

NOTES FOR A DISCUSSION ON ISSUES OF GENDER AND SEXUALITY IN BIBLICAL TRADITION¹

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INTRODUCTION

The interpretation of biblical texts requires one to distinguish which texts are authoritative and which ones are peripheral, which ones were on target and which ones missed the mark, which ones reflect the divine will and way and which ones illustrate the pathologies of (religious) people. Prime examples include (a) Deuteronomy 9:11–19 versus Exodus 32:25–30, [32], (b) Isaiah 19:1–15 versus Isaiah 19:16–25, and (c) Ezekiel 26:1–14 versus Ezekiel 29:17–20. Comparable diversity can be found in Biblical texts and traditions where the focus is on issues of gender and sexuality.

For the Israelites “salvation” did not mean entering heaven for eternity but was understood as experiencing God’s special gifts—right here on earth—of (1) *land*, (2) *liberty*, (3) *longevity*, (4) *prosperity*, and (5) *progeny*. These five nouns summarize all of the blessings spelled out in Deuteronomy 28:1–14. They are an inverse summary of all the curses cited in Deuteronomy 27:9–26 and 28:15–68. Isaiah’s promise about the suffering servant (Isaiah 53:10) that he will given *longevity*, *progeny*, and *prosperity* is noteworthy, along with

- Proverbs 8:35, “For he who finds me finds life and obtains favor from the LORD”;
- Proverbs 9:11, “For by me your days will be multiplied, and years will be added to your life.”
- Proverbs 10:2, “Treasures gained by wickedness do not profit, but righteousness delivers from death.”

Relevant texts about one’s going to Sheol rather than to heaven include:

- Genesis 37:35, “All his sons and all his daughters rose up to comfort him [Jacob]; but he refused to be comforted, and said, ‘ No, I shall go down to Sheol to my son, mourning.’”
- Psalms 6:5, “For in death there is no remembrance of thee; in Sheol who can give thee praise?”
- Psalm 49:7ff, “Truly no man can ransom himself, or give to God the price of his life, . . . Yea, he shall see that even the wise die, . . . Their graves are their homes for ever, their dwelling places to all generations.
- Psalm 49:17–18 “while he lives, he counts himself happy, . . . he will go to the generation of his fathers, who will never more see the light.”
- Psalm 88:3–6, 10–12, “. . . Thou hast put me in the depths of the Pit, in the regions dark and deep. . . . Dost thou work wonders for the dead? Do the

shades rise up to praise thee? Is thy steadfast love declared in the grave, or thy faithfulness in Abaddon?”

- Psalm 115:17, “The dead do not praise the LORD, nor do any that go down into silence.”

These are the texts which inspired the Sadducees (Mark 12:18, “Sadducees came to him, who say that there is no resurrection; and they asked him a question . . .”), whereas the Pharisees in anticipation of a resurrection from the dead and an “eternal life” in heaven could appeal to the following texts:²

- Isaiah 25:6–9, “. . . And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever.”
- Isaiah 26:19, “Thy dead shall live, their bodies shall rise. O dwellers in the dust, awake and sing for joy! For thy dew is a dew of light, and on the land of the shades thou wilt let it fall.”
- Daniel 12:2–3, “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever.”
- II Maccabees 7:23, “Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws.”

Item number (5), “salvation through progeny,” controlled many of Israel’s sexual mores. Thus, the ongoing “eternal life” of one’s ancestors (“those of-blessed-memory”) was available only through the progeny of the successive generations. Without progeny the “eternal life” of all of one’s deceased kin would be terminated. Therefore, barrenness (שְׂכֹל, עֵצֶר רָחֵם, עֲרִירִי, עֲקָרָה) was experienced as a curse—a curse attributable to someone’s sinning (Leviticus 20:20–21). In the minds of biblical Israelites sterility and infertility were due to moral imperfections rather than the result of physiological aberrations. Also, the waste of semen (Genesis 38:2–10) became an abomination because such waste threatened the successful perpetuation of one’s blood line through which the male and all of his ancestors would live forever in blessed memory. (See the Quran 29:29, cited in endnote 5.)

GENDER ISSUES

Genesis 1:26, “Let us make ^o*adam* . . . let them have dominion.” (For the role of Wisdom and Word in creation note Proverbs 3:19; 8:22–30; Sirach 43:33; Wisdom of Solomon 9:1–2, 9.)

Genesis 1:27, “God created ^o*adam* in his own image . . . male and female he created them.”

Genesis 2:7, מִן־הָאֲדָמָה עָפָר וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה “then Yahweh God formed ^ʿadam of dust from the ground (^ʿadamah).”

Genesis 2:18, “it is not good for ^ʿadam to be alone; I will make a savior (עֵזֶר ^ʿezer) as his front one (כְּנֶגְדּוֹ ^ʿkənegidō).”

Genesis 2:20, וְלֹא־אָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ “the ^ʿadam gave names to all . . . there was not found for ^ʿadam a savior (^ʿezer) as his front one.”

Genesis 2:23, “this at last is bone of my bones and flesh of my flesh . . . she shall be called woman (יִשְׁשָׁה ^ʿiššah) because she was taken out of man (יִשׁ ^ʿiš).”

Genesis 2:24, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Genesis 3:16a, אֲרַבָּה עֲצָבוֹנְךָ וְהִרְבִּיתְךָ בְּעֵצָב תֵּלְדִי בָנִים “I will increase your [Eve] sorrow and your conception; and in sorrow you will birth sons.”

Genesis 3:17b, בְּעֵצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: “In sorrow you [Adam] shall eat of it all the days of your life.”

Genesis 3:16b, וְאֶל־אִישֶׁךָ תִּשְׁקָתֶךָ וְהוּא יִמְשָׁל־בָּךְ

McDaniel translation: “Your desire shall be for your husband and he shall be *just like you*.” The Hebrew שִׁוּק “desire” is comparable to the Arabic شوق (*šūq*) cited by E. W. Lane (*Arabic-English Lexicon*, Edinburgh: Williams and Norgate, 1863–1893, reprint 1956, New York: Unger, 1620). For the “**be just like**” see page 605 of the Brown, Driver, Briggs *Hebrew Lexicon* attached at the end of these notes. The Septuagint reads καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου καὶ αὐτός σου κυριεύσει “Your *turning away* [*apostrophē*] shall be for your husband and he shall **rule over** you.” The MT תִּשְׁקָתֶךָ was read as either תִּשְׁבָּתֶךָ (cf. I Samuel 7:17) or תִּשְׁוֹנָתֶךָ (סִוְנָה). Vulgate must have read שִׁוּר or שִׁוּר “to have power.”

Genesis 5:1–2, “This is the book of the generations of ^ʿadam . When God created ^ʿadam, he made [^ʿadam] in the likeness of God. Male and female he created them, and he blessed them and named them ^ʿadam when they were created.”

The Septuagint reads: αὕτη ἡ βίβλος γενέσεως ἀνθρώπων (= Hebrew ^ʿadam) ἡ ἡμέρα ἐποίησεν ὁ θεὸς τὸν Ἀδάμ (= Hebrew ^ʿadam) κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτόν 2 ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς καὶ εὐλόγησεν αὐτούς καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Ἀδάμ (= Hebrew ^ʿadam) ἡ ἡμέρα ἐποίησεν αὐτούς. Here it is sufficient to note that the masculine singular αὐτόν which ends 5:1 is singular because ^ʿadam in Hebrew is a masculine singular *collective* noun including both the male and the female. The plural masculine αὐτῶν in 5:2 reflects the fact that although ^ʿadam is morphologically a singular collective noun, it is grammatically plural because both male and female were named ^ʿadam. The plural verb in 1:26, “let *them* have dominion” replicates the ending of Gen 1:27, “male and female created he them.” (The ^ʿadam in Genesis 5:3 is the name of the male character introduced back in Genesis 2:19.)

