

The Metaphor of Leaven in 1 Corinthians 5

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This article uses a combination of metaphorical analytic methods (particularly blending theory) and the sociolinguistic notion of intertextuality to demonstrate that Paul uses not only Hebrew Scriptures and Second Temple Literature allusions but also shared knowledge based on physical experience and cultural contexts to persuade the Corinthian church of the harmful effects of tolerating moral impurity within the community and the necessity of removing it (1 Cor 5).

Keywords: Metaphor, Intertextuality, Leaven, Moral Purity, 1 Corinthians

Introduction

We all use metaphors in one way or another, but as soon as a metaphor becomes the object of study, things become complicated.² In general, the power of metaphor is to create room for imagination and to stimulate emotion. Compared with metaphor studies in other fields such as communication, biblical metaphor

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² For centuries, metaphor theory was included in the study of rhetoric. Ancient rhetoric contained three components: argumentation, style, and composition. Probably beginning with Aristotle, rhetoric was reduced to a theory of *style* of persuasion, and in particular, metaphor was reduced to a gifted use of *word play*. The first paradigm shift in metaphor studies occurred when the study of the use of language became significant. I. A. Richards (*Rhetoric*) broke ground by introducing into rhetoric studies the notion of discourse (or utterance), i.e., words used in context, and the notion of semantics, i.e., the study of meaning. Max Black (*Models*) clarified and extended Richards’s theory. These scholars have moved metaphor studies from the word level to the discourse level. The second paradigm shift occurred when the studies of psychology and sociology became significant. For example, George Lakoff (*Metaphors* [with M. Johnson] and *Cool Reason* [with M. Turner]) integrated cognitive psychology into metaphor studies. For reviews on metaphor theories, see Ricœur, *Metaphor*, 66–100; Ritchie, *Metaphor*; Robinson, *Metaphor*, 17–43.

studies lack sufficient attention.³ Drawing upon the work of Beth Stovell, I seek to demonstrate how the study of intertextuality pertinent to the metaphor of leaven in 1 Corinthians 5 can enrich our understanding of the rhetorical impact of the metaphor.⁴ In contrast to most scholars who simply designate Deuteronomy as the source text for 1 Corinthians 5 (e.g., Richard Hays), I attempt to address the complexity of the shared knowledge between Paul and his audience. Approaching the linguistic data, I ask two questions: First, what does the metaphor mean? Second, how does it function in the discourse? To answer these questions, this study entails two different but mutually affected tasks: (1) to reconstruct the shared knowledge needed to make sense of the metaphor, and (2) to interpret the target text in light of the shared knowledge. I argue that the metaphor of leaven, alluding

³ For sample readings in biblical metaphor studies, see Aaron, *Biblical Ambiguities*; Cohen, *Three Approaches*; Stovell, *Mapping Metaphorical Discourse*; Robinson, *Metaphor*.

⁴ I presuppose that the historical Apostle Paul wrote the letter of 1 Corinthians because the authenticity of 1 Corinthians is well established among Pauline scholarship. Scholarly works on 1 Corinthians 5 relevant to this study are reviewed and classified into two categories: (1) related to the theme of purity, and (2) related to how the Hebrew Scriptures (HS; including the Septuagint [LXX] and the Masoretic Text [MT]) and the Second Temple Literature (STL) are used in the New Testament (NT). First, for studies on the theme of purity, see Campbell, "Flesh and Spirit," 331–42; Kistemaker, "Deliver This Man," 33–46; Liu, *Temple Purity*; Moses, "Exclusion," 172–91; Obenaus, "Sanctified Entirely," 1–12; Ossom-Batsa, "Community Behavior," 293–310; Smith, "Hand This Man"; Rosner, "Temple," 137–45. Liu's historical investigation of the metaphor of leaven is most relevant to this current study. Liu argues for a temple motif behind 1 and 2 Corinthians, including 1 Corinthians 5. I have not reached the same conclusion at this point. Besides, my methodology is different from Liu's. Second, for studies on Paul's use of the HS and the STL in 1 Corinthians 5, see Rosner, *Paul*, 61–93; Rosner, "Temple," 137–45; Watson, *Paul and the Hermeneutics of Faith*, 273–81; Tuckett, "Paul, Scripture," 71–97; Ciampa and Rosner, "1 Corinthians," 695–792; Ellis, *Paul's Use of the Old Testament*, 126–35; Hays, *Conversion*, 21–24; Morales, "Liturgical Conversion," 107–43; Moyise, *Paul and Scripture*, 86–87; Tomson, *Paul and the Jewish Law*, 98, 119. Through this review, a few implications can be drawn that are relevant to this study. (1) More attention is given to 1 Cor 5:13 instead of the metaphor of leaven. (2) Among those who discuss the metaphor, Hays (*Conversion*, 160) assumes that Deut 22:22 is the background for 1 Corinthians 5 and Deut 27:20 is the pertinent text behind 1 Cor 5:6–8 (*Conversion*, 21). Hays contends that Paul sees the Corinthians as Israel and is reshaping the "consciousness" of the Corinthians so that they could "take corporate responsibility for the holiness of community" (23). Rosner (*Paul*, 63) reaches a conclusion similar to Hays. Moyise, like Liu, concludes that a temple motif is present. He (*Paul and Scripture*, 86) points out that "[p]urity and separation are important themes in the Corinthian letters." Although this study concurs with these scholars regarding the theme of purity of the community, it departs from them in several ways. (1) This study does not consider the book of Deuteronomy as the only background of 1 Corinthians 5. (2) This study does not assume that Gentile Christians are obligated to Israel's covenant law in general. It is the salvation effected by the cross that calls and empowers Christian living. (3) This study does not conclude that Paul's exhortation is motivated by an agenda to convince the Gentiles to adopt Israel's ethical acts, though Christian living could overlap with Jewish ethics to a certain degree. (4) This study adopts a different methodology that is sensitive to the studies of language and sociology, and it situates Paul and his audience in a broader cultural context with possible influences from both HS and Greco-Roman culture. I hope these implications will be demonstrated in the following sections.

to the physical experience of bread-making and the Passover tradition, is used by Paul to justify his exhortation to remove the sexually immoral man and practice from the Corinthian congregation so that the congregation will remain morally pure.

In what follows, I will first delineate my methodology, identify linguistic hints in the target text, examine the source texts, reconstruct the shared knowledge, and then interpret the function of the metaphor of leaven in Paul's discourse.

