

A
Transparent Translation
of
The Ancient Bible
Concerning Homosexuality



*(The Battle over Marriage
for the sake of Love)*

*With
Original Language Text,
Pronunciation, and Translation,
In Interlinear Form*

*Prepared by Ernest Louis Camisa
Edited by Diana Wear M.Div.*

ἰδοὺ γάρ,

idù gár,

look² For¹,

ἡ βασιλεία τοῦ θεοῦ

hei basileía tû theû

the reign of-the God

ἐντὸς ὑμῶν ἐστίν.

entòs hümôn estín.

within² all-of-you³ is¹. Luke 17:21.

A
Transparent Translation
of
The Ancient Bible
Concerning Homosexuality



*(The Battle over Marriage
for the sake of Love)*

*With
Original Language Text,
Pronunciation, and Translation,
In Interlinear Form*

*Prepared by Ernest Louis Camisa
Edited by Diana Wear M.Div.*

Excerpts of The Ancient Bible
Copyright © Submitted November 27, 2008
to the Library of Congress, USA Copyright Office
Effective date of registration: January 8, 2009
Registration Number: TX 7-257-131
by Ernest Louis Camisa
e-mail: elcamisano@yahoo.com
You may download this book for free
from the Dignity website at:
www.dignitysanfrancisco.org

Ernest L. Camisa

PREFACE

Does the New Testament Contain Anti-Homosexual Teachings?

As of November 27, 2008, my presentation of this material is my response to the ongoing political and legal battle over same-sex marriages going on in the United States. I have translated these chapters from the letters of Saint Paul and the entire Catholic Epistle of Saint Jude so that readers can examine the Scriptures in their original contexts and thereby be able to consider the historical situation in which these letters were written and determine if they still apply today.

How This Work Came About: A Question of Faith

I first got interested in translating the Bible for myself, after my cousin Mario, a Jehovah's Witness, made me call into question the validity of Catholic doctrine on eternal damnation in a Hell of fire and brimstone. My cousin told me that the word for Hell really was the word *Sheol* which meant the grave. I tried to find the word Hell in my Jerusalem Bible, and could only find *Sheol* all the way up to the New Testament. At this point I knew there was something wrong, because years earlier I had seen the word Hell in the Hebrew Scriptures (also known as the Old Testament) in my father's King James Bible. Then there was that investigation that my friend Frank and I did to understand the Seventh Day Adventists' concept of the Sabbath. Frank believed, as a good Catholic, that the Sabbath was always a Sunday while the Seventh Day Adventists maintain that it was a Saturday.

We went up to the City College of San Francisco Library and found the original Sabbath (as understood by those who originally received the so-called Ten Commandments) to be a Saturday. At that point Frank lost his faith in the Roman Catholic Apostolic Church. I also found out through *The Golden Home and High School Encyclopedia*, that my father gave me in the 1960s, that each of the Protestant, Catholic, and Jewish faiths all order the Ten Commandments differently (*Golden Home and High School Encyclopedia*, 1961). As I attended City College of San Francisco

in the 1970's, I occasionally would get together with a local campus Christian youth group. These people were a mixed bag of believers, from different backgrounds, who all got together to praise the Lord Jesus. Some of these people did not believe that Mary was a virgin throughout her earthy existence, and others thought having her as a focus of veneration was the same as idolatry. Ever since my parents got divorced and fell out of grace (according to church doctrine), I thought this institution was becoming more and more unreasonable. By the time Jesuit Fr. John J. McNeill appeared on talk shows on television in 1976, contesting the legitimacy of the teachings of the Church on homosexuality, I was already mistrustful of many Catholic Church teachings (e.g., especially dealing with sexual matters). Again, Father McNeill, like my cousin Mario, said that the doctrine condemning homosexuality was based on a tradition, based on mistranslations of parts of the Bible. Mario said that the words for *cross* and *Hell*, were mistranslations for the words *torture-stake* and *the grave*. The word to crucify really meant to impale a person on a stake. I did not believe my cousin, and I doubted Father McNeill, but I got to the point where I believed that the doctrine of The Church was not based on truth, but on tradition, and theological speculation, loosely taken from the Bible.

So, what does the Bible really say? The Bible is a book, from the Middle East, upon which is based much of western culture (including western moral values). It is because of this that I thought it important to find out what it says. This translation is my personal endeavor to find out.

Method of Translation

How did I start translating the Bible, and putting it together in the way that it appears in this book? The local Christian youth group that I prayed with led me to The Western Christian Book Store in San Francisco. It is there where I purchased my first interlinear New Testament. This was the first time that I saw the Greek text of the Bible. An interlinear translation is a book that has the original language text with a translation of that text underneath it, essentially making it a word-for-word match up. My primary source was *The Zondervan Parallel*

New Testament in Greek and English (Zondervan, 1975). The book included The King James Version of the New Testament, the New International Version, and the Greek text of the 21st edition of Eberhard Nestle's *Novum Testamentum Graece* with the accompanying translation by Reverend Alfred Marshall (Marshall, 1958). This was the book that introduced me to different translations. Soon after this, I bought two more books, *Do It Yourself Hebrew and Greek* (Goodrick, 1976), and the 1978 edition of *The Analytical Greek Lexicon Revised*, (Moulton, 1978). Thinking that these books would have a particular Christian bias to them, I bought another lexicon. A lexicon is a dictionary of Greek and whatever language you need to have the meaning in, in my case, English. The lexicon that I bought was *Liddell and Scott's Intermediate Greek-English Lexicon* (Liddell and Scott, 1975). This lexicon gave me the secular meanings of the words of this ancient language. My idea was to translate the Bible entirely into secular English approximating the secular Greek of the early First Century. A few months later, I bought another lexicon, George Ricker Berry's *The Interlinear Greek-English New Testament With Lexicon and Synonyms* (Berry, 1897), to compare with the first one I had purchased. Next, I came across *Unger's Bible Dictionary* (Unger, 2006),

With these books at hand I started translating The Gospel of Matthew with a pen on an art pad. Copying the Greek text by hand, I did my translation in groups of three lines. Greek text on the first line, the second line a transliteration or pronunciation of the Greek words, and the English translation on the third line. I first did the transliteration to get accustomed to the Greek alphabet. Then I thought it was a good idea to have it all the time in order for the reader to become familiar with Greek pronunciations. My primary resource here was Moulton. This lexicon gave me the meaning of the prefixes and suffixes attached to the stem of the word, and then it showed me the basic form of the word that I would have to find in another part of the dictionary to get the basic meaning of the word.

If I thought that this lexicon was biased in its definition of the word, I would look for the definition in Liddell & Scott's lexicon that only had the basic form of the word, but was not used exclusively for translating Scripture. I also used Greek

concordances, such as George V. Wigram's *The Englishman's Greek Concordance*, to determine how many ways a word can be translated in different parts of the Bible (Wigram, 1996). I translated the first eight chapters of The Gospel of Matthew on that art pad and added footnotes along the way.

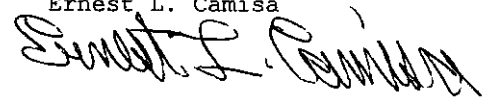
The Presentation and Format of this Book

My father gave me a book a few years back before I started my translation, a book of Hindu Scripture, *Srimad Bhágavatam Fourth Canto-Part One* by His Divine Grace A. C. Bhaktivedanta Swami Prabhupáda. I was impressed with the care they took in the presentation of their sacred writings. They thought it important for those who were interested in Hinduism to have a familiarity with the Sanskrit text. This caused me to ask why Christians don't do the same for their believers. People of the Jewish faith have their children go to Hebrew school so they can read the Torah in its original language without having to trust in translations. There are many puns and word plays in the Hebrew text that get lost in translation. I was inspired by the layout of their book and I have adapted it for my translation of this Bible.

My Concept for this Book

After tediously translating eight chapters of *Matthew*, I tried putting my work on the printed page in the way I envisioned it. After photocopying the text and doing paste-ups, I realized that I did not have the means to do the work properly. I also felt handicapped by my dyslexia. I was spending just as much time looking for the correct spelling of English words as I was looking up the definition of Greek words. By June 1988 I stopped taking my work seriously, and did only occasional word studies for myself. In December 2004, my close friend Ed, whom I had met at City College years before, gave me an a computer for Christmas. To my delight, the computer helped me organize all the translations together and set the back-drop for this project.

Ernest L. Camisa



**This is an even-handed translation of what is
believed to be anti-homosexual passages in
the New Testament.**

**These passages appear within their chapters in
biblical context.**



**These passages are in an interlinear format
with the original Greek text, pronunciation, and translation,
along with a fluent English translation and historical notes.**

Translated by Ernest Louis Camisa.