I Corinthians 11:3, “But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God 7 For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 8 (For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man.) 10 That is why a woman ought to have a *veil* (ἐξουσίαν = “authority”) on her head, **because of the angels.**³ 11 (Nevertheless, in the Lord woman is not independent of man nor man of woman; 12 for as woman was made from man, so man is now born of woman. And all things are from God.) 13 Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? 14 Does not nature itself teach you that for a man to wear long hair is degrading to him, 15 but if a woman has long hair, it is her pride? For her hair is given to her for a covering.”

I Corinthians 14: 33ff., “As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.”

Ephesians 5:22ff., “Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is head of the church . . . let wives also be subject in everything to their husbands . . . Even so husbands should love their wives as their own bodies”

I Timothy 2:11ff., “Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.”

Sirach 42:14, “Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.”

Gospel of Thomas Logia 114, “For every woman who makes herself a male will enter the Kingdom of Heaven.”

SEXUAL BEHAVIOR⁴

Genesis 6:1–4, “When men began to multiply on the face of the ground, and daughters were born to them, 2 the sons of God saw that the daughters of men were fair; and they took for themselves women from all whom they chose. 3 Then the LORD said, ‘My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years.’ 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to

the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown” [[or “the men of violence”]].³

Genesis 9:21–25, “[Noah] drank of the wine, and became drunk, and uncovered himself (וַיִּתְגַּל) in his tent. And Ham, the father of Canaan, saw (וַיִּרְא) the nakedness (עֶרְוַת) of his father, and told his two brothers outside When Noah awoke from his wine and knew what his youngest son had done to him, he said, ‘Cursed be Canaan; a slave of slaves shall he be to his brothers.’”

Genesis 19:5–8, “Where are the men who came to you tonight? Bring them out to us, that we may know (וַיִּדְרְעוּ = συγγενώμεθα = “have sex with”) them. . . and said, I pray you, brethren, do not so wickedly. Behold, I have two daughters who have not known man (לֹא־יָדְעוּ) = ἔγνωσαν ἄνδρα); let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof.”⁵ (Cf. Judges 19:22.)

Genesis 19:30–38, Incest at Zoar with Lot and his two daughters who gave birth to Moab (the father of the Moabites) and Ben-Ammi (the father of the Ammonites). (Compare **Leviticus 18:6–7; 21:11–12**.)

Deuteronomy 23:19, לֹא־תָבִיא אֶתְנֵן זֹנָה וּמַחִיר כֶּלֶב בֵּית יְהוָה אֱלֹהֶיךָ
לְכָל־נְדָר כִּי תֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם־שְׂנִיָּהֶם:
“You shall not bring the wages of a harlot (זֹנָה) or the income of a pimp (כֶּלֶב) to the house of the LORD your God for any vowed offering, for both of these *are* an abomination (תֹּעֵבֶת) to the LORD your God.” The NIV, NIB, and NRS translate כֶּלֶב “dog” as “male prostitute.” The translation “pimp” is based upon the Arabic cognates كالتبان (*kaltabân*) “pimp” and the verb كلب (*kaliba*) “to act as a pimp” (Lane, 2627 and 2625).

Deuteronomy 25:5ff, “If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband’s brother shall take her and marry her (וַיִּלְקַחָהּ לוֹ לְאִשָּׁה) and fulfill the duty of a brother-in-law to her (וַיִּבְמָדָהּ). And the first son whom she bears shall succeed to the name of his brother who is dead, that his name may not be blotted out of Israel. . . .”

Genesis 38:8ff, “Then Judah said to Onan, ‘Go in to your brother's wife, and perform the duty of a brother-in-law to her (וַיִּבְמָדָהּ אֶתְהָ), and raise up offspring for your brother.’⁹ But Onan knew that the offspring would not be his; so when he went in to his brother's wife he spilled (וַשִּׁחָת) [the semen] on the ground lest he should give offspring to his brother’ Tamar your daughter-in-law has played the harlot (וַזְנִתָּהּ); and she is with child by harlotry (הָרָה לְזָנוּנִים).’ And Judah said, ‘Bring her out, and let her be burned.’”

Exodus 20:14, לֹא תִנְאֹף, “You shall not commit adultery” This appears also in **Deuteronomy 5:18** and in **Leviticus 20:10** where the death penalty for the male and female is spelled out.⁶

Leviticus 12:2, תִּזְרִיעַ “She becomes pregnant,” literally “she makes offspring.”

* **Leviticus 15:16–18, 32; 19:20; 22:4**, שִׁכְבַּת־זֶרַע “flow of semen,” a cognate of Arabic سكب (*sakaba*) “he poured out/ forth, it gushed forth” (Lane, *Arabic English Lexicon* 1388. Jastrow (*A Dictionary of the Targumin . . .* [New York: Putnam’s, 1903], II: 1571, 1573) cited the nouns שִׁכְבָּה, שִׁכְבָּה, and שִׁכְיָה, all meaning the “effusion of semen.”

Leviticus Chapters 17–26 make up “The Holiness Code” for Israelites.

Leviticus 18:6, אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֵרְוָה אֹנִי יְהוָה “None of you shall approach any one near of kin to him to uncover nakedness. I am Yahweh.”

* **Leviticus 18:20**, וְאֶל־אִשְׁתּוֹ עִמִּיתְךָ לֹא־תִתֵּן שִׁכְבֶּתְךָ לְזָרַע לְטַמְאָהָּ בָּהּ, McDaniel: “unto your kinsman’s wife *you shall not give your effusion to impregnate* and defile yourself with her.” Other translations have “Do not have sexual relations” [NIV, NIB], “thou shalt not lie carnally” [KJV, ASV, RSV], “you shall not have intercourse” [NAS, NAU].

Leviticus 20:21, If a man takes his brother’s wife, it is impurity; he has uncovered his brother’s nakedness; they shall be childless (עֵרִירִים).

** **Leviticus 18:22**, וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכַּבֵּי אִשָּׁה תוֹעֵבָה הוּא, καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικός βδέλυγμα γὰρ ἐστὶν *cum masculo non commisceberis coitu femineo quia abominatio est* “You shall not lie with a male as with a woman; it is an abomination.(RSV, NRS). “Do not lie with a man as one lies with a woman, . . .” (NIV, NIB). McDaniel: “Do not penetrate a male *in preference to* the penetratings of a woman.”

Most translations treat the MT אֶת as the preposition “with,” rather than as the direct object sign. Were the MT אֶת the direct object sign and the verb תִּשְׁכַּב derived from שָׁכַב, stem III, “to penetrate,” which is the cognate of Arabic ثقب (*taqaba*) “he pierced, punctured, penetrated” (Lane, *Arabic English Lexicon*, 341–342), this sentence can mean, “do not penetrate a male *in preference to* the penetrating of a woman.” The closing phrase, תוֹעֵבָה הוּא, can mean not only “it is an abomination” (RSV, NRS) or “that is detestable” (NIV, NIB), but also (1) “it is destructive” or (2) “it is vile” or (3) “it is stupid.” These meanings become

transparent when it is recognized that the Hebrew תועבה need not be from תעב “an abomination” (BDB 1072–1073). Rather, תועבה can be from the root ועב which would be the cognate of either (a) the Arabic وعب (*wa‘aba*), which in Form 4 means “he eradicated, cut off, uprooted” or (b) the Arabic وعب (*wagaba*) “stupid, weak in intellect, vile” (Lane, *Arabic English Lexicon*, 2951, 2954).⁷ The idea of “destructive, eradication” associated with male-to-male sex could refer to the termination of one’s bloodline—which would result in the end of the “eternal life” of one’s ancestors.⁸

Leviticus 20:13, וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבֵי אִשָּׁה
תועבה עשו שניהם
מות יומתו דמיהם בם:

“A man who penetrates a male
in preference to the penetrations of a woman —
both of them have committed an abomination”
let them be put to death. Their blood be upon them.”