Methodology

Before delineating the methodology employed in my study, I should provide working definitions for allusion, metaphor, and intertextuality. First, *allusion* is defined here as an intentional reference to extra-textual elements, i.e., exterior elements that are brought into the text to address a particular literary matter.⁵ That being the case, allusion implies a body of "shared knowledge" between the original author(s) and audience.⁶

Second, regarding *metaphor*, scholars disagree over what the nature of a metaphor is, how it functions, and how it should be interpreted. In terms of identifying a metaphor, however, scholars share a consensus even though they express it differently: metaphor involves two parts that are different in some respects but similar in others.⁷ In this essay, metaphor is defined as a cognitive or linguistic phenomenon involving mappings between two incongruent categorical domains. For instance, when a word in the domain of *human* and a word in the

⁵ Hays (*Echoes*, 29) distinguishes an allusion from an echo based on authorial intention. Allusion is author-intended and readers share "with the author the requisite 'portable library' to recognize the source of the allusion." In contrast, echo "does not depend on conscious intention." Porter ("Allusions," 29–40) points out that it is probably helpful to retain the difference between those two terms, but Hays's claim to hold all the possibilities of the locus of the echo (author, text, and reader) together in a creative tension is problematic. Porter considers allusion to be intentional use by the author to incorporate "external person, place, and literary work" (40) into his writing for a literary purpose. Porter also contends that both allusion and echo should be intentional, and he differentiates them based on the degree of "specificity of language" (40), i.e., echo "is thematically related to a more general notion or concept" (40). Compared to Porter, Beale (*Handbook*, 31) has a vaguer and narrower definition for allusion. Beale seems to limit the source of allusion in the NT only to the OT, but his method to identify it is still helpful: "The telltale key to discerning an allusion is that of recognizing an incomparable or unique parallel in wording, syntax, concept, or cluster of motifs in the same order or structure." This study basically adopts Porter's definition for allusion, but with nuances. (1) The scope that an allusion entails is broader, i.e., it could be a specific person or place, or a general notion. (2) The source of the allusion in the NT is broader, i.e., this study is open to sources other than the HS. (3) This study will not attempt to differentiate allusion and echo.

⁶ Porter, "Allusions," 36.

⁷ I use general and vague language here because the terminology depends on which school of thought is discussing the subject. For instance, these two parts can be two words (substitution theory), two attributes (attribution theory), two experiential gestalts (conceptual theory), two spaces (blending theory), or two categories of realizations (SFL grammatical metaphor theory).

domain of *thing* are constructed in an attributive relation, incongruence occurs and the construction is considered to be metaphorical, e.g., *you* (human) are a *pawn* (thing) in his game.

Third, *intertextuality* in biblical studies today is often reduced to mere equivalency in the use of one source text in the target text, regardless of direct or indirect reference. By contrast, sociolinguists use intertextuality in a broader sense. For instance, J. L. Lemke points out that any text is read and understood in relation to other texts.⁸ These interrelated texts together form a network of texts that might share similar subject matter and values. Therefore, the meaning of each text is mediated to an audience against this background of texts. Based on this definition of intertextuality, to understand the metaphor of leaven in 1 Corinthians 5, one must ask: What sources do we need to make sense of the metaphor? This essay situates Paul and his audience in the Second Temple Hellenistic and Jewish literary world; hence such texts as the Septuagint, Philo, and Josephus will be considered key components of this hypothesized intertextual world.⁹ With these definitions in mind, I will now turn to the discussion of the theories used in this study.

Theories and Procedure

This methodology eclectically appropriates theories from two linguistic schools: Systemic-Functional Linguistics (SFL) and Cognitive Linguistics (CL).¹⁰ On the one hand, SFL discourse analysis is appropriated to identify the *linguistic hints* for the reconstruction of the shared knowledge, e.g., the exophoric references

⁸ Lemke, "Intertextuality and Text Semantics," 85–114.

⁹ The intertextual network is an interpretive decision. Here, I do not claim that Pauline texts entail evidence referring to these texts. Philo and Josephus are chosen because their works might reflect the tradition of interpretation during Paul's time, based on Lemke's intertextuality theory. The choice of these texts also assumes Paul and his audience (mainly non-Jews) share some knowledge of Jewish tradition (as will be discussed later).

¹⁰ I am aware of the differences between SFL and CL and understand that in many ways, they are not compatible. For instance, SFL approaches language from the angle of sociology, emphasizing the social function of language, while CL approaches language from the angle of psychology, stressing the conceptual process of the human mind. I am also aware of the fact that cognitive theories and in particular, Lakoff and Johnson (*Metaphors*, 224–26), take an experiential view on understanding and meaning. Gilles Fauconnier and Mark Turner, upon whom this study draws, follow Lakoff's trend. I do not agree with their relativist view of truth or their instrumental approach to language (i.e., using the linguistic data to pursue research with a goal laid outside of the language). On the other hand, the application of SFL discourse analysis in NT studies tends to limit itself to text linguistics. Although my ultimate goal is to investigate language in use, I assume that the shared knowledge cannot be constructed from the text itself. This is why CL is useful in our task to understand the metaphor of leaven.

(‘pointing outwards’).¹¹ On the other hand, CL is appropriated to reconstruct the shared knowledge. Next, I will use Figure 1 to elaborate this eclectic model. This figure illustrates an ideal process in which a *text* is produced in a particular *context of situation* that is situated in a larger *context of culture*.¹² In order to express the construal of our experience in the world or in the mind and our interpersonal interactions, one first makes meaning out of the situation (i.e., the stratum of semantics), then transfers the meaning into wording by making lexical and grammatical choices from options that are available in the language system, and finally puts them into either spellings, if it is a written text, or soundings, if a spoken text. This process of moving from context to text is a process of encoding and producing a text. The reverse is a process of decoding and interpreting. Ideally, best *communication* happens when the producer(s) of a text and its receivers(s) share the same understanding of the context of culture, language system, and immediate context of situation.¹³

As defined above, an allusion entails an extra-textual element brought into the text, which indicates a body of shared knowledge between the communication participants. The shared knowledge is located on the stratum of context of culture. To reconstruct this knowledge, Gilles Fauconnier and Mark Turner’s conceptual blending theory provides a useful tool. They define the phenomenon of *conceptual blending* as the mental capacity of the human mind to combine information taken from different “spaces”—e.g., memory of personal experience and learned knowledge—into a new “space” (or megaspace) with emergent meaning.¹⁴ Mapping concepts and their relations from different “input” spaces onto the “blended” space is a process of constructing the shared knowledge missed in the

¹¹ Thompson, *Introducing*, 180–84. Thompson (181) provides examples to understand these two kinds of reference. (1) “Who’s he? (speaker pointing at photography)” (2) “She appealed to Philip. *He* turned the main tap.” In the first example, “he” is used as an exophoric reference because there is no information in the discourse by which this person could be inferred. In the second example, “he” is used as an endophoric reference because the pronoun can be connected back to “Philip” in the previous clause.

¹² Halliday and Matthiessen, *Halliday’s Introduction*, 24–27. For detailed discussion of the definition of and relation between “text” and “context,” see Halliday and Hasan, *Language, Context, and Text*, 3–51. Simply put, according to Halliday (*Language, Context, and Text*, 6–10), “context of culture” refers to the larger cultural and historical background behind the participants, “context of situation” refers to the immediate social environment in which the text is produced and functions, and “text” refers to language in use, i.e., any instance of language used in a context of situation.

