

NOTES EXPOSING LGBT SYMPATHETIC SCHOLARS ARE LYING  
re ATTEMPTS TO DISTORT HOW PAUL MEANT MALE MALE SEX IN GENERAL BY ARSENOKOITES

The New Testament is clear that its teachings are to be equated with the teaching of Christ. To stress that, Jesus refused to write anything.

Jesus said in Matthew 5 that it is a sin to say that any of the laws in the Old Testament are wrong. Yet we read of stern commands from God in it that man on man sex is a grave sin. God boasts of his own justice so he is saying that when he said the people have no choice but to kill them by stoning it is because their sin was so terrible that it forced the people to take this course. So it is strict justice.

LGBT revisionists try to lie that the texts throughout the Old and New Testaments which exclude homosexuality - eg Jesus saying sex is for a man and his wife in a monogamous lifelong marriage - and ones which attack it do not mean what they say. The fact is that if you can read these texts as homophobic it does not matter. And you can read them that way. The revisionists surely have to admit they cannot prove their interpretations. And the interpretations are themselves dangerous for they look so unconvincing and one revisionist contradicts the other. The texts saying that the Lord decrees that man with man is a sin so they both must be stoned without pity are worded in a dangerous inflammatory way. They are dangerous for even looking like an attack on male to male physical love. They do not care if they are in love or not. They just oppose the act.

Hate is hate so LGBT who say the men stoned were having sex with boys or in a temple for pagan God (not a thing hints that either of them is the kind of gay sex God is thinking of!) are hardly making the world safe for gay men. The person who would stone one will soon stone the other. LGBT activists protest the love the sinner and hate the sin teaching of the Church. But ONLY when it is applied to them. There is not a word if it is used in reference to adulterous straight couples, bank robbers, corrupt politicians or Donald Trump. So much for their own slogan which says love is love and hate is hate.

The Greek word arsenokoitai is the plural form of arsenokoitēs.

It is translated as men having sex with men 1 Corinthians 6:9-11 in the New International Version.

9 Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men.

1 Timothy 1:10 in the New International Version

10 for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine

The texts simply condemn male on male sex and that covers everybody who engages in it. It is simple. Yet revisionists such as John Boswell tell endless lies about the word. Guesses are that Paul only condemned pederasty or temple male prostitution. The latter is known to be too rare to be that big in his focus. Even today it is uncommon. There is no evidence that temple prostitution was a threat to the Christians who generally avoided other religions and were estranged from them for converting to Christ. But homosexuality appears in every community. The liars do not agree with themselves. Paul who was writing for ordinary people and who said God is not a God of confusion would have bitterly opposed attempts to take the simple meaning away.

So the word appears in 1 Corinthians 6:9 and 1 Timothy 1:10. Theologian David Wright has found the word is coined from the Greek translation of Leviticus 18:22 and 20:13. Arsenos koiten appears in the translation used by Paul. It means men who lie with males be they boys or men sexually. Paul is not just saying gay sex is wrong but that those laws banning man on male sex are still in force. He is doing this outside the Hebrew Jewish culture which is important. He is also saying it is a moral law. LGBT activists are anxious to make out the New Testament condemnations were never meant to be taken as moral prohibitions but mere cultural rules that could go out of date. That cannot be done. Even if God or Paul or Jesus was saying that you should be condemned to Hell and banned from the kingdom of God for gay sex for its against the culture that would be clearly showing they hate gays so much that they want them damned for a non-sin.

Scholars agree that the word arsenokoitēs is anti-gay males who practice sexually.

‘It is highly precarious to try to ascertain the meaning of a word by taking it apart, getting the meanings of its component parts, and then assuming, with no supporting evidence, that the meaning of the longer word is a simple combination of its

component parts....‘Thus, all definitions of arsenokoitês that derive its meaning from its components are naive and indefensible.’, ‘Biblical Ethics and Homosexuality: Listening to Scripture’ (1996) p. 119.

‘There is no evidence that the term was restricted to pederasty; beyond doubt, the NT here repeats the Leviticus condemnation of all same-sex relations (cf. J.G. Taylor 1995: 6-7; Hays 1996: 382-83).’, Scobie, ‘The Ways of Our God: An approach to biblical theology’, p. 838 (2003).

‘In response, however, it must be pointed out, first, that arsenokoites is a broad term that cannot be confined to specific instances of homosexual activity such as male prostitution or pederasty. This is in keeping with the term’s Old Testament background where lying with a “male” (a very general term) is proscribed, relating to “every kind of male-male intercourse.”

In fact, the Old Testament “bans every type of homosexual intercourse.” not just male prostitution or intercourse with youths.’, Campbell, ‘Marriage and Family in the Biblical World’, p. 243 (2003).

‘Although the word arsenokoitês appears nowhere in Greek literature prior to Paul’s use of it, it is evidently a rendering into Greek of the standard rabbinic term for “one who lies with a male [as with a woman]” (Lev. 18:22; 20:13). (Despite recent challenges to this interpretation, the meaning is confirmed by the evidence of the Sybilline Oracles 2.73). Paul here repeats the standard Jewish condemnation of homosexual conduct.’, Hays, ‘First Corinthians’, Interpretation: A Bible Commentary for Teaching & Preaching, p. 97 (1997).

‘It clearly echoes the Greek of Lev 18:22 and 20:13 in the LXX (arsen = “male,” and koite = “bed”), so that arsenokoites literally means “one who goes to bed with a male” (cf. Malick 1993b: 482-87).’, Scobie, ‘The Ways of Our God: An approach to biblical theology’, p. 838 (2003).

‘It is significant that of all the terms available in the Greek language, Paul chose a compound from the Septuagint that in the broadest sense described men lying with men as they would lie with women.’, Malick, ‘The Condemnation of Homosexuality in 1 Corinthians 6:9’, Bibliotheca Sacra (150.600.484), 1996.

‘He points out that in all other similar compounds ending in -koites the first half specifies the object of the sleeping, or its scene or sphere. That is, the first part always functions in an adverbial sense. This is because koites has a verbal force, in most not all instances, arseno denotes the object. Hence, the compound word refers to those who sleep with males, and denotes ““male homosexual activity’ without qualification.”’, Haas, ‘Hermeneutical Issues In The Use Of The Bible To Justify The Acceptance Of Homosexual Practice’, Global Journal of Classical Theology (1.2), 1999.

Finally

The Bible is long but Paul and Jesus were both clear that it is useful to the man of faith for every situation. Jesus and Paul both used scripture texts against sin. The idea is that if you offend somebody by judging them you get around it and avoid it by quoting God so it is God saying it not you. It puts it between you and God. The LGBT activists want to make the Bible texts useless for that. To do that entails lies.