

MISCELLANEOUS  
BIBLICAL STUDIES

CHAPTER ONE

SOME OBSERVATIONS ON  
GENDER AND SEXUALITY IN  
BIBLICAL TRADITION

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# I

## SOME OBSERVATIONS ON GENDER AND SEXUALITY IN BIBLICAL TRADITION

For the Israelites “salvation” did not mean entering heaven for eternity but was understood as experiencing God’s special gifts—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 Deut 28:1–14. They are an inverse summary of all the curses cited in Deut 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

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

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. Barrenness (רָקִי, יָרִירָי, ~xṛ" rēq̄o | wkv') was experienced as a curse—a curse attributable to someone’s sinning (Lev 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 (Gen 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.<sup>1</sup>

## STATEMENTS ON GENDER IN GENESIS

Gender equality was clearly articulated in the Hebrew creation accounts of the Genesis 1–3, along with Gen 5:1–3. In a culture where it was customary for “first come first served”—and Adam was created before Eve—the female Eve might be expected to serve the male Adam.<sup>2</sup> But there was an offsetting balance in that the feminine *‘adamah* “earth” was created before the masculine *‘adam* “earthling.” Therefore, “first come first served” was balanced: the feminine preceded the masculine and the male preceded the female.<sup>3</sup> Far from being Adam’s servant, Eve was to be Adam’s *savior* by doing for him what he was unable to do for himself. She would save him from his aloneness—not just by her presence but by their progeny. So *being* and so *doing* the woman would be the man’s *savior* (רזעִ *‘ezer*) and his *front-one* (ADgḡk *‘ēnegdô*).

The following verses as annotated are those relevant for recovering the gender equality articulated in the creation stories:

- Gen 1:26–27, “Let us<sup>4</sup> make *‘adam* (~d’ā’) in our image, in our likeness, and let them<sup>5</sup> have dominion . . . over all . . . So God created *‘adam* (~d’ā’) in his own image . . . male and female he created them.”
- Gen 2:7, “then Yahweh God formed *‘adam* (~d’ā’) of dust from the *earth* (hmd’ā) *‘adamah*.”
- Gen 2:18, “it is not good for *‘Adam* to be alone; I will make a *savior* (רזעִ *‘ezer*)<sup>6</sup> as his *front one* (ADgḡk *‘ēnegdô*).”<sup>7</sup>
- Gen 2:20, “the *‘adam* (~d’āh’) gave names to all . . . there was not found for *‘Adam* (~d’ā’) a *savior* (רזעִ *‘ezer*) as his *front one*” (ADgḡk *‘ēnegdô*).
- Gen 2:23, “this at last is bone of my bones and flesh of my

flesh . . . she shall be called woman (hV'ai 'iššah) because she was taken out of man (Vyai 'iš).”

- Gen 2:24, “Therefore shall a *man* (Vyai 'iš) ) leave his father and his mother, and shall cleave unto his wife (hV'ai 'iššah) and they shall be one flesh.”
- Gen 3:16a, “I will increase your [Eve] *sorrow* (!AbC' [i'is-šabôn) and your conception; and in *sorrow* (bc, [i'eseb) you will birth sons.”
- Gen 3:16b, “Your *desire* (hqWV. tešûqāh) shall be for your husband and he shall be just like you.” The qWV “desire” is the cognate of the Arabic ج NH (šûq) and the lvm' “to be like” is the cognate of the Arabic Q,S (maṭala) (Lane 1872:1620 and 1893: 3073).<sup>8</sup>
- Gen 3:17b “In *sorrow* (!AbC' [i'isšabôn) you [Adam] shall eat of it all the days of your life.”
- Gen 5:1–2, “This is the book of the generations of 'ādam. When God created 'ādam, he made him in the likeness of God. Male and female he created them, and he blessed them and named them 'ādam when they were created.” The threefold use of the noun 'ādam in the Hebrew text is lost in the Septuagint which has the noun only once and the proper name Adam twice:

au[th h' bibl oj genesewj anqrwpwn (= 'ādam)  
 h[ hmeraj epoihsen o' qeoj ton Adam (= 'ādam)  
 katl' eikona qeou/epoihsen auton (= Aταθ  
 arsen kai. qhl' u epoihsen autouj  
 kai. eul' oghsen autouj

kai. epwnomasen to. onoma autw̄h Adam (= *Ādam*)  
 h̄ hmera| epoihsen autouj.

Here it is sufficient to note that the masculine singular *auton* (= **Αταθ**) which ends 5:1 is singular because *Ādam* in Hebrew is a masculine singular *collective* noun including both the male and the female. The plural masculine *autw̄h* in 5:2 reflects the fact that although *Ādam* is morphologically a singular collective noun, it is grammatically plural because both male and female were named *Ādam*. The plural verb in 1:26, “let *them* have dominion” matches the ending of Gen 1:27, “male and female created he *them*.” (The *Ādam* in Gen 5:3 is the name of the male character introduced in Gen 2:19.)

Unfortunately interpreters demoted the “savior/rescuer” in Gen 2:18 to a mere “help/helper,” which was then understood as an “assistant”; and the superior status of being “his front-one” was reduced to “one meet for him” (KJV, ASV) or “suitable for him” (NIB, NIV, NAU, NAS) or “fit for him” (RSV). In this manner the woman’s being the *savior/rescuer* (רזף, *ezer*) as *his front one* (ADgqk, *kēnegdô*) became simply her being a man’s “helper” (Septiagint, bohqon katl̄ auton).

This male gender bias was confirmed for many because the verb **למשל** (*māšal*) of Gen 3:16 was a homograph of two different verbs, one meaning “to rule, to reign” and the other meaning “to be like, to be similar” (BDB 605). With true poetic balance Eve was told in 3:16 that she will bear the fruit of the womb with *sorrow* (**למשל** *iṣṣabôn*); and in 3:17, exactly like Eve, Adam was told that he will produce the fruit of the field with *sorrow* (**למשל** *iṣṣabôn*). As a result of their sin they would be punished similarly and *sorrow* and heart-break would be a reality for each of them in their gender

specific roles. Infant mortality would result in the woman's unbearable sorrow (!AbC' [i<sup>c</sup>iṣṣabôn); and the sterility of the fields and the infertility of the flocks and would preclude the father's ability to feed his family, which would result in the man's equally intense heartbreak (!AbC' [i<sup>c</sup>iṣṣabôn). This was the shared curse in Gen 3:16, %B'-l vmyl aWw> and he shall be just like you." Both would experience unbearable grief.<sup>9</sup>

However, most babies survived after birth, and when there was a famine food was imported (as when Jacob sent his sons to Egypt) or people migrated (as when Elimelech and Ruth moved to Moab). Consequently, the !AbC' [i<sup>c</sup>iṣṣabôn "heart-break" of the woman was reinterpreted as the physical pain of childbirth, and the !AbC' [i<sup>c</sup>iṣṣabôn "heartbreak" of the man was taken to be the physical pain after hard work. Thus, the alternative interpretation of %B'-l vmyl aWw> meaning "and he shall rule over you" became paramount and permanent.

### SAMPLE STATEMENTS ON GENDER IN NON-CANONICAL TEXTS

Although gender equality was clearly articulated in the Hebrew creation accounts of the Genesis 1–3, along with Gen 5:1–3, it did not flourish in the dominant post-exilic Jewish culture. To be sure, the canonical literature contains positive statements which are highly appreciative of good women, such as the words of Lemuel in Prov 31:10–31 about his wonderful mother, the l yk; tva, "the woman of power," a title which was translated in the Septuagint as gunaika andreia "a manly woman."<sup>10</sup> This chapter of praise for a particular woman is matched by a chapter in the deuterocanonical text of I Esdras

4:13–32, where, a Jewish palace guard name Zerubbabel proclaimed approvingly to King Darius that all women must be recognized as the “masters” of kings and men because:

- women gave them birth and rear them (v. 15),
- women bring them glory (v. 17),
- without women men cannot exist (v. 17),
- men will forsake father, mother, and their country for a woman (v. 20),
- men prefer women above gold or silver (v. 19),
- men give their spoils of war to women they love (v. 24),
- men have lost their minds over women (v. 26),
- some have become slaves because of women (v. 26),
- even kings will submit to a woman’s charm (vss. 28–32).

A positive recognition of women is also found in Sirach 36:24, “He who acquires a wife gets his best possession, a helper fit for him and a pillar of support.” But in Sirach 7:19 the positive affirmation is narrowed to just some women, “Do not deprive yourself of a wise and good wife, for her charm is worth more than gold”; and Sirach 25:8 states similarly, “Happy is he who lives with an intelligent wife.”<sup>11</sup>

However, the statements in Sirach 42:9–14 probably reflect the prevailing sentiment of the day. Verses 42:9–11 read as a lament of sorts about the birth of a daughter because of all the worry a daughter causes her father,

A daughter keeps her father secretly wakeful, and worry over her robs him of sleep; when she is young, lest she do not marry, or if married, lest she be hated; while a virgin, lest she be defiled or become pregnant in her father’s house; or having a husband, lest she prove unfaithful, or, though married, lest she be barren. Keep strict watch over a headstrong daughter,

lest she make you a laughingstock to your enemies, a byword in the city and notorious among the people, and put you to shame before the great multitude.

But the most negative words written in the deuterocanonical texts against women are those in Sirach 42:12–14,

Do not look upon any one for beauty, and do not sit in the midst of women; for from garments comes the moth, and from a woman comes woman's wickedness. Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.<sup>12</sup>

An equally negative gender bias against women appears in the later extra-canonical text of the *Gospel of Thomas*, Logia 114 (Guillaumont 1959: 56–57), which ends with Peter saying,

Let Mary go out from among us, because women are not worthy of the Life," to which Jesus replied: "See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.

This can only mean that according to the Coptic text there was no place for women in the Kingdom of God. However, behind the Coptic HOOUT (*hooit*) "male," which occurs here three times, was a *Vorlage* with either the Hebrew רכז or the Aramaic רכד, both of which are cognates of the Arabic ʔk> (*ḍakara*). All three occurrences of רכז/רכד in the *Vorlage* could mean either (1) "male, the male organ" or (2) "remembrance, memory" (BDB 269–271). But the Arabic cognate ʔk> (*ḍakara*) also means "repentance" and "obedience" (Lane 1867: 969, 971), as in the *Qurʿan Sura* 89:23.<sup>13</sup> With this Arabic cognate in focus, the רכז/רכד in the *Vorlage* of Logia 114 could have meant that Jesus would lead Mary to "repen-



tance/obedience,” promising that any repentant woman could enter the kingdom as readily as a male penitent, thereby dismissing Peter’s male chauvinist request. Given the ambiguity of *rkl/rkd*, it is easy to see how the *Vorlage* was interpreted to promote a widely attested gender agenda which deprecated the feminine and females.<sup>14</sup>

However, over against this deprecation of females in general was the celebration in I Esdras 4:34–41 of the *feminine* reality identified as “Truth” (with the *feminine* nature requiring the title “Lady Truth” in English for the Greek *al hqei a* and the Hebrew *tma*). Zerubbabel, the palace guard of King Darius who proclaimed the superior strength of women (as noted above), concluded that “Lady Truth” was even stronger than women because,

- Lady Truth endures and is strong for ever, and lives and prevails for ever and ever (v. 38),
- Lady Truth shows no partiality or preference (v. 39),
- Lady Truth does what is righteous instead of anything that is unrighteous or wicked (v. 39),
- all men approve of Lady Truth’s deeds (v. 39),
- to Lady Truth belongs the strength and the kingship and the power and the majesty of all the ages (v. 40).

When Zerubbabel concluded his speech King Darius and all of his courtly guests shouted, “Great is Lady Truth! She is the strongest of all!” (4:41).

This prose praise of Lady Truth is outdone by the paean of praise for the heavenly “Lady Wisdom” in the Wisdom of Solomon 6:12–20 and 7:21–8:4, noting especially 7:25–26 and 28–29:

For [Lady Wisdom] is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing

defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. . . . for God loves nothing so much as the man who lives with wisdom. For she is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior.

But praise of Lady Truth and Lady Wisdom was not to the liking of everyone. Philo of Alexandria (20 B.C.–40 A.D.) in *De fuga et inventione*<sup>15</sup> 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 (*andrwñ teleiōtātwn*). 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 (*speironta kai. gennwhta*) in souls, knowledge, good action,” and other virtues.

Consequently, Philo shifted his interest from *hmkx’/Sofia* “wisdom” to the masculine *Logoj/Logos* “Word.”<sup>16</sup>

## GENDER EQUALITY IN NEW TESTAMENT TEXTS

The equality of male and female found in the Genesis creation account is reaffirmed in the New Testament accounts of the new creation, most notably in Gal 3:28 where Paul declared, “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” This inclusiveness and equality reflects Jesus’ teaching in Matt 12:48–50, where he asked the question, “Who is my mother and who are my brothers?” and then pointing to his disciples answered the question saying, “. . .

whoever does the will of my Father in heaven *he* (autoj) is my brother and sister and mother.” The pronoun *he* (autoj) is here gender inclusive, embracing “my brother, my sister, and my mother”—evidence that women were among Jesus disciples. With these definitions in focus the Twelve male disciples (maqhtai) would all be “brothers” and the unnumbered female disciples (maqhtria), like Tabitha (also known as Dorcas who is named in Acts 9:36), would have been “sisters.” Mary Magdalene,<sup>17</sup> Joanna, Susanna, and the other women who, out of their personal resources, provided for Jesus and his twelve men (Luke 8:1–3) would no doubt be identified also as *sisters* and *disciples* (maqhtriai).

