities with their heavenly correspondents as used in the Epistles is not unique to the Epistles, but rather a mere continuance of a precedent established by other writers.

The expression οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον can highlight the interrelation that the author saw between the earthly and heavenly bodies / spheres, albeit the heavenly and earthly tabernacle. In Heb 9:11 the phrase λειοτέρως σκηνῆς οὐ χειροποίητου “perfect tabernacle not made with hands” is used in reference to the heavenly tabernacle. Also in Heb 9:24 it is said οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἄγια Χριστός “for Christ did not enter a holy place made with hands”, another obvious reference to the heavenly sanctuary. In the LXX χειροποίητος is often correlated primarily to idolatry (Lev 26:1, 30; Isa 2:18; 10:11; 19:1; 21:9; 31:7; 46:6; Dan 5:4, 23), and once to a sanctuary (Isa 16:12). In the NT χειροποίητος primarily refers to heavenly habitation of God (Acts 7:48; 17:24), the heavenly sanctuary (Heb 9:11, 24), body of Christ (Mark 14:58), human efforts (Eph 2:11), or without human effort (Col 2:11

-
5. It is an image for the new age to which believers belong, the new eschatological Jerusalem
 6. It is our heavenly existence, and which corresponds to what he has already referred to as an eternal weight of glory (cf. Abernathy, *An Exegetical Summary of 2 Corinthians*, 179).
 7. Paul's desire to be clothed with immortality without having to experience the intermediate state (cf. Ralph Martin, *2 Corinthians*, Word Biblical Commentary, vol. 40 (Waco, TX: Word Books, 1986), 106, 107.

82 Charles Hodge, *An Exposition of the Second Epistle to the Corinthians* (New York: A. C. Armstrong and Sons, 1891), 112f.

83 *Ibid.*, 113.

84 Cf. *I Enoch* 39:2-6.

[ἀχειροποίητον]). In 2 Cor 5:1 given the congruence shared with the context and the evidence posited thus far the οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς can point either to physical bodies not made with hands, as well as to the heavenly habitations not made with hands. These two can be held as equally viable without being mutually exclusive. The earthly temporal bodies are made by human hands in the same way like the earthy tabernacle, in contrast the heavenly glorified bodies are made without human hands in the same manner like the heavenly sanctuary.

2 Cor 5:1-4 therefore establishes two realities, namely, the earthly corporeal body of man, and God's building "not made with hands." Most scholars agree that the context of the pericope pertains to the frailty of the earthly body. Paul seems to be seeking to establish the disparity between the ideal to be attained, and the reality that exists. The underlying metaphoric usages in 2 Cor 5:1-4 pertains to the strong interrelation that exists between the earthly temporal body and the heavenly postresurrectional body, as predicated on the relationship existing between the heavenly and earthly sanctuaries. 2 Cor 5:1-4 thus compares the temporality of the earthly metaphorical body to the permanence of the heavenly sanctuary, and the accompanying glorified bodies that will be adorned upon the believer. In the same way that Christ's body was at times equated with the earthly temple (Mark 14:58; John 2:19), the apostle compares the believers at Corinth to the physical heavenly construct of the sanctuary. This comparison is meant to create certitude, and more importantly to show that the nature of the heavenly sanctuary defines the nature of the glorified bodies of the believer, just as the nature of the earthly sanctuary characterized the nature of temporal bodies.

2 Cor 5:10

For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad (2 Cor 5:10 NASB)

This verse brings an end to the pericope which began in 2 Cor 4 5:1-9. The preceding context spoke of the coporeality of the present body as compared to the immortality of the heavenly body (vv 1-4). In 2 Cor 5:10 a judgment motif is introduced with its attendant verdict. While the historical framework might have possibly been that of a sanhedrin or civil judgment setting, the fact that the author coins it within an eschatological narrative suggests that the judgment spoken of should be understood within similar context.