Leviticus 21:18, “For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, 19 or a man who has an injured foot or an injured hand, 20 or a hunchback, or a dwarf, or a man with a defect in his sight or an itching disease or scabs or crushed testicles (The מְרוּחַ אֶשְׁדָּי became μόνοςκλις “one testicle” in the Septuagint).” (See below, Deuteronomy 23:1 and Isaiah 56:4).

* **Numbers 5:13,** וְשָׁכַב אִישׁ אֶת־הָאִשָּׁה שֶׁכַּבְתָּ־זָרָע “and a man penetrate her, the ejaculating of semen” (The Law of Jealousy)

The first שכב in 5:13 is “to penetrate,” the cognate of Arabic ثقب (*ṭaqaba*) “to bore, to penetrate” (Lane, *Arabic English Lexicon*, 342).⁹ This verb, שכב stem III, takes the direct object sign את, as in Leviticus 15:24 and Numbers 5:19, II Samuel 13:14 [although a few manuscripts there read עִמָּה “with her” rather than the direct object אֶת־הָאִשָּׁה], and Ezekiel 23:8,

וְאֶת־תְּזוֹנוֹתֶיהָ מִמִּצְרַיִם לֹא עָזְבָה
* כִּי אֶת־הָאִשָּׁה שָׁכְבוּ בְנְעוּרֶיהָ
וְהִמָּה עָשׂוּ דְדָי בְּתוֹלֶיהָ
וַיִּשְׁפְּכוּ תְזוֹנוֹתָם עָלֶיהָ:

And her fornications from Egypt she did not forsake,
Indeed, they *penetrated* her in her youth,
and they caressed (عشى/عشا [gāsiya])” the breasts of her virginity,
and poured out their fornication upon her.

The second שכב of Numbers 5:13 is stem II, “to flow, to pour out,” the cognate of Arabic سكب (*sakaba*) “to pour out, to pour forth” (Lane, *Arabic English Lexicon*, 1388). Neither of these verbs in Numbers 5:13 need be derived from שכב “to lie down,” which usually takes the preposition עם “with” or את “with” as in Genesis 26:10; 30:15, 16; 39:7–14; Exodus 22:16; Deuteronomy 22:22; and II Samuel 11:4, 11; 12:11, 24. The ambiguity of the את / את־ is attested in (a) Genesis 34:2 and 7, where the LXX read את־הָ “with her” rather than the direct object את־הָ, (b) Genesis 35:22 where the את־ could be read either way, (c) I Samuel 2:22 where the את־ could also be read either way, and (d) II Samuel 13:14, וַיַּעֲנֶהָ וַיִּשְׁכַּב אֹתָהּ, “he overpowered her and raped her” (NIV, NIB, NLT, NJB).

The following phrase in Numbers 5:20, וַיִּתֵּן אִישׁ בֶּן אֶת־שִׁכְבֹתוֹ מִבְּלַעְדֵי אִשְׁדֶּךָ, was translated freely in the NRS as “and some man other than your husband has had intercourse with you.” A contextually more literal translation of שִׁכְבֹתוֹ here would be “his ejaculation,” with the noun שִׁכְבָה “outpouring, discharge, emission” appearing in Leviticus 15:16–18, 32 and 22:4 as זֵרַע שִׁכְבַת “emission of semen” (RSV, NIV, NIB) “seminal emission” (NAS, NAU). The לְזֵרַע שִׁכְבֹתֶךָ in Leviticus 18:20, which was translated as “sexual intercourse” (NLT, NIV, NIB) and “lie carnally” (KJV, ASV, RSV) is comparable. However, the unusual לְזֵרַע — the noun with the ל genitive meaning “to seed/semen”—may be read as the *hiph‘il* infinitive (*scriptio defectiva* [GKC 53^a] for לְהִזְרִיעַ “to impregnate”), so that the MT phrase וְאֶל־אִשְׁת׃ עֵמִיתְךָ לֹא־תִתֵּן שִׁכְבֹתֶךָ לְזֵרַע would be better translated as, “You shall not give to your neighbor’s wife your ejaculation so as to impregnate.”

* **Numbers 5:20**, וַיִּתֵּן אִישׁ בֶּן אֶת־שִׁכְבֹתוֹ מִבְּלַעְדֵי אִשְׁדֶּךָ. This means “and a man other than your husband put in you his ejaculation,” and this became in the NAS and the NAU, “and a man other than your husband has had intercourse with you.”

Numbers 5:28, וַנִּקְתָּהּ וַנִּזְרַעֶהָ זֵרַע: “she then shall be free and she shall be made pregnant.”

Deuteronomy 23:1 (MT), לֹא־יָבֹא פְצוּע־דָּכָא וְכָרוֹת שִׁפְכָה בְּקֹהֶל יְהוָה: οὐκ εἰσελεύσεται θλαδίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου “A eunuch and one whose testicles are mutilated shall not enter in the assembly of the LORD.” (The כָרוֹת שִׁפְכָה became θλαδίας “eunuch” and פְצוּע־דָּכָא “bruised-crush” became ἀποκεκομμένος = “castrated”) [See above Leviticus 21:18, and below Isaiah 56:4.]

Deuteronomy 23:2 (MT), לֹא־יָבֹא מִמִּזְרַח בְּקֹהֶל יְהוָה גַּם דּוֹר עֲשִׁירִי “No bastard shall enter the assembly of the LORD; even to the tenth generation.”

Deuteronomy 23:17, לֹא־תְהִיָּה קְדֻשָּׁה מִבְּנוֹת יִשְׂרָאֵל וְלֹא־יְהִיָּה קְדֻשׁ מִבְּנֵי יִשְׂרָאֵל “There shall be no *cult prostitute* [literally “a holy one (female)”] of the daughters of Israel, neither shall there be a *cult prostitute* [literally “a holy one (male)”] of the sons of Israel.

For this verse, the Septuagint has the doublet:

(1) οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται πορνείων ἀπὸ υἱῶν Ἰσραὴλ “There shall not be a *harlot* of the daughters of Israel, and there shall not be a *fornicator* of the sons of Israel.”

(2) οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν Ἰσραὴλ “There shall not be a *sorceress* from the daughters of Israel, and there shall not be an *initiate* from the sons of Israel.” (See Liddell and Scott, 1966: 1770¹ bottom and 1772¹ III and 1772¹.) Note that in this reading the Hebrew קְדֻשׁ “a holy one” had no sexual overtones.

Judges 19:22, הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וְנָדָעְנוּ

Bring out the man who came into your house, that we may know him . . . (24) Behold, here are my virgin daughter and his concubine; let me bring them out now. Ravish/humble (וְנָדָעְנוּ) them and do with them what seems good to you; but against this man do not do so vile (וְנִבְלָה) a thing.” (25) But the men would not listen to him. So the man seized his concubine, and put her out to them; and they knew her, and abused her (וַיִּדְעוּ אוֹתָהּ וַיִּתְעַלְלוּ־בָּהּ) all night until the morning. (Cf. Genesis 19:5, “that we may know them.”)

Ruth 1:14, וַתִּשָּׂק עֹרְפָּה לְחִמּוֹתֶיהָ וְרוּת הִבְקָה בָּהּ

And Orpah kissed her mother-in-law, but Ruth clung to her.

καὶ κατεφίλησεν Ορφα τὴν πενθερὰν αὐτῆς καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς Ρουθ δὲ ἠκολούθησεν αὐτῇ

“And Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.”