However, this gender equality reflected in Jesus’ having both maqhtai, “male disciples” and maqhtria “female disciples” and Paul’s affirmation in Gal 3:29 of the unity of male and female never became normative in the early church. This was due in part to Paul’s own (unconscious) gender bias reflected, for example, in Gal 3:26 where he tells the church members, “in Christ Jesus you are all *sons* (ui’oi) of God through faith” and in Gal 4:7, “you are no longer a slave but a son (ui’oj).” Ten times in the letter to the Galatians Paul called the church members “brothers” (adel foi), as if there were no women in the church. On the other hand, Paul recognized Phebe as a deacon (diakonoj) at the church of Cenchrae (Rom 16:1) and Junia as a kinswoman and an apostle (apostol oj) in Rom 16:7.<sup>18</sup>

Paul consciously offered an alternative interpretation to the literal meaning of the Hebrew texts from Genesis cited above. Moreover, he made no mention of Gen 1:27b and 5:2,

~t’ao arB’ hbqew rkz’

male and female he created them [in his image]

~d'a' ~m'v:ta, arqy'nr. ~t'ao%rbly'w: ~arB. hbqew' rkz'  
 male and female he created them and he blessed them  
 and he named them ADAM / Adam.

Paul surely recognized the ~d'a' / ADAM / Adam in Gen 1:27b and 5:2 as the collective noun which included the male Adam and the female Eve. This ~d'a' / ADAM / Adam was the equivalent of the gender inclusive Greek ανθρωποι / *anthrôpos*. But Paul made no reference to Gen 1:27b and 5:2, and interpreted the ~d'a' *ādām* in Gen 1:27a as the proper name Adam, and thus the male Adam alone was in the image the God.

In I Cor 11:3–10 Paul stated his belief in a hierarchy: at the top was God, then Christ, then man (ο̄ ανηρ) who is in the image of God, and at the bottom was the woman who is not in the image of God. Here is his statement:

But I want you to understand that the head of every man (androj) is Christ, the head of a woman (gunai koj) is her husband (anhρ), and the head of Christ is God<sup>19</sup>. . . . For a man ought not to cover his head, since he is the image and glory of God (eikwn kai. doxa qeou/uparcwn); but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. That is why a woman ought to have a “veil” (ε̄κουσῑαν = “authority”) on her head, because of the angels.<sup>20</sup>

There is no hint here that in Gen 2:18–23 Eve was the savior (Γ̄ζ̄ε̄, *ezer*) for Adam and *his front one* (AD̄gā-negdô).” In I Tim 2:11–15 Paul changed the *active* (implied in Genesis with Eve’s *saving* Adam from his aloneness by providing him with progeny) into the *passive* wherein the woman will be *saved* by childbearing. Far from being the man’s *front one* (Ad̄gā-negdô) she was to be *his underling*, with his becoming her *head/head one* (kefalh). Here is his statement:

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.

The submissiveness required of women reflects the alternative interpretation of %B'-l vmyl aww meaning “and he shall rule over you” rather than its meaning “he shall be like you.” This is spelled out quite clearly in I Cor 14:33–35,

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 (upotassesqwsan), 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.

In the Septuagint nomoj “law” appears 196 times as the translation of hrAT “Torah,” so there is good reason to identify the nomoj “law” in I Cor 14:34 as the *Torah* and, in particular, the unambiguous Greek version of Gen 3:16, kai. proj ton andra sou h' apostrof' h, sou kai. autoj sou kurieusei, “and your turning shall be to your husband, *and he shall rule over you.*” (the Greek sou kurieusei *cannot* mean “he will be like you.”) In Col 3:18, Paul gives the same commandment, but for a different reason, “Wives, be subject (upotassesq) to your husbands, as is fitting in the Lord.”

In Eph 5:21 Paul commanded the Gentile saints (using a *masculine plural* participle with the force of an imperative and a *masculine plural* pronoun): “submit yourselves to one another out of fear of Christ” (-Upotassomenoi al l h| oij en fopw| Cristou). Possibly this mutual submission included the

female saints, with this masculine participle and pronoun being here as gender inclusive<sup>21</sup> as the masculine noun ~dā'/ADAM was in Hebrew. Support for this interpretation is the absence in one manuscript tradition of any verb in 5:22.<sup>22</sup> The masculine ὑποτάσσομενοι in 5:21 could possibly do double duty as the verb which addressed the wives in 5:22, as well as the saints in 5:21. But once the *masculine plural* participle and pronoun were interpreted as referring solely to the male saints who were to submit themselves to one another, a separate verb was required for 5:22, and a disjunction was created between 5:21 and 5:22. This interpretation, reflected in the majority of the Greek manuscripts and versions,<sup>19</sup> receives support from I Tim 2:11 and I Cor 14:34 which required women to be silent in the church. Obviously women and men could not be mutually “submitting themselves to one another” if the women were not free to speak.

As a result a gender neutral mutual submission of all saints to each other in the *household of God* never became a reality. Rather a hierarchy in the *household of each saint* was to manifest itself in the following manner:

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 (ou[tw]j kai. ai' gunaikēj toij andrasin en pantī) . . . Husbands, love your wives, as Christ loved the church and gave himself up for her, . . . Even so husbands should love their wives as their own bodies. He who loves his wife loves himself (Eph 5:22–27).

A similar call for the submission of the wives appears in I Pet 3:1, 5–6,<sup>23</sup>

Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without

a word by the behavior of their wives . . . . So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.<sup>24</sup>

In summary, it appears that on the issue of gender equality Jesus would have interpreted the *%B'-I vmyl allhws* in Gen 3:16 as “he shall be just like you,” thereby dismissing all claims for the supremacy of men over women based upon the Torah. He welcomed male disciples (*maqhtai*) as his “brothers” and female disciples (*maqhtria*) as his “sisters.” But Peter and Paul obviously interpreted the *%B'-I vmyl allhws* in Gen 3:16 as “he shall rule over you,” even though they recognized that in the household of God “there is neither male nor female for you are all one in Christ Jesus” (Gal 3:28).<sup>25</sup>

Many commentators argue that Paul and Peter were addressing problems of disruptive conduct in specific local churches, and their demands for silence and submission should not be made into universal and timeless absolutes. On the issue of men ruling over women (à la Gen 3:16) and wives being submissive to husbands, Paul was as inconsistent as he was with his advise about marriage in I Cor 7:29. He stated,

I mean, brethren, the appointed time has grown very short; from now on, *let those who have wives live as though they had none* (*iþa kai. oi econtej gunaikaj wj mh. econtej wsin*).

This was at least a call for celibacy in marriage, which is inconsistent with his subsequent advice in 7:36, “if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.” But once the man married to honorably fulfill his sexual passions, the man was then expected to live as though he had no wife.

Over the past nineteen hundred years about ninety successive generations of married Christians have disagreed with Paul’s advice to live as if they had no spouse. They recognized that Paul’s anticipation of an imminent Parousia was off schedule and that the commandment in the Torah, “be fruitful and multiply” (Gen 1:28), remained an option for Christian saints. Although marriage and family would not provide a pathway to heaven, they do address the reality that “it is not good for Adam to be alone.”

**SEXUAL BEHAVIOR:<sup>26</sup>**  
**OLD TESTAMENT TEXTS<sup>27</sup>**

If Adam’s loneliness had been simply a matter of his having no one with whom he could fellowship, God could have provided him with a brother. But instead of a brother God provided a spouse. Adam’s being a lone male with sexual and reproductive potential needed a sexual partner. He needed much more than a *fellow*, he needed a *family*—a multi-generational progeny through which he would live forever in family memories. Thus, God gave Adam a *savior* (רזע *ezer*) as his *front-one* (אדגאק *kēnegdô*), a woman endowed with הַחַיָּוִת “sexual desire” (Gen 3:16). Adam named his *savior* חַוְוָה (*Hawwah*), the feminine name meaning “Life,” for she would be the mother of all יָחַד (*ḥay*), the masculine noun meaning “life.”<sup>28</sup> She would not simply *converse* with him she would *copulate* with him and *conceive* for him.

The first three commandments in Gen 1:28 were וּבְרַבְרָב וּבְרַבְרָב. #רַח'-טָא, וַאֲלִמְוּ “Be fruitful! Multiply! Fill the earth!” Obedience to these imperatives would require a lot of sexual



activity. The types of sexual unions would stretch all the way from the monogamous Adam and Eve to the polygamous Solomon, with his three hundred wives and seven hundred concubines (I Kings 11:3).<sup>29</sup>

The parameters for properly complying with the commands in Gen 1:28, which emerged over time, were controlled (as noted above on page 1) by the belief that an “eternal life” was available through one’s progeny. All of one’s ancestors lived on in the memories of their offspring, generation after generation. Every birth perpetuated a particular line of ancestral memory. Without progeny there would be no memory; and without memory the last vestige of life would vanish into oblivion, taking with it the newly deceased and all those in the ancestral family. Thus, progeny provided a degree of life after death.<sup>30</sup>

Complementing this belief was the matter on paternal inheritance rights. It was easy enough to determine who was the mother of a child, but impossible to determine who was the father—unless the sexual activity of the woman was strictly controlled. Consequently, male sexual promiscuity was tolerated,<sup>31</sup> but the woman’s sexual activity was, upon penalty of death, restricted to her husband (or master in the case of a concubine). Thus, Solomon could have had a thousand sexual partners, but those in his harem could mate only with him.

This need to control the sexual activity of women, so that the paternity of the newborn could be guaranteed, lies behind the seventh of the Ten Commandments: “Thou shall not commit adultery” (Exod 20:14; Deut 5:18). Adultery is sexual intercourse between a betrothed or married woman and any man who is not her betrothed or husband. This sin heads the list in Lev 20:10–16, and the penalty for adultery appears in

Lev 20:10, 11–16,

“If a man commits adultery with the wife of his neighbor,  
both the adulterer and the adulteress shall be put to death. If  
a man lies with his father’s wife . . . daughter-in-law . . .  
with a male . . . both shall be put to death.

According to Exod 22:16–17 the seduction (rape) of a virgin was not a capital crime. The penalty for that was to force the seducer to marry the violated virgin by providing the marriage money ( $\text{hnrhmyl rhm'}$ ) or, if the woman’s father objected to the marriage, a monetary settlement equivalent to the marriage present (50 shekels according to Deut 22:29) was required. But if the raped virgin was betrothed it was a different matter, it became a matter of adultery and the death penalty applied to the male and possibly to the female (Deut 22:23–27). However, not all of the texts dealing with sexual activities were stated as clearly as were the commandments in Lev 20:10, 11–16 and Exod 22:16–17. A more detailed study of other texts dealing with sexual activities is required.

In the Holiness Code (Leviticus 17–26), the verb  $\text{bky'}$  “to lie” is as ambiguous as is the English verb “to lie.” Clarity comes only when the preposition after the verb comes into focus: “Do not lie to me!” and “Do not lie on me!” These are homophones and homographs—different verbs with different etymologies. Similar to this is the Hebrew  $\text{bky'}$ , which is a homograph for three different verbs with distinctly different etymologies. Hebrew lexicons cite only  $\text{bky'}$ , stem I, “to lie down,” giving it a broad semantic range—going from “lying with the fathers” (in death) to “lying with a male” (in sex).

However, Arabic cognates suggest that there were two other verbs spelled as  $\text{bky'}$ , namely,  $\text{bky'}$ , stem II, “to penetrate,”

the cognate of Arabic  $\%h^a$  (*taqaba*) “to bore, to penetrate” (Lane 1863: 342)<sup>32</sup> and  $bkv'$ , stem III, “to ejaculate,” the cognate of Arabic  $\%ID$  (*sakaba*) “to pour out/forth, to gush forth” (Lane 1872: 1388).<sup>33</sup> In Hebrew the nouns  $tbkv$ ,  $hbkv$ , and  $hbykv$ , all mean “the effusion of semen”; but the verb  $bkv'$ , stem III, “to ejaculate” was not cited by Jastrow (1903: 1571, 1573) and needs to be added to the lexicon.<sup>34</sup>

With all three of these verbs now in focus, the prohibition Hb'-ham.j l. [rʒl. ^Tbkv. !Tɛial { \$tymil] tvael aᵛ in Lev18:20, can be translated literally, “unto your kinsman’s wife you shall not give your effusion to impregnate<sup>35</sup> and defile yourself with her.” Other translations paraphrase the verse as, “Do not have sexual relations” (NIV, NIB), “thou shalt not lie carnally” (KJV, ASV, RSV), “you shall not have intercourse” (NAS, NAU).

