

1 Corinthians 6:9-10. Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate, nor homosexuals**, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

1 Timothy 1:9-10 But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who're lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and **homosexuals** and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.

Homosexuals are included in this list. But, doesn't this all pertain to excess and lack of self-control, idolatry (to money or to power) and a void in the worship of God?

Idolatry	Adultery	Thieves	Covetous	Drunkards	Revilers
Swindlers	Profane	Killers of parents		Immoral	
Kidnappers	Liars	Perjurers			

But arsenokoitai and malakoi are listed in between adulterers and thieves in Cor. And in between murderers, immoral and then kidnappers in Tim. This is all about exploitation, sex trafficking,

1 Timothy 1:9-10

Jackson p. 165 - NIV used "perverts" for arsenokoitai prior to 2011 but influential advocates lobbied for a change to "those practicing homosexuality" post 2011 since lobbyists were afraid it might be a "loophole for mutual consenting homosexual sex"

This modified the translation to include women even though arsenokoitai literally means "male-bedder". Is this a proper translation? Or is it editorializing to now include women?

Old KJV said "defile themselves with mankind". Arsenokoitai literally means man and bed.

Gushee and Dale Martin (references Jackson p168) say “in 4 instances of Greek literature outside of the NT the use of the word *arsenokoitai* indicated:

1. Economic exploitation
2. Abuses of power

Perhaps the word implies economic exploitation and violence in the sex business as in pimping and forced prostitution”

Just like the other excesses in 1 Cor 6 which were sins of excess or exploitation (general sexual immorality, adultery, thievery, greed, drunkenness, slander, swindling.” reports **Matthew Vines (page 128, God and the Gay Christian.**

Brownson says “the terms belong together as kidnappers or slavedealers (*andropodistai*), acting as pimps for their captured and castrated boys (*pornoi*) who service the *arsenokoitai* (men who make us of the prostitutes.)

Brownson p275 also says that when NIV went from “pervert” to “homosexual” in 2011, “the NIV translation, for example, unhelpfully blurs this culture gap by rendering the Greek word *arsenoikotai*, which in its original context refers to the active partners in pederastic relationships, as “homosexuals”. “In so doing, the NIV shifts the meaning of the word to the notion of sexual orientation which is completely lacking in the ancient world among Jews and Christians.”

Jackson p 170 emphasizes that in the original text, women are not mentioned in 1 Cor or Tim and that would be consistent with the fact that the reference was to temple prostitution or pederasty which was male-dominated. This is not about committed same-sex relationships or about identity. But when the term “homosexual” is used, the term expands in an inappropriate translation.

If look at 1 Cor 6:9-10 must also look at the following verse 11 “but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” **Wesley Hill** says he can't imagine being healed from his orientation even though he is committed to celibacy, he remains with a preference for male company in conversation and emotional intimacy and quality of time spent together. He remains a homosexual (**Jackson 171-172**)

David Gushee p 77 reviews previous translations of the word arsenokoitai such as buggers (Geneva Bible 1587), the brutal (Mace NT 1729), Douay-Rheims 1899 and KJV 1607 (abusers of themselves with mankind or lies with mankind)

But if traditionalists claim from 1 Cor 6:9 that practicing gays are going straight to Hell, mustn't you also say practicing greedy people or drunkards are also going straight to hell?" **Gushee p 77.**

Gushee from Youtube - Atrocious translation of arsenokoitai when the word homosexual was coined in late 1800s and then translators jumped on it. Very difficult to understand. There are other words that could have been used for those who receive anal penetrative sex. One other possibility of what Paul meant was men who have excessive sex. Malakoi today would be frilly, luxurious.

Colby Martin p 165-166 "To pursue a life oriented around the Kingdom of God with regard to sex should look the same for everyone.

Don't be flippant with your body.

Don't treat it like it has no value.

Don't break your covenants.

Don't cheat on people.

Don't sell yourself, and don't devalue others by treating them like a commodity.

Don't use your power or influence to take advantage of others."

Same is true for straight or LGBTQ"

Pastor Weekly says these passages "condemn sexual exploitation through prostitution and sexual servitude which was rampant in the culture the Apostle Paul lived in and addressed in his epistles.

Kathy Baldock says these refer to pederasty and to treating a man as if he were a woman which was culturally shameful. Women were never included women in these translations until 1958 when they used "participate in homosexuality". In fact, Malakos was often listed as weakling, effeminate or those who make women of themselves. Arsenokoitais was abusers of themselves with mankind, those who abuse themselves with men, buggers.

Colby Martin agrees that Paul could have used the word “paiderastia” meaning pederasty. Instead he listed all exploitative and transactional acts. He wanted the Corinthian church to be holy, set apart from the culture. To not to treat their bodies as a commodity. To respect and honor people and not use power and privilege to take advantage of those below them.

Colby Martin p 167 “If Paul’s ultimate intent in these 2 clobber passages was to make a blanket condemnation of men who were not attracted to women, he actually had the language to do so. You could, for example, imagine him speaking out against the desires of a natural eunuch as a way to prohibit such behavior or relationships from participation in the Kingdom.” But he didn’t.