**These passages are from excerpts of The Ancient Bible, the
translation of which is a work in progress.**

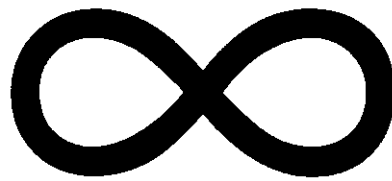
Table of Contents

Preface.....	5
Does the New Testament Contain Anti-Homosexual Teaching?.....	5
How this Work Came About: A Question of Faith.....	5
Method of Translation.....	6
Presentation and Format of this Book.....	8
My Concept for this Book	8
Introduction.....	12
 First Corinthians Chapters 5: <i>Illicit Sexual Relationships in The Assembly</i>	27
First Corinthians Chapter 6: <i>Recourse to the Pagan Courts</i>	32
<i>A Warning against Prostitution and Promiscuity</i>	35
 First Timothy Chapter 1: <i>False Teachings</i>	39
 Romans Chapters 1 and 2 : <i>Idolatry & The Supremacy of Conscience</i>	47
 The Letter of Jude: <i>Rape</i>	64
 Conclusion.....	75
The Problem with Fundamentalists & Literalists.....	75
Restoration of Truth in the Bible.....	76
Restoration of The Original Intentions of the Biblical Writers.....	76
(Omissions, Variations & Errors in the Bible).....	76
Violation of Our Innate Nature.....	78
Gentrification: The Modern Day Sodom & Gomorrah.....	81
 Epilogue and Appendices: <i>The Battle over Marriage for the sake of Love</i>	85
The Author's correspondence with the Catholic hierarchy.....	85
Cardinal Francis George's thank you Card.....	86
Letter from the office of the Secretariat of Doctrine.....	87
Author's Response to the Secretariat of Doctrine.....	90
Letter to Cardinal Levada in Rome.....	100
Card sent to the Author by The Congregation for the Doctrine of the Faith.....	101
 Bibliography.....	102

The Ancient Bible

A

Transparent Translation



*All versions with
Original Language Text
Its Roman Transliteration,
Pronunciation, and Translation,
In Interlinear Form*

Prepared by Ernest Louis Camisa

INTRODUCTION

The effort to produce this Bible is an attempt to present the Bible in an unbiased way. There has been no attempt to incorporate contemporary doctrinal bias from any of the Christian churches, or Jewish congregations. The original languages are presented with their translations for the readers' inspection to consider the veracity of the translation.

The purpose of this English translation of the Bible is to eliminate three elements that are in other translations of the Bible, including unnecessary sexist language that does not appear in the manuscripts of the original biblical texts, transliterations based on words in the Greek and Hebrew manuscripts, and theological terminology or vague liturgical language from the Bible.

The first purpose of this Bible translation is to eliminate unnecessary sexist language. This does not mean that this Bible will not have sexist terms or ideas in it. When there are sexist terms or words in the biblical text, it will also be rendered as such in the English translation. In *The Lord's Prayer*, the term *Father* in reference to God must stay because it is in the Greek texts, but the biblical verse that says, "Man does not live on bread alone but on every word that comes from the mouth of God" can be rendered as "Not on bread alone shall a human being live, but on every utterance that comes out through the mouth of God." This is because the Greek word that is translated *man* in most bibles is a word that really, when properly rendered, designates the *human race*.

The second purpose of this translation is to translate words that have been transliterated in other bibles, but not translated. Words like the following are (listed here for emphasis and my feeble attempt at exiling them from common usage) examples of transliterations and not translations.

Baptist
baptism
Messiah
Magi
Sadducees
Pharisees
Satan
devil
angel
prophet
demons
gentiles
synagogue

These words are all transliterations, and have not been translated into plain English. The most familiar two transliterations in the Bible are the words *Amen* and *Alleluia* (sometimes written *Hallelujah*). Both of these words are English transliterations of the Hebrew words [אָמֵן] *Ame~~i~~n* and [הַלְלוּיָהּ] *Ha-lelu-Yah*. These are the meanings of these words in plain English: *Amen* means *truly*, *assuredly*, or *most certainly*; *Ha-lelu-Yah* means *Praise He-Who-Is-Eternal*.

(Incidentally, the name Jesus Christ is a transliteration of the Greek [Ἰησοῦς Χριστός] *Ie~~i~~sus Khrstos*, meaning *He-who-is-Saviour Anointed*, and, because of its overall recognition, will be occasionally used.)

The third purpose for having made this English translation is to reduce religious and theological terminology from the English text. We do not want to use church language that through the years has been overly used and even misused by many evangelists and clergymen to the point where these words have

lost their meaning for those of us in society at large. The language of the Bible was not originally this way. Such words that have lost their meaning through the years are here. (Again, listed here for emphasis.)

grace
faith
glory
saint
love
righteousness
sin
hell
fornication
fear

The best example of a theological term that has lost its meaning is the word *catamites*; found in *The Jerusalem Bible*, in Paul's First Letter to the Corinthians, Chapter 6, Verse 9. Here this word stands for the Greek word (μαλακοί). In the footnotes of the *New King James Version* of the Bible concerning this same verse, *catamites* means males who engage passively in homosexual acts; while *The Analytical Greek Lexicon Revised* on page 337 defines the word *catamite* as standing for the Greek word (πόρνοις); meaning *whore-monger, impure person, those who want prostitutes for sexual intercourse* (Moulton, 1977). If we look at both of these meanings we can see that the word *catamite* is too vague to hold any real meaning, for other than some sexual act or desire. The authors of *The Jerusalem Bible* leave the meaning of *catamite* up to the reader. Some Greek words, such as πόρνοις, μαλακοί, and ἀρσενοκοίταις, are commonly mistranslated in almost all bibles.

These words have become too vague or hold too many negative connotations to be effectively used. By eliminating unnecessary sexist language, transliterations, and

theological terminology and liturgical language from the Bible we come closer to the true meaning of the Bible.

Other Features

This translation of the Bible does not engage in interpretation of biblical verses such as *The Good News Bible* does. Other bibles translate John 1:1 this way, "In the beginning was the Word, and the Word was with God and the Word was God." *The Good News Bible* translates this same verse as "Before the world was created, the Word already existed; he was with God, and he was the same as God." This rendering of John 1:1 is an interpretation of the verse to make the meaning clearer to the reader of what the author is trying to say; this is not a translation, but an interpretation to reduce vagueness. The trouble in making such interpretations is that the translator assumes that he knows what the author means to say. He may be wrong! John 1:1 in its original word order reads as "In the beginning was the Word, and the Word was with God, and God was the Word." In this Bible if the biblical text is vague it will remain vague in its translation. However, if it is clear it will be clear in its translation. The translations in this Bible are as literal and concise as they can be in the English language. It is impossible to reach the depth of meaning that the words have in their original language and for this reason this Bible may translate a word in many different ways. In translating a word in many different ways in various parts of the Bible we can approach the depth in meanings that the original word had in the past.

FORMAT OF THIS BIBLE

God References

In the composition of any biblical work, one is confronted with the matter of whether to capitalize the word "God" and associated references, i.e. "Father," "Son," "Holy Spirit," "Holy Ghost," "Son of God" as well as pronouns such as "Him," "His" or "He." This occurs with all of the many versions of the Bible as well as biblical reference texts or articles, including this work. Throughout this work, an attempt has been made to remain true to the original Greek, which were most of the times written in all uppercase letters with out punctuation for space between the words. Capitalization is more of a tradition adopted after the early Christian era, out of reverence for God. As a compromise, this work shall not adopt any exclusive policy and references to "God" may be either capitalized or not.

Verse Numbers

All verse numbers will appear in the left margin of the page. If a verse starts in the middle of a page the verse will be preceded by a cross (✕).

Historical Notes

The appearance of an asterisk (*) in the English text shows the presence of a footnote at the end of the text.

Italic Typeface

Words that appear in the English text in *italic type face* are words that have been added in by the translator for grammatical reasons.

Crossed Out Words

Words that have been crossed out in the English text are words that appear in the original Greek or Hebrew text but are not needed in the English text. ~~Crossed out.~~

Brackets

Words that are in brackets [-] in the English text are alternative translations of the previous words. Words in brackets in the original text show where mistakes were made in hand copying the original manuscripts.

Parentheses

Parentheses separating words, phrases or verses (-) from the remainder of the English text show that these words, phrases or verses were added or omitted from some biblical manuscripts.

Number, Hyphens, Slashes and Notes in The English Interlinear Translation

Numbers (123, etc.) A verse in the *Word for Word Translation* will always be preceded by the verse number.

17 You shall not kill.

A number following an English word, such as *synagogue*⁸, indicates the position of the word in the verse if it were to follow the English grammatical word order. So, *synagogue* is the eighth word in the English verse.

Hyphens (-) Used between words to indicate a single Greek or Hebrew word. ἀναβλέψω (I-may-see-again)

Slashes (/) Indicates a separation between two words when otherwise the words being translated would be ambiguous.

NOTES (*) An asterisk shows the presence of a note or notes at the end of the translation.

Transliteration from the Greek

The transliteration of the Greek text is designed to show a letter per letter equivalent between the Greek alphabet and the Roman letters of the English alphabet. The transliteration of the Greek is to be read from left to right, just as any book written in English is read.

Transliteration from the Hebrew

The Transliteration of the Hebrew text is designed to show a letter per letter equivalent between the Hebrew letters and the English alphabet, but this is more difficult in Hebrew than it is in Greek. The Hebrew when written takes up less space than the English alphabet does. One way Hebrew takes up less space is that the vowel points are under the consonant letters so when this is transliterated into the English alphabet; for example, the vowel points are placed under the consonant letters so when Hebrew is transliterated into English, the vowel will follow the consonant and take up twice as much space as the Hebrew. Another way Hebrew saves space is in the use of the Daghesh Forte which is a dot which may appear in the middle of all but seven letters of the Hebrew alphabet. These letters are Beth (ב), Gimel (ג), Daleth (ד), Kaph (כ), Pe (פ or פּ which are different forms of the same letter), and Tav (ת).

Hebrew is read from right to left. Therefore, the letter order and word order will be from right to left in the transliteration as well.

UNDERLINED LETTERS IN THE TRANSLITERATION

When there are two letters underlined together they are a transliteration of one letter in the Greek or Hebrew alphabet. Examples: θ th, ψ sh, ξ ks, η ei.

PRONUNCIATION

The Pronunciation section is designed to show the overall pronunciation of the words in the Greek and Hebrew text, and not the letter per letter equivalents in their sounds.