Similarly, the prohibition against male homosexuality in Lev 18:22,  $awhi hb' [AT hv'ai ybkv.mil bkv.ti al { rke^"tav$  can—in light of  $bkv'$  stem II “to penetrate”—be translated literally as “Do not penetrate a male in preference to the penetratings of a woman.” But the Septuagint translators understood the verb to be  $bkv'$  stem I “to lie, to sleep.” It reads, *kai. meta. arsenoj ouv koimhqhsh| koithn gunaikoj bdejugma gar estin*, “and with a man you shall not lie (as in) a bed of a woman, for it is an abomination.” By way of contrast the Vulgate has *cum masculo non commisceberis coitu femineo quia abominatio est*, “with a male you shall not join sexually in coitus (as) with a female, for it is an abomination.” The English translations have: “You shall not lie with a male as with a woman; it is an abomination (RSV, NRS), or as “Do not lie with a man as one lies with a woman” (NIV,

NIB). All the translations treat the MT - *ta*, as the preposition “with,” rather than as the direct object sign.<sup>36</sup>

The closing phrase, *awhi hb'AT*, can mean not only “it is an abomination,” but also (1) “it is destructive” or (2) “it is vile” or (3) “it is stupid.” These meanings become available once *hb'AT* “abomination” (BDB 1072–1073) is derived from the root *bW*, the cognate of either the Arabic *wāʿaba* (*waʿaba*), which in Form 4 means “he eradicated, cut off, uprooted,” or the Arabic *wāḡaba* (*wagaba*) “vile, stupid, weak in intellect” (Lane 1893: 2951, 2954).<sup>37</sup> The idea of a destructive “eradication” associated with male-to-male sex would refer to the termination of one’s own bloodline, resulting in the end of the “eternal life” of all of one’s ancestors. Exod 22:16–19 and Lev 21:13, stipulate the death penalty (*tAm WtmWy*) for male homosexuality, which was the same penalty in the Holiness Code for adultery, bestiality, incest, blasphemy, murder, offering a child to Molech, cursing a parent, or being a sorceress or a wizard.<sup>38</sup>

There are two more verses where *bKV'*, stem II, “to penetrate sexually” appears. The first is in II Sam 13:14, where it tells of Ammon’s rape of Tamar in these words: *hNmMi qzxWt Ht'ao bKV'Wt. hNfjWt. hNmMi qzxWt*, which was rightly translated in the NIV and NIB as “and since he was stronger than she, he raped her,” and in the NJB as “he overpowered her and raped her.”<sup>39</sup> But, as will become clear in the following paragraphs, the NJB, NIV and NIB translations here are based on context rather than being philologically grounded. The translators were not aware of *bKV'*, stem II, “to penetrate.”<sup>40</sup>

The remaining verse with *bKV'*, stem II, appears in Ezek 23:8,

## GENDER AND SEXUALITY

hbzē' aI { ~yrcMini hytWhzT; taꞤꞤ  
 hyrW[nbi Wbk.v' HtAa yKi  
 hyl Wt.b. yDØ; WF [i hMhꞤꞤ  
 `hyl ,[' ~tWhzT; WkP.v/Wh:

And her fornications from Egypt she did not forsake,  
 Indeed, they *penetrated* her in her youth,  
 and they caressed<sup>41</sup> the breasts of her virginity,  
 and they poured out their fornication upon her.

Surprisingly, in light of the translation of II Sam 13:14, the NIV, NIB, and NJB translated the Wbk.v' HtAa here as “they slept with her,” even though contextually the HtAa “her” is unmistakably the direct object *not* the prepositional HTai “with her,” which accommodates the verb “to sleep.”

The term tWhzT; “fornication” repeated in the above verse requires clarification; and this will serve as an introduction for a brief look at the biblical texts dealing with prostitution. Just as there are three different lexemes spelled bk.v', so there are at least three different roots spelled hnz. First is hnz", stem I, the well recognized word meaning “to commit fornication, to play the harlot.” Its Arabic cognate is زانی (zanay) “to commit fornication” (BDB 275) This is the lexeme appearing in the first tWhzT; of Ezek 23:8, a feminine abstract noun which appears with a feminine suffix and is the direct object of a feminine verb. The second hnz is the feminine participle of the stem !Wz “to support, to nourish, to feed” (Jastrow 1903: 387). Properly vocalized as hnWz it means “inkeeper,” which was the occupation of Rahab according to the Targums and Josephus.<sup>42</sup> This lexeme has no Arabic cognate. The third hnz is the cognate of the Arabic Z> (danna) “it (semen or mucus)

flowed” and the corresponding noun  $\text{yān}^{\text{b}}$  (*danîn*) “thin mucus [of the eyes, nose, or mouth], semen, seminal fluid” (Lane 1867: 979).<sup>43</sup> This is the stem behind the second  $\text{t}^{\text{h}}\text{z}^{\text{t}}$ ; in Ezek 23:8, which can be repointed as the suffixed plural noun  $\sim \text{t}^{\text{h}}\text{z}^{\text{t}}$ ; “their seminal fluids,” the direct object of the masculine plural verb  $\text{V}^{\text{k}}\text{P}^{\text{v}}\text{V}^{\text{t}}$ . Thus the last three words of Ezek 23:8 can mean “and they poured out their seminal fluids upon her” (i.e., they ejaculated) rather than “they poured out their fornication upon her,” as traditionally translated.<sup>44</sup>

Two types of fornication can be recognized in Israelite literature: *commercial* ( $\text{h}^{\text{h}}\text{z}^{\text{t}}$ ) and *cultic* ( $\text{V}^{\text{d}}\text{q}^{\text{t}}$ ). According to Lev 19:29 one type of commercial fornication was prohibited,

$\text{H}^{\text{t}}\text{A}^{\text{h}}\text{z}^{\text{t}}\text{h}^{\text{t}}$ .  $\text{^A}\text{T}^{\text{b}}\text{-t}^{\text{a}}$ ,  $\text{I}^{\text{L}}\text{x}^{\text{t}}\text{-I}^{\text{a}}$ ;  
 $\text{^h}\text{M}^{\text{z}}\text{l} \# \text{r}^{\text{a}}\text{h}^{\text{t}}$   $\text{h}^{\text{a}}\text{l}^{\text{m}}\text{W} \# \text{r}^{\text{a}}\text{h}^{\text{t}}$   $\text{h}^{\text{z}}\text{t}^{\text{a}}\text{l}^{\text{t}}$   $\text{V}^{\text{d}}$

*Do not profane your daughter by making her a harlot,  
 that the land not become prostituted and full of depravity.*

Aspects of commercial fornication appear in Gen 38:12–26, when Judah agreed to pay a harlot (his daughter-in-law Tamar in disguise) “a kid from the flock” for her services and offered his signet, cord, and staff as a pledge until the goat was delivered. Although Tamar acted as a harlot to have her leverite right to be impregnated by a member of her deceased husband’s family, the commercial transaction made Tamar’s scheme appear as an authentic act of prostitution.

Just as the daughter of any priest who acted as a harlot was to be burned alive (Lev 21:14), Tamar’s deception almost cost her her life, for Judah was ready to burn the pregnant Tamar alive (Gen 38:24) until he recognized the signet, cord, and staff that she displayed in her defense where his own—proving that he was the father of her child. As a result Judah

declared, *yMmi hq'de'*, “She is more righteous than I am!” In time Tamar gave birth to twins and lived happily ever after.

Judah’s affair with a harlot, as such, created no moral, ethical, or religious problems. But had he out of sexual desire “uncovered the nakedness of his daughter-in-law” it would have been adultery, and both Judah and Tamar could have been stoned to death. They were saved by Tamar’s daring application of the law of the leverite (Deut 25:5–10).

By contrast deception by a prostitute could prove to be fatal. According to Deut 22:13–21, if a prostitute presented herself as a virgin when she married and was unable to produce her “tokens of virginity,”

then they shall bring out the young woman to the door of her father’s house, and the men of her city shall stone her to death with stones, because she has wrought folly in Israel by playing the harlot in her father’s house; so you shall purge the evil from the midst of you. (22:21)

It is important to note that in Gen 38:15 the prostitute was called a *hnAz* “harlot,” but in Gen 38:21–22 she was identified as a *hv'de'*, “holy (woman),” which is generally translated as a “cult prostitute.” The masculine *vdeq' / ~yv'de'*, “holy (man/men),” found in II Kings 23:7, is variously translated as

- *sodomites* KJV, ASV
- male cult prostitutes NAS, NAU, RSV
- male shrine prostitutes NIV, NIB
- *male temple prostitutes* NRS
- *sacred male prostitutes* NJB
- *male prostitutes* NAB
- *perverted persons* NKJ
- *whoremongers* YLT
- *effeminate* DRA.

A more literal translation, reflecting the religious overtones of *vdq*, is *sacralist*, which appears below in my translations.

In Deut 23:17–18 (MT 23:18–19) the nouns *hnAz* “harlot” and *hvdeq* “sacralist” appear together, but they are not interchangeable:

I ae'fyl tAnBmi hvdeq. hyk.ti-al {  
 `I ae'fyl ynBmi vdeq' hykyl-al {  
 ^yh,l @/ hwhy> tyBe b l K, ryximW hnAz !n.ta, aybit'-al {  
 ~hynV:~G: ^yh,l @/ hwhy> tb[At yKi rdh<l k'l.

There shall be no *scaralist* of the daughters of Israel, neither shall there be a *sacralist* of the sons of Israel.

You shall not bring the hire of a *harlot*, or the wages of a *pimp*,<sup>45</sup> into the house of Yahweh your God in payment for any vow; for both of these are an abomination to Yahweh your God.<sup>46</sup>

Nothing in the literature suggests that the “sacralist” (*vdeq'* and/or *hvdeq*) required the services of a pimp.

In Hos 4:10–14 seven times the lexeme *hnz'* appears along with one occurrence of the plural *tAvdeq*, namely,

- *Whzi* “they have play the harlot” 4:10
- *tWhz* “fornication” 4:11
- *~ynWhz>* “fornications” 4:12
- *WhzAr:* “the have played the harlot” 4:12
- *hnynzTi* “they play the harlot” 4:12
- *hnynzTi* “they play adultery” 4:14
- *tAnZn* “the harlots” 4:14
- *WxBey> tAvdeqh;~ [i>Wdrpy> tAnZn;~ [i ~he4:14*



“they [men] go aside with harlots and sacrifice  
with the [women] sacralists.”

The male “sacralists” (~yvideq) were no doubt related to the I [Bh; yaqbi] “the prophets of Baal” (I Kings 18:19), and the tAvdeq, the female “sacralists” would have been related to the hr'vah' tAaybi “the prophetesses of Asherah.”<sup>47</sup>

In the fertility cult the ~yvideq and tAvdeq, “the holy ones” of Baal and Asherah were not involved simply with sexual intercourse. In the vision of Ezekiel (8:3–18) there was rampant idolatry, with rooms of images of men, of beasts and idols, especially “the image of the Creatress,”<sup>48</sup> with women weeping for Tammuz, and men worshipping the sun. Some images were erotic, as Ezekiel noted, rKz" ymd C; %I '-yfi[ITw: ~b'ynzTiw: “you made for yourself phallic images and played the harlot with them” (16:17).<sup>49</sup> The harlotry even included child sacrifice, as Ezekiel conveyed the words of Yahweh in 16: 20–21,

And you took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. Were your harlotries so small a matter that you slaughtered my children and delivered them up as an offering by fire to them? (Compare 16:36–37.)

Jeremiah also conveyed these words of Yahweh in 32:35,

They built the high places of Baal in the valley of the son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin. (Compare II Kings 23:10.)

On the other hand Jeremiah’s condemnation of Judah for adultery (3:9, 5:7, 7:9, 23: 14, 29:23) and harlotry (3:1–8, 5:7,

13:27) included one practice that was family oriented. In Jer 7:18 Yahweh declared: “The children gather wood, the fathers kindle fire, and the women knead dough to make cakes for the queen of heaven; and they pour out drink offerings to other gods.” This asexual harlotry appears again in Jer 44:15–25, where Judah’s women, as refugees in Egypt, insist on fulfilling their vows to burn incense to other gods, to pour out libations to the queen of heaven, and to make cakes for the queen of heaven which bear her image. As Jeremiah pointed out, they would do so at their own expense.

In II Kings 23:7 another type of asexual harlotry was noted in the listing of Josiah’s religious reforms:

hw̄hy> tybB. rva] ~yvdQh; yTB'-ta, #T̄Vh:  
hrv̄aj]' ~yTB' ~v' tAgra ~yvlh; rva

And he [Josiah] broke down the houses of the (male)  
sacralists which were in the house of Yahweh,  
where the women wove garments for the Asherah.

kai. kaqeilen ton oikon twh kadhsim  
twh en tw/oikw/ kuripu  
ou- ai' gunaikej u[fainon ekei/ cettiin tw/ a] sei

And he pulled down the house of the KADESIM  
that were by the house of the Lord,  
where the women wove KETTIM for the grove.