The language of the text points invariably to an eschatological context. The noun βῆμα (secular origins) derived from the verb βαίνω means to "step or

stride as in walking.”⁸⁵ In the LXX Deut 2:5 it used in reference to a footlength of land (Deut 2:5); the platform upon which the priest stands to declare the word of God (1 Esd 9:42; Neh 8:4); to defend a cause (2 Macc 13:26); mode of walking (Sir 19:30; 45:9). In the NT βῆμα accrues primarily a judicial connotation,⁸⁶ except in Acts 7:5 where the original meaning “a foot-length” is intended. Paul uses the word within an eschatological framework to describe the ultimate judgment before God (cf. Rom 14:10, 2 Cor 5:10).⁸⁷

A cursory analysis of the the grammatical functions of βῆμα can reveal that it is often used to denote a personal being appearing before a specific place and time. For instance the word βῆμα occurs in an adjunct relationship with nine predicate verbs,⁸⁸ which either convey the idea of either one assuming a judicial position (Matt 27:19; Acts 12:21; 25:6; 25:17; Jn 19:13), appearing or being led before a tribunal (Acts 18:12-13; 25:10; Rom 14:10; 2 Cor 5:10), being chastized before or driven away from a judicial tribunal (Acts 18:16,17). Each of the above can be understood primarily in a spatial, temporal or locative sense, that is, relating either to a specific place or point in time. Additionally βῆμα occurs ten times in a prepositional phrase, namely with ἐπὶ ἔμπροσθεν and ἀπὸ referring either to a spatial or temporal functions. Even more, of the four instances in which βῆμα is qualified by a word or phrase three times it involves a personal being of authority.⁸⁹ The context of 2 Cor 5:1-10 can allow for a reasonable conclusion that the judgment envisioned occurs within the framework of a particular time and place before God.⁹⁰

The context of the passage points to an ultimate judicial act where destinies are sealed, a theme which resonates throughout Paul’s epistles.⁹¹ In 2 Thess 1:6 Paul spoke of God repaying those who persecute His

85 T. McComiskey, “βῆμα,” *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1971), 2:369,370.

86 Cf. Acts 18:21; 18:12,16,17; 25:6,10,17

87 cf. Sib.Or. 2.218; 7.222, 224; Pol.Phil.6.2; 1 Enoch 45:3;47:3; Matt 16:27; 19:28; 25:31-46)

88 The following are the predicate verbs: καθίσας (3) “having sat,” καθημένου (1) “Sitting,” ἐκάθισεν (1) “he sat,” ἤγαγον (1) “led,” ἀπήλασεν (1) “he drove off,” ἔτυπτον (1) “beating,” ἐίμι (1) “I am...,” παραστησόμεθα (1) “we are standing,” φανερωθῆναι (1) “to appear”

89 Cf. “καίσαρός” (Acts 25:10), τοῦ θεοῦ (Rom 14:10), τοῦ χριστοῦ (2 Cor 5:10)

90 In t both Christ and the Father are described within a judicial framework as one who executes judgment. For instance in Rom 14:10 he used the phrases ‘judgment seat of God’ whereas in 2 Cor 5:10 ‘judgment seat of Christ’ (For more on God’s judicial role, cf. Matt 25:31,32; Rom 2:6; Gal 6:7; Eph 6:8; Eph 3:24,25; Rev 22:12)

91 Martin, *2 Corinthians*, 114,115.

people,⁹² in Rom 2:5 the phrase “day of wrath” is juxtaposed with “judgment of God” as synonymous expressions. Also in Rom 2:16 it is said that God will bring all secret things into account.⁹³ Several elements in the text beckons a final judgment. First Paul uses the inclusive plural⁹⁴ ἡμᾶς suggesting that he expected this judgment to include his audience (both primary and secondary). This is preceded by the use of πάντα which according to Porter denotes the concept of “completeness,” “conglomeration of individual parts,” or “undifferentiated whole.” When used in a predicate relationship such as in 2 Cor 5:10 when it is used in an arthrous first predicate structure) it denotes extensiveness and should be translated “all”.⁹⁵ Furthermore, the usage of the present indicative δεῖ which by all indication serves the function of a futuristic present adds certainty and immediacy to the judgment.⁹⁶

Also, there is the further use of the exegetical infinitive φανερωθῆναι, used after the verb of obligation, thus clarifying what the obligation entails.⁹⁷ Although using the plurals ἡμᾶς πάντα in the first instance, the author now uses the singular ἕαστος which conveys the idea that he has an ultimate climatic “en masse” judgment in view, which will at the same time be personal.⁹⁸

92 Cf. Wallace, *Greek Grammar Beyond the Basics*, 557, 558.. The motif of final judgment is made clear by the use of ἵνα κομίσῃται with the infinitive which denotes ultimate purpose and the constative aorist ἔπραξεν which denotes the idea of comprehensiveness.