KEY FOR PRONUNCIATION OF THE BIBLICAL TEXT

Transliterated Letters	Greek Letters	Hebrew letters	Pronounced as in:
'		א	(Silent)
A,a	Α, α	אָ	father
B,b	Β, β	בּ	ball
D,d	Δ, δ	דּ	dog
E,e	Ε, ε	אֵ	met *
ei	Η, η	אֵי	eight, or they
dh		דָּ	dare, or this
F,f	Φ, φ	פּ	fair, or phone
G,g	Γ, γ	גּ	gone *
gh		גָּ	ghost
'		ע	hg
H,h	Η, η	הּ	hat
Î,î	Ι, ι	יָ	machine
I,i	Ι, ι	יִ	pin
ai	αι	יָי	pine
K,k	Κ, κ	כּ	king
kh	Χ, χ	כַּח	Bach, or loch
L,l	Λ, λ	לּ	long
M,m	Μ, μ	מּ	men
N,n	Ν, ν	נּ	new
O,o	Ο, ο	וּ	log or ball
P,p	Π, π	פּ	pea
Q,q	Κ, κ	קּ	unique, or keep
R,r	Ρ, ρ	רּ	run
S,s	Σ, σ, ς	שּׁ	sign
sh		שׁ	ship
ts		צּ	nets
ps	Ψ, ψ		lips
th	Θ, θ	תּ	the
T,t	Τ, τ	תּ	toe
Ü,ü	Υ, υ	יָ	tune, or tour
U,u	ου	וּ	put
V,v		וּ	very, or vine
X,x	Ξ, ξ		asks, or likes
Y,y		יָ	yet
Z,z	Ζ, ζ	זּ	zeal
dz	Ζ, ζ		adze
Ô,ô	Ω, ω	יָ	only

*The Hebrew point Sheva (:) is silent when it comes at the end of a closed syllable.

*Gamma (γ) is nasal like 'n' in anger when it is before: γ, κ, or ξ.

THE NAMES OF HEBREW VOWEL POINTS

CLASS OF VOWEL		
THE LONG VOWELS	Vowel Points	Names Of the Vowel points
A	ֿ	Kamets Gadol
EI	ֿ	Tsere Khaser
I	ֿ	Khirek Yodh
Ō	ֿ	Kholem Vav
Ō	ֿ	Kholem Khaser
Ü	ֿ	Shurek

Aleph א is being used here for position only; any consonant can appear under the Kholem Khaser.

All other vowels except for Shurek א are under a consonant

CLASS OF VOWEL		
THE SHORT VOWELS	Vowel Points	Names Of the Vowel points
A	ֿ	Pattakh
E	ֿ	Seghol
I	ֿ	Khirek
O	ֿ	Kamets Katuph
U	ֿ	Kubbutz

CLASS OF VOWEL		
THE HALF VOWELS	Vowel Points	Names Of the Vowel points
E	ֿ	Sheva
A	ֿ	Khateph Patakh
E	ֿ	Khateph Seghol
O	ֿ	Kateph Kamets

**THE GREEK ALPHABET
NAMES OF THE LETTERS**

**THE HEBREW CONSONANTS
NAMES OF THE CONSONANTS**

Capital	Lower Case	Names of Letters	Consonant Forms	The Names of The Hebrew Consonant
A	α	ALPHA	Α	ALEPH
B	β	BETA	Β	BETH
Γ	γ	GAMMA	Γ	BHETH
Δ	δ	DELTA	Δ	GIMAL
E	ε	EPSILON	Ε	DALEPH
Z	ζ	ZETA	Ζ	HE
H	η	ETA	Η	VAV
Θ	θ	THETA	Θ	ZAYIN
I	ι	IOTA	Ι	KHETH
K	κ	KAPPA	Κ	TETH
Λ	λ	LAMBDA	Λ	YODH
M	μ	MU	Μ	KAPH
N	ν	NU	Ν	KHAPH
Ξ	ξ	XI	Ξ	KHATH SOPHITH
O	ο	OMICRON	Ο	LAMEDH
Π	π	PI	Π	MEM
P	ρ	RHO	Ρ	MEM SOPHITH
Σ	σ, ς	SIGMA	Σ	NUN
T	τ	TAU	Τ	NUN SOPHITH
Υ	υ	UPSILON	Υ	SAMEKH
Φ	φ	PHI	Φ	AYIN
X	χ	KHI	Χ	PE
Ψ	ψ	PSI	Ψ	PHE
Ω	ω	OMEGA	Ω	PHE SOPHITH
				TSADHEY
				TSADHEY SOPHETH
				KOTH
				RESH
				SHIN
				SIN
				TAV
				THAV

Some Example

NUMBERS 6:24 To 6:26

- 24 *(May the)* LORD speak well of you), and guard you.
- 25 *(May the)* LORD shine his face on you,
 and have mercy on you.
- 26 *(May the)* LORD lift up his face upon you,
 and give you peace.

APIΘMOI / ARITHMOI /NUMBERS 6:24 to 6:26

The Text The Pronunciation and Word for Word Translation

- 24 ...εὐλογήσαι σε Κύριος,
 eulogé̓sai se Kûrios,
 Speak-well- of you (the) Lord,

 καὶ φυλάξαι σε.
 kai füláxai se.
 and guard you.
- 25 Ἐπιφάναι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ,
 'Epifánai Kûrios tò prósōpon autoû epì sè,
 To-shine (the) Lord the face of-his upon you,

 καὶ ἐλέησαι σε.
 kai eleē̓sai se.
 and have-mercy-on you.
- 26 Ἐπάροι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ,
 Epárai Kûrios tò prósōpon autû epì sè,
 Lift-up (the) Lord the face of-his upon you,

 καὶ δώη σοι εἰρήνην.
 kai dōē̃i soi eirē̃nē̃in.
 and give you peace.

Notes

The Greek text is from the Septuagint Bible. The Septuagint translation of the Hebrew Bible was the most quoted course of First Covenant scripture in early Christianity.

Bemidbar /Numbers 6:24 to 6:26

- 24 May He-Who-Is-Eternal,* praise you and protect * you.
- 25 May He-Who- Is-Causing-Existence shine* His faces on you,
and may He be kind *and* [gracious] to you.
- 26 May He-Who-Is-Eternal turn His faces* toward you,
and may He give you peace. *

BEMIDBAR / IN (THE) DESERT 6:24 to 6:26 במדבר \BEMIDBAR 6:24-26

*The Pronunciation
and
Word by Word Translation*
Read from left to right. [Qerey]

*The Text
and
Transliteration*
Read from right to left. [Kethiv]

24 Yevárek^h-kha Adōnái
May He praise you He-Who-Is-Eternal

כד יְבָרֶכְךָ יְהוָה
24 hvhY akh-kheráveY

eyishmerékha
and may He protect you

וְשָׁמְרָךְ:
akhéremshiyev

25 Yaeir Adōnái panáiv eléykha
May-He-make-shine He-Who-Is/ His-faces/on-you
Eternal

כח יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ: יֵשָׁא כו
25 `assiY .akénukhyiv akhyelej` vyanap/ hvhY/rei`aY
26

víkhunnékha
and-may-He-be-gracious-to-you.

26 Yissá Adōnai panáiv eléykha
May He turn He-Who-Is-Eternal His faces on you
.veyaseím lekha shalōm
and-may-He-give to-you peace.

יהוה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שָׁלוֹם: כו
26 .mōlash akhel meisayev akhyelej` vyanap hvhY

Notes

*6:24 The words He-Who-Is-Eternal is a translation of the proper name of God; it also may be rendered He-Who-Causes-to-Be. The proper Name of God is not uttered by Jewish proclaimers of the biblical text. The word Adōnai, meaning Lord, is often used. .

* The word 'protect' is most often rendered 'keep' in other translations, with the idea of keeping people safe from harm.

* 6:25 "To shine" or "make shine" in regards to God's faces mean to "smile" in the Hebrew idiom.

*6:26 The "faces" of God may mean the many roles God plays in the interaction with God's creation.

* "Peace," in the Hebrew idiom includes the ideas of "prosperity" and "happiness".

Hebrew
LEVITICUS 18: 22
 or "And he called"
ויקרא Vayyeqra

וְאֶת־זָכָר לֹא 'ôl <u>rakhaz</u> <u>thev</u> תִּשְׁכְּבוּ מִשְׁכְּבֵי <u>yeivekshim</u> <u>vokshith</u> אִשָּׁה תוֹעֵב הוּא: 'vih <u>havei</u> 'ôl <u>hash-shi</u>	veth zakhar lô And male not thishkov <u>mishkeveiy</u> you-lie-with <u>as-one-lies-with</u> 'ishshah <u>tô' eivah</u> hiv. woman <u>disgusting</u> that-is.
--	--

22. *Do not lie with a male as one lies with a woman* Hebrew *mishkevei 'ishshah* means literally "after the manner of lying with a woman" by the introduction of the male member. Male homosexuality is associated with the ancient Canaanites, if we are to judge from biblical literature. Two biblical narratives highlight this theme, one about the men of Sodom in Genesis 19, and the other concerning the fate of the concubine at Gibeah in Judges 19. Although Gibeah was an Israelite town, the story clearly implies that Gibeah's Israelite residents had descended to the abominable ways of the surrounding Canaanites.

Both of these accounts place the phenomenon of male homosexuality in a particular context: xenophobia. This extreme fear of strangers induces a community to attack visitors. In both of the stories cited here, the form of attack was homosexual assault. It is also thought that the pagan priests, called *kedeshim*, regularly engaged in homosexual acts. The term *mekhir kelev*, "the pay of a dog," mentioned in Deuteronomy 23:18-19, refers to the wages of a male prostitute, who usually serviced men, not women, in ancient societies. Male homosexuality is called *tôeivah*, "**abhorrence**, **abomination**," a term that occurs frequently in the admonitions of Deuteronomy. It occurs no fewer than four times in this concluding section of our chapter. In Genesis 46:34 and Exodus 8:22, it serves to characterize what Egyptians considered abhorrent, principally pastoral pursuits. There has been considerable speculation as to why lesbianism is not explicitly forbidden in the Torah. In due course, rabbinic interpretation added this prohibition, as well.