Although the Septuagint translators transliterated the MT ~yvdQh; and ~yTB; (which they read as ~ytk), Montgomery (1951: 539) rightly concurred with Šanda (1911) and Driver (1912) that the ~yTB; was the cognate of the Arabic )#(batt) “woven garment” (Lane 1863: 148). There is nothing obviously sexual about weaving clothes. But the participle tAgraom may not be from gra', stem I, “to weave” but from gra', stem II,

“to perfume,” which would be the cognate of the Arabic **ḥāḍ** (*‘arija*) “to perfume, to make perfume to have a strong, odor” (Lane 1863: 46). Women perfuming clothes calls to mind Prov 7:10–23, where a woman in a harlot’s dress (**ḥnʾz tyv**) seduces a young man by saying,

I have decked my couch with coverings, colored spreads of Egyptian linen; have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love till morning; let us delight ourselves with love. (7:16–17)

Jerusalem’s being castigated for her erotic behavior which involved phallic images, oil, incense, and food, with Yahweh saying in Ezek 16:17–19,

you took your embroidered clothes to put on them [the images], and you offered my oil and incense before them . . . I fed you with fine flour and oil and honey which you set before them for a pleasing odor, says the Lord Yahweh.

In conclusion for this section on sexual behavior in Old Testament texts, it is important to note the Arabic noun **zūn** (*zūn*) “an idol, and anything taken as a deity and worshiped beside God . . . a place in which idols are collected and set up,” which is a synonym of **zūr** (*zūr*) “anything that is worshiped in place of God” (Lane 1867: 1268, 1273). This **zūn** (*zūn*) may well be the cognate and by-form of the **ḥnʾz** found in prophetic literature when Israel and Judah are castigated for their idolatry and worship of other gods. Instead of understanding an expression like **ḥnʾz ḥnʾz** in Hosea 1:2 strictly as a metaphorical use of **ḥnʾz** “to fornicate,” it may be better understood as a verb meaning literally “to worship other gods or idols.” A *double entendre* may well have been intended.

**SEXUAL BEHAVIOR:  
NEW TESTAMENT TEXTS**

New Testament texts dealing with sexual behavior span just a century, whereas the much larger Old Testament corpus covers more than a millennium. In the Greek texts homographs are not a problem, but whether a text is to be interpreted metaphorically or literally can be an issue. In the Gospels the references to sexual activities are rather straightforward. One can infer from the parable of the prodigal son (Luke 15:11–32) that harlotry was tolerated and did not carry the death penalty as did adultery (John 8:3–4). Jesus forgiveness of the adulteress and his redefinition of adultery in Matt 5:27–32 were truly surprising,

But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart . . . But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

These statements were but preliminaries to his telling the chief priests and elders in Matt 21:31–32, “Truly, I say to you, . . . the harlots go into the kingdom of God before you.”

The references to sexual behavior in the Epistles have been a bit problematic given the semantic range of the Greek terms. Before citing annotated texts from Romans, I Corinthians, Galatians, and I Timothy which deal with morality the following Greek words need to come into focus:

- *arsenokoĩthj*/*arrenokoĩthj* “coitus with a man” and *arsenomixia* “sodomy” (Liddell Scott: 246). Wold (1998: 190) noted that *arsenokoĩthj* designates the active partner in a homosexual act, whereas *malakoj* designates the passive partner.

- *asebeia* “ungodliness, impiety, disloyal,” *asebew* “to be impious, act profanely, commit sacrilege” and *asebhj* “ungodly, unholy, profane sacrilegious (Liddell Scott: 255).
- *ase|geia* “licentiousness, wanton violence, brutal, lewd, vulgar, outrageous” (Liddell Scott: 255). Wold (1998: 167–168) conjectured that “it is possible that Jesus had homosexuality in mind when he used it [*ase|geia* in Mark 7:21–23] . . . (and) it would appear that Peter thought of *ase|geia* [in 2 Peter 2:6–10a] as a term for homosexuality.”
- *aschmosuh* “indecorum, obscene or disgraceful conduct” (Liddell Scott: 267).
- *genesewj* “origin, source, generation, beginning, manner of birth, coming into being” (Liddell Scott: 343).
- *koi,th* “bed, marriage bed, to become pregnant by a man” (Liddell Scott: 970).
- *mal akoj* “fainthearted, cowardly, morally weak, lacking in self-control, soft, effeminate”—the opposite of *karteria* “strong, staunch, mighty, potent, in control of” (Liddell Scott: 880,1077). In BAG *mal akoj* is defined as “soft, effeminate, especially of catamites, i.e., of men and boys who allow themselves to be misused homosexually,” citing I Corinthians 6:9 and Polycarp to the Philippians 5:3.”
- *moice|ai* “adultery” and *moicoj* “adulterer, paramour, paramour of a sodomite” and a metaphor for an “idolatrous person,” as in James 4:4 (Liddell and Scott: 1141).
- *pornej|a|* “fornication, prostitution, unchastity,” metaphorically “idolatry” (Hosea 4:11); *pornoj* “fornicator, catamite, sodomite, idolater”; *pornh* “harlot, prostitute” (Liddell Scott: 1450).

## TEXTS FROM THE EPISTLES

Rom 1:26–27 address homosexual behavior, with verse 1:32 referring to Lev 18:22 and 20:13. In Leviticus there is no reference to lesbian sex since lesbians are unable “to penetrate” (bkv', stem II) each other or to willfully “spill their seed.” Paul knew that his eternal life would be in heaven, thanks to God’s grace through Jesus Christ, *not* through a progeny in whose memory he would live forever (which was the faith in early Israel when male homosexuality was an abomination because it robbed one’s ancestors of the progeny to which they were entitled and on which their eternal life depended). Nevertheless, Paul perpetuates the law against homosexuality. According to Paul to ignore the Torah of Leviticus 20 makes one “a hater of God” and “worthy of death.” When Paul wrote “Love does no wrong to a neighbor; therefore love is the fulfilling of the law” (Rom13:8), he did not include homosexual love. For Paul “*homosexual love*” would have been an oxymoron. The texts from Romans, I Corinthians, Galatians, and I Timothy reads as follows and speaks for themselves.

**Romans 1:26–32**

For this reason God gave them over to degrading passions (paqh atimiāj); for their women exchanged the natural function (fusikhñ crhñsin) for that which is unnatural (para. fusin), and in the same way also the men abandoned the natural function (fusikhñ crhñsin) of the woman and burned in their desire toward one another, men with men committing indecent (aschmosunhn) acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind (adokimon nouh), to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil;

full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; 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                      pornoi,
- nor idolaters                    eidwloi a- nor adulterers                   moicoi,
- nor effeminate                   malakoi,
- nor sodomites                   arsenokoitai
- nor thieves                      kleptai,
- nor the greedy                   pleonektai,
- nor drunkards                   mequsoι,
- nor slanderers                   loidoroi,
- nor extortioners               aʃpagej

will inherit the kingdom of God . . . Shun immorality (porneia). Every other sin which a man commits is outside the body; but the fornicator (porneuw) sins against his own body.

### Galatians 5:19–21

Now the works of the flesh are plain: fornication (porneia), impurity (akaqarsiā), licentiousness (aʃelgeia), idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing (kw/moi), 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 1:9–10

. . . 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, fornicators (pornoij), sodomites (arsenokoi,taij), kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the glorious gospel of the blessed God with which I have been entrusted.”

CELIBACY

According to the first book in the canon, in Genesis 1–3, there was no room for celibacy in the Garden of Eden. As clearly stated, “It was not good for *the man* (~dah' = ton anqrwpon) to be alone.” Thus, God created out of *the man* (~dah') “a savior as his front one” (AdgnK. rzE). The man (vyai) recognized this savior as his own flesh and bone; and named her woman (hv'ai), the feminine counterpart of the masculine man (vyai). They were of one flesh (dx'a, rfb'). And when “the man forsakes his father and his mother and cleaves to his wife, they [again] become one flesh” (WjhW dx'a, rfb'l.) (Gen 2:24). As one flesh the male and female were commanded: “Be fruitful and multiply, fill the earth!”

In Genesis families were in; celibacy was out. But in Revelation celibate virgin males were in and marriage and families were out. John’s vision of the Lamb of God standing on Mount Zion, with 144,000 celibate virgin males who had the Lamb’s name and his Father’s name written on their foreheads, appears in Rev 14:1–5,<sup>50</sup>

And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I



heard was like the sound of harpers playing on their harps, and they sing a new song before the throne and before the four living creatures and before the elders. *No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. It is these who have not defiled themselves with women, for they are virgins* (outoi, eisin oi] meta. gunaikwh ouk emolunqhsan( parqenoi gar eisin); *it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb . . .*

Although Elijah never married and the word of Yahweh to Jeremiah was “You shall not take a wife, nor shall you have sons or daughters in this place” (Jer. 16:1–2), male celibacy was not prized in Israel. Ginzburg (1968: IV: 273) tells of the Jewish tradition in which the prophet Isaiah declared to King Hezekiah that his sickness unto death was “incurred because he had failed to take unto himself a wife and bring forth posterity.” Hezekiah’s defense “that he preferred a celibate’s life because he had seen in the holy spirit that he was destined to have impious children,” was rebutted by Isaiah with the words, “Thou hast but to do thy duty [to bear children].”

Israelite men were commanded by Moses not to approach a woman for three days (hVai-l a, WGT-l a; -ymij" tvl (vl j) while he ascended Mount Sinai (Exod 19:15); and Jewish tradition attests that Moses remained celibate thereafter for life. Sexual abstinence for short periods of time—as when David and his men went out on an expedition (I Sam 21:3–7) and when the priests were serving in the temple—was often required, but lifelong celibacy was different matter in Israel and in Rabbinic Judaism. Schneider (1971: 767) noted that

For the Rabbis marriage was an unconditional duty. There is only one known instance of a celibate Rabbi. In T. Jeb.,

8, 4 we are told that Ben <sup>o</sup>Azzai remained unmarried. He justified his attitude in the words: “My soul cleaves to the Torah; there is no time for marriage; may the world be maintained by others. . . .The same Ben <sup>o</sup>Azzai did, of course, proclaim the duty of marriage as a command . . . In T. Jeb 8, 4 he says “He who does not see to the continuation and propagation of the race (as commanded in Gen. 1:28), may he be accounted by Scripture as if he diminished the (divine) image.”

However, Jesus, John the Baptist, and the Apostle Paul were celibate—even though in recent fiction Jesus became the husband of Mary Magdalene and Paul became a widower in the writings of Luther (*Works* 41: 161, n. 410; 54: 271). In Matt 19:10–12 Jesus’ answer to the Pharisees concerning divorce led his disciples to conclude, “It is not expedient to marry,” and Jesus concurred, acknowledging that “not all men can receive this precept, but only to those to whom it is given.” He followed this remark with his identifying three types of eunuchs:

- there are eunuchs who have been so from birth,<sup>51</sup>
  - there are eunuchs who have been made eunuchs by men,
  - there are eunuchs who have made themselves eunuchs<sup>52</sup> for the sake of the kingdom of heaven;
- and concluded, “He who is able to receive this, let him receive it” (o` dunamenoj cwreih cwreitw).<sup>53</sup>

The key for interpreting the last phrase in Matt 19:12b is found in the *Shem Tob Hebrew Matthew*, which adds to the parable of the sower this interpretation in Matt 13:23b,

As for the hundred, this is the one purified ( trhj m) of heart and sanctified ( tXwdq) of body. As for the sixty, this is the one separated from women. As for the thirty, this is the one sanctified in matrimony, in body, and in heart.

Thus, there was for Jesus a hierarchy of good works: the hundred fold speaks of the fruit of *the ascetic life*, the sixty fold recognizes the fruit of *the celibate life*, and the thirty fold acknowledges the fruit of *sacred matrimony*. For Jesus, John the Baptist, the Apostle Paul, and others—like Origen of Alexandria who actually castrated himself—the command to be fruitful, to multiply and fill the earth with progeny (Gen 1:28) was superceded by their personal preference for celibacy and continency for the sake of the kingdom of heaven.

The two variants in the *Shem Tob Hebrew Matthew* in 19:12 are noteworthy:

Manuscripts CHL

hl wdg hl (mb Mymkx Mh wl )

these are the wise ones in great prominence

Manuscripts ABDEFG

hl wdg hl (mb My) bh Mh wl )

these are those coming into great prominence

These two variants, ~*ymkx* “wise ones” and ~*yabh* “those coming,” when conflated, present a tradition in which Jesus taught that those who made themselves eunuchs for the kingdom of heaven are the *wise ones* who, having rightly understood the ways of God, would *come into great prominence* (*hl wdg hl* [m]). Whereas in Israelite and later Jewish tradition a father would be *first* and the childless male would be *last*, this was reversed in Matt 19:28–30,

Jesus said to them, “Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first.