93 Even Polycarp understood 2 Cor 5:10 within the framework of an ultimate judgment based on deeds. In his letter to the Philippians he says, “The presbyters, for their part, must be compassionate, merciful to all, turning back those who have gone astray, visiting all the sick, not neglecting a widow, orphan, or poor person, but “always aiming at what is honorable in the sight of God and of men,” avoiding all anger, partiality, unjust judgment, staying far away from all love of money, not quick to believe things spoken against anyone, nor harsh in judgment, knowing that we are all in debt with respect to sin. Therefore if we ask the Lord to forgive us, then we ourselves ought to forgive, for we are in full view of the eyes of the Lord and God, and we must “all stand before the judgment seat of Christ,” and “each one must give an account of himself. So, then, let us serve him with fear and all reverence, just as he himself has commanded, as did the apostles, who preached the gospel to us, and the prophets, who announced in advance the coming of our Lord.” (cf. M. W. Holmes, *The Apostolic Fathers: Greek Text and English Translation* [Polycarp to the Philippians 6.1-3] (Grand Rapids: Michigan, 1999).

94 Wallace, *Greek Grammar Beyond the Basics*, 397.

95 Stanley Porter, *Idioms of Greek New Testament*, 119; cf. J. H. Moulton, *A Grammar of New Testament Greek Vol 3*, 199, 201-205; F. Blass, A Debrunner and R. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago, 1961), 275.

96 Wallace, *Greek Grammar Beyond the Basics*, 535.

97 *Ibid.*, 607

98 M. J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 2005), 405.

Another important feature is the use of the neuter singular adverb φᾶλλον as oppose to κακόν,⁹⁹ the former is used six times in the NT, often within the context of ultimate judgment (cf Jn 3:20;5:29; 2 Cor 5:10).

In order to aid the reader to better place the judgment within its proper eschatological parameters the choice of the verb πράσσω over ποιέω can be insightful. The former is used over 80 times in scripture, and generally denotes the sum of habitual actions,¹⁰⁰ whereas, the latter refers to mere performances.¹⁰¹ It seems reasonable to infer that the judgment in question does not simply take into account individual acts, but rather a settled consistent conduct that has been inculcated and nurtured throughout one's life. While some believe that the judgment mentioned here speaks more of character, moral chastisement, than mere deeds, it might be better to see both as not necessarily mutually exclusive.¹⁰²

The logical question that ensues is which judgment according to Scripture calls into account the character of those to be judged? All indications point to an actual appearance before a heavenly tribunal, a scene typical of Dan 7:9-14, 26-28. Although the scene described in 2 Cor 5:10 resembles that of an investigative judgment, since the context does not explicitly point to that fact, it is best to characterize this judgment as the totality of God's eschatological judicial initiative in vindicating professed believers, and by implication confirming those who are lost. This judgment involves first all acts of judgment where the deeds and character of men will be under scrutiny. Second, it is an event taking place at a specific time and place (though not limited by time or place). Thirdly, it is God's comprehensive response and annihilation of the problem of sin and its perpetrators.

The idea of judgment within the construct of the heavenly sanctuary appears to be in view here is 2 Cor 5:10. In Scripture the heavenly sanctuary is

99 Some manuscripts such as P⁴⁶ B D F G Y favored κακόν, while others such as C, 048, 0243, 33, 81, 326 among others favored φᾶλλον, eventually the later was decided upon by the critical scholars.

100 For instances where πράσσω is used to denote doing what is morally evil 2 Cor 12:21; 1 Cor. 5:2; Rom. 2:1, 2, 7:15, 19, 13:4; morally good, cf. 1 Cor. 9:17; Phil. 4:9; of doing both morally good and evil cf. Rom. 9:11; cf. Abernathy, *An Exegetical Summary of 2 Corinthians*, 192.