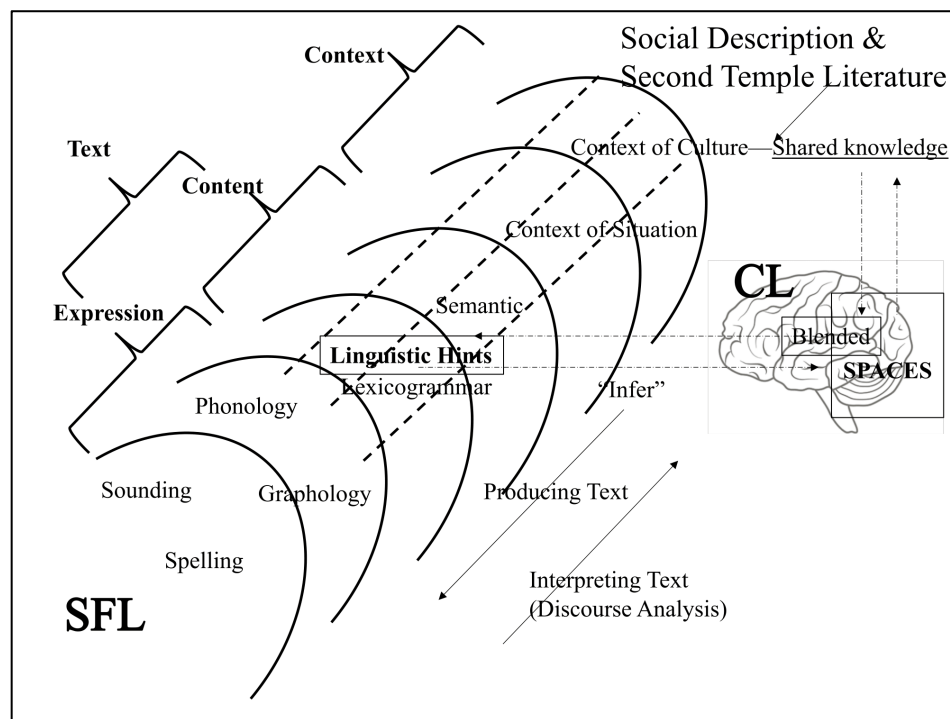
¹³ I regard Pauline letters as practical discourses concerning interpersonal communication. In that regard, the discernment of authorial intent seems appropriate. I, however, will not extend this interpretive assumption to all genres or registers. Besides, by authorial intent, I mean the implied intent embedded in the language use and not the psychology of the author.

¹⁴ Gilles Fauconnier and Mark Turner (*Way We Think*, 40) define mental “spaces” as “small conceptual packets constructed as we think and talk, for purposes of local understanding and action.” Cf. Fauconnier and Turner, “Rethinking Metaphor,” 53–66.

text. When blending theory is used in metaphor studies, exophoric references serve as hints to infer spaces of pre-knowledge of entities and texts as well as those of memories of historical events or personal experience. Based on the theories discussed above, a procedure of investigation is developed as follows.

1. Identify the linguistic hints and construct a word group (allusion group).
2. Search the allusion group in the predetermined inter-texts.¹⁵
3. Identify and interpret the source texts.
4. Reconstruct the possible input spaces and shared knowledge.
5. Interpret the function of the metaphor in light of the previous reconstruction.

Figure 1. An Illustration of SFL and CL



SFL Discourse Analysis: Identifying the Linguistic Hints

A study on the ideational meaning of 1 Corinthians 5 reached a conclusion about the subject matter of this chapter—i.e., the Corinthians should remove the sexually immoral man in order to preclude sexually immoral practice. This chapter is divided into three sections. First, 1 Cor 5:1–5 contrasts what the sexually

¹⁵ I used Accordance and BibleWorks for this search.

immoral man does and what the church fails to do. Second, 1 Cor 5:6–8 employs the metaphor of leaven. Third, 1 Cor 5:9–13 repeats Paul’s exhortation to remove the man. Half of the transitive action clauses (i.e., clauses that entail what the actor does to the goal) consist of verbs with the meaning ‘to remove’ or an equivalent in the context, e.g., ‘not to associate with.’ The majority of the *remove processes* are constructed between *you* (i.e., the Corinthians as a community), as the actor, and *the man*, as the goal. The only exception is found in v.7, where *leaven* is the goal. This preliminary analysis establishes a link between the removal of the leaven and the removal of the sexually immoral man and practice.

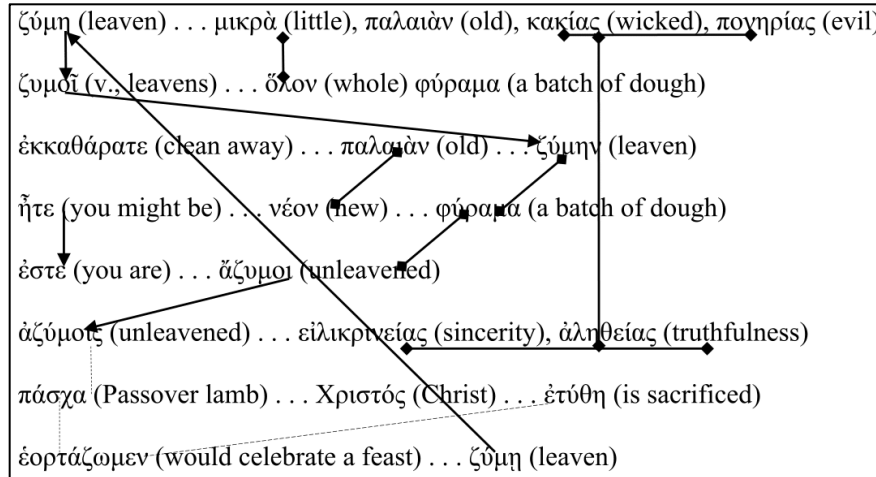
Moreover, based on the syntagmatic analysis of the content words (Figure 2), several implications are drawn. First, ζύμη (‘leaven’)¹⁶ collocates with negative qualities such as παλαιάν (‘old’) and κακίας (‘wicked’). Second, ζύμη (‘leaven’) ζυμοῖ (‘affects’) the φύραμα (‘a batch of dough’), which refers to ‘you.’ ‘You’ belongs to the domain of *human*, and φύραμα, the domain of *thing*. They are constructed in a process (ἤτε) indicating a relation between the identified and the identifier. Incongruent collocations between two lexical domains are observed, which means that a metaphorical expression is identified. The appositional relationship between πάσχα (‘Passover lamb’) and Χριστός (‘Christ’) implies the same kind of incongruence: *Christ* belongs to the domain of *human*, but *Passover lamb*, is the domain of *animal*. Third, due to the negative effect on *you*, the ζύμη (‘leaven’) of negative qualities (παλαιάν [‘old’], κακίας [‘wicked’], πονηρίας [‘evil’]) should be cleaned away. Thus, Paul urges them, ‘remove the old leaven’ (v.7, ἐκκαθάρατε, in the imperative mood). Fourth, the result of the removal is that *you* would become φύραμα (‘a batch of dough’) of positive qualities (ειλικρινείας [‘sincerity’], ἀληθείας [‘truthfulness’], νέον [‘new’]). Moreover, there are two observations that hint at a body of shared knowledge. First, ζύμη/ἄζυμοι and πάσχα must be exophoric references because no other occurrence of any of these is found in 1 Corinthians.