THE JPS TORAH COMMENTARY on LEVITICUS ויקרא
 by **BARUCH A. LEVINE**

**Here are Some Antisocial and Cultic Practices involving
Sex Acts in the Old Testament, also known as the Tanakh,
and the New Covenant.**

Leviticus 18:22 & 20:13 / Deuteronomy 23:17-18	Laws against sacred prostitution & male rape	Holiness Code Chapter 17:1- 26:46 Covenant to the Israelites, NOT to Christians or others Exodus 24:1-18	Basic worship of Yahweh as the Lord God	
1 Corinthians 5:9 to 13 & 6:9	Chapter 5 Refers to male prostitutes, not recognized by Church, who calls them fornicators			
1 Timothy 1:10	Male prostitution			
Romans 1:26-27	Cult prostitution			
Jude 1:7 Rape & Attempted Male Rape	Sodom & Gomorrah	Attempted Male rape		
Genesis 18-19/ Judges 19	Sodom & Gomorrah parallel	Judges 19: Concubine parallel	Rape of a woman to death and attempted male rape	
1 Kings 14:24 1 Kings 15:12 1 Kings 22:46 (47) NIV translates the Hebrew qah-dehsh as male temple prostitute entry # 6945. THE NEW STRONG'S EXAUSTIVE CONCORDANCE	2 Kings 23:7 Job 36:14 The words Male cult prostitutes were translated as sodomites in King James Version of Bible.	Cults which supports Deuteronomy Baal and Ashe'rah	Numbers 22:41 Judges 2:13 Judges 6:30 2 Kings 23:4- 17 1 Kings 22:43- 46 Jeremiah 32:35 Romans 11:4	The High places were used as alters and cult prostitutes were used as representatives of the gods Ba'al and Ashe'rah.

THE NEW ACCORD OF THE ANOINTED SAVIOUR

COMMONLY KNOWN
AS
THE NEW TESTAMENT
OF
THE LORD JESUS CHRIST

The words of the Saviour
are in **bold letters**.

QUOTATIONS FROM
THE HEBREW BIBLE
ARE IN SMALL CAPITAL LETTERS.

First Corinthians Chapters 5 and 6

The Greek Text of

The Third Corrected Edition
of the
United Bible Societies'

***Greek New Testament* (1993)**

as contained in

Paul R. McReynolds' Word Study Greek-English New Testament
with Complete Concordance and other reference works (1999).

The Greek Text was transcribed by the Author, Ernest L. Camisa.

**B. ILLICIT SEXUAL RELATIONSHIPS
IN THE
CORINTHIAN ASSEMBLY**

The Text, Pronunciation and Word for Word Translation

5

A. Ὡλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία

1 Hólōs akúetai en humîn porneía, kai toiaútej porneía

1 Widely it-is-heard¹ among³ you⁴ that-there-is-prostitution², and such prostitution

ἡ τις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκα τινα τοῦ πατρὸς ἔχειν. B. καὶ ὑμεῖς
heitis udè en tois ethnesin, hōste gunaĩká tina tû patrōs ekhein. 2 kai humeĩs
which is-not within the other-nations, so-as woman³ some-one¹ of-the⁴ father⁵ to-have². 2 And you¹

πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ
pefusiōménoi estè kai ukhì mállon epenth-ēfsate, hina arth-ēi ek mésu humōn ho
arrogant³ are² and not rather grieving, that maybe-taken-up out-from middle of-you the-one¹

τὸ ἔργον τοῦτο πράξας; Γ. ἐγὼ μὲν γάρ ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι,
tò érgon tûto práksas; 3 egō mèn gár, apōn tō sōmati parōn dè tō pneūmati,
the deed⁴ this³ having-done²? 3 I² indeed³ for¹, being-absent in-the body present but in-to-the spirit,

ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·
ējdei kékrika hōs parōn tōn hútōs tûto katergasámenon;
already I-have-determined as if present concerning him-who in-this-way this deed-accomplished;

Δ.

ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος
4 en tō onómati tû kûriu (heimōn) Ieīsû sunakh-théntōn humōn kai tû emû pneūmatos
4 in the name of-the Master of-us Jesus in-your-meeting you and of-the my spirit

σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, Ε. παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ
sùn teĩ dūnámēi tû kûriu heimōn Ieīsû, 5 paradúnai tòn toíouton tō satanā
with the power of-the Master of-us our-Savior, 5 deliver the ones-like-this to-the adversary

εἰς ὄλεθρον τῇν σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.
eis ólethron teĩn sarkós, hina tò pneūma sōth-ēi en teĩ heiméra tō kûriu.
toward destruction of-the flesh, that the spirit [wind] may-be-rescued in the day of-the Master.

B. ILLICIT SEXUAL RELATIONSHIPS IN THE CORINTHIAN ASSEMBLY

Translation

1 5 It is widely heard that there is prostitution * among you, and of such a
kind that is not found even among foreigners; for someone has taken his father's
2 woman. ✠ And you are arrogant!* Should you not rather be grieving, that the one
having done this deed would have been plucked out from the middle of your
3 group? ✠ For I indeed am absent in body, I am present in spirit; and I have already
4 determined, as if I were there, concerning the one who did this; ✠ in the name of
our Master Jesus in your meeting you and my spirit with the power of our Master
5 Jesus [Yeshua], ✠ you are to deliver the ones like this to the adversary* toward the
destruction of the flesh,* that the spirit may be rescued in the day of the Lord.*

Notes

- *5:1. "**prostitution**" The word *prostitution* in this contexts refers to **selling out** one's ethical principles for some immediate gain; in this case it is an unlawful relationship of a man with his father's wife. The Greek word for prostitution comes from the verb *to sell*, and usually means a person who rents, or sells her, or his body for the sexual pleasure of their client in order to have some monetary benefit. In the Bible it usually means **putting aside one's loyalties** for pleasure.
- *5:1. "**father's woman**" The Greek word 'gunaiká' means *woman*, and *wife*. It was assumed in early Greek culture that if a female was old enough to be called a woman she must be married. This woman could also have been one of the father's wives in a polygamous marriage. It is unlikely that the man had sex with his mother. This woman must have been his stepmother. In any case they violated the law of Moses, and at least committed adultery, and at worst, incest.
- *5:2. "**And you are arrogant!**" The Greek word for arrogant here is περυσωμένοι and literally means *those who are puffed up*. What Paul is implying here is that these people who are trying to defend this man, or encourage his actions, have no real grounds to do so, but are putting on a good show in order to intimidate the opposition. Paul thinks they should be sad about the way this man has corrupted himself with his stepmother. It could be that some of the people of the assembly thought that the father of the man was neglecting his wife, and they were trying to justify the attention that the stepson was giving her.
- *5:5. "**to the adversary**" This is a translation of the Greek words τῷ σατανᾷ, pronounced (tō satanā), and is from the Hebrew (יָצָן) meaning *an adversary, opponent, or enemy*. Paul is asking the assembly to remove this man from their group and pray with him that this man may be shown the consequences of his action by **the enemy**, who is acting as the agent of God.
- *5:5. "**destruction of the flesh**" The penalty for having sexual intercourse with your father's wife was death according to Leviticus 20:11. The execution was to be administered by the community. The quote below is from the Septuagint because most Christians of the first century C.E. would commonly quote from the Septuagint.

Καὶ ἐάν τις κοιμηθῇ μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ, ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ.
kai eán tis koimēthēj metà gūnaikòs tū patròs autū, askh-eimosúnējn tū patròs autū;
"And if any-one should-lie with woman of-the father of-him, nakedness of-the father of-him;

ἀπεκάλυσε θανάτῳ θανατούσθωσαν ἀμφοτέροι, ἐνοχοὶ εἰσι.
apekáluse thanátō thanatústhōsan amfóteroi énokhoi eisi.
he-has-uncovered: to-die the-death both-of-them, guilty they-are."

We can see how the followers of Christ modified this law. They do not kill him, but do exclude him from the group in order to protect their integrity. They allow God and his agents to do their work on the man in order to make him understand how wrong he was in his actions in the situation. God's agent, the enemy of this man, may manifest itself as a slow acting sickness that slowly destroys the man's body.

- *5:5. "**that the spirit may be rescued in the day of the Lord**" Note that even though the man's offense is very serious he is not doomed to eternal damnation with any certainty. There is always hope for one who changes his or her ways.

1 Corinthians 5:6 to 11

Getting Rid of Malice and Evil For the Sake of Sincerity and Truth

The Greek Text Pronunciation and Word for Word Translation

Σ. Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;
6 U kalòn tò kaúkh-eima hūmōn. uk oídate hótì mikrà zūmei hólōn tò fúra^{ma} zūmoí?
6 Not good the bragging of-you. Don't you-know that a little yeast whole the lump ferments?

Ζ. ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.
7 hekkathárate tein palaiàⁿ zúmeiⁿ, hína eíte néon fúra^{ma}, kathōs este adzūmoí;
Clean-out the old yeast, that you-may-be a new lump of dough, because you-are unfermented;

καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. Ἡ. ὥστε ἐορτάζωμεν μὴ ἐν
kai gár tò pás^{ch}a heí^mōn etýth-ei Khristós. 8 hōste heortádzōmen meí en
also for the Passover of-us has-been-slaughtered, the Anointed One. So-that we-may-celebrate not in

ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἄζυμοις εὐδικρυνείας καὶ ἀληθείας.
zūmei palaiā meídē en zūmei kakías kai poneí^{ri}as all' en adzūmois eilikrineí^{as} kai alei-theí^{as}.
yeast old neither in yeast of-ill-will and cunning-malice but in unleavened sincerity and truth.

Translation

6 Your bragging is not good. Don't you know that a little yeast ferments the whole
7 lump of dough? ✠ Clean out the old yeast so that you may be a new lump of dough
because you *really* are without yeast [unfermented]. For our Passover has been
8 slaughtered *for us, the Anointed One* [Christ]. ✠ Therefore, we may celebrate the festival
not with the old yeast, neither with the yeast of ill-will and cunning malice, but with
dough that has no yeast, that of sincerity and truth.