101 Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians* (New York: C. Scribner's Sons, 1915), 158.

102 William H. Shea, *The Abundant Life Bible Amplifier: A Practical Guide to Abundant Christian Living in Daniel 7-12* (Nampa, ID: Pacific Press, 1996), 146, 147; See also E.G. White, *Great Controversy Between Christ and Satan* (Mountain View, CA: Pacific Press, 1888), 483.

depicted as the place where judgment initiates (see Dan 7:9, 13; Rev 19:1-11; 20:4). True to his paradigm of using an earthly reality to symbolize or point to its heavenly prototype, it is not surprising that here the author can also be using an earthly judicial setting to highlight a heavenly reality with the intent of conveying a profound biblical truth, that of the imminent judgment of God.

Although the author did not mention explicitly the timing of the judgment, other biblical authors have filled the gaps. The idea of the judgment taking place within the context of the heavenly sanctuary is not a foreign concept to Scripture (Dan 7, 8; Rev 14:6, 7; 2 Thess 2:6-12), neither is the idea of the certitude of the judgment (Matt 11:27; John 5:22-27; Acts 17:31; 1 Pet 4:5), and of that judgment involving the reckoning of deeds done in this life (Eccl 12:13, 14; Rom 2:12, 13; 1 Cor 4:5; Jude 15; Rom 14:12; Jas 2:12, 13; 1:25; 2:10-12, Gal 6:7; Rev 22:12). It is very likely that the judgment of 2 Cor 5:10 pertains to the great white throne judgment in the heavenly sanctuary, where the fate of humanity will be revealed (Rev 20:10, 11; cf. Heb 12:23, 24).¹⁰³ Others further believe that although it involves believers the time of its occurrence is indeterminate.¹⁰⁴ The important thing here is to see the judgment alluded to as occurring within the construct of the heavenly sanctuary, and thus it corroborates the author's usage of the sanctuary motif to inform his eschatology.

Ephesians 2:6, 19-22

⁶ And raised us up with Him, and seated us with Him in the heavenly *places*, in Christ Jesus,

¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, ²⁰ having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, ²¹ in whom the whole building, being fitted together is growing into a holy temple in the Lord; ²² in whom you also are being built together into a dwelling of God in the Spirit. (NASB)

103 "Judgment seat," [2 Cor 5:10], *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed. Francis D. Nichol (Washington, DC: Review & Herald, 1978), 6:864.

104 Daniel R. Mitchel, "I-II Corinthians," in *KJV Bible Commentary*, ed Edward E. Hindson, and Woodrow Michael (Nashville, TN: Thomas Nelson, 1997), 2347-2348. John G. Butler, *Analytical Bible Expositor: I & II Corinthians* (Clinton, IA: LBC, 2009), 201-202. Murray J. Harris "2 Corinthians," in *Expositor's Bible Commentary (Abridged)*, ed. Kenneth L. Barker and John R. Kohlenberger II (Grand Rapids, MI: Zondervan, 1994), 677; Colin G. Kruse, *2 Corinthians: An Introduction and Commentary*, Tyndale New Testament Commentaries 8 (Downers Grove, IL: InterVarsity, 1987), 117.

Outside of Corinthians one of the more explicit motifs of the temple can be found in Ephesians 2:6,19-22. The theme of the epistle centers around the organic unity that believers experience in Christ despite their ethnic or geographic orientations. The author uses the motifs ἐν χριστῷ or ἐν κυρίῳ as the nexus around which this unity is sustained. Although the 'in Christ' motif resonates throughout the Pauline corpus, it receives its most replete expression here in Ephesians.¹⁰⁵

In Eph 2:6 the verbs συνηγγεῖρεν καὶ συνεκάθισεν are used to describe the believer's status. These two compound aorist verbs are seen to express "intimate union" and "incorporation" through a "relationship of solidarity" with Christ as substitute for humanity.¹⁰⁶ In Rom 6:5, 8 the believer's resurrection is regarded as futuristic,¹⁰⁷ however in Eph 2:6 it is portrayed as something that already happened. This "already but not yet" tension is pervasive throughout the Pauline epistles (cf. Col 2:12; 3:1). The believers are seated in heaven, but yet at the same time not there. In the same way, the temple can exist as a heavenly reality and still be as efficacious in all its varied dimensions without compromising either aspect.