¹⁶ For how to translate the Greek word ζύμη (‘leaven or yeast’), see Mitton, “Leaven,” 339–43; Howard, “Christ our Passover,” 97–108; Bailey, “Leavening Process,” 61–71. Mitton distinguishes between leaven and yeast, because he denotes that yeast, in a modern sense, is a fresh and single-celled microorganism and might be expensive or unavailable to the ancient person. On the other hand, leaven could be any substance with a fermenting quality, e.g., a lump of old dough. His differentiation is reasonable, but his two following conclusions remain unconvincing: (1) leaven must be associated with wickedness because of its infective nature, and (2) the annual removal of leaven among Israelites commanded by Yahweh is only due to health reasons, e.g., old leaven could cause viral infections. In my study, I find that leaven is not always associated with wickedness, and although leaven might cause infection, the removal of leaven is probably related to the Passover. I choose ‘leaven’ over ‘yeast’ here for two reasons: (1) I agree with Mitton that leaven better fits the historical context, and (2) its Greek cognate verb ζυμοῖ and adjective ἄζυμοι are always translated as ‘to leaven’ and ‘unleavened,’ but never ‘to yeast’ or ‘unyeasted.’

Second, some missing links among ζύμη/ἄζυμοι ('leaven/unleavened'), πάσχα/ἐτύθη ('Passover lamb/is sacrificed'), Χριστός ('Christ'), and ἐορτάζωμεν ('we would celebrate a feast') are observed.

Some scholars consider 1 Cor 5:6 and Gal 5:9 to originate from the same proverb: "A little leaven leavens the whole batch of dough."¹⁷ If this is true, the contrast between μικρά ('little') and ὅλον ('whole') highlights the power of wickedness to impinge upon the entire community. If all Paul intends to invoke here is the common knowledge related to leaven and making bread, however, there is no need to mention other notions such as the Passover, Christ being sacrificed, and festival celebrations. Besides the possibility of drawing on the physical experience of bread-making, therefore, the leaven metaphor is meant to recall the Passover tradition. Therefore, an allusion group of ζύμη/ἄζυμοις, πάσχα/ἐτύθη, and ἐορτάζωμεν is constructed for a search within the presupposed inter-textual network. The search identifies seventy-three occurrences related to 'unleavened/leavened' (ζυμ*/ἄζυμ*) in the LXX. These instances are classified into two categories: 'leaven/unleavened' *not collocated* with Passover and 'leavened/unleavened' *collocated* with Passover. The findings of this intertextual search will now follow.

¹⁷ Fee, *Corinthians*, 215–16.

Figure 2. Syntagmatic Analysis of Content Words¹⁸

Examining the Sources: Tracing the Knowledge Related to Leaven

Before tracing the possible knowledge related to the Passover, some background information about the audience must be investigated, given that the main concern of this section is to reconstruct the shared knowledge between Paul¹⁹ and his audience.²⁰ Scholars point out that bread is a staple diet for Romans;²¹ hence bread-making is a common chore for the general public in Roman cities. Since Corinth is a Roman city, it is natural to assume that the Corinthians must be familiar with the physical experience of using leaven in making bread.²² Less certain, however, is how familiar the Corinthians are with Judaism. Although the

¹⁸ Each row with an ellipsis is a collocation group. A solid line with an arrow at one end refers to repetition of a word or a root. A solid line with dots at both ends refers to a syntactic relationship such as modification or a logical relationship such as an antonym and synonym. A dotted line refers to missing links. Underlined words are identified as exophoric and double underlined words are endophoric.

¹⁹ I presuppose that Paul knows the Septuagint and the Greco-Roman culture. Scholars such as Yinger (“Jewish Education,” 328) point out that the NT writers such as Paul, being in an oral culture, would “have stored significant amounts of Scripture in their heads.” For more information related to Paul’s knowledge of Scripture, see Stanley, *Language of Scripture*, and Porter, “Paul and His Scripture,” 97–124. Porter points out that Paul was educated in both “Greco-Roman grammar school and Jewish Torah training” (123).

²⁰ Although I define allusion as being intentional by the author, I also take the audience into consideration because I presuppose Paul writes for communication. However, differently from Hays (*Echoes*) and Stanley (*Arguing with Scripture*), I contend that even though the audience might not recognize the allusion, that does not change the fact that the author intends to use allusion.

²¹ Garnsey, “Land,” 679–95; Seo, “Food and Drink,” 197–201.

²² Winter, *After Paul Left Corinth*, 7–25.

majority of them are probably non-Jews, it is highly possible that they have been instructed in Jewish religious traditions.²³ In other words, the Corinthians likely know Scripture and its interpretation; if not in a strict sense of studying and memorizing Scripture, they are at least familiar with the stories. Assuming that Paul and the Corinthians share the knowledge of Scripture, now I will summarize the findings from analyzing the source texts.

Finding 1: Leavened/Unleavened Not Collocated with Passover in LXX

Leaven is not always associated with evil in Scripture. Two opposite examples of ‘leavened/unleavened’ that are *not* collocated with Passover are found in the book of Leviticus. (1) Lev 2:1–15 is about the institution of the grain offering, in which leaven and honey are prohibited (Lev 2:4, 5, 11). In this situation, leaven is perceived as negative. (2) Lev 23:17–21 is about presenting bread as an addition (*ἐπιθεμα*) to the first fruits presented at the Feast of the Harvest.²⁴ By contrast, the bread of addition is leavened and also regarded as holy (*ἅγια*, Lev 23:20). This inconsistency related to the use of leavened bread indicates that leaven is not necessarily unholy to Yahweh. The context determines its appraisal. What is more relevant to the study here is the research of ‘leavened/unleavened’ that *are* collocated with Passover.

Finding 2: Leavened/Unleavened Collocated with Passover in LXX

Examining the origin of the Passover in the Pentateuch, its reinstatement in the history of Judah during and after Exile, and its interpretation in the Second Temple period, I notice that the requirement of purity and the affect of joy are often associated with the celebration of Passover. Furthermore, the requirement of purity often serves to establish the collective identity as God’s people.

²³ Meeks (*Moral World*, 98–102) writes, “[T]he Jesus movement presupposed the great traditions of Israel and many of the common interpretive procedures and institutions, yet it interpreted those traditions, used those procedures, and responded to those institutions in deviant—sometimes radically deviant—ways” (99). Cf. Fisk, “Synagogue Influence,” 157–85. Regarding Pauline communities, Meeks (*Urban Christians*, 80–81) contends, “the Pauline Christians took over the scripture, large and basic parts of the belief system, and a great many norms and traditions, either whole or with some modification, from the Greek-speaking synagogues.” Based on the intensive use of Scripture in 1 Cor 10:1–13, Meeks (*Moral World*, 117–19) infers that the Corinthian congregation must have had detailed knowledge related to the Exodus and the subsequent stories in the wilderness.