The Greek Text, Pronunciation and Word for Word Translation

Θ. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,
9 Egrapsa hūmīn en tei epistolei meí sunanamígnūsthai pórhois,
9 I-wrote to-you in the letter not to-mingle-together-with male-prostitutes,

ἢ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ
10 u pántōs toís pórhois tū kósmu tūtu ei toís pleonéktai^s kai hárpak^sin ei
10 not² altogether¹ with-those male-prostitutes of-the universe² this¹ or with-the greedy and swindlers or

εἰδωλολάτραις ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖς. 1Α. νῦν δὲ ἔγραψα ὑμῖν μὴ
eidōlolátrai^s, epel ōfeílete ára ek tū kósmu ekseltheí^s. 11 nūn dē egrapsa hūmīn meí
idol-worshippers, because you-should² then¹ from⁴ the⁵ universe⁶ have-to-leave³. 11 now But I-wrote to-you not

The Greek Text, Pronunciation and Word by Word Translation

συναναμίγνυσθαι εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης
 sūnanamígnūsthai eán tis adelfōs onomadzómenos eī pórnos eī pleonékteis
 to-mingle-together-with if some brother is-named might-be a male-prostitute or greedy

ἢ εἰδωλολάτρης ἢ λοιδορός ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθιέν.
 eī eidōlolátreis eī loídoros eī méthūsos eī hárpaks, tō toiútō meidè sūnesthiein.
 or idol-worshiper or abusive-person or drunkard or robber, with-the such-a-person³ do-not-even¹ eat-with².

1B. τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 1Γ. τοὺς δὲ
 12 tí gár moi tús éksō krínein? uk̄si tús ésō hūmeis krínete? 13 tús dè
 12 why² For¹ to-me those outside I-should-judge? Not those inside you consider? 13 those² But¹

ἔξω ὁ θεὸς κρίνει. ἐξάρατε τὸν πονηρὸν ἐκ ὑμῶν αὐτῶν.
 éksō ho theós krinei. eksárate tòn poneiròn èks hūmōn autōn.
 outside the God he-will-judge. Pluck-out the evil from² you³ of-them.¹

A Clarification on Paul's Instructions Regarding Members of the Assembly associating with Male Prostitutes

Translation

9 /10 I wrote to you in my letter not to mingle with male prostitutes,* ✕ not at all meaning
 all the male prostitutes of this universe, or the greedy and robbers, or idol worshipers,
 11 since you would then need to leave the universe.✕ But now I am writing to you not to
 mingle with anyone who bears the name brother who is a male prostitute or greedy, or is
 an idol worshiper, abusive person, drunkard, or robber. Do not even eat with such a
 12 person.✕ For why should I need to judge outsiders? Is it not those who are inside that
 13 you are to consider? ✕ God will judge those outside. Pluck out the evil person from
 among you.

Notes

* 5:9. "male prostitutes" The translation *male prostitutes* is a translation of the Greek word πόρνοις which is the plural form of the word πόρνος. The Greek word πόρνος comes from the verb πέρνημι meaning *to sell*. According to Thayer's Greek-English Lexicon of the New Testament, the meaning of the word is found under entry number 4205, and is as follows: "πόρνος-ου, ὁ, a man who prostitutes his body to another's lust for hire, a male prostitute, ([Arstph.], Xen., Dem., Aeschin., Lcian.); univ. a man who indulges in unlawful sexual intercourse," The New Strong's Exhaustive Concordance of the Bible lists the word under the same entry number. By using the word πόρνοις, pronounced *pórnois*, Paul is referring to young male cult prostitutes. These were men who were kept for prostitution by temples and brothels in the Greco-Roman world.

In Greek myth this was the function of Ganymede, whose Latin name was Cataittus, who was raped by Zeus, and became the "cup-bearer of the gods". This is the root of the word *catamites*. See chapter 3 of *Christianity, Social Tolerance, and Homosexuality* for more.

Paul would consider these men as *idolaters* who *abuse their bodies* which he believes are a gift from God. Also many had the notion that it was beneath a man's dignity to be put in the place of a woman. Women were considered as property in that era. To put a man in the submissive position of a woman was *an offensive thing* to do, in the eyes of Jewish society at the time.

1 Corinthians 5:9 to 6:4

Notes (Continued)

The root of the Corinthian text comes from Leviticus 20:13, which reads as follows;

Καὶ ὃ ἂν κοιμηθῇ μετὰ ἄρσενος κοίτην
Kai hò àn koimej-tē-eî metà ársenos koítein
"And who if shall-lie with a male as-reclining-with

γυναικὸς, βδέλυγμα ἐποίησον ἀμφότεροι·
gûnaikòs, bdélŭgma epoíeison amfóteroi;
a woman, hateful-thing they-have-done both-of-them;

θανάτῳ θανατούσθωσαν, ἔνοχοι εἰσιν.
thanátō thanatústhōsan, énochoi eisin.
to-die the-death, guilty they-are.

*5:11. "not to mingle with anyone who bears the name brother who is a male prostitute" It is noteworthy that Paul doesn't tell the assembly of believers to kill the male prostitute, but only not to associate with him. Paul's non-Jewish converts were not obligated and never vowed to obey the Torah and were not bound by the law of Leviticus chapter 18 verse 22., neither did early Christianity have the death penalty. The Way of Christ was to allow people to live as Christ said, or to leave and not claim to be a follower of Christ. The offense here, was one of betrayal, because they espoused to follow the teachings of Christ the Anointed, but did not act as such in their duplicity, and idolatrous behavior. Paul saw them as untrustworthy and did not want the other church members influenced by their behavior.

C. RECOURSE TO THE PAGAN COURTS

The Greek Text, Pronunciation and Word for Word Translation

6

A. Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων

1 Tolmā tis hūmōn prāgma ekhōn pròs tòn héteron krínesthai epì tōn adikōn

1 Dares anyone of-you an-action² having¹ toward³ the other to-be-deliberated by the unfair ones

καὶ οὐχὶ ἐπὶ τῶν ἀγίων; B. ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν;

kai ukhì epì tōn hagíōn? 2 eî uk oídate hótì hoi hágioi tòn kósmōn krinûsin?

and not by the dedicated? 2 Or not you-understand that the dedicated¹ the³ universe⁴ will-sort-out²?

καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

kai ei en hūmîn krinetai ho kósmos, anáksioi este kriteiríōn elakheístōn?

And if by you is-judged the universe, unfit² are-you¹ law-courts⁴ for-the-littlest³?

Γ. οὐκ οἶδατε ὅτι ἀγγέλους κρινόμεν, μήτι γε βιωτικά;

3 uk oídate hótì angélos krinōmen, mefti ge biōtiká?

3 Do you not understand that messengers² we-will-consider¹, not-to mention the-things-of-this-life?

Δ. βιωτικά μὲν οὖν κριτήρια εἰν ἔχητε, τοὺς

4 biōtiká mèn ūn kriteírīa eān ékh-eíte, tūs

4 The-things-of-this-life indeed therefor judicial-courts if you-might-have, the

ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

eksuthenejménous en tē ekklejsía, tútus kathízete?

ones-you-have-contempt-for in the assembly, these you-appoint?

E. πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἐνὶ ἐν ὑμῖν οὐδεὶς σοφός, ὃς
 5 pròs entropēn hūmīn légō. hūtōs uk ἐνὶ en hūmīn udeis sofós, hòs
 5 For shame on-you I-say. So-then not there-is among all-of-you not-one *who* is wise, who

δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;
 dūnēsetai diakrīnai anà méson tū adelfū autū?
 will-be-able to consider-thoroughly up-in between of-the brothers-of you?

Σ. ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;
 6 allà adelfós metà adelfū krinetai kai tūto epi apístōn?
 6 But brother with his-brother is-judged and this-is put-upon *the* unbelievers?

Ζ. ἤδη μὲν [οὖν] ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν.
 7 ejdeí mèn [ūn] hólōs heítteima hūmīn estin hótí krimata ekhete meth heautōn.
 7 Already indeed then *an* entirely failure with-you it-is that lawsuits you-have amongst yourselves.

διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;
 dià tí ukhì mǎllon apostereísthe?
 Through what [Why] not rather allow-yourselves-to-be-swindled?

Η. ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.
 8 allà hūmeis adikeíte kai apostereíte, kai tūto adelfús.
 8 But all-of-you do-unfair actions and cheat, and this to-your-own-brothers.

Θ. ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;
 9 ej uk oídate hótí ádikoi theū basileían u kleironomeísusin?
 9 Or don't you-know that the-unfair God's realm not they-will-inherit?

μη πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
 meí planāsthe; úte pórnōi úte eidōlolátrai úte moikhoi úte malakoi
 Don't be-misled; neither male-prostitutes nor idol-servers nor adulterers nor weak-willed

οὔτε ἀρσενικοῖται ἢ οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοιδοροί,
 úte arsenokoítai ἢ úte kléptai úte pleonéktai, u méthusoí, u loídoroi,
 nor promiscuous-males 10 nor thieves nor the-envious, not drunks, not abusive-people,

οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν. ΙΑ. καὶ ταῦτά τινες ἦτε·
 ukh hárpages basileían theōú kleironomeísusin. 11 kai taútá tines ēíte;
 not robbers the-realm of-God will-inherit. 11 And these some you-were;

ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι
 allà apelúsasthe, allà eigiásthe-eíte, allà edikaūōthē-eíte en tō onómati
 but you-were-washed-off, but you-were-dedicated-to, but you-were-made-fair in the name

τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
 tū kūrīu Iesū Khristū kai en tō pneūmati tū theū heīmōn.
 of-the Master Savior Anointed and in the wind of-the God of-us.