The author of the Epistles often oscillates between real events and subjective experiences. For instance in Eph 1:20 and Col 3:1 Jesus was raised from the dead, and is now seated in heavenly realms (literal event); the believer on the other hand is united with Christ (experientially [cf. Rom 6:5; Eph 1:3; 2:6; Phil 3:10]).¹⁰⁸ The aorist form of the verb συγκαθίζω occurs twice as a predicate verb (Lk 22:55; Eph 2:6), from which both a literal¹⁰⁹ and figurative interpretation can be deduced.¹¹⁰ Some adduce that the language of Eph 2:6 speaks of the resurrection, enthronement [as high priest] and exaltation of

105 Nichol, *SDABC*, 6:995

106 Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary (Waco, TX: Word Books, 1990), 105.

107 Some argue that although Paul uses the future tense in Rom 6:5,8, it must be understood as futuristic present, that is, although not yet a reality its certainty makes it a present reality [cf G.R.Beasley-Murray, *Baptism in the New Testament* (London: Macmillan, 1962), 126f; C.E.B. Cranfield, *Romans* (Edingburg: T & T Clark, 1975, 1:299f].

108 Francis Foulkers, *Ephesians*, Tyndale New Testament Commentaries (Leicester, England: Intervarsity, 1978), 73.

109 Leroy Bartel, *Prison Epistles: Colossians, Philemon, Ephesians and Philippians* (Springfield, MO: Global University, 2006), 77.

110 Of the six usages of συγκαθίζω in the LXX (cf. Gen 15:11; Ex 18:13, Nu 22:27; Jer 16:18; 1 Esd 9:7,16) and the 2 in Philo (Her 243,247) there is a strong element of literality attached to the act of seating.

Christ.¹¹¹ The fact that the motif of enthronement of Christ as high priest is stated points evidently to the heavenly sanctuary motif as work (see Rev 4, 5). In the same way the earthly temple served as a pattern of its heavenly prototype, the church on earth becomes paradigmatic of its heavenly origin and the ultimate destiny.

The expression ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις “at his right hand in the heavenly places” (Eph 1:20) can further elucidate the sanctuary motif.¹¹² The preposition ἐν generally denotes several nuances such as place, time, instrumentation, accompaniment,¹¹³ standard, manner, cause, association, or sometimes as a substitute for the preposition εἰς “into.”¹¹⁴ The context of Eph 2 lends to a spatial or temporal rendering, which means that a particular place, sphere or time is in view. The phrase ἐν δεξιᾷ αὐτοῦ can point both to a real action at a real place, that is, a particular function being undertaken by Christ. Clarity can be sought by looking at the usage of ἐν δεξιᾷ αὐτοῦ in Scripture.

Generally in Scripture the phrase ἐν δεξιᾷ αὐτοῦ denotes assuming a position of honor and privilege (1 Kgs 2:19), guidance (Isa 45:1), power (Exod 15:6; Ps. 89:13; Isa 48:13), victory (Pss 20:6; 44:3; Isa 41:10), sharing God’s throne (Rev 3:21),¹¹⁵ as well as His infinite glory, and majesty in heavenly sphere.¹¹⁶ In Eph 1:20 it is best to see the expression ἐν δεξιᾷ αὐτοῦ as denoting a sphere of function, and not necessarily a literal action of sitting at God’s side. For example, in the book of Acts Peter exclaimed of Jesus, “therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear” (Acts 2:33). Here the function of Jesus at the right hand of God is portrayed as the one responsible for pouring upon the disciples the power of the Holy Spirit. Therefore to infer a particular function to the expression is scripturally congruent.

111 Thomas R. Y. Neufeld, *Ephesians*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2001), 95.

112 For more on Christ sitting at the right hand of God, see Acts 2:33, 34; 5:31; 7:55; Rom 8:34; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; 1 Pet 3:22.

