One Key Passage: 1 Cor 6:9 ?
"9 ἢ οὐκ οἴδατε ὅτι ἁδικοὶ θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται"

Do We Need to Translate It?

OR Should We Check Something First?
Not So Fast!

- Are we sure even the Greek text is fully accurate?
- How did that version get to us today?
- Where are the “originals” of the Greek text found?
- Do the answers to these questions raise any other problems or challenges?
The Greek Texts Differ!
5.47 ἐξήνοον

Several Western witnesses (D* ἹἸ VII M μετὰ Μυριονίους Ἐρενχεῖρος, Tertullian, Origen, *Luther, Augustine, Ambrose, etc.) read ἐξήνοον. The same Western correction occurs in Col 3:9.

5.10 οὐαί

Instead of οὐαί, the Targum Reckless, following ῆ* Ἡиона, Ἡλία, Λ* παῦλος μετὰ Μυριονίους καὶ ἤπιον οὐαί, οὖν ἄσω ἀνόητα, reads οὐαί, thus more logically conforming to the context. The reading οὐαί is strongly supported by both Alexandrian and Western witnesses (B* A B C D* F* G* P* 33 89 177 181 323 444 1056 1899 405 2046 2056).

5.12 συγκριτῇ τοῖς ἑαυτῶν ὑπὲρετείς;

Instead of the usual text several early witnesses present interesting variations: (a) the present ἐγκριτῇ, p* F 424 1739 0376 Orig.; (b) the present ἐγκριτῇ, p* 1739; (c) the future ἐγκριτῇ, p* 1739 Λ* E* P* 62 88: and (d) the future ἐγκριτῇ, p* 1739 Λ* E* P* 62 88. Most minuscules and most versions. The context makes the future necessary as the correlative of ὑπερείπατε in vs. 13 (compare also the parallel in 2 Cor 4:14). As concerns ἐγκριτῇ and ἐγκριτῇ, the former appears to be a mechanical repetition of the preceding term, and the latter a slip of the pen.

6.14 ἐγκριτῇ

The witnesses are fairly evenly divided as to the tense of the verb: (a) the aorist ἐγκριτῇ, p* 1739 424 1739 Orig.; (b) the present ἐγκριτῇ, p* 1739; (c) the future ἐγκριτῇ, p* 1739 Λ* E* P* 62 88: and (d) the future ἐγκριτῇ, p* 1739 Λ* E* P* 62 88. Most minuscules and most versions. The context makes the future necessary as the correlative of κατακριθῇ in vs. 13 (compare also the parallel in 2 Cor 4:14). As concerns ἐγκριτῇ and ἐγκριτῇ, the former appears to be a mechanical repetition of the preceding term, and the latter a slip of the pen.
We Need to Translate It

But WHICH Translation Should We Use?

Because Not All Translations Are The Same!
Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, [RSV]

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, [NASB]
2 Translation Theories:

- **Formal Correspondence**
  - As far as possible, a word-for-word, literal translation
  - Keeping the basic grammar intact
  - Can be a bit stilted and sound “odd” to the modern ear
  - *RSV, NRSV*

- **Dynamic Equivalence**
  - Take the meaning as a whole of a verse(s) and then recast that into contemporary, idiomatic English
  - Can sacrifice vocabulary nuance and produce some misleading translations
  - *Good News For Modern Man, Jerusalem Bible, etc.*

Example of “Pihaengi-ro Taeuji-maseo” (Korean proverb)

*Don’t take me on an airplane ride*

*Don’t pull my leg*
have ye not known that the **unrighteous** the reign of God shall not inherit? be not led astray; neither **whoremongers**, nor idolaters, nor adulterers, nor **effeminate**, nor **sodomites** [YLT]

Whether ye know not, that **wicked men** shall not wield the kingdom of God? Do not ye err; neither **lechers**, neither men that serve maumets [neither men serving to idols], neither adulterers, neither **lechers against kind**, neither they that **do lechery with men** [WYC]
Don't you realize that this is not the way to live? **Unjust people** who don't care about God will not be joining in his kingdom. Those who use and abuse each other, use and abuse sex [MSG]

Do you not know that **wrongdoers** will not inherit the kingdom of God? Do not be deceived! *Fornicators, idolaters, adulterers, male prostitutes, sodomites* [NRSV]
Key Word Differences