C. RECOURSE TO THE PAGAN COURTS

Translation

- 1 **6** How dare anyone who has an action against another to be deliberated, bring
2 it to the unfair *people* instead of the dedicated? ✕ Don't you understand that the
3 dedicated will sort out the universe? * And if by you the universe is judged, are you unfit
4 for the smallest law courts? ✕ Don't you understand that we will consider messengers,*
5 not to mention the things of this life? ✕ Indeed, if the things of this life you might have
6 to go to judicial court for, and you appoint these who you have contempt for in
7 the assembly? ✕ For *this*, I say shame on you. So then, is there not anyone among all of
8 you that is wise, who will be able to thoroughly consider *the things* between your
9 brothers? ✕ But brother is judged with his brother, and the responsibility is put on
10 unbelievers. ✕ Indeed already it is an entire failure to have lawsuits between yourselves.
11 Why not rather allow yourselves to be swindled? ✕ But all of you do unfair *things* and
12 cheat, and you do this to your own brothers. ✕ Or don't you know that unfair people* will
13 not inherit God's realm? Don't be misled; neither male prostitutes,* nor idol servers, nor
14 adulterers, nor weak willed persons,* nor promiscuous males,* ✕ nor thieves, nor the
15 envious, not drunks, not abusive people, not robbers* will inherit the realm of God.
16 You were some of these; but you were washed off, and you were dedicated to, and
17 made fair in the name of the Master *the* Savior Anointed and the wind * of our God.

Notes

*6:2. "...the dedicated will sort out the universe?" The dedicated are those who are held in high esteem in the community of believers, or in this case the community of believers themselves are the dedicated. It is believed that the dedicated will join with the Savior to decide the final outcome of the cosmos in the life to come.

*6:3. "we will consider messengers" The "messengers" are the messengers of God, otherwise known as angels.

*6:9. "unfair people" Paul gives us a list of people that he says are unfair or unjust. Let us look carefully at this list and see why this is so.

The first on the list is the **male prostitute**. The male prostitute is not being fair to himself because he is abusing his body only to get immediate monetary gains. In an age when there were no prophylactics and no real cure for whatever infection he may get, he would be courting disease and eventually a prolonged death. There is also good reason to believe that Paul is referring to the (ψῑτῑ) pronounced "qadej-sh" which is the male temple prostitute, since the next ones on the list are the idol servers. This not only means that he is abusing his body but also serving an unjust god. See entry 4205 in *Thayer's Greek-English Lexicon of the New Testament* to cross-reference the Greek word πόρνοι for male prostitutes.

The next ones on his list are the **idol servers**. Many people were attracted to a particular idol or god for what this god could do for them. In some cases one would pray to a god to bring misfortune to his or her enemies, or to make someone love her or him without honoring the other persons free will.

Next are the **adulterers**. Adulterers are like thieves feeding on a relationship that is not their own.

After the adulterers are the **weak willed** people. These people have very little integrity and can be seduced or coerced into anything with little objection. It is a man like this who can easily fall into the arms of a married woman. They cheat themselves out of their own lives.

Next on the list is a consistently mistranslated word, "ἀρσενικοῦται." The word literally means "the male who reclines in many beds." Here we are not reading about a man who travels a lot, although he may have good reason to flee. This is a man that likes having sex with many people regardless of the repercussions, and in that time the consequences were great--illness and death.

*6:10. "robbers" Is Paul being redundant here? He mentions thieves and now robbers. What's the difference? The difference is that thieves will take your possessions and then lie about it, but a robber will not conceal his actions and steal from you out in the open. Robbers are honest about their crimes.

*6:11. "and the wind of our God" The phrase comes from the Greek "καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν," and could have been translated, "and the spirit of our God," since the Greek word for "spirit" and "wind" are one and the same. The word πνεῦμα means both *wind* and *spirit*, and in the minds of the biblical authors they are the same.

D. A WARNING AGAINST PROSTITUTION AND PROMISCUITY

The Text Greek, Pronunciation and Word for Word Translation

1Β. Πάντα μοι ἔξεστιν ἀλλ' οὐ τάντα συμφέρει· πάντα μοι ἔξεστιν ἀλλ' οὐχ
 12 Pánta moi éksestin all' u tánta sūmférei; pánta moi eksestin all' ukh
 12 All for-me is-permissible put not all is-useful; all for-me is-allowable but not

ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. 1Γ. τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς
 egō eksusiasth-ēsomai upó tinos. 13 tà brōmata tēi koilía kai hēi koiléa toís
 I will-be-dominated by those-things. 13 The foods are for-the gut and the gut for-the

βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ
 brōmatsin, ho dē theos kai taútēin kai taúta katargeís. tò dē sōma u
 foods, the but God both this and those-things he-will-make-obsolete. the² But¹ body³ is-not⁴

τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. 1Δ. ὁ δὲ θεὸς
 tēi porneia allà tō kūrīō, kai ho kūrios tō sōmati; 14 ho dē theos
 for-the prostitution but for-the Master, and the Master for-the body; 14 the But God

καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 1Ε. οὐκ
 kai tòn kūrion ēgeiren kai hēimās eksegerei dià tēs dūnámēōs autō. 15 uk
 both the Master awoke and us will-wake-up through the ability of-him. 15 Don't

οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἔστιν; ἄρας οὖν τὰ
 oídate hótī tà sōmata hūmōn métejī Khristū éstin? áras ūn tà
 you-all-understand that the bodies of-you with the Anointed is ? Having-raised-up then the

μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.
 métejī tū khristū poieísdō pórneis mélej? meí génoito.
 members of-the Anointed I-might-make them a prostitute's members? Not may-it-come-to-be.

1 Corinthians 6: 16 to 20

The Text, Pronunciation and Word for Word Translation

ΙΣ. [ἡ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν;
 16 (ej) uk oídate hótí ho kollômenos teî pórnei en sōmá estin ?
 16 Or don't you-know that the-one that-joins-himself with-the woman-prostitute one body is?

Ἔσονται γάρ φησίν, οἱ δύο εἰς σάρκα μίαν. ΙΖ. ὁ δὲ κολλώμενος τῷ κύριῳ ἐν
 Ésontai gár fēisín, hoi dūo eis sárka mían. 17 ho δὲ kollômenos tō kūrīō hen
 will-be⁵ For¹ it-says² the³ two⁴ in⁶ flesh⁸ one⁷. 17 the-one² But¹ being-united³ to-the Master one²

πνεῦμά ἐστιν. ΙΗ. φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος
 pnenūmá estin. 18 feúgete tēn porneían. pân hamárteíma hō eàn poieísej ánthrōpos
 wind [spirit]³ is¹. 18 Run-away-from the prostitution. Every wrong one if may-do a human

ἐκτὸς τοῦ σώματός ἐστιν· πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ΙΘ. ἡ οὐκ
 ektòs tō sōmatós estin; porneúōn eis tò ídion sōma hamartánei. 19 ej uk
 outside of-the body is; participating-in-prostitution in the own body he-wrongs. 19 Or don't

οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν οὗ
 oídate hótí tō sōma hūmōn naòs toū en hūmīn hagíu pneúmatós estin hū
 you-know that the body of-you temple of-the in all-of-you of-the-Sublime Wind is which

ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; Κ. ἡγοράσθητε γὰρ τιμῆς·
 ékhetē apò theû, kai uk estē heautōn? 20 eigorástē-eite gār timeís;
 all-of-you-have from God, and not is your-own? 20 you-have-been-bought-back For with-a-price;

δοξάσατε δὲ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
 doksástate deî tòn theòn en tō sōmati hūmōn.
 give-praise then to-the God in the body of-all-of-you.

D. A WARNING AGAINST PROSTITUTION AND PROMISCUITY

Translation

- 12 All is permissible for me, but not all is useful; all for me is allowable, but I will
 13 not be dominated by those things. ✠ Foods are for the gut and the gut is for food, but
 God will make this and those things obsolete. But the body is not for prostitution but for
 14 the Master, and the Master for the body; ✠ but God awoke the Master and he will wake
 15 us up, too, by his ability. ✠ Don't you all understand that your bodies are with the
 Anointed? Then having taken up the members, may I make the members of the
 16 Anointed One that of a prostitute's? May it not come to be. ✠ Or don't you know that the
 one that joins himself with the female prostitute is one body *with her* ?
 17 For it says "THE TWO WILL BE IN ONE FLESH." ✠ But the one being united
 18 with the Master is one spirit *with him*. ✠ Run away from prostitution. Every other
 wrong a human being may do is done outside the body; the one participating in
 19 prostitution wrongs his own body. ✠ Or don't you know that your body is the temple of the
 20 Sublime Wind,* which all of you have from God, and is not your own? ✠ For you have
 been bought back with a price; give praise then to God with each of your bodies.

Notes

*6:16. The quote is from Genesis 2:24. It reads: "For this reason the man will leave his father and mother and will unite to his wife and the two of them will be one flesh." This verse represents the unity of marriage. What Paul is saying is that the people of the assembly have been made clean by the Anointed Savior; and now they want to contaminate themselves by having sex with prostitutes, and in effect consummating marriages with filthy diseased whores. So what the people are proposing is exactly the opposite of what Jesus said in Matthew 7:6 which reads "Don't give the sacred to dogs." According to Paul, the human body is sacred.