113 Robertson, *A Greek New Testament.*, 586-589.

114 Wallace, *Greek Grammar Beyond the Basics*, 372.

115 Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1999), 140-143. Robert G. Bratcher and Eugene Albert Nida, *A Handbook on Paul's Letter to the Ephesians* (New York, NY: United Bible Societies, 1993), 34-35.

116 R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians* (Columbus, OH: Lutheran, 1937), 400-401.

Some see the phrase ἐν τοῖς ἐπουρανίοις (Eph 2:6) as denoting the church as the true representative temple of God.¹¹⁷ Thus, the believer who is a part of God's church is in actuality a member in God's heavenly kingdom. How can a believer on earth sit with Christ in the heavenly sanctuary? The answer to this questions can be found in examining the earthly pattern. According to the instruction given to Moses the priest was to carry into the sanctuary names of the children of Israel upon his breastplate. In Exod 28 it is said,

²⁸ And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. ²⁹ And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. ³⁰ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. (Exo 28:28-30 KJV)

Thus in a very real way the children of Israel shared in the mediatorial work of the priesthood (cf. Exod 19:5, 6; 1 Pet 2:9). In the same way those who are incorporated into Christ sit with Him in the heavenly sanctuary and “share with Him” in His mediatorial function at the right hand of God. According to Scripture Christ is presently interceding on our behalf in the heavenly sanctuary as high priest, and those who are incorporated in Him become recipients of His merits (Rom 8:34; Heb 7:25). The fact that those being interceded for can at the same time become “joint” intercessors with Christ attest to their appropriation of His righteousness in their lives, thus enabling them to partner with God in intercession. According to 1 Pet 2:9 believers are now a “royal priesthood” thus enabling them to function within the framework of the sanctuary. Believers function as intercessors not in the sense of being able to forgive sins, but rather in the same way the earthly priest served as mediator.

In Rev 4:4; 5:11 the twenty-four elders are seen around the throne worshipping God; scholars believe that these elders are symbolic representation of the fullness of all the redeemed on earth.¹¹⁸ Interestingly, although still on earth they are depicted as already in heaven praising God. A similar paradigm is in effect in Ephesians 2, the believer by being apart God's earthly temple—His church, instinctively participates in the heavenly corresponding reality.

¹¹⁷ T.K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians* (New York: C. Scribner's sons, 1909), 50.

¹¹⁸ David E. Aune, *Revelation 1-5* WBC 52A (Dallas, TX: Word, , 2002), 288-292.

Additionally, the believer serves as God's sanctuary in their lives through the indwelling of the Holy Spirit (see 1 Cor 3:16, 17; 6:19).

Whenever the adjective ἐπουρανίους qualifies or is qualified by another substantive it often denotes a reality beyond that which is qualified. For example the adjective ἐπουρανίους qualifies the following nouns: δόξα (1 Cor 15:40), εἰκόνα (1 Co 15:49), σκιᾶ (Heb 8:5). In each case an archetypal reality is implied. In the context of Eph 2:6 the phrase "seating in heavenly places" may refer both to an archetypal reality as well as to its effigy. Interestingly, of the six occurrences of ἐπουρανίους with predicate verbs, twice it pertains to seating, and once to paying homage. and to the heavenly abode (Eph 1:20-21; 2:6; Phil 2:10; 2 Tim 4:18). It is reasonable to suppose that the adjective envisions an activity/function often in a specific place.

A striking parallel is drawn in Eph 2:12 and 2:19-22. The phrases τῆς πολιτείας τοῦ Ἰσραὴλ "citizenship of Israel" (v. 12), συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ "but fellow-citizens of the saints, and of the household of God" (v.19).¹¹⁹ Here is established a parallel between the temporal and spiritual realms. The believers "citizens of Israel" and "fellow citizens of God's household have both literal and spiritual application, both of which are interconnected.¹²⁰ Furthermore in Gal 6:10 the phrase the noun πίστεως is used to qualify οἰκεῖοι whereas θεοῦ is used in Eph 2:19. Here again the church [God's earthly house] is paralleled to a heavenly reality.