I Samuel 18:1, וּנְפֹשׁ יְהוֹנָתָן נִקְשְׂרָה בְּנֶפֶשׁ דָּוִד וַיֵּאָהָבוּ [וַיֵּאָהָבוּ] יְהוֹנָתָן כְּנֶפֶשׁוֹ “the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.” (Cf. Leviticus 19:18, כָּמוֹךָ לְרַעֲךָ.)

I Samuel 18:22, חָפֵץ בְּךָ הַמֶּלֶךְ וְכָל־עַבְדָּיו אֹהֲבֶיךָ וְעַתָּה הִתְחַתֵּן בְּמִלְךָ “Behold, the king has delight in you, and all his servants love you; now then become the king’s son-in-law.”

I Samuel 20:41 הִנְעַר בָּא וְרוּד קָם מֵאֶצְל הַגִּבּוֹ וַיִּפֹּל לְאַפָּיו אֶרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ אִישׁ אֶת־רַעְהוּ וַיִּבְכוּ אִישׁ אֶת־רַעְהוּ עַד־רוּד הַגְּדִיל: “David arose from a place toward the south, fell on his face to the ground,

and bowed down three times. And they kissed one another; and they wept together, but David more so.”

II Samuel 1:26, צר־לי עֲלִיךָ אַחִי יְהוֹנָתָן נֶעֱמַתָּ לִי מֵאֵד, נִפְלְאַתָּה אֶהְבֶּתְךָ לִי מֵאֶהֱבַת נָשִׁים

“I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was wonderful, passing the love of women.”

I Kings 11:1, “Now King Solomon loved many foreign women: the daughter of Pharaoh, and Moabite, Ammonite, Edomite, Sidonian, and Hittite women, 2 from the nations concerning which the LORD had said to the people of Israel, ‘You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods’; Solomon clung to these in love. 3 He had seven hundred wives, princesses (נָשִׁים), and three hundred concubines (פְּלִגְנָשִׁים); and his wives turned away his heart.”

I Kings 14:24, וְגַם־קָדַשׁ הָיָה בְּאֶרֶץ עֲשׂוּ כְּכֹל הַתּוֹעֵבֹת הַגּוֹיִם, אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל

καὶ σύνδεσμος [=קִשְׁר rather than קָדַשׁ] ἐγενήθη ἐν τῇ γῆ καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν ὧν ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ

“And there was a conspiracy in the land, and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.” (LXX)

“And there were also sodomites [[MT קָדַשׁ ‘holy one’ is singular]] in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.” (KJV)

I Kings 15:12, וַיַּעֲבֵר הַקְּדָשִׁים מִן־הָאָרֶץ וַיִּסַּר אֶת־כָּל־הַגְּלִילִים אֲשֶׁר עָשׂוּ, אֲבֹתָיו “He put away the male cult prostitutes (‘the holy ones’) out of the land, and removed all the idols that his fathers had made.”

I Kings 22:46, וַיִּתֵּר הַקְּדָשׁ אֲשֶׁר נִשְׁאַר בְּיָמֵי אָסָא אָבִיו בְּעַר מִן־הָאָרֶץ, “And the remnant of the male cult prostitutes (‘the holy one’) who remained in the days of his father Asa, he exterminated from the land.”

II Kings 23:7, וַיִּתֵּן אֶת־בֵּיתֵי הַקְּדָשִׁים אֲשֶׁר בְּבֵית יְהוָה, אֲשֶׁר הִנָּשִׂים אֲרָגוֹת שֵׁם בָּתִּים לְאִשְׁרָה

καὶ καθείλεν τὸν οἶκον τῶν καδησιμ τῶν ἐν τῷ οἴκῳ κυρίου οὗ αἱ γυναῖκες ὑφαίνον ἐκεῖ χεττιιν τῷ ἄλσει (=כִּיתָן or כִּי־תָן “linen” for the MT בָּתִּים) “And he broke down the houses of the male cult prostitutes (‘the

holy ones’) which were in the house of the LORD, where the women wove *linens* for the Asherah/grove.”

Isaiah 56:4, “For thus says the LORD: ‘To the eunuchs (סְרִיסִים) who keep my Sabbaths, who choose the things that please me and hold fast my covenant, 5 I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off.’”

Ezekiel 16. Jerusalem is depicted by God as an adulteress (הַאִשָּׁרָה הַמְנַאֲפָה) and harlot (זוֹנָה) who pays for sex (16:31, 34, 41). Her lewdness (זָמָה) and abominations (תּוֹעֵבָה) exceed those of elder sister Samaria and younger sister Sodom. The sin of Sodom was that “*she and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. They were haughty, and did abominable things before me; therefore I removed them, when I saw it.*” (16:49–50)

Daniel 1:3, 9, “Then the king instructed Ashpenaz, the master of his eunuchs (סְרִיסִים רֵב = ἀρχιευνούχῳ), to bring some of the children of Israel and some of the king's descendants and some of the noble. . . . And God gave Daniel favor and compassion in the sight of the chief of the eunuchs.”

Romans 1:26–32 “For this reason God gave them over to degrading passions (πάθη ἀτιμίας); for their women exchanged the natural function (φυσικὴν χρῆσιν) for that which is unnatural (παρὰ φύσιν), 27 and in the same way also the men abandoned the natural function (φυσικὴν χρῆσιν) of the woman and burned in their desire toward one another, men with men committing indecent (ἀσχημοσύνην) acts and receiving in their own persons the due penalty of their error. 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind (ἄδοκιμον νοῦν), to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.”

I Corinthians 6:9–11, 18 “Do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived; neither the fornicators (πόρνοι), nor idolaters (εἰδωλολάτραι), nor adulterers (μοιχοι), nor effeminate (μαλακοι), nor sodomites (ἄρσενοκοῖται) nor thieves (κλέπται), nor the greedy (πλεονέκται), nor drunkards (μέθυστοι), nor slanderers (λοιδοροί), nor extortioners (ἄρπαγες) will inherit the kingdom of God. . . .18 Shun

immorality (πορνείαν). Every other sin which a man commits is outside the body; but the fornicator (πορνεύων) sins against his own body.”

Galatians 5:19–21 “Now the works of the flesh are plain: fornication (πορνεία), impurity (ἀκαθαρσία), licentiousness (ἀσέλγεια), idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing (κῶμοι), and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God.”

I Timothy 1:9, “. . . the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 fornicators (πόρνοις), sodomites (ἀρσενοκοίταις), kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine, 11 in accordance with the glorious gospel of the blessed God with which I have been entrusted.”¹⁰

MARRIAGE, DIVORCE, AND CELIBACY

Genesis 2:24 “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked (עֲרוּמִים ≠ עָרוֹם “crafty”) and were not ashamed.” (Cf. Matthew 19:4–6.)

Deuteronomy 24:1 “When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency (עֲרוּת דְּבָר) in her, and he writes her a bill of divorce (סֵפֶר כְּרִיתֹת) and puts it in her hand and sends her out of his house, and she departs out of his house, 2 and if she goes and becomes another man’s wife, 3 and the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her to be his wife, 4 then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled (הִטְמְאַה); for that is an abomination (תועֵבָה) before the LORD, and you shall not bring guilt (תְּהַטִּיֵא) upon the land which the LORD your God gives you for an inheritance.

MATTHEW 5:31–32

The STT of Matthew 5:31–32 is an expanded text with some redundancy, as is evident when texts are set in columns.

RSV

“It was also said,

‘Whoever divorces his wife, let him give her a certificate of divorce.’

But I say to you that everyone who divorces his wife,

except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

STT

Again Jesus said to his disciples: You have heard what was said to those of long ago that everyone who leaves his wife and divorces [her] is to give a bill of divorce, that is, *libela repudio*.