*6:18. "Run away from prostitution." Paul was Jewish and knows of the distain the Jewish culture had for prostitutes and the prohibition against cult prostitutes in the Torah. Cult prostitutes were important in pagan fertility rites of that time, and a Jewish person participating in such a cult would be committing idolatry. The prohibition against temple prostitutes appears in Deuteronomy 23:17-18. The text shown here is from The Septuagint Bible. It reads:

17 Οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται πορνεύων ἀπὸ
 Uk éstai pórnei apò thūgatérōn Israēl, kai uk éstai poreúōn apò
 Not there-be female-prostitutes among daughters-of Israel, and not there-be male-prostitutes within

υἱῶν Ἰσραὴλ· οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ, καὶ οὐκ ἔσται
 hūiōn Israēl; uk, éstai telesfóros apò thūgatérōn Israēl, kai uk éstai
 sons-of Israel; not there-be a fertility-bearer within daughters-of Israel and not there-be

τελισκόμενος ἀπὸ υἱῶν Ἰσραὴλ.
 teliskómenos apò uiōn Israēl.
 an initiated-person within the sons-of Israel.

18 Οὐ προσίσεις μίσθωμα πόρνης, οὐδὲ ἀλλαγμα κυνὸς εἰς τὸν οἶκον
 U proíseis místhōma pórneis udè állagma kūnōs eis tòn ōkon
 Don't bring rent-of a female-prostitute nor the-price of-a-dog into the house

Κυρίου τοῦ Θεοῦ σου πρὸς πᾶσαν εὐχὴν, ὅτι βδέλυγμα Κυρίῳ τῷ
 Kūriū tū Theū su pròs pāsan eūkh-ein hōti bdélugma Kūriō tō
 of-the-Lord of-the God of-you for any wish, because disgusting-it-is to-the-Lord to-the

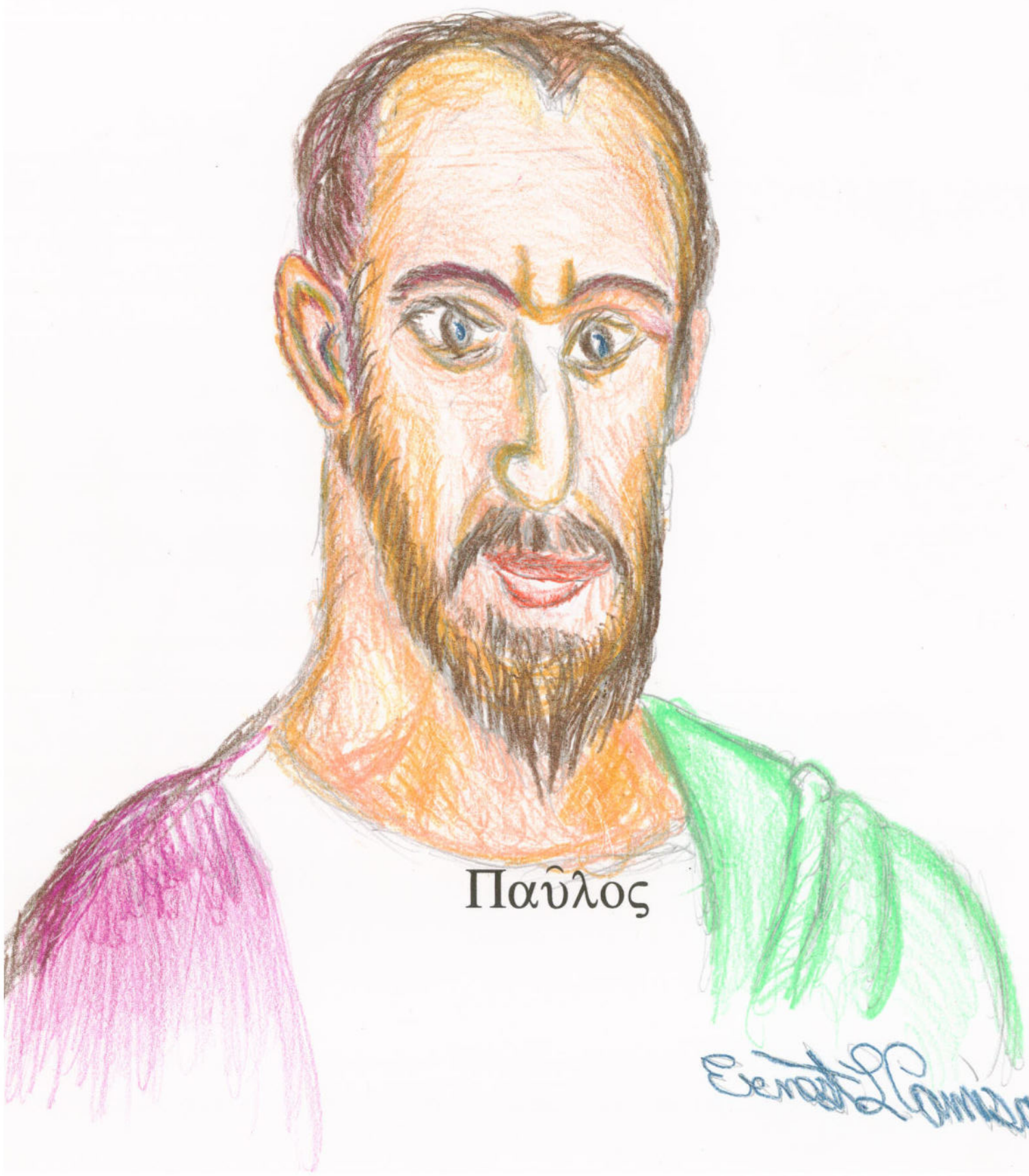
Θεῷ σου ἐστὶ καὶ ἀμφοτέρα.
 Theō su estī kai amfótera.
 God of-you is also both.

*6:19. The words that here are translated "of the Sublime Wind" are the words "ἁγίου πνεύματος," and are usually rendered "of the Holy Spirit" or "Holy Ghost," and literally means "of the awesome wind," or the "majestic wind," which is the life force that comes from the power that holds all things together, God. The translator prefers the "wind" instead of "spirit" because the wind is more tangible, more real for people than the word spirit.

Many people do not believe in ghosts or spirits, but the existence of the wind is undeniably real. The Greek word πνεῦμα means both "wind" and "spirit." And the idea that the wind represents the invisible omnipresent God is the most accurate description of what otherwise is the indescribable God. The word ἁγίου meaning

"of awesomeness" comes from the word ἄγιος and means "awe" and "reverence" for what is pure and good.

Those who translated the word ἄγιος as holy had the idea of reverence in mind. See entry #40 in *Thayer's Greek-English Lexicon of The New Testament* for the word ἄγιος, or *Strong's Exhaustive Concordance of the Bible*, also entry #40 (Thayer, 1982). See entry #4151 in *Thayer's* for the word πνεῦμα, or *Strong's* (also at #4151).



Παῦλος

Ευαγγελία Λαμπάρα

First Timothy

Chapter 1

The Greek Text of

The Third Corrected Edition
of the
United Bible Societies'

Greek New Testament (1993)

as contained in

Paul R. McReynolds' Word Study Greek-English New Testament
with Complete Concordance and other reference works (1999).

or

A Reader's Greek New Testament

by Richard J. Goodrich & Albert L. Lukaszewski,

with the Greek Text used in this edition developed for the Portland Index Project

by Edward W. Goodrick and John R. Kohlenberger III.

The Greek Text was transcribed by Ernest L. Camisa

**ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
PROS TIMOTHEON 1
TO TIMOTHY 1
ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
PAULU TU APOSTOLU
PAUL THE ENVOY
Η ΠΡΟΣ
ΗΕΙ PROS
THE TO
ΤΙΜΟΘΕΟΝ
TIMOTHEON
TIMOTHY
ΕΠΙΣΤΟΛΗ ΠΡΟΤΗ
EPISTOLEI PROTEI
LETTER FIRST**

Address

The Greek Text, Pronunciation and Word for Word Translation

1 A. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴ θεοῦ σωτῆρος ἡμῶν καὶ
 1 Paûlos apóstolos Khristû Ieîsû kat epitagēi theû sôteiros heîmôn kai
 1 Paul an envoy of-the-Anointed Saviour by order of-God rescuer of-us and
 Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν B. Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος,
Khristû Ieîsû teîs elpidós heîmôn 2 Timotheô gneisíō téknō en pistei; khâris éleos
 our-Anointed Saviour the hope of-us 2 to-Timothy loyal child in knowledge, favor,
 mercy
 εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
 eirēnei apò theû patrōs kai Khrstû Ieîsû tû kurîû heîmôn.
 and-peace from our-God father and Anointed Saviour of-the Master of-us.

TO TIMOTHY 1

PAUL THE ENVOY TO TIMOTHY FIRST LETTER

Address

Translation

1 **1** Paul an envoy of *the* Anointed Saviour by order of God our rescuer, and our
2 Anointed Saviour, our hope, to Timothy loyal child in trust, favor, mercy, and peace
from our God *the* Father and *the* Anointed Saviour, our Master.

Warning Against False Teachers of the Law

The Greek Text, Pronunciation and Word for Word Translation

Γ. Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν ἵνα παραγγείλῃς
3 Kathōs parekálesá se prosmeínai en Efésō poreuómenos eis Makedonían hína parangeíleis
3 As-I encouraged you to-stay in Ephesus as-I-am-going into Macedonia that you-might-insist

τισὶν μὴ ἑτεροδιδασκαλεῖν Δ. μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράτοις, αἵτινες
tisín meí heterodidaskaleín 4 meidè prosékhein mýthoís kai genealogíais aperátois, haítimes
that-some not to-teach-differently 4 nor adhering-to myths and genealogies² interminable,¹ which

ἐκζητήσεις παρέχουσιν μάλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει,
ekdz-ejteseis parékhusin mállon ē oikonomían theû tejn en pístei,
speculations provide rather than furthering-the-designs of-God the in trustworthy-knowledge,

Ε. τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ
5 tò dè télos teís parangelías estin agápeí ek katharās kardías kai sūneideíseōs agath-ēis kai
5 the² But¹ whole of-the precept is caring out-of a pure heart and conscience a good and

πίστεως ἀνυποκρίτου, Σ. ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν Ζ. θέλοντες
písteōs anýpokrítu, 6 hōn tines astokh-eisates eksetrápeisan eis mataiologían 7 thélontes
trust without-pretense, 6 of-which some have-gone-off-course turned-away to useless-talk 7 wanting

εἶναι νομοδιδάσκαλοι, μὴ νοοῦτες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαίουνται.
eínaí nomodidáskaloí, meí nouútes meíte hā légusin meíte peri tínōn diabebaiúntai.
to-be Law-teachers, not thinking neither what they-say nor about what they-emphatically-assert.