The author utilized a series of architectural and organic metaphors of growth and building to denote the people of God, which eventually culminate with an explicit reference to the temple in Eph 2:21 (this is similar to the pattern followed in 1 Cor 3:9-16).¹²¹ First he uses οἰκεῖοι [household], which expresses familial relationship (Eph 2:19). Second, ἐποικοδομηθέντες [built], θεμελίω [foundation] and ἀκρογωνιαίου [cornerstone] (Eph 2:20). Third, ὀκοδομη συναρμολογημένη [building joined together] (Eph 2:21). Finally, συνοικοδομησθε [buildied] εἰς κατοικητήριον [dwelling place] (Eph 2:22). All these metaphors points to the centrality of the architectural motifs in the author's mind, which finds its most replete expression in ναὸν ἅγιον (Eph 2:21; cf. 1 Cor 3:16).

119 The metaphor of citizenship implies membership of a city (cf. Gal. 4:26) or commonwealth (cf. Phil. 3:20).

120 Cf. P. H. Towner, "Households and Household Codes" in G. F. Hawthorne, R. P. Martin and D. G. Reid (eds), *Dictionary of Paul and his Letters* (Downers Grove/Leicester: IVP, 1993), 418. According to Towner "membership of a household in Roman culture meant identity, refuge and protection, giving the security that comes with a sense of belonging."

121 T.R.Y. Neufeld, *Ephesians*, Believer's Commentary (Scottsdale, PA: Herald Press, 2001), 132f.

There is growing acceptance in scholarship that the ἀκρογωνιαίου “cornerstone” (vs 20) is ideally sanctuary imagery. Some identify the cornerstone as the top stone at the pinnacle of the temple.¹²² Others see it as the foundation stone in the temple.¹²³ Lincoln believes that the former meaning garners more support¹²⁴ [the latter however may have better contextual support]. Bruce however believes that the ἀκρογωνιαίου refers to Christ.¹²⁵ Whichever rendering that is accepted can be equally viable and does not necessarily destroy the thrust of the passage. Moreover, most of the proponents of above views agree of the overwhelming temple imagery found in Eph 2:21.

3. Theological implications

Paul through his sanctuary motifs is by no means advocating a replacement temple theology, rather, he is using temple imagery in a “multivalent” context.¹²⁶ In other words, Paul is not endeavouring to substitute one idea of the temple for another, rather, he is broadening its dimensions.

His usage of temple motifs and imagery was deliberate, theological, and concomitant to the then Judeo-Christian temple worldview, which essentially saw the earthly and heavenly temples as complimentary aspects of one reality. Therefore, one was often seen not in contrast, but in relation to the other. As was illustrated, the usage of the temple even included the individual member within the body of believers, as well as the corporate believing community. In the writings of Paul there is a constant interplay between these various aspects of the temple.

This study concurs with Bonnington that the temple motifs in the Corinthian Correspondence encapsulates three dominant theological and ethical themes: (i) the temple as a place of God’s presence and ownership; (ii)

122 Cf. Lincoln, *Ephesians*, 154; Joachim Jeremias, ἀκρογωνιαίος *TDNT*, ed. Gerhard Kittel, trans. Geoffrey Bromiley (Grand Rapids: Eerdmans, 1978), 1:791-93; idem, *TDNT*, 4:268f; F. F. Bruce, “New Wine in Old Wineskins: The Corner Stone,” *Expository Times* 84 (1972–73), 232; 1QS 5.6; 8.4, 5)

123 R. J. McKelvey, “Christ the Cornerstone,” *NTS* 8 (1961–62), 352–59; idem, *The New Temple*, London: Oxford University Press, 1969), 195–204.

124 Cf. *Psa* 118:22; 2 *Kgs* 25:17; *Isa* 28:16; *Testament of Solomon* 22.7–23.3; Tertullian, *Adv. Marc.* 3.7

125 F. F. Bruce, “New Wine in Old Wineskins: The Cornerstone,” *Expository Times* 84/8 (1973): 231-235.

126 J.R. Lanci, *A New Temple for Corinth: Rhetorical and Archaeological Approaches to Pauline Imagery* (New York: Peter Lang, 1997), 99f.

the temple as a place of God's [holiness] and separateness; (iii) the temple as a central, focused and bounded sacred space with spatial and sacral integrity.¹²⁷ While the ethical dimension of Paul's temple imagery cannot be ignored, it should be understood within the broader Jewish temple tradition.