And I say to you that everyone who leaves his wife

is to give her a bill of divorce

except for matter of adultery. He is the one who commits adultery and he who takes her commits adultery

The last ten words in the Hebrew of the STT appear to have suffered from the haplography of three letters. The text reads

... כי אם על דבר נאוף
הוא הנואף והלוקח אותה ינאף

... except for the matter of adultery,
he is the adulterer, and the one taking her commits adultery.

The text needs to be restored by adding *before* the הוּא the three letters הַא and changing a ך into a ך׳. With this restoration the text becomes

... כי אם על דבר נאופה אַ
הוא הנאף׳ והלוקח אותה ינאף

... *except for the matter of her adultery, otherwise
he causes adultery and the one taking her commits adultery.*

This correction brings the הוּא הנאף׳ into agreement with the Greek text’s ποιει αὐτην μοιχευθησα, “he makes her an adulteress.” Consequently, in light of the Greek text tradition and the STT tradition, Jesus’ statement in 5:31–32 had three points: (1) a divorce due to (allegations or suspicions of) adultery on the part of the wife does not require a certificate of divorce, (2) all other divorces require the disgruntled husband to issue a certificate of divorce which liberates the former wife to legally marry again, (3) and failure to issue the certificate of divorce would mean that the former wife and her next spouse would technically be living in an adulterous relationship. It goes without saying that a woman *caught* in an act of adultery was to be stoned (John 8:3–4).

Matthew 13:23, “As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundred-fold, in another sixty, and in another thirty.”

The *Shem Tob Hebrew Gospel of Matthew* (circa 1400) includes the following:

הא' מאה זהו מטהרת הלב וקדושת הגוף:
ומהאחד ששים זהו מפרישות האשה:
ומהשלישי שלשים זהו מקדושה בזיווג בגוף ובלב:

“As for the hundred, this is the one purified of heart and sanctified of body. As for the sixty, this is the one separated from women. And from the third the thirty, this is the one sanctified in matrimony, in body, and in heart.”

Thus, there was a **hierarchy** of good works: (1) the seed that fell into the good earth = the hundred fold, which speaks of the fruit of the **ascetic** life, (2) the sixty fold recognizes the fruit of the **celibate** life, and (3) the thirty fold acknowledges the fruit of sacred **matrimony**. (Compare Revelation 14:1–5, where the 144,000 redeemed from the earth sing before the throne and follow the Lamb wherever he goes and are so privileged because “they had not defile themselves with women, for they are virgins.” (οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γὰρ εἰσιν))

Matthew 19: 3, “And Pharisees came up to him and tested him by asking, ‘ Is it lawful to divorce one's wife for any cause?’ 4 He answered, ‘Have you not read that he who made them from the beginning made them male and female, 5 and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh”?’ 6 So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.’ 7 They said to him, ‘ Why then did Moses command one to give a certificate of divorce, and to put her away?’ 8 He said to them, ‘ For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery.’ 10 The disciples said to him, ‘ If such is the case of a man with his wife, it is not expedient to marry.’”

Matthew 19:12, 11 “And he said to them, ‘ Not all men can receive this saying, but only those to whom it is given: There are eunuchs from their birth; [*Shem Tob* adds: “these are those who have not sinned”]. There are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs [*Shem Tob* adds: “who subdue their desire”] for the sake of the kingdom of heaven; [*Shem Tob* adds: “these are the wise ones (coming into) in great prominence”].”¹¹

Mark 10:2 “And Pharisees came up and in order to test him asked, ‘Is it lawful for a man to divorce his wife?’ 3 He answered them, ‘What did Moses command you?’ 4 They said, ‘Moses allowed a man to write a certificate of divorce, and to put her away.’ 5 But Jesus said to them, ‘For your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, “God

made them male and female.” 7 For this reason a man shall leave his father and mother and be joined to his wife, 8 and the two shall become one flesh. So they are no longer two but one flesh. 9 What therefore God has joined together, let not man put asunder.’ 10 And in the house the disciples asked him again about this matter. 11 And he said to them, ‘Whoever divorces his wife and marries another, commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery.’”

Luke 16:18 “Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.”

Corinthians 7:1, “. . . It is *well* (καλός = “beautiful, noble, honorable) for a man not to touch/to marry a woman. 2 But because of fornications (πορνείας) each man should have his own wife and each woman her own husband. 3 The husband should give to his wife her conjugal rights (ὀφειλήν “debt”), and likewise the wife to her husband. . . . 7 **I wish that all were as I myself am.** But each has his own special gift from God, one of one kind and one of another. 8 To the unmarried and the widows I say that it is well for them to remain single as I do. 9 But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion. 10 To the married I give charge, not I but the Lord, that *the wife should not separate* from her husband 11 (but if she does, let her remain single or else be reconciled to her husband) -- and that the husband should not divorce his wife. . . . 20 Every one should remain in the state in which he was called. . . . Concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord’s mercy is trustworthy. 26 I think that in view of the present distress it is well (καλός = “beautiful, noble, honorable) for a person to remain (single) as he is. 27 Are you bound to a wife? Do not seek to be free. **Are you free from a wife? Do not seek marriage.** . . . 29. the appointed time has grown very short; from now on, **let those who have wives live as though they had none,** . . . 31. For the form of this world is passing away. . . .34 And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit . . . 38 So that he who marries his betrothed does well; and **he who refrains from marriage will do better** (κρεῖσσον) . . . 39. If the husband dies, she is free to be married to whom she wishes, only in the Lord. 40 But in my judgment she is happier if she remains as she is. And I think that I have the Spirit of God.”

SUMMARY ISSUES

- **Universalism:** Deuteronomy 4:19 and 32:8 compared with John 3:16.
- **Circumcision:** Deuteronomy 30:6, Jeremiah 4:4, and Romans 2:25–29 compared to Genesis 17:11 and Deuteronomy 10:16.

- **Sabbath or Sunday:** Exodus 20:8 and Deuteronomy 5:12 (Sabbath) compared with Acts 20:7, and I Corinthians 16:2 (Sunday).
- **Eunuchs:** They were excluded according to Leviticus 21:17–21 and Deuteronomy 23:1–2, but included according to Isaiah 56:3–5, Wisdom of Solomon 3:14, Matthew 19:12, and Acts 8:27–39.
- **Barrenness:** precluded in Exodus 23:26 and Deuteronomy 7:14–15 but included in Psalm 113:9, Isaiah 54:1, Wisdom of Solomon 3:13, and Galatians 4:27.
- **Slavery:** Genesis 9:25, “a slave of slaves shall he be to his brothers.” Colossians 3:22, and Titus 2:9.
- **Interest:** Exodus 22:25; Leviticus 25:36–37; Deuteronomy 23:19–20 are of no significance now to (godly) capitalists.
- **Death Penalty and the Decalogue:**
I. Exodus 22:20, Deuteronomy 13:1–5; 13:6–10; 18:20. **II.** Deuteronomy 17:2; Leviticus 26:30; Exekiel 6:5, 13. **III.** Leviticus 24:16. **IV.** Exodus 31:14–16; 35:2, **V.** Exodus 21:15–17; Leviticus 20:9; euteronomy 27:16. **VI.** Exodus 21:12; Leviticus 24:17, 21; Numbers 35:16–18, 21; 35:31. **VII.** Leviticus 20:10–16. **VIII.** Exodus 21:16; Deuteronomy 24:7. **IX.** Deuteronomy 19:21. **X.** Sirach 9:5–9. (At one time in England 200 crimes became capital offenses. Wicasta Lovelace estimated that over a 250 year period the Inquisition killed from 600,000 to 9,000,000. William Penn and the Quakers introduce the “penitentiary” as the alternative penalty.)
- **Celibacy:** Genesis 1:28, פָּרְוּ וּרְבוּ וּמְלְאוּ אֶת־הָאָרֶץ, “be fruitful, multiply, and fill the earth,” stands in sharp contrast to the celibacy embraced by Jesus according to the Shem Tob text of Matthew 13:23 and 19:12. What should be the permissible sexual mores for the church which affirms that our eternal life is in the heavenly kingdom and is unrelated to one’s having a progeny? Does the waste of semen remain a sin?