This matches the text of Luke 14:26, once the verb *mi sew* (=  $hnX/anX$  “to hate” is corrected to *egkatal eipw* (=  $hnX/anX$ ) “to forsake.”<sup>54</sup> Jesus’ original statement as recorded in Luke’s Hebrew source no doubt meant,

If any one comes to me and does not *forsake* ( $hnX/anX$ ) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

### MARRIAGE AND DIVORCE

If Jesus really required his followers to *forsake* ( $afihmi$ ) or to *abandon* (*egkatal eipw*), or even to *hate* (*mi sew*) all of one’s family members, was it then permissible for a man to divorce (*apoluw*) his wife? According to Luke 16:18 the answer was a flat-out “No!” with Jesus saying, “Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.” In Mark 10:11–12 Jesus’ reply to his disciples is the same, “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery.” But in Matt 19:3–6 when the Pharisees asked Jesus, “Is it lawful to divorce one’s wife for any cause?” Jesus answered,

Have you not read that he who made them from the beginning made them male and female, 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.” So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.”

Dissatisfied with this answer, the Pharisee appealed to the Torah and asked, “Why then did Moses command one to give a certificate of divorce, and to put her away?” (19:7). They

were referring specifically to Deut 24:1–4, which reads,

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency (rbD' twwr) in her, and he writes her a bill of divorce ( t tyrk. rps) and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, 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, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled (hamJh); for that is an abomination (hb'At) before Yahweh, and you shall not bring guilt (ayj kjt) upon the land which Yahweh your God gives you for an inheritance.

Jesus' response to the Pharisees' appeal to Torah was his clarification that "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so." He concluded (Matt 19:9) in agreement with the Torah:

*Whoever divorces his wife, except for unchastity,  
and marries another, commits adultery.*

This statement basically repeats what appears in Matt 5: 31–32. In the *Shem Tob Hebrew Matthew* this passage reads as follows (with italics added):

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 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 nineteen words in italics translate the last ten words of the Hebrew text, which appear to have lost three letters.

The Hebrew text reads,

@wan rbd l [ ~a yk  
 @any htwa xqwl hw @awnh awh

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

The text needs to be corrected by adding *before* the awh the three letters wah and changing a W into a Y. With this restoration the text becomes

wa hpwan rbd l [ ~a yk  
 @any htwa xqwl hw @yanh awh

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

This correction brings the @yanh awh into agreement with the Greek text’s poiei/ authn moiceuqhhai “he makes her an adulteress.” Consequently, in light of the Greek text tradition and the Hebrew tradition, Jesus’ statement in Matt 5: 31–32 had these three points:

- a divorce due to (allegations or suspicions of) adultery on the part of the wife does not require a certificate of divorce,
- all other divorces require the disgruntled husband to issue a certificate of divorce which liberates the former wife to legally marry again,
- 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 (Lev 20:10; John 8:3–4).

## CONCLUSIONS

Credit goes to Trito-Isaiah for initially initiating the elevation of the eunuch with this statement in Isa 56:4–5,

And let not the eunuch say, “Behold, I am a dry tree.” For thus says Yahweh: “To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, 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.

According to Lev 21:17–21 and Deut 23:1–2 the eunuch (along with the blind, the lame, the hunchback, the dwarf, and the diseased) was excluded from the assembly of Yahweh. But by the time the Wisdom of Solomon was written things had changed, for “Blessed also is the eunuch . . . for special favor will be shown him for his faithfulness, and a place of great delight in the temple of the Lord” (3:14). According to Acts 8:27–39, in the account of Philip’s baptizing the Ethiopian eunuch upon his profession of faith that Jesus Christ is the Son of God, the early Christian community was in full accord with Isaiah 56:4–5 and Wisdom of Solomon 3:14.

Similarly, in Isa 54:1 the female counterpart to the male eunuch was told,

Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married, says Yahweh.

This blessing is quoted in Gal 4:27 and alluded to in the Wis Sol 3:13, “For blessed is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls.”

As the definition of “salvation” changed for the Pharisees—though not for the Sadducees—and for the first Christians

- *from* living a long life in the land of Israel and having an “eternal life” through one’s progeny
- *to* living eternally in the heavenly kingdom through God’s gracious gift to the righteous and/or upon one’s profession of faith that Jesus Christ is the Son of God

there was also a shift away from disdain and contempt for sterile males and infertile women. Thus, eunuchs and barren women who were once religious outcasts were welcomed into the communities of faith.

However there has been no corresponding reversal of attitudes toward homosexual males. The idea that they were an “abomination” because they wasted their seed and thereby threatened the eternal life of all of their ancestors had become irrelevant. Eternal life was more than a survival in the memory of one’s progeny. It was a resurrection into a heavenly kingdom upon a profession of faith that Jesus Christ is the Son of God. It was available to repentant harlots and tax collectors (Matt 21:31–32), but not to practicing sodomites (I Cor 6:9 and I Tim 1:9–10).

The biblical texts on gender equality and sexual morality are applied quite differently and subjectively in the various faith communities. Many texts are ignored while others are deemed to be absolute and enforceable. Like hundreds of my ancestors over the centuries I disagreed with Paul’s advise: “to the unmarried and the widows I say that it is well for them to remain single as I do” (I Cor 7:8). Once I became married Paul’s further admonition, “let those who have wives live as though they had none” (I Cor 7:29), i.e., be celibate, seemed senseless. To the contrary, I Cor 7:2–3 made sense:



But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband.

Other Christians disagree with Paul not only on the matters pertaining to marriage but also with his prohibition of divorce as recorded in I Cor 7:10–11,

To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife.

Paul's charge reflects the words of Jesus in Mark 10:9, "What therefore God has joined together, let not man put asunder," which Mark quotes as an absolute. But Christians seeking a divorce make Matt 19:9 (as discussed above, 34–36) the absolute and dutifully provide a document of divorce as required in the Torah and ignore what the apostle wrote in the epistle.

In an effort to fulfill the commandment "Be fruitful and multiply!" many in ancient Israel and in the early churches participated in *fertility cults*. Nowadays fertility cults have been replaced by *fertility clinics*, and for some believers this too is anathema because Paul said, "*Every one should remain in the state in which he was called*" (I Cor 7:20), echoing the sentiment of predestination found in Sirach 33:10–14,

All men are from the ground, and Adam was created of the dust. In the fulness of his knowledge the Lord distinguished them and appointed their different ways; some of them he blessed and exalted, and some of them he made holy and brought near to himself; but some of them he cursed and brought low, and he turned them out of their place. As clay in the hand of the

potter—for all his ways are as he pleases—so men are in the hand of him who made them, to give them as he decides.

Thus, some argued that sterility and infertility are divinely determined, rather than being the consequence of sin. On the other hand, homosexuals are not “*to remain in the state in which they were called*” because their sexual propensities are deemed to be self-inflicted expressions of freewill, as spelled out in Sirach 15:11–20,

Do not say, “It was [the Lord] who led me astray”; for he had no need of a sinful man. The Lord hates all abominations, and they are not loved by those who fear him. It was he who created man in the beginning, and he left him in the power of his own inclination. If you will, you can keep the commandments, and to act faithfully is a matter of your own choice.

Advocates of celibacy can appeal not only (1) to the role model provided by Elijah, John the Baptist, Paul, and Jesus, (2) to Jesus’ statements in Matt 19:12 and the expanded text of Matt 13:23 in the *Shem Tob Hebrew Gospel*, wherein the ascetic and celibate life-styles are elevated, but also (3) to the advice in Sirach, 16:1–3,

Do not desire a multitude of useless children, nor rejoice in ungodly sons. If they multiply, do not rejoice in them, unless the fear of the Lord is in them. Do not trust in their life, and do not rely on their multitude; for one is better than a thousand, and to die childless is better than to have ungodly children.

This diversity of biblical texts dealing with gender and sexuality, with all of their complexities and ambiguities, stands in sharp contrast to the simplicity of the moral and the ethical statements in which Paul—using what I prefer to interpret as a gender inclusive “brethren”—advises,

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things (Phil 4:8).

For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another; but when the goodness and loving kindness of God our Savior appeared, *he saved us, not because of deeds done by us in righteousness*, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior (Titus 3:3–6).

### NOTES

1. Compare the *Qur'an Sura 29:28*, “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 justfully and cut off *the way of the offspring* (قَدْ أَفْسَدْنَا مَنَافِعَهُمْ [wataqta‘ûna ‘ssabîla]) and you allow all kinds of vice in your society.’” (Lane, 1872: 1302 and 1893: 2990.) Note also *قَدْ أَفْسَدْنَا مَنَافِعَهُمْ* [qatâ‘a ‘alrahim] “to forsake *kindred* [or *womb*]” (Wehr, 1979: 906–909) and note *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* “betrothal gift.”

2. Compare the *Life of Adam and Eve 12:1–16:3* in the Pseudo-epigrapha (Charles, 1913: II: 137) for the account of Satan’s refusal to worship Adam and Eve because they should have worshiped him because he was created before they were.

3. Compare Leonard Swidler’s letter to Josef Ratzinger (Sept. 12, 2004), which is also available online. It reads:

But Josef, in your section six you really shock me with your misreading of the second chapter of Genesis. It is almost as if you didn't read Hebrew! You write, God placed in the garden which he was to cultivate, the man, who is still referred to with the generic expression Adam. You know perfectly well that in chapter one the text states that God took some earth (Hebrew; *adamah*), breathed his spirit into the earth (*adamah*) and created *ha adam* (The Earthling). In chapter two of Genesis it is not the man (I wonder, did you in German write *der Mann* (the male) or *der Mensch* (the human being), and surely it is not that guy Adam who is spoken of. It is *ha adam*, the earthling (ungendered, as the rabbis recognized and discussed at length later). . . .

To view the document which Swidler refers to check out <http://tmcdaniel.palmerseminary.edu/Ratzinger on Women.pdf>.

4. For the role of Wisdom and Word in creation, note Prov 3:19; 8:22–30; Sir 43:33; Wis Sol 9:1–2, 9.

5. The *‘adam* “man” is a singular collective noun which includes the male and the female, thus the plural verb stating that *they* will have authority over all.

6. The name Azariah (𐤀𐤆𐤅𐤁𐤁) “Yahweh is savior/rescuer” is sufficient evidence that 𐤀𐤆𐤅𐤁 did not connote an “assistant” or “helpmate.” (Were I drowning and yelled “Help! Help!” I would not be calling for an assistant to help me drown, but for a savior to rescue me.) The following texts illustrate the fact that 𐤀𐤆𐤅𐤁/𐤀𐤆𐤅𐤁 function as a synonym for 𐤁𐤏𐤏𐤁 “to rescue, to deliver” and 𐤀𐤆𐤅𐤁 “to save.”

Psa 37:40

~y [iv]r me ~j 𐤏𐤏𐤁 > ~j 𐤏𐤏𐤁 hwhy > ~r𐤀𐤆𐤅𐤁  
 Ab 𐤅𐤏𐤏𐤁-yKi ~ [𐤀𐤆𐤅𐤁]

## GENDER AND SEXUALITY

Yahweh rescues them and delivers them;  
 he delivers them from the wicked,  
 and saves them, because they take refuge in him.

## Psa 30:12 (MT)

yl i rz[əhyh/ hw̄hy>ynl&lt;hw̄hy> [m̄v'

Yahweh heard, and had compassion upon me;  
 Yahweh has become a rescuer for me.

## Psa 54:6

yv̄pn: ykəns̄B. yn̄d̄ə] yl i rz[ə ~yhil ə/ h̄n̄hi

Behold, God is a rescuer for me;  
 the Lord is with those upholding my soul.

## Psa 70:1, 6 (MT)

... hv̄ll̄x ytr̄z̄[.l. hw̄hy>ynl̄ q̄Ch̄:l. ~yhil ə/  
 ~yhil ə/ rx̄a;T-l a; hw̄hy>hT'a; yj il pm̄w yr̄z̄[̄, yL̄ihv̄ll̄x

Hasten, O God to deliver me! O Yahweh, to rescue me! . . .  
 O God, come quickly to me! You are my rescuer  
 and my deliverer; O Yahweh, do not delay!

## Psa 146:5

wyh'l ə/ hw̄hy>l [; Arb̄fi Arz̄[B. bq̄[̄]: l āw, yr̄w̄a;

Blessed is he whose rescuer is the God of Jacob,  
 whose hope is upon Yahwh his God.

## Deut 33:7

hyk̄.Ti wyr̄Cmi rz̄[̄w̄> . . hd̄ll̄hy>l Aq hw̄hy> [m̄v.

Hear, O Yahweh, the voice of Judah . . .  
 and may you be a rescuer from his enemies.

## Deut 33:26

Atw̄ap̄w̄ ^rz̄[B. ~ym̄v' bkēo!W̄rv̄y>l ak' !yae  
 ~l A [ t [̄w̄>tx;Tm̄w̄ ~dq, yh̄d̄ ə/ hn̄[m̄....

There is none like the God of Jeshurun, riding (the) heavens  
to your rescue . . . .

The eternal God is thy refuge, and underneath are the  
everlasting arms.

7. Note the noun **dygh** “leader, ruler, prince” which was a title used for Saul (I Sam 9:16), David (I Sam 13:14, 25:30), Solomon (I Kings 1:35), Jeroboam (I Kings 14:7), Hezekiah (II Kings 20:5), Abijah (II Chron 11:22), Pashur (Jer 20:1), and the ruler of Tyre (Ezek 28:2).