Whereas- Jesus did speak in MT 19:11 of eunuchs and then in Acts 8, the inclusivity of the gospel is shown with the salvation of the Ethiopian eunuch.

Matthew Vines quotes “To Autolychnus”, a 2nd century Christian text that uses arsenokoites next to thieves, plunderers and defrauders, indicating it meant economic exploitation by some sexual means.

There is similar positioning in Corinthians, after sexually immoral and adultery and before thieves and greedy. In Timothy, it is after sexually immoral and before slave traders or men-stealers.

1946 RSV used homosexual, 1958 Phillips used pervert, 1966 TEV used homosexual pervert, 1973 NIV used homosexual offenders and 1987 NAB used practicing homosexuals. Note the change of meaning along the way.

Also Vines quotes **Brownson** who says these 3 terms (sexually immoral(prostitutes), practice homosexuality and slave traders (kidnappers) belong together as **kidnappers or slave dealers acting as pimps for their boy prostitutes and the men whose these services.**

This was a Roman practice that the empire tried to get rid of. **Brownson P 43** references Dale Martin who says it refers to sexual abuse or exploitation

Basically, these are sins of excess or exploitation listed in 1 Cor 6

Jackson p. 184 says all 6 passages express God's wrath against rape, coercion, sexual violence, pederasty, trafficking, temple idolatry, domination, prostitution, lust, adultery. All fit into sexual immorality (porneia)

Jackson - big point p 233 is that all the law hangs on 2 important commandments Mt 22:36-40.

1st consider the 1st commandment - check if any rule, guideline or interpretation advances our commitment to love the Lord your god with all your heart, soul or mind **p. 236** and then

2nd consider if it allows us to apply Jesus' new commandment to love one another as I have loved you.

This allows you to look at things that are not expressly forbidden such as segregation or misogyny or tobacco use or allowing long hair for men.

Following this guideline allows Christians to continue to advise against pre-marital sex (even though birth control exists) because even the most worldly movies display the tremendous hurt and betrayal it causes. See page 242 for list.

p. 244 "always test any law regarding Christian behavior by Jesus' 1st and 2nd commandments."

P. 252 "if same-sex orientation were a sin, then the power of Christ's blood should be able to heal it. Even Alan Chambers (Exodus International) says 99.9% were unsuccessful in overcoming. P. 254 so, are "we trying to change something God never intended or promised to change?"

References:

[God and the Gay Christian](#) by Matthew Vines

[Unclobber, Rethinking our Misuse of the Bible on Homosexuality](#) by Colby Martin

[Bible, Gender, Sexuality- Reframing the Church's Debate on Same-Sex Relationships](#) by James V. Brownson

[Walking the Bridgeless Canyon](#) by Kathy Baldock

[Risking Grace, Loving our gay family and friends like Jesus](#) by Dave Jackson

[Homosexuality](#) by Pastor R.D. Weekly

Washed and Waiting by Wesley Hill

Changing our Mind by David P. Gushee

Additional notes from Ed Oxford session at 2019 The Reformation Project Conference

1 Corinthians

1 Timothy

Both malakoi and arsenokoitai are in 1 Cor and only arsenokoitai are in 1 Timothy

Meaning was — Lechers - uncomfortable because of being preyed upon

Effeminate - weakling, can't endure hardships. More like how they looked at women. Any guy that acts like a girl. This is misuse of scripture.

200BC **Malakoi** - means soft but is usually used in another context: man who seduces other men's wives (not gay) 100 AD Josephus - said it was weak in battle and enjoys luxury. Weak in character

Soft, lady, coward, loves gourmet food, too much sex, pretty themselves up to further sexual exploits - gay or straight.

Arsenokoitai-man(singular) - bed(plural) 1 man, many beds.

Hinchar of Reims

1830 start to use sodomy for all non-procreative sex, against nature - sexual release of semen was against nature.

John Chrysostom - 4th century and Peter Cantor 12th century French theologian - looked for same sex examples - to put into a statement but they never looked at arsenokoitai. Since at that time did not refer to same sex. They only looked at Genesis, Lev and Romans. NOT the Tim or Cor passages.

Sibylline Oracles 150BC-150AD had a sexual and economic sins list.

Arsenokoitai is **only on economic sin list**

Same as in Acts of John (180AD) only on Arsenokoitai

Robert Gagnon - thinks it could be arsenokoitai as adultery - Hippolytus 170AD and John the Faster (595AD) said that Satan committed adultery with Adam and committed arsenokoitai with Eve. ??so what is that? Could it be...Married couple bringing a man into the marriage bed?

All of Lev is cisgender straight married men and it is addressed to men. Prohibitions are all stressed in these listings. Nothing said to anyone else since it was a patriarchy.

1st century Rome - same sex activity was all under the bad sex category. There were no monogamous committed same sex relationships.