²⁴ Here I draw on NETS (Septuagint) for the translation of *ἐπιθεμα*. NASB translates it as “a wave offering.” The equivalence of this word in NA28 is *ἐπιθεσις*, “to place something on something” (Louw and Nida, *Greek-English Lexicon*, 1:728–9).

The Origin of the Feasts of the Passover and the Unleavened Bread

Exodus 12:1–13:16 is the origin of the *Passover*. Examining Exod 12:1–13:16, several implications can be drawn. (1) Πάσχα can refer to either the sacrificed lamb (entity) or the feast/meal (event). It is often followed by κυρίῳ (to the Lord). The nominal group πάσχα κυρίῳ indicates that πάσχα is appointed by and set apart to Yahweh. Yahweh provides clear instructions for observing the Passover. One of them is that the lamb is to be eaten with unleavened bread as a means to *celebrate* and *remember* Yahweh’s deliverance of His people out of Egypt. (2) The sacrificed lamb associates with the experience of sprinkling its blood on the doorposts and lintel of the house. This serves as a sign for Yahweh to cover (σκεπάζω) the household when he strikes the land of Egypt. (3) The unleavened bread relates to the physical experience of leaving Egypt. Since the people left Egypt in haste, their batch of dough remains unleavened. (4) Eating leavened bread during the celebration of the Passover is prohibited. The person who eats leaven is to be removed. (5) Only the insiders (circumcised) are allowed to participate in the Passover. Participation in the Passover becomes, therefore, an invisible boundary to set the people of Israel apart from the outside world.

In regard to its institution in the Mosaic covenant, the term Feast of Unleavened Bread (τὴν ἑορτὴν τῶν ἀζύμων), instead of Passover, is used in Exod 23:14–19.²⁵ This passage, as well as Exod 34:18–20, prescribes its institution as one of three annual festivals. The manner of its celebration is delineated in Lev 23:4–8. The Passover is appointed to be on the fourteenth day of the first month, and the entire week beginning with it is called the Feast of the Unleavened Bread. For seven days, leavened bread is prohibited. Burnt offerings are required on each day of the week. The first and the last day of the feast are called *holy* (ἅγια), and no laborious work is permitted on those two days. Here for the first time, the celebration of the feast is linked to *holiness*.

Combining the findings of the above passages, two implications are drawn. (1) The Passover is associated with sacrificed animals and unleavened bread. The significance of the lamb is that when Yahweh saw its blood on the doorposts and lintel of the house, he covered the household to keep it from being destroyed. The significance of the unleavened bread is that it is a reminder of the haste of the Exodus. The lamb and the unleavened bread symbolize the physical experience of Yahweh’s powerful deliverance in the historical event of Exodus. (2) Israelites are commanded to celebrate and observe the Passover and the Unleavened Bread at

²⁵ Historical critics debate about when and how the feast of Passover began to be associated with the feast of Unleavened Bread, e.g., Houtman, *Exodus*, 2:146–62; Dillard, *2 Chronicles*, 241–42.

its appointed time. This ritual experience seeks to remind the people of Yahweh's salvation and to reinforce their national identity of being God's chosen people. The participants must be ritually *holy*. More discussions of their association with holiness are found in a story in Numbers 9.

The Passover & Unleavened Bread and Ritual Cleanness/Unclean-ness

Numbers 9:1–14 is about the observance of the Passover in the first month of the second year after the Exodus. In the Sinai wilderness, Yahweh commands Moses to lead the congregation to observe the Passover. Some people are prohibited from participation due to ritual *uncleanness* caused by their contact with a corpse. They protest to Moses. Moses brings the matter to Yahweh and receives instruction from him. Israelites who cannot observe the Passover due to ritual *uncleanness* are allowed to make it up in the second month. Those who are ritually clean but neglect to observe the Passover, however, should be cut off from the congregation. This discourse connects the observance of the Passover with ritual *cleanness* and *uncleanness*.²⁶ It indicates that those inside the congregation who are ritually *clean* can and should observe the Passover, and those who are *unclean* are given mercy to make it up later. Besides the Pentateuch,²⁷ the books of Chronicles contain a high concentration of the allusion group. The next section will present the findings from the history of the Southern Kingdom, Judah.

The Reinstitution of Passover in the History of the Southern Kingdom

The history of Kings indicates that Israel often neglects the feasts of Passover and the Unleavened Bread, an important celebration to remember Yahweh's powerful deliverance.²⁸ Ironically, in conjunction with this neglect, the Israelites often struggled with a lack of religious cleanness on the one hand, and

²⁶ Davies (*Numbers*, 79–84), assuming that this passage is Priestly material, considers the requirement of cleanness to be cultic and interprets the 'cutting off from his people' as excommunication. Wenham (*Numbers*, 99) notes this mention of cleanness is an addition to the Exodus account. Cf. Gane (*Leviticus, Numbers*, 563–64) comes to a similar conclusion, but uses purity instead of cleanness in his discussion, which indicates some overlap, if not equivalence, of the notions of purity and cleanness.

²⁷ Jubilees 49 (Charlesworth, ed., *Pseudepigrapha*, 2:140–42) retells the institution and observation of the Feast of Passover without much deviation from the combination of the HS Pentateuchal texts. However, Jubilees 49 does not mention unleavened bread as part of the Passover meal or the Feast of Unleavened Bread. Another passage in the *Pseudepigrapha* (Charlesworth, ed., *Pseudepigrapha*, 2:814–16), EzekTrag 152–92, has a less detailed description of the Passover, but its connection with unleavened bread concurs with the HS accounts.

²⁸ Second Kgs 23:22–23; 2 Chr 30:5, 35:18–19. Second Chr 8:13 indicates that Solomon celebrates the three annual feasts including the Feast of the Unleavened Bread. The observance of the Passover, however, is not mentioned in the Solomon account. When it is mentioned in the Hezekiah account, it is observed in the second month of the year.

on the other, social justice. The books of Kings and Chronicles indicate that only two kings made the effort to reinstitute the Passover.

In 2 Chronicles 30, King Hezekiah invites the Israelites to Jerusalem to celebrate the Passover (φασεκ).²⁹ Because a sufficient number of priests were not *consecrated* and the people did not arrive to Jerusalem on time, the Passover was postponed until the second month. Some participants who are not *purified* eat the Passover meal otherwise than prescribed; hence Hezekiah intercedes for them to ease God's anger. Because of Hezekiah's intercession, Yahweh forgives and heals the people.³⁰ As a result, the participants *rejoice* with a 'great joy' and 'sing hymns to the Lord' unceasingly (2 Chr 30:21).³¹ A few chapters later, another account of observing the Passover is found associated with King Josiah in 2 Chronicles 35. The verses preceding 2 Chr 35:1–19 indicate that King Josiah leads his kingdom to renew their commitment to the covenant with Yahweh and clean away all the idols. The reinstitution of the Passover by Josiah, therefore, is part of his efforts of religious reformation.