I Corinthians 7:7, 20, 24

I wish that all were as I myself am.

But each has his own special gift from God,

one of one kind and one of another.

Let each one remain in the same calling in which he was called

So, brethren, in whatever state each was called, there let him remain with God.

(Echo of the predestination in Sirach 33:10–14
rather than the freewill in Sirach 15:11–20)

ENDNOTES

1. The interest in this subject is reflected in the following internet hits produced by Google::

Bible homosexuals	1,500,000	bisexual	28,500,000
Bible homosexuality	4,080,000	divorce	135,000,000
heterosexual	13,600,000	marriage	267,000,000
homosexual	24,700,000	transsexual	6,500,000
celibacy	2,730,000	sex	385,000,000

2. Other texts which possibly speak of life after death include Genesis 5:24, Psalm 49:15, Job 19:25, Daniel 7:27, and 2 Maccabees 7:23. According to II Kings 2:1–18 some of the “sons of the prophets” who met Elisha following the “ascension of Elijah” thought that Elijah was simply carried away by the whirlwind and cast upon some mountain. A rescue team was organized but Elijah was never found. Sirach 48:13–14 apparently followed this tradition: “Nothing was too hard for him, and when he was dead his body prophesied. As in his life he did wonders, so in death his deeds were marvelous.” [The phrase in II Kings 2:12, רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו “the chariots (pl.) of Israel and its (sg.) horsemen” is better read as רֶכְבֵי שָׂר אֱל וּפָרָשָׁיו “the chariots of the *captain* of God and *his horses*, which parallels the mention in Joshua 5:14–15 to “the *captain* of the host of Yahweh.”

3. Forester (*TDNT* II: 574) cited Kittel’s conclusion that ἐξουσίαν “veil” rests on the Aramaic שלטוניה “veil” from שלט, stem II, “to shield, to conceal, armor” (BDB 1020; Jastrow 1581), rather than שלט, stem I, “to rule, to have authority.’ The “angels” appear in **Enoch 6–7**: “And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men 3 and beget us children.’ And Semjaza, who was their leader, said unto them: ‘ I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing’ Then sware they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon [הרם], because they had sworn 7 and bound themselves by mutual imprecations upon it. [נפלים] = “those who swear oaths”]. . . 7:1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them,

the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

4. Ancient History Sourcebook: The Code of the Assura, c. 1075 BCE

<http://www.fordham.edu/halsall/ancient/1075assyriancode.html> or
James Pritchard, *Ancient Near Eastern Text*, 181.

I.2. If a woman, whether the wife of a man or the daughter of a man, utter **vulgarity** or indulge in low talk, that woman bears her own sin; against her husband, her sons, or her daughter they shall have no claim.

I.7. If a woman bring her **hand against a man**, they shall prosecute her; 30 *manas* of lead shall she pay, 20 blows shall they inflict on her.

I.8. If a woman in a quarrel **injure the testicle of a man**, one of her fingers they shall cut off. And if a physician bind it up and the other testicle which is beside it be infected thereby, or take harm; or in a quarrel she injure the other testicle, they shall destroy both of her eyes.

I.9. If a man bring his **hand against the wife of a man**, treating her like a little child, and they prove it against him, and convict him, one of his fingers they shall cut off. **If he kiss her**, his lower lip with the blade of an axe they shall draw down and they shall cut off.

I.12. If the wife of a man be walking on the highway, and a man seize her, say to her "I will surely have intercourse with you," if she be not willing and defend herself, and he seize her by force and **rape** her, whether they catch him upon the wife of a man, or whether at the word of the woman whom he has raped, the elders shall prosecute him, they shall put him to death. There is no punishment for the woman.

I.13. If the wife of a man go out from her house and visit a man where he lives, and he have **intercourse** with her, knowing that she is a man's wife, the man and also the woman they shall put to death.

I.14. If a man have **intercourse** with the wife of a man either in an inn or on the highway, knowing that she is a man's wife, according as the man, whose wife she is, orders to be done, they shall do to the **adulterer**. If not knowing that she is a man's wife he rapes her, the adulterer goes free. The man shall prosecute his wife, doing to her as he likes.

I.15. If a man **catch a man with his wife**, both of them shall they put to death. If the husband of the woman put his wife to death, he shall also put the man to death. If he cut off the nose of his wife, he shall turn the man into a eunuch, and they shall disfigure the whole of his face.

I.16. If a man have relations with the wife of a man **at her wish**, there is no penalty for that man. The man shall lay upon this wife, the penalty he wishes.

I.18. If a man **say** to his companion, "They have had **intercourse with thy wife**; I will prove it," and he be not able to prove it, and do not prove it, on that man they shall inflict forty blows, a month of days he shall perform the king's work, they shall castrate him, and one talent of lead he shall pay.

I.19. If a man started a **rumor** against his neighbor in private saying, "**People have had intercourse repeatedly** with him . . . since he is not able to prove it they shall flog him fifty times with staves and for a month of days he shall do the work of the king; they shall castrate him, and one talent of lead he shall pay.

I.20. If a man have **intercourse with his brother-in-arms**, they shall turn him into a eunuch
[CAD N 198 *nāku*.]

5. **Quran Sura 7: 81–85** “**Lot said to his people**, ‘You commit such an abomination; no one in the world has done it before! **For you practice your lust with men, instead of the women**. Indeed, you are a transgressing people.’ His people responded by saying, ‘Evict them from your town. They are people who wish to be pure.’ Consequently, we saved him and his family, but not his wife; she was with the doomed. We showered them with a certain shower; note the consequences for the guilty.”

Sura 11:77–81 “When our messengers went to Lot, they were mistreated, and he was embarrassed by their presence. He said, ‘This is a difficult day.’ His people came rushing; they had grown accustomed to their sinful acts. He said, ‘O my people, it would be purer for you, if you **take my daughters** instead. You shall reverence GOD; do not embarrass me with my guests. Have you not one reasonable man among you?’ They said, ‘You know well that **we have no need for your daughters**; you know exactly what we want.’ He said, ‘I wish I were strong enough, or had a powerful ally!’ (The angels) said, ‘O Lot, we are your Lord's messengers, and these people cannot touch you. You shall leave with your family during the night, and let not anyone of you look back, except your wife; she is condemned along with those who are condemned. Their appointed time is the morning. Is not the morning soon enough?’ When our judgment came, we turned it upside down, and we showered it with hard, devastating rocks. Such rocks were designated by your Lord to strike the transgressors.”

Sura 26:160–175 “The people of Lot disbelieved the messengers. Their brother Lot said to them, ‘Would you not be righteous?’ I am an honest messenger to you. You shall reverence GOD, and obey me. I do not ask you for any wage; my wage comes only from the Lord of the universe. **Will you approach males** from all the people? You forsake those whom your Lord has created to be your wives! Indeed, you are transgressing people.’ They said, ‘Unless you refrain, O Lot, you will be banished.’ He said, ‘I deplore your actions. My Lord, save me and my family from their works.’ We saved him and all his family. But not the old woman; she was doomed. We then

destroyed the others. We showered them with a miserable shower; what a terrible shower for those who had been warned!”

Sura 27:54–58 “Lot said to his people, ‘How could you commit such an abomination, publicly, while you see? **Would you approach men in your lust rather than women.** Indeed, you are ignorant (جهل [*jahal*]) people.’ The only response from his people was their saying, ‘Banish Lot’s family from your town; they are people who wish to be pure.’ Consequently, we saved him and his family, except his wife; we counted her among the doomed. We showered them with a certain shower. It was a miserable shower upon people who had been warned.”