Economic exploitation, abuse of power, sex for social or economic gain, unjust or coercive use of another person sexually. Exploitative sex for gaining social power, married man taking a male to bed.(adultery)

Researcher looked for these two words within 10 words of each other in a writing.

Since sometimes interpreters today imply that malakoi is passive and arsenokoitai is active. However, the researcher could not find that in any ANE Greek texts.

They do see it in relation to adultery (breaking marriage relationship)

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If we have so much advanced evidence on archaeology and linguistics, why are we regressing on this topic and not seeing any advancement?

Blind spot. Not conjoining scripture with human experience.

It was in 1970s when conservative Christians began to look at the Bible differently - in terms of policies and influence. Power. They were no longer looking at scriptures the way they did in 1940s or 1950s.

Oxford asks One question, "can you show me an instance in the Bible with 2 men in a loving relationship?"

Reverend David's letter to the RSV team was 3 pages and pointed out that Sexual pervert was the better word - over homosexual

Abusers of themselves with mankind - Tyndale Bible. It is unclear why this translation was removed

For the NIV translation, what was the base text? They said they were creating it from scratch. However, they used many texts and the RSV and that is where they got the word homosexual - a woman (who is an out-lesbian) on the team told Ed Oxford this.

So these translations were all affected - Living Bible, NASB, NIV - Those 10 years led to so many mistranslations.

At that time in 1970s-1980s - how much did they know about homosexuality? They simply didn't look into it.

In 1971 the RSV went from homosexual to sexual pervert. The 1980 translation team went back to homosexual - they fell to pressure from the other translations out there. They were all using each other's notes. **not processing thoroughly.**

Theologians - tenure and publications. All are intertwined. Slow and inherently conservative. You can use social media to reach a broader audience. Use this outside of a university press.

Has the word homosexual always been in the Bible? Article from 2019 No - and Ed Oxford mentioned 1534 German Bible "knabenschander" Knaben is boy, schander is molester - "boy molester" is the term. Homosexual doesn't appear in a German Bible until 1983 (The company, Biblica who owns the NIV actually paid for the German translation and that is how homosexual ended up in that version.

KJV always used "Abusers of themselves with mankind"

Non-affirming works seem to not do any context work, says Kathy Baldock who has reviewed 48 non-affirming works. People take what we understand today and impose it on the 1st century which is not an appropriate way to translate and interpret.

History of Translations

Translation and Year	1 Cor 6 Arsenokoitai	1 Cor 6 Malakoi	1 Tim 1 Aresenoikotai
Greek	Man-Bed	Soft	Man-Bed
1525 Tyndale	Abusers of themselves with mankind	Weaklings	Defile themselves with mankind
1587 Geneva	Buggerer	Wantons	
1582 Douay-Rheims	Liers with mankind	Effeminate	
1607 King James	Abusers of themselves with mankind	Effeminate	
1729 Mace NT	The brutal		
1735 King James	sodomites		
1755 Wesley's NT	sodomites		
1852 James Murdock		Debauchers	
1862 Youngs Literal Translation	sodomites	Effeminate	Sodomites
1885 Revised Version	Abusers of themselves with mankind		
1890 Darby ? Bible	Those who abuse themselves with men	Those who make women of themselves	
1899 Douay-Rheims	Liers with mankind	Effeminate	
1901 American Standard		Effeminate	
1904 Ernst Malan		Licentious	
1923 Edgar Goodspeed		Sensual	
1947 RSV	Homosexuals	Homosexuals	
1958 Phillips	Pervert		
1958 New Amplified	Homosexual	those who participate in homosexuality	those who abuse themselves with men
1966 Today's English Version	Homosexual perverts		
1966 Jerusalem Bible	Catamites		
1972 Living English		Sexual perverts	

Translation and Year	1 Cor 6 Arsenokoitai	1 Cor 6 Malakoi	1 Tim 1 Aresenoikotai
1971 Living Bible	Homosexuals	Homosexuals.	
1971 NASB	Homosexuals	Effeminate (footnote "effeminate by perversion)	homosexual
1973 NIV	Perverts	Male prostitutes	Perverts
1976 New American Bible	Practicing homosexuals		
1977 RSV		Sexual perverts	
1982 NKJV	sodomites	Effeminate homosexuals (footnote catamites)	Sodomites
1987 New Century Version	Men who have sexual relations with other men	Male prostitutes	People who have sexual relations with people of the same sex
1989 RSV	Sodomites	Male prostitutes	
1995 Contemporary English Version	One who behaves like a homosexual	pervert	People who live as homosexuals
1996 New Living Translation	Those who practice homosexuality	Male prostitutes	People who practice homosexuality
1999 Holman Christian Standard	Homosexuals		homosexual
2001 English Standard Version	Men who practice homosexuality	Men who practice homosexuality (footnote as "the passive and active partners in consensual homosexual acts")	Men who practice homosexuality
2011 NIV	Homosexual	Homosexual offenders	For those practicing homosexuality