- Adikoi [αδικοί]
  - Wrongdoers,
  - Unjust,
  - People of Immoral lives,
  - Unrighteous,
  - Wicked

- Pornoi [πορνοί]
  - Fornicators,
  - Whoremongers,
  - Immoral,
  - Adulterers,
  - Sexually immoral,
  - Lechers
Malakoi [μαλακοὶ] & Arsenokoitai [αρσενοκοιταί]

- Effeminate, sexually immoral, homosexuals, homosexual offenders, homosexual perversions, those who practice homosexuality, men who lie with males, corrupt,

- Sexual Perverts, Boy Prostitutes, Sodomites, Catamites, Male Prostitutes, Homosexual prostitutes, Lechers against kind, Use and abuse each other, Use and abuse sex, use and abuse the earth and everything in it.
What does Malakoi [μαλακοί] Mean and How Is It Used?

- *Malakoi* is used a TOTAL of 3 times in the New Testament (therefore, probably not a key biblical concern)
- Primary definition, “soft,” as in clothing, and used twice in the Synoptics to indicate soft garments
- Secondary definition, “effeminate” and is used just once in this context, namely in 1 Cor 6:9
- “Homosexual” would be a problematic translation, since this is a late 19th century word coined, which is *not* being used to describe what St. Paul meant by *μαλακοί*
αρσενικός, ἥ, ἡ (Callim., Epigr. 27; PLille 1, 10 [III bc]; POxy. 38, 7; PGM 4, 2519; oft. LXX) male φρονεῖν τι ἂν περίτεινos think of someone as male w. women as subj. 2 CI 12: 5.*

αρσενοκοίτης, ὁ, ἄ (Bardeisanes in Euseb., Pr. Ev. 6, 10, 25.—Anth. Pal. 9, 686, 5 and Cat.Cod. Astr. VIII 4 p. 196, 8; αρσενοκοῖτης.—αρσενοκοῖτειν Sib. Or. 2, 73) a male who practices homosexuality, pederast, sodomite 1 Cor 6: 9; Ti 1: 10; Pol 5: 3. Cf. Ro 1: 27. DSBailey, Homosexuality and the Western Christian Tradition, ’55, M-M.*


μαλακία, ας, η (Hdt.; +; pap., LXX, Philo; Jos., Ant. 4, 169; 17, 109; Test. Jos. 17: 7; Ioanw. in rabb.) softness, weakness, weakness, alment.

1. of bodily weakness, sickness (Menand., fgm. 201, 5 Kock; Vit. Hom. 36; Di 7: 15; 28; Is 38: 9) w. φάρος (as in the Christian amulets, which are obviously dependent upon NT language: POxy. 1151, 27; BGU 954, 12 Mt 4: 23; 9: 35; 10: 1. εἰδοὺ φάρον μαλακίαν who knows how to endure weakness 1 Cl 16: 3 (Is 53: 3).

2. of weakness of spirit (Thuc. 1, 122, 4; Demosth. 11, 22) faint-heartedness, despondency, lack of energy pl. (w. δύναμις) Hv 3, 11, 2, 3, 12, 3, M-M.*

μαλακίηπερα perf. mid.-pass. 3 sing. μεμαλακίσταται; 1 sor. pass. ἐμαλακίσθη (Thuc. +; Dit.; Sylf. 850, 24; PSI 420, 16 [III bc]; P Petr. II 19, 2, 6 [Π bc]; Sb 158; LXX; Philo; Jos., Bell. 4, 43, Ant. 6, 365; 18, 205; Test. 12 Patr.) be or become soft, weak, weakly, discouraged, sick, mala kiothe was ἑπὶ τῶν βιωτικῶν πράγματων weakened by the duties of everyday life Hv 3, 11, 3 (μαλακόςθεν ἔστη as Test. Gad 1: 4 v.l.).—μεμαλακίσταται δὴ τὸ ἄροιας ἢ μὲν he was made to suffer for our misdeeds 1 Cl 16: 5; cf. B 5: 2 (both Is 53: 5).*

μαλακός, ὁ, ὁν (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 8, 72 βοσσος μ. soft).

1. of things: clothes (Hom.+; Artem. 1, 78 p. 73, 10 ἤκτιοι καλυτέρῳ κ. μαλακοῖς; PSI 364, 5 ἤκτιοι μαλ.) μ. μάλα soft garments, such as fastidious people wear Lk 7: 25 (τὰ) μ. soft clothes (Is 67, 577; cf. λεύκοι 2, end) Mt 11: 8a, b.