Sura 29:28–35 “Lot said to his people, ‘You commit such an abomination, no one in the world has ever done it before you. Do you indeed **approach men lustfully** and cut off *the way of the offspring* (وتقطعون السبيل [*wataqṭaʿûna ʿssabîla*])* and you allow all kinds of vice in your society.’ The only response from his people was to say, ‘Bring to us God’s retribution, if you are truthful.’ He said, ‘My Lord, grant me victory over these wicked people.’ When our messengers went to Abraham with good news (about Isaac’s birth), they also said, ‘We are on our way to annihilate the people of that town (Sodom), for its people have been wicked.’ He said, ‘But Lot is living there.’ They said, ‘We are fully aware of everyone who lives in it. We will of course save him and his family, except his wife; she is doomed.’ When our messengers arrived at Lot’s place, they were mistreated, and he was embarrassed by their presence. But they said, ‘Have no fear, and do not worry. We will save you and your family, except your wife; she is doomed. We will pour upon the people of this town a disaster from the sky, as a consequence of their wickedness.’ We left standing some of their ruins, to serve as a profound lesson for people who understand.”

* (See Lane, 1302, 2990 for this translation. Compare قطع الرحم [*qaṭaʿa ʿalrahîm*] “to forsake *kindred* [or *womb*],” and note تَبْلُؤٌ “betrothal gift.” Wehr 906–909)

6. **Quran Sura 4:15** “Those who commit **adultery among your women**, you must have four witnesses against them, from among you. If they do bear witness, then you shall keep such women in their homes until they die, or until GOD creates an exit for them.” [[A woman witnessed by four people in the act of committing adultery on four different occasions, with four different partners, represents a danger to public health. Such a woman is a depository of germs, and a health quarantine protects the society from her. A good example of an exit that saves a quarantined woman is marriage--someone may wish to marry her, and thus protect her and the society.]]

7. Note the جهل (*jahal*) “ignorant, irrational, foolish” in the Quran 27:54. In this case, the initial ת of תועבה would be a noun preformative on a פ"ו stem—analogous to the noun תורה “Torah” which is derived from the root ירה / ורה, not תרה (GKC § 85 p). See BDB 582, 6a for the definition of the preposition “*in preference to.*”

8. Similarly, the **תָּבַל** in Leviticus 18:23 and 20:12 can be derived from (1) the stem **וּבַל**, the cognate of Arabic **وَبِل** (*wabala*) “to be unhealthy, unwholesome, harmful, evil, with evil consequences” (Wehr 1226), or (2) **תָּבַל** the cognate of **تَبِل** (*tabl*) “enmity, hostility, revenge” and **تَبِل** (*tabla*) “he made one to be sick, he was hostile” (Lane, 296). Moreover, the **טִמְאָה** “unclean” appearing in the Holiness Code could be the cognate of the Arabic **طَمَه** (*tummah*) “a deviation from the right course, error, calamity, dirt, filth, human dung” (Lane, 1877).

9. The Arabic **ثَقِب** (*taqaba*) reflects the the **כ / ק** variation as with [a] **תָּקַן** “adjust to the standard” and **תָּקַן** “to arrange in order,” [b] **רָכַךְ** and **רָקַק** “to crush,” [c] **רָכַךְ** and **רָקַק** “to be tender, weak, thin, delicate”; and [d] **כִּבְשָׁן** kiln” and **قَبَس** (*qabas*) “fire, live coal” (Lane, 2481). The regular phonetic equivalent of the Arabic **ث** [t] and the Hebrew **שׁ** [š] accounts for the **שׁ** of **שִׁכָּב**..

10. The **Mortuary Text** from the 18th Dynasty (1550–950 B.C.), cited in Pritchard’s *ANET* (34–35), included in a list of 78 affirmations by the deceased about his past life. These affirmations included the following:

<i>I have not :</i>	<i>committed evil against men</i>	<i>mistreated cattle</i>
	<i>committed sin in the place of truth</i>	<i>blasphemed</i>
	<i>done violence to a poor man</i>	<i>made (anyone) sick</i>
	<i>made (anyone) weep</i>	<i>killed nor caused terror</i>
	<i>had sexual relations with a boy</i>	<i>defiled myself</i>
	<i>had sexual relations with the wife of (another) male.</i>	

11. “According to Jesus in Matthew 19:12, there are three classes of people who do not fit into the heterosexual, Adam and Eve marriage paradigm. Jesus carefully distinguishes the first class of people who do not fit into the Adam and Eve marriage paradigm, from those who made a conscious choice to forego heterosexual marriage, Matthew 19:12. The first class of people Jesus mentions are people who were born that way. If they were born that way, their condition is not the result of personal choice.” (Source: <http://www.gaychristian101.com/About-Us.html>.)

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GREEK WORDS

- ἀρσενοκοίτης / ἀρρενοκοίτης “sodomite” and ἀρσενομιξία “sodomy” (Liddell and Scott, 246, citing *Anthologia Palatina* 9, 686). D. J. Wold (*Out of Order: Homosexuality in the Bible and the Ancient Near East*, Grand Rapids: Baker, 1998:190) asserts that ἀρσενοκοίτης designates the active partner in a homosexual act, whereas μαλακός designates the passive partner.
- ἀσέβεια “ungodliness, impiety, disloyal,” ἀσεβέω “to be impious, act profanely, commit sacrilege” and ἀσεβής “ungodly, unholy, profane sacrilegious” (Liddell and Scott, 255).
- ἀσέλγεια “licentiousness, wanton violence, brutal, lewd, vulgar, outrageous” (Liddell, H. G., and R. Scott. 1940. *A Greek-English Lexicon*. New (ninth) edition revised and augmented by Sir Henry S. Jones and Roderick McKenzie, *Supplement* 1968, edited by E. A. Barber, P. Maas, M. Scheller, and M. L. West. Oxford: Clarendon Press, 255). There is no need to concur with Wold (1998: 167–168) that “. . . it is possible that Jesus had homosexuality in mind when he used it [ἀσέλγεια in Mark 7:21–23] It would appear that Peter thought of *aselgeia* [in 2 Peter 2:6–10a] as a term for homosexuality.”
- ἀσχημοσύνη “indecorum, obscene or disgraceful conduct” (Liddell and Scott, 267).
- γενέσεως “origin, source, generation, beginning, manner of birth, coming into being” (Liddell and Scott, 343).
- κοίτη “bed, marriage bed, to become pregnant by a man” (Liddell and Scott, 970).
- μαλακός “moral weakness, weakness, sickness (Genesis 42:4, Matthew 4:23), calmness [the opposite of καρτερία “strong, staunch, mighty, potent, in control of”]. In *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* by Walter Bauer, William F. Arndt, and F. Wilbur Gingrich (Chicago: University of Chicago Press; Cambridge, Cambridge University Press), 489, μαλακός is defined as “soft, effeminate, especially of catamites, men and boys who allow themselves to be misused homosexually,” citing I Corinthians 6:9 and Polycarp to the Philippians 5:3.”
- μοιχῆναι “adultery” and μοιχός “adulterer, paramour, paramour of a sodomite.” In James 4:4 it is used for an “idolatrous person” (Liddell and Scott, 1141) Compare the KJV, “Ye adulterers and adulteresses,” with the RSV, “Unfaithful creatures!”
- πορνεία “fornication, prostitution, unchastity,” metaphorically “idolatry” (Hosea 4:11); πόρνος “fornicator, catamite, sodomite, idolater”; πορνή “hatlot, prostitute” (Liddell and Scott 1450).

Richard Smith, “Sex Education in Gnostic Schools,” in *Images of the Feminine* (Studies in Antiquity and Christianity), Karen King, editor (Philadelphia: Fortress Press, 1988), 345–360.