8. The Septuagint has *kai. proj ton andra sou h' apostrophē, sou kai. autoj sou kurieusei* “Your *turning away* [*apostrophē*] shall be for your husband and he shall rule over you.” The translators read the MT **%teqWV**T. as either **%tbWV**T (see I Sam 7:17) or as **%tgWV**T, from the root **qWV**S). The Vulgate’s *et sub viri potestate eris* “you shall be under your husband’s power” must have associated the **%teqWV**T. with the stems **rWf**/ **rr;f** “to have power,” or it reflects the stem **qWV** which was the cognate of the Arabic **j 0D** (*sawwaq*) “he made such a one to have the ruling of his affair” (Lane, 1872: 1471) A more detailed study of this verse is available online in Chapter II of my book *Clarifying Baffling Biblical Passages*, available at <http://tmcdaniel.palmerseminary.edu/Volume Two.htm>.

9. Note Schmidt’s article “Like Eve, Like Adam: *mšl* in Genesis 3:16,” in *Biblica* (1991) 72: 1–22.

10. A more detailed study of Proverbs 31 is available online in Chapter XI of my book *Clarifying More Baffling Biblical*

*Passages*, available at [http://tmcdaniel.palmerseminary.edu/CMBBP\\_ELEVEN.pdf](http://tmcdaniel.palmerseminary.edu/CMBBP_ELEVEN.pdf).

11. Note also Sirach 26:13–17,

A wife’s charm delights her husband, and her skill puts fat on his bones. A silent wife is a gift of the Lord, and there is nothing so precious as a disciplined soul. A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul. Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home. Like the shining lamp on the holy lampstand, so is a beautiful face on a stately figure.

12. Were this statement the guideline for evaluating the major twentieth century personalities it would mean that Adolf Hitler was better than Queen Elizabeth and Pol Pot was better than Mother Teresa. See also Sir 7:19; 7: 24–26; 9:1–9; 22:3.

13. *Sura* 89:23 reads, “On that day, Gehenna will be brought forth. On that day, the human being will *repent* (ٱك=ٴ [yata-dakkaru]), but how will that *repentance* (ٱك=د [ʿaddik-ray]) profit him?”

14. Lane (1867: 969) also noted the following Arabic tradition which reflects the supremacy of the masculine over the feminine: ٱك=ك ٱك> ز!hd (ʿalqurʿanu dakr<sup>un</sup> faḍakkiruhu), “the *Qurʿan* is eminently excellent [lit., masculine]: therefore do ye hold it and know it and describe it as such.”

15. The translation of Philo’s *De fuga et inventione* by C. D. Yonge (entitled “A Treatise on Fugitives”) is now online at <http://www.earlychristianwritings.com/yonge/book19.html>.

(The text there is Chapter IX, verses 51–52.) Later rabbinic teachings reflect a similar deprecation of the feminine and of women as found in the Talmud *Sotah* 20a,

Rabbi Ben Azzai [said] a man is under the obligation to teach his daughter Torah, so that if she has to drink [the water of bitterness], she may know that the merit suspends its effect. Rabbi Eliezer says: whoever teaches his daughter Torah teaches her obscenity. Rabbi Joshua says: a woman prefers one *kab* (measure) and sexual indulgence to nine *kab* (measures) and continence. He used to say, a foolish pietist, a cunning rogue, a female Pharisee, and the plague of Pharisees bring destruction upon the world.

Noteworthy also is the following paragraph from *Kodashim Menahoth* 43b:

It was taught: R. Judah used to say, A man is bound to say the following three blessings daily: '[Blessed art thou . . .] who hast not made me a heathen . . . who hast not made me a woman'; and ' . . . who hast not made me a brutish man'. R. Aha b. Jacob once overhead his son saying '[Blessed art thou . . .] who hast not made me a brutish man', whereupon he said to him, 'And this too!' Said the other, 'Then what blessing should I say instead?' [He replied,] . . . who hast not made me a slave'. And is not that the same as a woman?

[Click here to view the full texts of the Talmud online.](#)

16. Aristotle and other Greek thinkers contributed to the deprecation of women in the Hellenistic period. The following three lengthy quotations from the study of Richard Smith (1988: 345–360) are relevant:

- Aristotle (384–322 B.C.) opines that the male semen provides the form (εἶδος) of the embryo (κῆμα) and makes it perfect (τελειῶν). The function of the female sex organ is to receive the



sperm and to provide matter (u]h) and nourishment (trofh) for the embryo. There is an extensive series of associations with male semen, all of which Aristotle considers superior (krei,t-twn). Semen has power (dunamij), it has heat (qermo,tj), it has activity (kinhsij), and has soul (yuch). The female's role is simply cast in contrast to the male's. Instead of his power, she has inability (atunamija) and weakness (asqenhj); while he is hot, she is cold (yucroj); in place of the soul, she has matter; as he is active, she is passive (paqhtikon); and instead of having divine (qeibn) form, femaleness (qhluthj) is a natural (fusikh) deformity (anaphria). All of these associations Aristotle considers inferior (ceiron). [page 346]

- 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.). . . . "The female semen is extremely weak, formless and imperfect," . . . without the male semen the fetus lack perfection (telio,tj). [pages 347, 350]
- 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 (atelhj) and deformed (anaphron). [page 349]

Theological misogyny—in the past and in the present—has been grounded in this 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.

17. In the gnostic text *Pistis Sophia*, thirty-nine of the sixty-four questions addressed to Jesus by his disciples are attributed to Mary Magdalene, who readily admitted to her persistence in questioning Jesus, saying, “I will not tire of asking thee. Be not angry with me for questioning everything,” to which Jesus replied, “Question what thou dost wish.” (I: 24)

18. See Brooten (1977) for a brief but excellent history as to whether the masculine *Ἰουνίας* (Junias) was originally the feminine *Ἰουνία* (Junia). [Click here to view it online.](#)

19. See Arndt and Gingrich (1957: 431) who noted that *κεφαλῆ*, “head” was used “in the case of living beings to denote superior rank” This parallels (1) the Hebrew *ראש* “head” which can mean “chief, magistrate, leader president” (BDB 911; Jastrow 1903: 1437) and (2) the Syriac *רִישׁ* “head,” meaning also “prince, chief, prefect, superior” (Payne Smith 1903: 540). Compare Brauch (1989: 138) who noted,

In only eight out of 180 cases was *kephalē* used to translate *ro'sh* when it designated the leader or ruler of a group. It is very possible that one of the figurative meanings of *kephalē* (namely, “top” or “crown”) allowed the translator to use it in describing a prominent individual.

The eight cases Brauch mentioned (but did not cite) are:

- Deut 28:13, *καταστήσαι σε κυρίου ὁ θεός σου εἰς κεφαλὴν καὶ μὴ εἰς οὐρανὸν* “the Lord thy God make thee the head, and not the tail.”
- Judges 10:18 (A text), *καὶ ἔσται εἰς κεφαλὴν πασίν τοῖς κατοικοῦσιν Γαλαὰδ* “and he shall be head over all the inhabitants of Gilead.”

- Judg 11:11, ʾo laoj epʿl autouj eij kefalhn kai. eij arʿhgon “the people made him head and ruler over them.”
- II Sam 22:44, fulaxej me eij kefalhn eqnwh “you have made me the head of the nations.”
- Isaiah 7:8a, al lV h kefalh. Aram Damaskoj “the head of Aram is Damascus.”
- Isa 7:8b, kai h kefalh. Damaskou rasseim “the head of Damascus is Rezin.”
- Isaiah 7:9, h kefalh. Somorwn uioj tou/Romel iou, “the head of Samaria is the son of Remaliah.”
- Psalm 18:44, (MT) katasthseij me eij kefalhn eqnwh “you have made me the head of the nations.”

A debate about the translation of kefalh, as “authority” or as “source” by W. Gruden and R. Cervin is available online at <http://www.leaderu.com/orgs/cbmw/rbmw/appendix1a.html>.

20. A more detailed study of this verse is available online in Chapter Two of my book *Clarifying New Testament Aramaic Names and Words and Shem Tob’s Hebrew Gospel of Matthew*, pp. 45–61, which is available online at [http://tmcdaniel.palmerseminary.edu/Volume4\\_ShemTob+.pdf](http://tmcdaniel.palmerseminary.edu/Volume4_ShemTob+.pdf).

21. The gender inclusive autoj in Matt 12:50, autoj mou adelfoj kai. adel fh. kai. mh,thr estin, “he is my brother, my sister, and my mother,” provides evidence that among Jesus’ *disciples* were women whom he identified as “sister” and “mother.” See above, page 8.

22. See Aland (1968: 676) for a full listing of these variants:

- mss. B and p<sup>46</sup>, Clement, Origin, Jerome, and Theodore have no verb in v. 22.
- mss. K, 181, 326, 614, 629, Chrysostom, and others have upotassesqe (subjunctive present passive 2nd person plural) as the fifth word in the phrase;
- mss. D and G have this same upotassesqe as the second word in the phrase;
- ms. Y, the Sahidic and the Bohairic have upotassesqwsan (present passive imperative 3rd person plural) as the second word in the phrase;
- mss. a, A, I, and P have this same upotassesqwsan as the fifth word in the phrase.
- Peshiṭta has the masculine !ydb [tvm !wtywhw (*wahwaitân mešta<sup>c</sup>bědîn*) “submit yourselves” in 5:21 and the feminine !db [tvm !ytywh (*hěwaitēn mešta<sup>c</sup>bědan*) “submit yourselves” in 5:22.

23. The present passive nominative feminine participle with the force of the imperative, upotassomenai, appears in I Pet 3:1, “you wives, be submissive” and 3:5 “being submissive”; the accusative upotassomenaj appears in Titus 2:5, “to be submissive to their husbands.”

24. But noteworthy in the story in Gen 21:9–14 is Abraham’s obedience (required by God) to Sarah’s demand for the expulsion of Hagar. God used Sarah to give Abraham a message! It was correctly noted that Sarah called Abraham by the title “Lord,” but the fact that Abraham always call his wife by a title of nobility, hrf<sup>r</sup> “Princess,” was not mentioned.

25. Barth (1974: 611, n. 12) defended Paul for his statements on gender equality, stating

Despite all Paul says about the creation of woman out of man, and about her role in the fall (I Cor 11:3, 7–9; II Cor 11:3; cf. I Tim 2:14), his letters surprise the reader by an overwhelming number of passages which treat man and woman on an egalitarian basis. See especially I Cor 7:2–5, 8–16, 28, 32–34; Gal 3:28; Eph 5:21 and the gratitude expressed to women in the greeting list, Rom 16:1–15.

Barth's most helpful comment (618–619) comes when he interprets Eph 5 in the light of Mark 10:42–45, stating,

Even more than an enlightened monarch in his relation to his subjects, he [the Christian husband] is then “the first servant” of his wife. In short, a headship qualified, interpreted, and limited by Christ alone is proclaimed, not an unlimited headship that can be arbitrarily defined and has to be endured. If a colloquialism can help to understand 5:23, then the husband is told always and under all circumstances to “go ahead” by loving his wife and by paying gladly whatever the appropriate price.

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

*“I have **not** :*  
*committed evil against men*  
*mistreated cattle*  
*committed sin in the place of truth*  
*blasphemed*  
*done violence to a poor man*  
*made (anyone) sick*

*made (anyone) weep*  
*killed nor caused terror*  
*defiled myself*  
***had sexual relations with a boy***  
***had sexual relations with the wife of (another) male.”***

27. For a comparable code of conduct focused on sexual crimes, see *The Code of the Assura* (c. 1075 B.C.E.) in James Pritchard's *ANET*, 181. The most relevant lines include:

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, . . . 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 *nâku*.]

[Click here to view the full text online.](#)

28. The English name *Eve* is a defective transliteration of the Hebrew *Hawwah*. The initial *H* (an unvoiced pharyngal fricative) has no corresponding sound in English so it was ignored. The *v* in the name *Eve* reflects the *ww* in the name *Hawwah*; and the bi-syllabic *awwa* in *Hawwah* was reduced to a mono-syllabic *eve*. The Septuagint reads “and Adam called the name of his wife “Life” (*Zwh* = *Zôē*), because she was the mother of all “living” (*zwh̄twn* = *zôntôn*).

29. So many upper class young Israelite males were killed off fighting King David’s wars that thousands of upper class Israelite young women could not find a living male to marry. Solomon provided welfare for these upper class young ladies by bringing them into the royal household—thereby maintaining the support of the upper class Judahites for the Davidic dynasty. It was for political reasons, domestic and international, that he had a thousand women—not for sexual reasons. Solomon taxed the poor so heavily to pay for this welfare for the rich that the ten northern tribes of Israel rebelled against Rehoboam, Solomon’s son and successor, when Rehoboam followed his father’s tax policies benefitting the rich at the expense of the poor.

30. The levirate marriage (Gen 38:6–11 and Deut 25:5–10) was instituted to provide progeny for the man who died without a male heir so that the deceased and his ancestors might live on in family and tribal memory. It provided for a brother of a man who died without a son to impregnate the widow of



the deceased and “the first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel” (Deu 25:6).