2. of pers. soft, effeminate, esp. of catamites, men and boys who allow themselves to be misused homosexually (Dionys. Hal. 7, 2, 4; Dio Chrys. 49[66], 25; Ptolem. Apotel. 3, 15, 10; Vett. Val. 113, 22; Diog. L. 7, 175; Philib. 54, 11 a. 245 ac] a musician called Zenobius i malakos [cf. Dism. LO 131, 4-LAE 150, 4] Sim. Macedon. inscr. in LDuchesne and CBayet, Mémoires sur une Mission au Mont Athos 1876 no. 66 p. 46; Plutar. Miles 668 cinedeus malakes 1 Cor 6: 9=Pol 5: 3, 12 12, s.v. αρσενοκοίτης. M-M. B. 1065.*
Anything Else We Need to Know?

- Is 1 Cor 6:9 a complete sentence, let alone a complete thought?

- Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites,…

- What is the immediate context of the verse?

- What is the larger context of the verse?

- What is the genre being used?

- What is the theological context of Paul’s soteriology here?
Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God.

And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.
Brothers and sisters:  
How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the holy ones?  
Do you not know that the holy ones will judge the world?  
If the world is to be judged by you, are you unqualified for the lowest law courts?  
Do you not know that we will judge angels?  
Then why not everyday matters?  
If, therefore, you have courts for everyday matters, do you seat as judges people of no standing in the Church?  
I say this to shame you.  
Can it be that there is not one among you wise enough to be able to settle a case between brothers?  
But rather brother goes to court against brother, and that before unbelievers?  
Now indeed then it is, in any case, a failure on your part that you have lawsuits against one another.  
Why not rather put up with injustice?  
Why not rather let yourselves be cheated?  
Instead, you inflict injustice and cheat, and this to brothers.
So “how” does 1 Cor 6:9-10 “sound” now, within these framing contexts?

Do you not know that the unjust will not inherit the Kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the Kingdom of God. {1 Cor 6:9-10}

That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. {1 Cor 6:11}
Genre and Larger Message

- A vice list (not meant to be exhaustive, *but* meant to “include” just about everyone)
- *NOT* meant to be a Pauline version of the Last Judgement; rather it is somewhat like a musical refrain in a musical play
- Key to Paul’s theological message: It is not the “Law” or “Works” that save us, but faith and Jesus Christ and living as a New Creation in Christ
Need for a *Lectio Continua*

- Besides reading for the larger context in a given passage, we need to open ourselves to all of Scripture.
- This is what I call a *Lectio Continua*, i.e., a "continued" of Scripture, so that over time we hear and are challenged/confirmed by the multiple biblical voices.
- Which practice helps create our natural tendency to create our own "canon"—i.e., our "set" of "authoritative" biblical texts.
1 Cor 6:9-10 vs. Romans 5: 6;8-9

- Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God.

- For while we were still weak, at the right time Christ died for the ungodly. ... But God proves his love for us in that while we still were sinners God died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.
Challenges of the Holiness Code

http://www.godhatesshrimp.com/

Leviticus 18:22
"You shall not lie with a man as a woman that is an abomination"
Samuel 1:26
"I grieve for you my brother Jonathan
How dear you were to me!
How wonderful was your love for me, Better even than the love of women."
Competing Biblical Views

Jesus said some are born gay.
Matthew 19:10-12

Jesus affirmed a gay couple.
Matthew 8:5-13

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HOMOSEXUALITY and the BIBLE
TWO VIEWS

DAN O. VIA and ROBERT A. J. GAGNON

Clear Channel

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So How Can We Judge Biblically and Ethically These Pictures?
Truth Claims

And Counter-Claims

We who stand with God are often considered narrow-minded.

What the Bible Really Says About Homosexuality

Daniel A. Helminiak, Ph.D.

brotherstouch.com
A Final Word...

- *In fide, unitas: in dubiis, libertas; in omnibus, caritas*
  - "In faith, unity; in doubt, liberty; in all things, charity."
  - Attributed to St. Augustine, this is an important principle of Christian discernment: unity in faith is important, but in cases of doubt a plurality of opinions and practices should be allowed, and the over-riding principle must always be charity towards each other.