The narratives in both Kings and Chronicles indicate that priests and Levites are ordained to handle the service, including slaughtering the Passover animals and sanctifying themselves as well as the congregation through the sprinkling of blood. The Chronicler emphasizes that the Passover is a *joyful* ritual event of the nation, and proper preparation such as *consecration* is required for participants. The idea of *cleanness* in relation to *ethnic identity* is stressed even more explicitly in the exilic and postexilic accounts as indicated below.

The Passover & Unleavened Bread during and after Exile

Being part of the narrative of Ezekiel's vision about the Jerusalem temple

²⁹ *Biblia Hebraica* tagged in Accordance indicates that πάσχα and φασεκ correspond to the same Hebrew word פסח (*pesah*). This word has nineteen occurrences in the LXX at hand. Eighteen of them are found in 2 Chr 30, and one, in Jer 38:8. On the other hand, scholars are skeptical of the historicity of Hezekiah's Passover account. For an extensive study, see Eves, *Role of Passover*. For briefer discussions, see Dillard, *2 Chronicles*, 240–41; Japhet, *I & II Chronicles*, 934–36; Hill, *1 & 2 Chronicles*, 584.

³⁰ Dillard (*2 Chronicles*, 240–46) argues that the combination of narrative elements, such as the neglect of the Passover, the uncleanness of God's people, Hezekiah's intercession, and God's forgiveness, indicates that the Chronicler seeks to remind the postexilic community that "the path to a restored kingdom is the path of cultic fidelity" (245). Cf. Japhet, *I & II Chronicles*, 943–44; Hill, *1 & 2 Chronicles*, 586–87.

³¹ Hill (*1 & 2 Chronicles*, 579, 584–89) seeks to understand Hezekiah's Passover celebration against the background of Hezekiah's effort to purify and rededicate the temple (579). According to Hill, despite the difficulty of interpretation revolving around historicity, the emphasis on the feast of Unleavened Bread in the Hezekiah account indicates the focus on fellowship and unity, as well as the joy associated with corporate worship. Cf. Klein *2 Chronicles*, 441–42, also denotes that joy and praise characterize Hezekiah's festival.

in the twenty-fifth year of exile, Ezek 45:21–24 is about the ordinance of the Passover. The emphasis here is not the unleavened bread but the sin offering. On each day during the Feast of Unleavened Bread, a sin offering is required. The emphasis on the sin offering fits the context because repentance is a common theme in exilic accounts. Following this is an account of the observation of the Passover within the postexilic community.

Ezra 6:13–18 recounts that the temple was rebuilt and dedicated in Jerusalem, and the priests and the Levites are appointed for service in the new temple. Following this, Ezra 6:19–22 describes the returnees and their observance of the Passover according to Yahweh’s instruction. The *purity* of the priesthood is emphasized.³² The participants include the returnees and all those outsiders who choose to separate themselves from the *impurity* of the nations of the land.³³ The issue related to purity and morality becomes significant among the returnees who seek to establish boundaries that set Yahweh’s community apart from the surrounding world. Similar to the previous accounts, *joy* characterizes the participants of the celebration of the Passover (Ezra 6:22). Such themes continued to develop in the Second Temple period.

Finding 3: Tracing the Leavened/Unleavened in the Other STL

Scholars of ancient Judaism point out that the Torah already indicates an association between ritual purity and moral living. These two qualities converge in the holiness required by a holy God.³⁴ This theme is expanded within the postexilic community and carried into the Second Temple period. For instance, Philo regards ‘leavened’ as a synonym of arrogance and ‘unleavened’ is associated with humility.³⁵ He also has an interesting detail alluding to Num 9:1–14, where he

³² Harrington (“Holiness and Purity,” 98–116) points out that, although the mention of ‘purity’ here is placed in the cultic context, the notion of purification in Ezra-Nehemiah is stressed “on a wider scale than found in previous texts” (106). Although it is debated whether the mention of purity is ritual or moral, Harrington argues in favor of both. In conclusion, she argues that ritual purity reinforces the boundaries that separate insiders from outsiders (110). On the other hand, Fensham (*Ezra and Nehemiah*, 95) points out that the responsibility of priests and Levites in the Passover is first stressed in the Hezekiah account.

³³ Harrington (“Holiness and Purity,” 106) points out that the Hebrew word *טמא*, ‘impure,’ occurs only twice in Ezra-Nehemiah, one of which is found in Ezra 6:21. According to Harrington, ‘impure’ in Ezra-Nehemiah is “used primarily to describe the sinfulness of the people surrounding the returnees’ community.” Cf. Fensham (*Ezra and Nehemiah*, 95–96) writes, “The exiles and proselytes could have been regarded as so contaminated with sins that the rite could only be performed by the Levites.”

³⁴ Klawans, “Impurity of Immorality,” 1–16; Klawans, “Idolatry, Incest, and Impurity,” 391–415; cf. Neusner, “The Idea of Purity in Ancient Judaism,” 15–26; Neusner and Chilton, “Uncleanness,” 63–88.

³⁵ Philo, *Philo Supplement II*, 24–25.

stresses that the Passover sacrifice is not brought by the laity and slaughtered by the priests; instead, the individual is responsible in sacrificing the Passover lamb.³⁶ In this sense, “as commanded by the law, the whole nation acts as priest.”³⁷ Besides inserting this priesthood of the entire community into the original story, Philo also highlights the element of great *joy* in the Passover celebration as a national event. In contrast to the joy of the participants, Philo points out the *mourning* of those who cannot participate. While Philo seems to stress the responsibility of the laity, Josephus stresses the responsibility of the priesthood (*J.W.* 6.422–427). Similarly, Federico M. Colautti points out that Josephus connects purity with Passover and Unleavened Bread and impurity with rebels.³⁸ In summary, the link between ritual *cleanness* (or purity) and *moral living* was likely well established in the Second Temple period. As such, based on the investigation above, the shared knowledge related to leaven can now be reconstructed.

Reconstructing the Shared Knowledge Related to Leaven

The shared knowledge between Paul and his audiences probably contains four spaces, expressed in CL’s terminology. The first space of Physical Experience concerns the common knowledge of bread-making. As discussed above, the use of leaven in making bread was common to Paul’s audience. Although the focus of 1 Cor 5:6b–8 is leaven collocated with Passover, the possibility of Paul’s use of leaven with reference to its general quality merits attention—i.e., its power to impact the quality of a whole batch of dough.