31. According to Exod 22:16–17, the seduction of a virgin was not an act of adultery, nor was it a capital crime. The penalty for such a seduction was a marriage or a monetary settlement equivalent to the marriage present for a virgin.

32. The Arabic **ك** (t) always appears as a **V** (š) in Hebrew; and the Hebrew **ק** and **כ** were often interchanged as with **קדד** and **קדד** “to crush” and **קר** and **קר** “to be tender, weak.” Compare the current use in English of “Kwik Mart” as the equivalent of “Quick Mart.”

33. The Arabic **ع** (s) usually appears as a **V** (š) in Hebrew.

34. When dealing with regulations about ceremonial uncleanness, the male’s **[רז-תבקי]** “seed of emission” (koi,th spermatoj) could balance the female’s **~ד' הבז** “issue of blood” (rēpusa aiḡmati). See Lev 15:16–18, 32; 19:20; 22:4. Moreover, the same words for “emission” or “ejaculation” appear in Num 5:13 **[רז-תבקי חט'אוי בקי]** “and a man penetrate her (with) the seed of emission” (which became kai. koimhqh/ tij metV authj koi,thn spermatoj, “and were someone to have slept with her the seed of emission”) and in Num 5:20 **אבקי-תא, ב' ויאי !ת** “and a man give you his emission” (which became kai. edwken tij thn koi,thn autou, “and someone gave you his emission”). The Septuagint translators recognized the noun **חבקי** “emission” but not the verb **בקי** “to ejaculate.”

35. The [rʒl . ^Tbkv, translated as “sexual intercourse” (NLT, NIV, NIB) and “lie carnally” (KJV, ASV, RSV) is unusual in that the l of [rʒl . is a l genitive meaning literally “to a seed.” But the [rʒl . may be better read as the *Hiphʿil* infinitive (*scriptio defectiva* [GKC 53<sup>q</sup>] for [yrʒh:l . “to impregnate”) and is so translated here.

36. In Lev 18:23, which deals with bestiality, the verb bkʷ, stem II, “to penetrate” appears in the prohibition addressed to the male, but since women can not penetrate, not surprisingly, in the prohibition addressed to the female the verb shifted from bkʷ “to penetrate” to [brʷ “to lie down.” In post-biblical Hebrew [brʷ came to mean “to copulate in an unnatural way, to commit buggery” (Jastrow, 1903: 1444-1445).

37. In this case, the initial T of hbʷ[ʔT would be the noun preformative on a wʷp stem—analogueous to the noun hrʔT “Torah” which is derived from the root hrw / hry, not hrt (GKC § 85<sup>p</sup>). See BDB 582 (6a) for reading the preposition !mi as “in preference to.” Note the use of q}3 (*jahal*) “foolish, ignorant, irrational” in the *Qurʿan Sura 27:54*, when speaking of sodomy: “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/foolish (q}3 [*jahal*]) people.’”

38. Whereas according to Gen 19:1–11 the sin of Sodom was male homosexual behavior, as when the Sodomites instructed Lot saying, “Bring [the men] out to us, that we may know (h[ʔdʷ] = *suggenwmeqa* = “have sex with”) them,” Ezekiel

(16:49–50) provided a different definition of sodomy:

Behold, this was the guilt of your sister Sodom: 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.

In the the *Qurʿan* the story of Lot and the Sodomites receives much attention, appearing in *Sura* 7:81–85; 11:7–81; 26:160–175; 27:54–58 (see note 33); and 29:28–35 (see note 1).

39. Gen 6:1–4 is another story about rape, although the verb **bkv'** does not appear there. Supra-earthly “sons of God” impregnated earthly women who gave birth to the *Nephilim* “giants,” who became, according to tradition, “the men of renown.” But the ~**veyvba**; (andrej onomastoi) “men of renown” is better read as ~**fh' yvba**; “men of violence.” The Hebrew ~**Kh** in this context is more likely to be the cognate of the Arabic **VG** | (*hašama*) “to destroy, smash, shatter.” The violence initiated by the ~**fh' yvba**; “men of violence” resulted in God’s decision to bring on the flood (Gen 6:11–13). [Click here](#) to view online Chapter 2 in my book *Clarifying More Baffling Biblical Passages* for a more detailed study.

40. Ammon’s penetration of his virgin sister Tamar led to his death at the hands of his brother Absalom (II Sam 13: 28–29), similar to the way that Shechem’s rape of Dinah led to the death of all the males in Hamor’s family (Genesis 34). By contrast, Lot preferred to have his daughters raped rather than have his male guests violated (Gen 19:1–11), and the old man from Ephraim, who resided in Gibeah of Benjamin, preferred to have his virgin daughter and a concubine raped rather than

his male guest. The men of Gibeah raped the concubine, who by dawn was dead. This disgraceful folly (חלבוהו חמזל) led to battles in which all together 90,000 Benjaminites were allegedly slain (Judges 19–20).

41. The MT **WF** [is from **hf'**], stem II, “to compress,” the cognate of the **FG** (*gašiya*) “to compress (a woman)” (BDB 796). It occurs also in Ezek 28:3.

42. See Chapter 9, “The Rehab of Rahab” in my book *Clarifying Baffling Biblical Passages*. [Click here to view the book online](#), or [here to view just the chapter](#).

43. See Chapter 18, “The Excited Stallions in Jer 5:8” in my book *Clarifying Baffling Biblical Passages*. [Click here to view the book online](#), or [here to view just the chapter](#).

44. Here the verb **%pV'** “to pour out” could be a by-form of **xpV'** “to pour out (semen),” which is the cognate of the Arabic **1dD** (*safaḥa*) “he poured out (blood, tears, semen),” with form 3 meaning “he committed fornication” and the nouns **1c"Cs** (*musâfiḥ*) and **çOc"Cs** (*musâfiḥat*) meaning a “fornicator” (Lane, 1872: 1369; BDB 1046).

45. The NIV, NIB, and NRS translate the MT **bl K**, “dog” as “male prostitute.” My translation “pimp” is based upon the Arabic cognates **Z"çpk** (*kaltabân*) “pimp” and the verb **%opk** (*kaliba*) “to act as a pimp” (Lane, 1885: 2627 and 2625).

46. For this verse, the Septuagint has the doublet:

(1) ouk estai pornh apo. qugaterwn Israh! kai. ouk estai porneuw'n apo. uiwh Israh! "There shall not be a *harlot* of the daughters of Israel, and there shall not be a *fornicator* of the sons of Israel."

(2) ouk estai telesforoj apo. qugaterwn Israh! kai. ouk estai teliskomenoj apo. uiwh Israh! "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: 1770<sup>1</sup> bottom and 1772<sup>1</sup> III and 1772<sup>1</sup>.) According to this reading the Xdq "holy one" had no sexual overtones.

47. Elijah killed 450 prophets of Baal (I Kings 18:40); but not the 400 prophets of Asherah (I Kings 18:19). I Kings 15:12 states that Asa killed off all of the "sacralists" (~yvdeq) and destroyed all their "idols" (~yl Lqb). Those that survived Asa's purge (vdeh; rty; "the rest of the *cult*") were exterminated by Jehosaphat (I King 22:46). Instead of treating the MT tAame [Bra; hrveh' yaybin] "and the prophets of the Asherah four hundred," as a gloss to be deleted (as proposed by many), the yaybin "and the prophets of" can be emended to read tAaybin "and the prophetesses of." The prophetesses of Asherah would match the female tAvdeq. "sacralists," just as the male prophets of Baal match the male ~yvdeq. "sacralists."

48. The MT has hneMh; hahoh; l mse which is usually translated as "the seat of the image of jealousy, which provokes to jealousy." But the stem anq/ hnd' can also mean "to create, as well as "to acquire" and "to be zealous" (Gordon, 1965:

479). Thus, the Septuagint has  $\eta\sigma\theta\iota\eta\tau\omega\upsilon\kappa\tau\omega\mu\epsilon\eta\omicron\upsilon$  “the pillar of the purchaser” (as if  $\eta\eta\mu\eta\eta$ ;  $\eta\eta\eta\eta$ ; were a doublet). I translate the phrase as “the image of the zealous Creatress.”

49. Note also  $\tau\upsilon\tau\eta\kappa\zeta$  “male genitals” (Jastrow, 1903: 400) and the Arabic cognate  $\text{?k>}$  (*dakar*<sup>mn</sup>) “the male organ of generation, the penis” (Lane, 1867: 970). Compare I Kings 15:13 and II Chron 15:16, which speak of Asa’s removing “the abominable image for Asherah” which his mother made ( $\eta\tau\upsilon\upsilon\alpha\lambda\lambda\prime\tau\epsilon\iota\pi\mu\iota\eta\tau\upsilon\tau\eta\kappa\zeta$  [ . . .  $\eta\kappa\prime[m]$ ).

50. See Ford (1975: 234–235) for a brief survey of scholarly opinions on the identity of these virgins, whether they were symbolic for all Christians, or they were true “ascetics,” or they were ritually pure soldiers surrounding the military Lamb-Lion. Allen (1920: II, 9) concluded that a “monkish interpolator,” probably John’s editor, identified the 144,000 as male celibates rather than all of them being Christian females and males.

51. The twelfth book in the polemical treatise published between 1380–1400 by Shem-Tob ben-Isaac ben-Shaprut, entitled  $\text{!xwb !ba}$  (*eben bohan* > *Eben Bohan*) meaning “The Touchstone,” contains the entire Gospel of Matthew in Hebrew. The critical edition of this Gospel has been published by George Howard, cited in the bibliography. In the preface to the Second Edition, Howard stated,

The main thrust of this second edition is to demonstrate that the Hebrew Matthew contained in Shem-Tob’s *Evan* (sic) *Bohan* predates the fourteenth century. In my judgment, Shem-Tob the polemist did not prepare this text by translating it from the Latin

Vulgate, the Byzantine Greek, or any other known edition of the Gospel of Matthew. He received it from previous generations of Jewish scribes and tradents

Here in this verse Shem Tob's *Matthew* adds "these are those who have not sinned" (װאָן אַל רַחָא ~חַװלָא).

52. Here Shem Tob's *Matthew* adds "who subdue their desire" (~רַצָּי תָא ~יִחַבְּוֹקֵי).

53. Among those who were able to act as though they were eunuchs for the sake of the kingdom were the Essenes, who were probably related to the community at Qumran. Josephus (*Jewish Wars* II: 8: 2) wrote,

These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons children, while they are pliable, and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behavior of women, and are persuaded that none of them preserve their fidelity to one man.

54. See Chapter 31 "The Misreading which Led to Hate in Luke 14:26–27," in *Clarifying Baffling Biblical Passages*.

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ADDENDUM

Katherine Bushnell’s publication *God’s Word to Women: 100 Bible Studies On Woman’s Place in the Divine Economy*, first published in 1923, was republished in 1943 by Raymond Munson and is available in print and online [click [HERE](#)], thanks to the publishers of the *God’s Word to Women* web page [click [HERE](#)]. It was a pioneering work which boldly challenged traditional male chauvinist interpretations of many biblical texts, especially Gen 3:16, which in the MT reads,.

וְיָרַבְתִּי אֵלַי וְיָרַבְתִּי אֵלַי  
 וְיָרַבְתִּי אֵלַי וְיָרַבְתִּי אֵלַי  
 וְיָרַבְתִּי אֵלַי וְיָרַבְתִּי אֵלַי  
 וְיָרַבְתִּי אֵלַי וְיָרַבְתִּי אֵלַי

**KJV**

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

**Septuagint**

kai. th| gunaiki. eipen plhqunwn plhqunw/ taj lupaj sou  
 kai. ton stenagmon sou en lupaij texh| tekna  
 kai. proj ton andra sou h' apostrof|, sou  
 kai. autoj sou kurieusei

And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy turning shall be to thy husband, and he shall rule over thee.

Appealing in part to the translation of the Septuagint, Bushnell argued that this verse should be translated as, “*Unto the woman He said. ‘A snare hath increased thy sorrow and thy sighing. . . . Thou art turning away to thy husband, and he*



*shall rule over thee*” (italics added). However, Bushnell’s translation of **hBrā; hBrḥ;** as “*A snare hath increased*” requires the deletion of one letter from **hBrā; hBrḥ;**. The first word is an infinitive absolute used as an adverb of intensity for the second word, a verb of the same stem **bbṛ** meaning “to be great.” Both are in the *Hiph’el* (the causative stem) meaning “making great I will make great.” To make **hBrā; hBrḥ;** mean “*a snare made great*” the final **h** of **hBrā;** needs to be deleted. The **h** on the end of this word, if it is read as a noun or participle, makes it a feminine form. But the infinitive absolute, **hBrḥ;** when read as a perfect form of the verb is a masculine singular. The serpent was also a masculine creature and would not be referred to by using a feminine participle. Thus, to make **hbra** refer to the serpent as *a snare* or *one-lying-in-wait* (a masculine participle or noun) the **hbra** would have to be corrected to **bra**. But for Bushnell any such “correction” would violate her view of the inerrancy of the text.