- 345 Ancient theories of sexual reproduction differ, for many reasons, from present-day descriptions of the same process. Their notions are often quaint, frequently amusing, and offensively misogynous.
- 346 Aristotle (384–322 B.C.) opines that the male semen provides the form (εἶδος) of the embryo (κύημα) and makes it perfect (τελειώω). The function of the female sex organ is to receive the sperm and to provide matter (ὕλη) and nourishment (τροφή) for the embryo. There is an extensive series of associations with male semen, all of which Aristotle considers superior (κρείττων). Semen has power (δύναμις), it has heat (θερμότης), it has activity (κίνησις), and has soul (ψυχή). The female’s role is simply cast in contrast to the male’s. Instead of his power, she has inability (ἀδυναμία) and weakness (ἀσθενής); while he is hot, she is cold (ψυχρός); in place of the soul, she has matter; as he is active, she is passive (παθητικόν); and instead of having divine (θεῖον) form, femaleness (θηλύτης) is a natural (φυσική) deformity (ἀναπηρία). All of these associations Aristotle considers inferior (χείρον).
- 347 There was widespread disagreement with Aristotle’s theories in antiquity, especially from the medical profession. . . . the consensus was that the female also produced semen . . . The theory is found in the medical tradition as early as the Hippocratic text *On the Seed*. “Both the man and the woman have sperm,” (460–377 B.C.)
- 348 male sperm being stronger and female sperm being weaker. The predominance of one sperm over the other, strong or weak, results in the sex of the child. . . .
- 349 Galen (129–200 A.D.) says, “Aristotle was right in thinking the female less perfect than the male.” Men and women have the same sexual organs, Galen says, except for one important difference. The male organs are on the outside, the female’s are on the inside. . . Females, in fact, especially their sexual organs, are imperfect (ἀτελής) and deformed (ἀνάπηρον).
- 350 “The female semen is extremely weak, formless and imperfect,” . . . without the male semen the fetus lack perfection (τελειότης).
- 359 Philo (20 B.C.–40 A.D.) in *De fuga* (Loeb Classical Library, 51–52.) wrote: “While Wisdom’s name is feminine, her nature is manly. As indeed all the virtues have women’s titles, but powers and activities of consummate men (ἀνδρῶν τελειοτάτων). Let us, then, pay no heed to the gender of the words, and let us say that the daughter of God, even Wisdom, is not only masculine but father, sowing and begetting (σπείροντα καὶ γεινῶντα) in souls, knowledge, good action,” and other virtues. [Philo, accordingly, shifted his interest to the masculine *Logos* “word.”]

CONCLUSION TO SMITH’S PRESENTATION

Theological misogyny—past and present—has been grounded in primitive Graeco-Roman medical science and sexology. Many contemporary religionists have abandoned the antiquarian medical science but cling to its derivative deprecation and deprivation of women and its misogyny.

משכב

משל

שכב v. משכב שכל, שכל v. sub משכב

שכן v. משכן I. משל n.pr.loc. v. משאל

+I. [משל] vb. represent, be like (Ar.

stand erect (cf. Fl^{De Pr L 1}), II. effigiavit, representavit (rem alicui), V. imitate, use a verse as a proverb; description by way of comparison; As. *mašālu*, D1^{HWB 431 t}; Eth. መስለ: become like; Aram. *ܡܫܠܐ* be like, *ܡܫܠܐ* compare). Niph.

Pf. 3 ms. נמשל ψ 49^{13,21}; 2 ms. נמשלת Is 14¹⁰; 1 s. נמשלתי ψ 28¹ 143⁷:—be like, similar, c. נל Is 14¹⁰; עם ψ 28¹ = 143⁷; נ ψ 49^{13,21}. Hiph.

Impf. 2 mpl. sf. וְנִמְשַׁלְנִי compare Is 46⁶. Hithp. Impf. 1 s. וְנִמְשַׁלְתִּי Jb 30¹⁹ (c. נ) and I have become like dust.

†II. משל n.m.^{14.4} proverb, parable (of sentences constructed in parallelism, usu. of Hebrew Wisdom, but occas. of other types);—abs. מ Ez 17² + 20 t.; cstr. משל I S 24¹⁴; sf. משלו Nu 23⁷ + 8 t.; pl. משלים Ec 12⁹ + 2 t.; cstr. משלי Pr 1¹ + 3 t.;—1. proverbial saying, brief terse sentence of popular sagacity I S 10¹² Ez 12^{22,23} 18^{2,3}; מ' הַתְּרַמְנִי I S 24¹⁴ proverb of the ancients. 2. by-word ψ 44¹⁶ 69¹²; לְמִשַׁלְּךָ Dt 28³⁷ I K 9⁷ 2 Ch 7²⁰ Je 24⁸; לְאוֹת Ez 14⁸. 3. prophetic figurative discourse: לִישָׁא מִשַׁל lift up, utter a' מ' Nu 23^{7,15} 24^{3,15} 20,21,23 (all of Balaam); Is 14⁴ Mi 2⁴ (|| נהי) Hb 2⁵ (|| חודיה), (cf. Jb 27¹ 29¹ for same phrase under 6). 4. similitude, parable, Ez 17² 21⁵ 24³. 5. poem. of various kinds: the ode (Nu 21²⁷⁻³⁰).

Ezek.;—Qal Impf. ימשל Ez 16⁴⁴; 3 mpl. ימשלו 12²³; Imv. משל 17² 24³; Inf. cstr. ממשל 18³; Pt. משל 16⁴⁴, pl. משלים 18³ Nu 21²⁷;—use a proverb: מ' Ez 12²³ 18³ + ב loc.; a parable c. אל 17² (|| חוד), 24³; c. על 18³, and ממשל appar. om.) (הנה בל המשל עליה ימשל 16⁴⁴ (but this is awkward; point הנה בל המשל); הנה משלים Nu 21²⁷ (JE). Pi. Pt. הלא ממשל משלים הוא Ez 21⁵ is he not a maker of parables?

†I. [משל] n.[m.] likeness, one like; only sf. משלו Jb 41²⁵ his likeness, i.e. one like him.

† משל n.[m.] by-word, only estr. (strictly Inf.) למשל עמים Jb 17⁶ (they) have made me a by-word of the peoples.

†III. משל vb. rule, have dominion, reign (NH Pt. id.; Ph. משל);—Qal Pf. 3 ms. ומשל consec. Zc 6¹³ + 2 t., ומשל Dn 11⁴, ומשל consec. v⁵; 3 fs. משלה ψ 103¹⁹; 2 ms. משלת Is 63¹⁹, ומשל Dt 15¹⁶; 3 pl. משלו Is 3⁵ La 5⁸; Impf. 3 ms. ומשל Ex 21⁸ + 3 t., ומשל Pr 22⁷; ומשל Gn 3¹⁶, etc.; Imv. משל Ju 8²³; Inf. abs. משול Gn 37⁸; cstr. למשל Ju 9² +, למשל Jo 2¹⁷, etc.; Pt. משל Gn 45²⁵ +, etc.;—1. human subj., rule, have dominion over (נ) Gn 3¹⁶ 4⁷ 24² (all J), 45^{8,26} (E), משול ומשל ב' 37⁸ (E); Dt 15^{6,6} Jos 12⁵ (D); Ju 8^{22,23,23} 9^{2,2} 14⁴ 15¹¹ 2 S 23³ (Pt. abs. = when one ruleth, cf. Dr), I K 5¹ 2 Ch 7¹⁸ 9²⁶ 23²⁰ Is 3^{4,12} 19⁴ Mi 5² Hb 1¹⁴ Je 22³⁰ La 5⁸ Jo 2¹⁷ Pr 16³² (משל ברודו), 17² 19¹⁰ 22⁷ ψ 19¹⁴ 105²¹ 106⁴¹ Dn 11⁴⁸ Ec 9¹⁷; rarely other preps.: ל