Secondly, the space of Origin entails the memory of Yahweh’s deliverance. The celebration of the Passover means to remember Yahweh’s powerful deliverance from Egypt, which is the pivotal event in the history of Israel and serves as the foundation of Yahweh’s covenant with His people. The narrative account related about the Passover in the wilderness emphasizes the significance of participation in the celebration. The privilege and obligation of participation separate Yahweh’s people from the outsiders. The participants, however, must be ritually clean.

Thirdly, the space of History entails implications such as spiritual revival and the emphasis on purity. After a long time of neglecting the temple, Hezekiah and Josiah launch spiritual revivals and reinstitute the Passover. These historical events are associated with the sweet memory of rededication to Yahweh and

³⁶ Philo, *Philo*, 6:559–65. As a diaspora Jew, Philo’s Passover account is less concerned with the temple and priesthood.

³⁷ Philo, *Philo*, 6:561.

³⁸ Colautti, “Theme of Purity,” 133–43, especially 143.

probably woven with the bitter one of some people's unfaithfulness to Yahweh's covenant and the resulting judgment. Moreover, the history related to the celebration in the postexilic community indicates a closer association with purity.

Fourthly, the space of Tradition indicates that the Passover tradition collocated with purity and morality is well established in the Second Temple period. This is particularly relevant to the interpretation of the leaven metaphor. Paul is indeed dealing with an issue of pride and a potential *pollution* (by one wicked act) that will impact the entire Christian congregation (1 Cor 5:2, 6).

As repeated in several places above, the knowledge related to the Passover is not merely cognitive, but also affective. The celebration of the Passover in the Israelites' history is often associated with mixed emotions of fear before the holy Yahweh, the joy due to Yahweh's grace, and the sorrow caused by separation from Yahweh and the community. Recalling shared knowledge often evokes the associated emotions, which could be powerful enough to move an audience to reflect and to act. For Paul, if the entire community is polluted, they are not able to participate in the joyful celebrations, but rather, should be mourning like those in the Numbers story instead of boasting.

In summary, I have constructed four spaces related to leaven: the spaces of Physical Experience, Origin, History, and Tradition. According to blending theory, these different spaces are likely retained in the conceptual system of people who have learned or experienced them. They are inferred and blended into a body of shared knowledge that sheds light on the interpretation of the metaphor of leaven.

Interpreting the Metaphor of Leaven in 1 Corinthians 5

Figure 3 illustrates how the different spaces are combined to aid interpretation. The new blended space (NB) is imagined by mapping relations from several input spaces that are inferred by the linguistic hints identified in the unit of 1 Cor 5:6b–8. (1) The introduction of the metaphor in v. 6 infers the input space of Physical Experience related to leaven (*οὐκ οἶδατε ὅτι*, 'don't you know that'). Here the relation between a little leaven and a whole batch of dough—i.e., leaven is able to impact a batch of dough—is mapped onto the NB space. (2) The use of the imperative *ἐκκαθάρατε* ('clean away') and the subjunctive *ἦτε* ('you might be') in v. 7a infers the input space of what has been expressed in the previous verses, i.e., the church should remove the man (vv. 1–5). The relation between the church and the man is now mapped onto the NB space. (3) The collocation of *ἄζυμοι-πάσχα-ἐτύθη-έορτάζωμεν-ζύμη-ἄζύμοις* in vv. 7b–8 infers the three input spaces of Origin, History, and Tradition related to the celebration of the Passover and Unleavened Bread. The relation between the feasts and their theological implications are mapped onto

the NB space. These implications entail the remembering of Yahweh's powerful deliverance, the requirements of ritual cleanness from the participants, the national identity related to the participation, the Israelites' failure to remember and its consequences, the reinstatement of the Passover during Hezekiah and Josiah's time and after exile, and the theme of purity–morality related to Unleavened Bread. (4) The collocation of *πάσχα-ἐτύθη-Χριστός* in v.7 infers the input space of the crucifixion event.³⁹ The relation of Jesus's crucifixion and the resultant salvation in this space is mapped onto the NB space.⁴⁰

If all the input spaces together are considered to be a possible body of shared knowledge between Paul and his audience, including the emotions associated with the shared knowledge, and the mapping of the leaven metaphor is reasonable, then we can interpret Paul's use of the metaphor of leaven. Two crucial relations stand out in the mapping of the metaphor: (1) the relation between Christ and the church, implied in the fact that Yahweh is the author of the Exodus as well as the institution of the Passover and Unleavened Bread, and (2) the relation between the church and the offender, implied in the relation between the leaven and dough.

First, as Yahweh delivers the Israelites from slavery to the Egyptians in the HS, Jesus Christ delivers sinners from the slavery of sin in the NT. In each case, responsibilities follow the privilege of salvation, and boundaries are defined to set apart insiders—i.e., God's children—from the outside world for God Himself.⁴¹ For the Israelites in the HS, the marker of separation is circumcision and the observance of ordinances including rites and feasts according to Yahweh's

³⁹ It is outside the scope of this study to investigate the connection between Christ and the Passover lamb, this text being the only occurrence in the Pauline corpus. However, McNamara's work related to the Palestinian Targum (PT) might shed light on this. McNamara (*Targum and Testament*, 33) indicates that during the first century, the tradition of the sacrifice of Isaac was connected to the Passover feast, as well as to the servant of Isaiah 53. He then infers that the NT writers could just replace Isaac with Christ as the Passover lamb. In another work, McNamara (*Palestinian Targum*, 33) also points out that the PT (Exod 12:42) connects the coming of the Messiah with the Passover, which is "commonly held by the Jews of St. Jerome's day." If McNamara's observation is correct, Paul could share with other NT writers, such as John, the same kind of oral tradition regarding Jesus Christ being the Passover Lamb.

⁴⁰ The theological implication of the crucifixion of Jesus is assumed here. This is a reasonable assumption, given the emphasis on the cross in the first four chapters in 1 Corinthians and other Pauline letters. The crucifixion of Jesus Christ is an important theme for the Apostle Paul. Nevertheless, 1 Cor 5:7 is the only place in the Pauline corpus when Christ is described as the Passover lamb. Since the main task of this essay is to trace the knowledge related to leaven and the Passover in previous literary works, how Paul develops the idea of Christ being the Passover lamb is beyond the scope of the present discussion.

⁴¹ This means that Christians are called to live differently from the world but not to isolate themselves from the world. In contrast, Christian groups are more willing to embrace people from different social stratifications. Meeks (*Urban Christians*, 78–79) points out that the early Christian groups were more inclusive than any other social associations such as private clubs, and the reason has to "do with 'salvation' in a comprehensive sense" (79).

instruction. For the followers of Christ in the NT, it is a circumcised heart as evidenced by moral living that indicates differences from the surrounding pagan culture; Christian living becomes the on-going celebration of God's salvation through Christ. In both cases, cleanness or purity is the major concern. To celebrate the Passover in the HS, ritual cleanness and sacrificed animals are required. In the NT, Christ has been sacrificed; the ritual cleanness required of the Israelites is not required of Christ's followers, but the moral purity remains.⁴² In both cases, purity is not the condition of earning Yahweh's salvation but is the right response to it. The neglect of dealing with the sexual offense, together with Corinthian Christians' prideful attitude, indicates their lack of understanding of the significance of Christ's salvation, i.e., the cost of Christ's cross and the right response to it.