With reference to the word **hbrḥ;** “thy conception” in Gen 3:16, Bushnell stated (§ 121),

This word [“conception”] is spelled in Hebrew HRN—but that is *not* the correct Hebrew way to spell “conception.” The latter occurs, and correctly spelled, in Ruth 4:13 and Hosea 9:11, and nowhere else. The real word, “conception,” as it occurs in the above passages, is spelled HRJWN. This word in Genesis comes two letters short of spelling the word. All Hebrew scholars know this. For instance, Spurrell says: “It is an abnormal formation which occurs nowhere else in the Old Testament.” Our highest lexical authorities (Brown, Briggs

and Driver) call it a “contraction, or erroneous.” Indeed! and is one half the human family to be placed at the mercy of the other half, on such a flimsy claim as this!

However, the MT  $\text{!r}^{\text{h}}\text{e}$  “thy conception” begins with the conjunction  $\text{!}$  “and.” It ends with the suffix  $\text{e}$  “your / thy.” In between is the noun  $\text{!r}^{\text{h}}\text{e}$  (HRN) “conception,” which is from the stem  $\text{hr}^{\text{h}}$  “to conceive.” There is no error in the text with this word, as suggested in the Hebrew lexicon, for there were two nouns in Hebrew meaning “conception,” not just one. The first,  $\text{!r}^{\text{h}}\text{e}$  (HRN), fits the pattern clearly attested in the words

- $\text{!a}^{\text{g}}$  and  $\text{!a}^{\text{g}}$ / $\text{!Aa}^{\text{g}}$  (BDB 144; Jastrow 202) “to rise up” and “exultation”
- $\text{hr}^{\text{x}}$  and  $\text{!r}^{\text{x}}$  (BDB 354) “to burn with anger” and “burning anger,” with the defective spelling appearing in Exod 15:7,  $\text{!nr}^{\text{x}}$  “your anger” for the full spelling  $\text{!nr}^{\text{x}}$ .

In this pattern a  $\text{!}$  (the *nun* of the syllable *on*) was suffixed to the stem to form a noun and at the same time the third letter of the stem—the consonantal  $\text{y}$  (*yod*) of the original  $\text{y}^{\text{a}}\text{g}$  and  $\text{y}^{\text{r}}\text{x}$ —disappeared completely. In the same way the third letter of the original stem  $\text{y}^{\text{r}}\text{h}$  “to conceive” disappeared completely, and as a result the noun became  $\text{!r}^{\text{h}}$  “conception,” just like the  $\text{!a}^{\text{g}}$  “exultation” and  $\text{!r}^{\text{x}}$  “burning anger.” The second noun in Hebrew meaning “conception,” based upon the stem  $\text{yr}^{\text{h}}$ / $\text{hr}^{\text{h}}$  was the  $\text{!Ayr}^{\text{h}}\text{e}$  (HRJWN) which is found in the Samaritan Pentateuch of Gen 3:16 and the MT of Job 9:17 and Psalm 139:11. In this “dialect” also a  $\text{!}$  (the *nun* of the syllable *on*) was suffixed to the stem to form a noun but the

third letter of the stem—the consonantal *y* (*yod*) of the original *yrh*—was retained. Thus, there were the nouns *!rbe/!Arhe* “conception” and *!yøhe/!Ayrhe* “conception.”

As for translating *%nrhw* “and thy conception” as “and thy sighing,” Bushnell stated (§ 121):

The Septuagint gives the correct reading here, which is, “*thy sighing*,”—the whole sentence meaning, then, “*A snare hath increased thy sorrow and thy sighing*.” Many ancient authorities agree with the Septuagint.

However, the Septuagint’s [kai ton stenagmon sou](#) “and your sighs” is not a translation of *hrh* “to conceive” or its derivative nouns *!Ayrhe* and *!rbe*. Rather, it is a translation of the stem *!nr* (BDB 943), noting especially the spelling *ylro* “my cries (of joy)” in Psalm 32:7 and the *ylro* “cry out (in anguish)” in Lam 2:19. The Hebrew *Vorlage* used by the Septuagint translators probably read *\$nrw*, but if it matched the MT, they read the *h* of *%nrhw* as a definite article which, as a rule, does not appear on a noun which has a possessive suffix.

The phrase *%teqWT.%vqai la* was translated by Bushnell (§ 130–145) as “thou art turning away to thy husband,” in agreement with twenty-one of twenty-eight ancient versions and translations of *heqWT*. (*tešûqâ*) as “turning” in Gen 3:16, 4:7, and Cant 7:10. However, in Gen 3:16 all of the translations and versions which have “turning” rather than “desire” are probably translating the word *hbWT*. (*tešûbâ*) rather than the word *hqWT*. (*tešûqâ*). This difference reflects a scribal error in the Hebrew text tradition in which there was a mis-

reading of the original Hebrew **q** (*qoph*) in **hq**WVT. (*tešûqâ*) as a **b** (*beth*), which changed the word to **hb**WVT. (*tešûbâ*). This **hb**WVT. is from the root **b**WV “to turn back, to return, to repent.” (The noun **hb**WVT. [*tešûbâ*]) for example appears in I Samuel 7:17.) Thus, the difference between “turning” or “desiring” was not a matter of two different ways in which **hq**WVT. (*tešûqâ*) was translated. Rather it was a matter of a scribal misreading in Hebrew of a **q** as a **b** which spread to various text traditions. (See Jastrow, 1903: [1540](#) and [1703](#).) The Arabic cognates of **hq**WVT. (*tešûqâ*) “desire” are **j** NH (*šawq<sup>un</sup>*) “desire or longing of the soul,” **ÒòBS** (*šâ<sup>c</sup>iq<sup>un</sup>*) “exciting one’s desire of the soul,” and **i** áH (*šayyiq<sup>un</sup>*) “desirous long of the soul” (Lane, 1872: [1620](#)).

The graphic similarity of the Aramaic **atb**WVT. (*ti<sup>c</sup>ubta<sup>c</sup>*) “desire” and **ayb**WVT. (*te<sup>c</sup>ubayya<sup>c</sup>*) “returnee” (Jastrow, 1903: [1641](#)) could be responsible for similar variants in the Aramaic Targums. Bushnell’s claim (§133) that the first phrase of the Vulgate’s *et sub viri potestate eris et ipse dominabitur tui* (“and you shalt be under your husband’s power, and he shall have dominion over you”) is “mere guesswork; it is no translation of the original words,” cannot be sustained in light of the Arabic cognate **j** ND (*sûq*) “to have the ruling or ordering in an affair” (Lane, 1872: [1471](#)).

Bushnell also had doubts about the KJV text of Gen 3:15,

**bq**l' **Wp**WVT. **hT'a**>varo **^p**WV>aW

It shall bruise thy head, and thou shalt bruise his heel.

autoj sou thrhsei kefal hn  
 kai. su. thrhseij autou/ pternan  
 He shall watch against your head,

and you shalt watch against his heel.

**Vulgate**

*ipsa conteret caput tuum et tu insidiaberis calcaneo eius*

She shall crush your head,  
and you shall watch-and-wait for her heel.

Here are her comments from ¶ 115–116,

“Bruise” is an obscure word. . . . The sense “bruise,” so unsuitable for the figure of a biting serpent, has been fixed upon on account of St. Paul’s words, Romans 16:20, “*The God of peace shall bruise Satan under your feet shortly.*” But we have no proof that Paul meant to translate the word *shuph*; he may have meant merely to give the general sense of the phrase, as it relates to man’s part, which is clear to us all, whatever *shuph* means.

Some of the ancient versions translate, here, “lying in wait,” or a kindred idea; and on the strength of this the R.V. gives us this as an alternative meaning in the margin. But this leaves the thought incomplete—to say merely that the “seed” will “lie in wait for his head.” In that case, the seed of woman might in the end be defeated, while the real force of the prophecy is one of victory. No, *shuph* means something else, but we must leave the matter unsettled.

But there is really little obscurity here once it is recognized that the “bruise” in the KJV and ASV meant “crush,” which was the meaning of “bruise” in Old English. The Greek *suntribw*, in Rom 16:20 means “to shatter, to shiver, to crush, to have one’s head broken” (Liddell and Scott 1728–1729).

Moreover, there is now no uncertainty about (A) the meaning of @W, stems I, II, and III, and (B) @aV', stems I and II. The by-forms @W and @aV' are a perfect match for the same

type of variant by-forms with the following stems:

- ~aeq' ~llq "standing, rising" (Jastrow 1306, 1331)
- ~ae' ~llr "to be high" (Jastrow 1437, 1460)
- ~ae' ~yrf "ox" (BDB 910; Jastrow 1437)

The verb @av', stem I, means "to gasp, to pant, to pant after, to long for" and @av', stem II, means "to crush, to trample upon" (BDB 983; Jastrow 1508). This @av', stem II, has the by-form @llw, stem II, "to crush, to grind," as well as the Old English definition "to bruise" (BDB 1003; KBS 4: 1446–1447).

The Hebrew @llw, stem I, "to cover, to adorn," comes in Psalm 139: 11, ynpwly>%vxθ%a; "surely the darkness covers me." This @llw, stem I, is a cognate of the Arabic eñh (šûf) "to cover, to adorn" (Lane 1872: 1619). The Hebrew @llw, stem III, "to look, to see," is the cognate of the Arabic eñh (šûf) "to look down on, to see," with e!ñh (šawwâf) meaning "a sharp sighted man" (Lane 1872: 1619). The Vulgate's *insidiaberis* "to watch-and-wait" and the Septuagint's thrh-sei . . . thrhsej, "he shall watch . . . you shall watch," make sense once the Arabic eñh (šûf) "to see," the cognate of @llw, stem III, comes into focus.

Furthermore, the triyei/triḅw "to bruise, to pound, to knead" in some Greek codices of 3:15 is obviously a translation of @av' stem II and/or @llw, stem II. Also the prostriyei "rubbing" in Aquila and the ql iyei "rubbing" in Symmachus reflect this same meaning of @llw, stem II, much like the @av', stem II, in Amos 2:7,

~yLD; varB. #ra;rp:[ ]I [; ~ypia]Mh;  
 the ones panting after the dust of the earth  
 on the head of the poor

### Septuagint

ta. patouhta epi. ton couh thj ghj  
 kai. ekonduj izon eij kefalaj ptwcwh  
 the ones trampling on the dust of the earth,  
 and they have smitten upon the heads of the poor

### Vulgate

*qui conterunt super pulverem terrae capita pauperum*  
 who crush upon the dust of the earth the heads of the poor.

Bushnell (§ 167) maintained that Genesis 3, “rightly translated and interpreted, reveals to us the fact that lordship of the husband over the wife, which began when man sinned, was Satanic in origin.” But she failed to explain how the *serpent*, which was hwhy>hf[ ' rva] hdfh; tVx; I Kmi ~Wr [ ‘the most crafty of all the beasts of the field which Yahweh had made,” was transformed into the supra-earthly Satan. Moreover, Bushnell missed the best translation of two key phrases, namely, the ADgnK. rz[e AL-Hf,[a, “I will make for him a savior as *his-front-one*” in Gen 2:18, and the %B'-I vmyl aVhw> “and he shall be just like you” in Gen 3:16 (see note 9 and pp. 2–15 above).

In commenting on I Cor 11:10, Bushnell (§ 254–259) noted that a Valentinian cited by Clement of Alexandria was teaching that “*the woman ought to wear a power.*” She argued that the reading of “veil” there as “power” was due to a confusion in Coptic of the nouns *ouershishi* (sic) “authority, power” and *ouershoun* (sic) “veil.” She noted that fifteen Coptic manuscripts have the “power,” whereas four or five have “veil.”

However, there is little graphic or aural similarity between the Coptic **erSiSi** (*eršiši*) “power” and **rSwn** (*ršōn*) “veil,” as spelled in Crum’s *Coptic Dictionary*. It is also difficult to concur with her that a Coptic variant was responsible for the **εκουσια** “power” in all of the major Greek manuscripts.

The problems I Cor 11:10 with “veil” versus “authority” disappear once the **S** of **εκουσια** is removed from the word and the remaining six letters are recognized as a transliterated Aramaic loanword. The **εκουσιαν** appearing in all of the major Greek manuscripts needs to be corrected to **εκουιαν** and read as the loanword **awaska**, “a covering,” a variant of the well attested **ywSKI** (Jastrow 634, 652–653). (The prosthetic **aw** of **ywaska**, is analogous to the variant **[Arza**, in Job 31: 22 for **[Arz** “arm” and is analogous to the Greek prosthetic **ew** with the variants **ετqej** and **εqej** “yesterday.”) Using a loanword for an item of clothing is quite common, like the English *scarf* coming from the Old French *escherpe* and the English *gown* coming from the Late Latin *gunna* “a leather garment.” For a more detailed study of I Cor 11:10, see pp. 55–58 of my book *Clarifying New Testament Aramaic Names & Words and the Shem Tob Hebrew Gospel of Matthew* ([click here](#)).

These criticisms of Bushnell’s translations and her exegesis of Genesis 1–3 and Corinthians 11 are not made to undermine her agenda to expose the three millennia of biased male chauvinist interpretations which have erroneously deprecated women. Hopefully, now that her book is [online](#) and again in print, the corrections present in these notes will strengthen her arguments.