The Old Testament posits God's abode as being not only in heaven (cf. 1 Kgs. 8:39, 43, 49), but also in the earthly temple (cf. 1 Kgs. 8:13). Therefore, when Eph 2:6 refers to believers as already raised up and seated with Christ in the heavenly places, here earthly metaphorical temples are accrued with the same sacrality as the heavenly sphere to the extent that through Christ they can sit in heaven.¹²⁸ In fact, in Qumran both the elect on earth and the inhabitants of heaven are regarded as constituting God's eschatological temple;¹²⁹ thus to see the believers on earth as encapsulating the heavenly abode finds consonance in extrabiblical Jewish writings.

O'Brien enunciates Eph 2:20 as referring to a heavenly entity where God dwells. However this temple is also His people within whom He dwells through the Holy Spirit. The believers have risen and are seated with Christ (2:4-6), and are now citizens along with the saints of the holy city (2:19). He notes that believers have access to heaven "through Christ mediatorial work" and the "indwelling of the Holy Spirit."¹³⁰ Hence, for Paul it can be said that the temple becomes anywhere or anyone in which the Spirit of God dwells.

The sanctuary motif is indicative of God's jurisdiction (divine space) where His presence and sacred trust abounds. As shown, the temporal sanctuary becomes an extension of the heavenly sanctuary through the indwelling of the Holy Spirit. The individual member becomes a sacred vessel of no less a caliber than the heavenly archetype. In the same way defiling the earthly wilderness sanctuary evoked the staunchest judgment, the believer as God's temple must abstain from defiling his body lest judgement befall its fate. It is therefore no wonder that God wants His people to inculcate the virtues that are characteristic of abiding in His presence.

127 Mark Bonnington, "New Temples in Corinth: Paul's Use of Temple Imagery in the Ethics of the Corinthian Correspondence," in *Heaven on Earth*, ed. T.D. Alexander & S. J. Gathercole (Carlisle, England: Paternoster Press, 2004), 152.

128 David Peterson, "The New Temple: Christology and Ecclesiology in Ephesians and 1 Peter," in *Heaven on Earth*, ed. T.D. Alexander & S. J. Gathercole (Carlisle, England: Paternoster Press, 2004), 170.

129 Cf. 1QS 11:7-8

130 P. T. O'Brien, *The letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 219f.

4. Conclusion

This study concludes that, first the sanctuary motifs employed by Paul shows the interconnectedness between the heavenly and earthly realms. Second, the church as God's temple is emblematic of the higher reality of the prototypical temple to which believers must pattern their lives. Third, believers who constitute the temple through their lives can bring honor or defamation to it, either of which has eternal consequences. Fourth, the language used to convey the sanctuary imagery suggests that the author envisioned the temple both as a collective and yet particularized entity. Thus the individual person is just as much the temple, as is the church. This dual focus addresses the division and moral laxity which besieged the Corinthian church. Disunity and immorality poses an affront to the holiness and sanctity of the sanctuary.

Finally, there is a pervading thread which runs through all the explicit sanctuary motifs in the Epistles where the sanctuary is seen as a single arentity replicated through its many dimensions. The heavenly reality of the sanctuary enables the verisimilitude of the metaphorical dimension as is evidently seen *prima facie* in the Epistles. While it is true that the texts used were not written so as to construct an *apriori* doctrine of the sanctuary, it does establish a *aposteriori* clear existence of an overarching sanctuary awareness in the author's worldview—one which was congruent with his Jewish heritage. More than that, it shows that the synergy existing between the sanctuary, the church and the individual believer played a key factor in the author's use of the sanctuary motifs. The oscillation between heavenly realities and their metaphorical counterparts attest to the fact that the sanctuary was made holy by the presence of the Holy Spirit, which also the same can be said of the church and believer.