Secondly, the common knowledge related to leaven reminds the church how a tiny thing like leaven could impact the entire community. In the NT world, the concept of community is important. Malina points out, "Instead of individualism, what we find in the first-century Mediterranean world is what might be called collectivism."⁴³ Members of the community are shaped by each other while sharing communal life together. The well-being of the collective personality is, therefore, more important than any individual. If one mishandled sexual offense in the community could influence the entire congregation towards an ungodly direction, and in turn infect the "collective personality,"⁴⁴ then the source of infection must be removed. Being concerned with the welfare of the church, Paul stresses that the wicked and evil leaven must be cleaned out so that the dough could remain clean and fresh. The use of the metaphor indicates that Paul would not be willing to compromise on moral behavior—not even a speck of leaven can remain. This is what church discipline is about: training Christians for holiness. The Corinthian church, however, lacks the understanding of discipling and disciplining their believers. First Cor 5:9–13 indicates that some members might protest that they would have to leave the world if they did not associate with sexual offenders. Paul, however, emphasizes that the separation is in particular applicable to disciplining

⁴² Social critiques reach the same conclusion. For instance, Meeks (*Urban Christians*, 97–107) contends that the way in which Pauline Christians handle issues, e.g., idolatry as well as marriage and sex, distinguishes them from the world around them. He (*Urban Christians*, 105) writes, "the purity of the community is Paul's central concern." deSilva (*Honor*, 242–49) also points out that regardless of Jews or non-Jews, when they become Christ's followers, they are "educated into a new set of purity maps and pollution taboos as they are socialized into the Christian culture, but for both, 'holy,' 'pure' and 'defiled' will be deeply meaningful ways of organizing their experience and defining what is suitable for the Christian body.

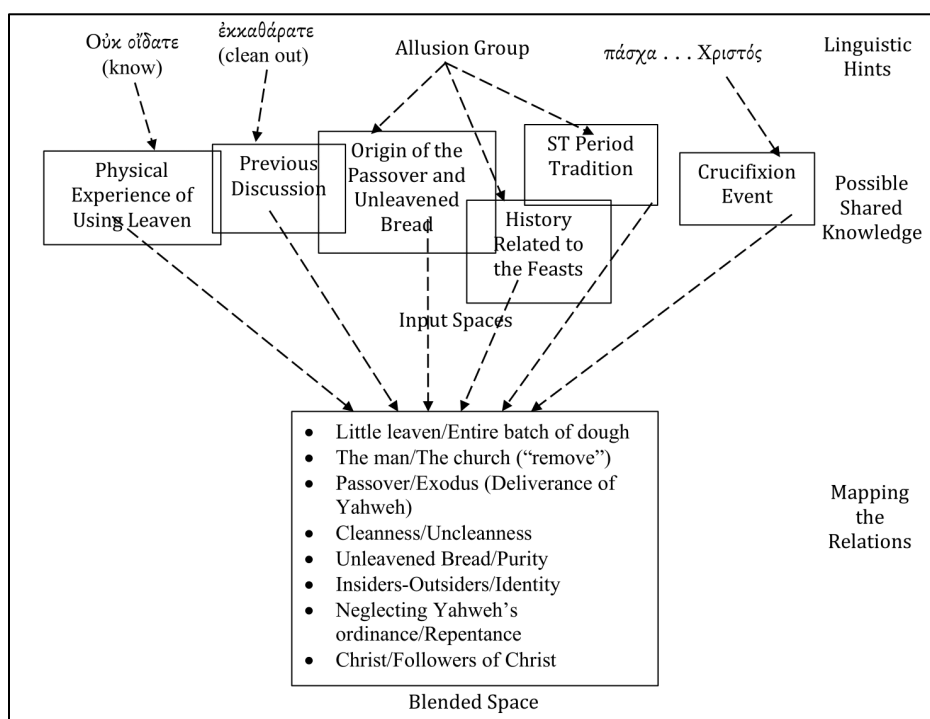
⁴³ Malina, *The New Testament World*, 62.

⁴⁴ Malina, *The New Testament World*, 62.

insiders, i.e., people claiming to be followers of Christ. This, therefore, indicates that the church is responsible for teaching insiders what it means to live as followers of Christ. If the church fails to do this, it takes on more responsibility as a whole community than the offended individual.

To conclude, I should summarize how the metaphor functions in this discourse. The subject matter of 1 Corinthians 5 is that the Corinthians should remove the sexually immoral man and practice. Paul is straightforward and insists on his exhortation.⁴⁵ The entire letter and in particular, 1 Cor 5:9–11, however, indicate that Paul probably has written an earlier letter to address several issues including sexual immorality in general, but Paul’s advice had not been welcomed. This means that Paul may have needed to put in more effort to provide a sound basis for his message regarding a particular sexually immoral case here. In this case, the metaphor of leaven provides a strong reason that invokes not only a cognitive but also an affective response from his audience. Reflection on relevant physical experiences, historical events and traditions, and their own theological and emotional implications has a high likelihood of bringing an issue close to home. The metaphor, therefore, justifies Paul’s exhortation.

⁴⁵ The use of the dominating action-process of “remove” without specified circumstances indicates a sense of firmness and urgency. It sounds like, “Do it now!”

Figure 3. Mapping the Metaphor

Conclusion

In this essay, I used SFL’s discourse analysis to analyze the lexicogrammar of the texts at hand and CL’s conceptual blending theory to construct the possible shared knowledge between the author and audience. Having examined the function of the metaphor of leaven in 1 Corinthians 5 with this methodology, I conclude that the metaphor of leaven is related to both the common knowledge of bread-making and the Passover tradition. It functions in this discourse to justify Paul’s exhortation to remove the sexually immoral man from the congregation so that the congregation will remain morally pure. As noted above, Paul has already addressed sexual immorality in general and now he has to say something specific and stronger. He could have done this in any number of ways, but he chooses to use the metaphor of leaven. The power of this metaphor lies in its potential to recall one’s memory related to a learned tradition or personal experience and in turn to evoke one’s emotion. The change of desire for moral purity is often more effective than mere reasoning in leading to the change of behavior.

Regarding methodology, the blending theory of CL provides a way to bring the extra-linguistic elements into the interpretation of the text. However, it is challenging to constrain the construction of the shared knowledge because there is

no systematic relation between the linguistic data and the elements in the cultural and social sphere. For instance, how does one decide what kind of tradition might be involved? How does one decide which text is counted in or out of the intertextual network? Furthermore, the complexity of handling potentially incompatible theories at the same time remains a concern. Nevertheless, this is an attempt to incorporate compelling theories in modern linguistics and social science into biblical studies. My future work, therefore, will address more to these questions related to methodology, e.g., defining boundaries for intertexts.

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