1 Timothy 1:8 to 11

The Greek Text, Pronunciation and Word for Word Translation

Η. Οἶδμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, Θ. εἰδὼς τοῦτο,
 8 Oídamen dè hótì kalòs ho nómos, eàn tis autō nomimōs kh-eítai, 9 eidōs tūto,
 8 we-know But that is good the law, if anyone it lawfully may-use, 9 understanding this,
 ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκταις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀσώτοις καὶ
 hótì dikaiō nómos u keítai, anómois dè kai anūpotáktais, asebési kai hamartōlois, asōtios kai
 that to-equitable law not laid-down, lawless but and undisciplined, irreverent and wrong-doers, impure and
 βεβήλοις, πατρολῶαις καὶ μητρολῶαις ἀνδροφόνους, Ι. πόροις ἀρσενοκοῖταις
 bebeḡlois, patrolōais kai meitpolōais, androfónous, 10 pórois arsenokoítais
 desecrators, father-killers and mother-killers, man-killers, 10 male-prostitutes males-who-recline-with-many
 ἀνδραποδισταῖς ψεύσταις ἐπιόρκοις καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται
 andrapodistais pseústais epiórkois kai eí ti hétepon teī hūgiainúsei didaskalíā antíkeitai
 for-man-trappers, liars perjurers, and if some other to-the sane teaching lies-against
 ΙΑ. κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπίστεύθην ἐγώ.
 11 katà tò euangélion tejs dóks-ejs tū makaríu theū, hò episteúth-ein egō.
 11 according-to the joyful-news of-the good-opinion of-the happy God in-which-was entrusted I.

Warning Against False Teachers of the Law

Translation

3 Just as I encouraged you to stay in Ephesus as I go to Macedonia that you might
 4 insist that some people not teach differently, ✠ nor adhere to myths and interminable
 genealogies, which provides speculation rather than furthering God's design in *the* trust
 5 *we have in him*. ✠ Since the whole of the precept is having loving care out of a pure heart,
 6 and *a* good conscience and a trustworthy knowledge without pretense, ✠ of which some
 7 of you have gone off course, turning away, toward useless talk, ✠ wanting to be teachers
 of the Law, not thinking about what they say nor about what they emphatically assert.
 8 Since we know that the Law is good, then anyone may lawfully use it.
 9 Understand this, the law is not laid down for the equitable, but for lawless and
 undisciplined *people*, for the irreverent and wrong doers, impure and desecrators, father
 10 killers and mother killers, man killers, ✠ male prostitutes, * the male who reclines with
 many *people*, for man trappers, liars, perjurers, and for anyone *who* lies against the sane
 11 teaching ✠ according to the joyful news and the good opinion of our happy God to which
 I was entrusted.*

Notes

*1:10. **"male prostitutes"** Paul may be alluding to the male cult prostitutes condemned in the Hebrew Bible. The prohibition is in Deuteronomy 23:17-18. The reading shown here is from the Septuagint:

- 17 "There shall not be female prostitutes among the daughters of Israel, and there shall not be male prostitutes among the sons of Israel, there shall not be a fertility bearer within the daughters of Israel and there shall be no initiated person within the sons of Israel.
- 18 Don't bring the rent of a woman prostitute, nor the price of a dog into the house of the LORD your God for any wish, *or* [prayer], because both are disgusting to the LORD your God."

In this case the law that is being broken is that of idolatry toward God by participating in idol worship. Paul may also be referring to the use of sex slaves. In both cases Paul sees people using one another without any consideration as to each others' well-being. From some statements that Paul made we may deduce that Paul has seen many people who engaged in such promiscuous behavior fall ill and die. This is why he says in 1 Corinthians 6:18, **"Every other wrong a human being may do is done outside the body; the one participating in prostitution wrongs his own body."** And since the ultimate result of this behavior is death, it may be why Paul places the male prostitutes alongside people who commit patricide, matricide, and homicide. The **"males who recline with many"** are doing the same thing as the male prostitutes are, and may be paying the prostitutes for their services. To say that these people were condemned because they engaged in homosexual acts is missing the point. In that time men and women engaging in prostitution or promiscuity would have ended with the same results, illness and death.

The words: πόρνοις, *male prostitutes*, πορνεία, *prostitution*, and ἀρσενοκοίταις, *males who recline in many beds*, have been traditionally mistranslated since the translation of the Latin Vulgate Bible. The word πόρνοις was translated as *fornicators*. The word πορνεία was translated to the Latin word *fornicatio*, meaning: *to go to an underground vault or brothel to have sexual intercourse*. The word is usually rendered *fornication*, and came to mean: *sexual acts between two people not married to each other*. The Catholic Theological Society of America commissioned a study in 1977 that references of fornication. See page 24 of *Human Sexuality, New Directions in American Catholic Thought* (Kosnik. et al. 1977). The very idea of condemning sex before marriage was meaningless to the people of the Bible because to have sex with another person was to marry him or her. There was no such thing as "sex before marriage"—"sex was marriage." According to biblical custom when two people first have sex with each other they have consummated a marriage. See the marriages of Jacob with Leah and Rachel from Genesis 29:15-30. If the man has sex with another woman, he has married again and is a bigamist, no wedding or vows are needed. If he has sex with many women, he is a polygamist and has a harem. If the man conceals from any of his spouses that he has other women, or has sex with another man's wife, he is an adulterer. If a woman has sex with many men, she is polyandrous and also has a harem. If she lies to her spouses, or goes to bed with another woman's husband, she commits adultery.

The word ἀρσενοκοίταις has been and still is either badly translated or mistranslated in many versions of the Bible. Specifically, the poor translations or mistranslations by these versions of the Bible occurred with the intent to deceive, control and manipulate the faithful into conformity in regards to matters of sexual conduct. These include but are not limited to *King James Version*, *Revised Standard Version* and *Jerusalem Bible*. *King James* translates ἀρσενοκοίταις as *them that defile themselves with mankind*. Remember, this is the authorized version. It appears there may have been an honest mistake in its translation due to the insistence of the King that there be a translation of the Greek. Therefore, the translators may have intentionally decided to be vague without stating so. This may be a reasonable explanation. Furthermore, *those who defile themselves with mankind* could have two meanings. One possibility is that the words refer to mankind in general. If it is mankind generally, the translators understood the meaning of the word as dealing with promiscuous behavior. But if it is meant as abuse with men, then it is, at the very least, misunderstood. If you are a woman reading this, you may want to give up being with a man altogether. One does not know for sure what these words mean. The *Revised Standard Version* translates ἀρσενοκοίταις as *sodomites*. (If you wanted to write *the Sodomites* in Greek it would come out looking like this, οἱ Σοδομίται.) The usage of the term *sodomites* must also be examined more closely.

1 Timothy 1:10 to 14

Notes (Continued)

Many conservative interpretations of the Bible, starting with King James in 1611 and forward, came to use *sodomites* synonymously with the act of anal sexual intercourse. This occurs in the Hebrew Scriptures and never in the New Testament in the King James Version where it first appeared in English. In actuality, *sodomites* should not be used at all since St. Paul did not use the words *sodomite* or *sodomites*. It is a false interpretation or false reference to the City of Sodom which Paul did not mention in this verse. The *Jerusalem Bible* translates **ἀρσενοκοίταις** as *those who are immoral with women or with boys or with men*. Does this mean that you can be immoral with little girls? The absurdity of making such a list is obvious. If an act is immoral, it doesn't matter who you do it with or to whom you do it. The word **ἀρσενοκοίταις** is two words put together; the word **ἄρσεν**, *male* and **κοίται**, *in beds*. In the *Jerusalem Bible* version of the Letter to the Romans (chapter 13, verse 13), the word **κοίται** is translated as *orgies*. See John J. McNeill's book, *The Church and the Homosexual*, for cross-reference (McNeill, 1976,p.53). There are additional interpretations of the word **ἀρσενοκοίταις**. The *New Jerusalem Bible* translates the word **ἀρσενοκοίταις** as *homosexuals*, whereas the *New International Version* has its own conflicting interpretations! First, the *New International Version* translates **ἀρσενοκοίταις** as *homosexual offenders* in 1 Corinthians 6:9. (For more on **ἀρσενοκοίταις**, see page 34 of this translation.) Now this could refer to those who offend homosexuals, such as the Reverend Jerry Falwell and his ilk! Here, *New International Version* translates the word **ἀρσενοκοίταις** as *perverts*, apparently more of an opinion than a translation. The word *homosexual* does not predate the year 1891. This is when it first appeared in an essay most likely written by John Addington Symonds entitled *A Problem in Modern Ethics*. A word like this with its modern psychological trappings should not be used in the Bible. The word *homosexual* appearing in a translation of the Bible would, and does, misrepresent the original intentions of the biblical authors.

*1:11. "I was entrusted" It is important to remember that when Paul was teaching the joyful news, otherwise known as the gospel, he was the first to put the precepts of Christ in writing. The Gospels of Matthew, Mark, Luke, and John were not written then. Popular sayings of Christ were spread by word of mouth by enthusiastic followers. Some of the sayings of Christ were written on some of the inner walls of the houses where the followers of Christ congregated. So truly Paul was one of the few who were entrusted with a real understanding of God's message.

Paul's Gratitude for the Mercy of the Saviour

The Greek Text, Pronunciation and Word by Word Translation

1B.	Χάριν	ἔχω	τῷ	ἐνδυναμώσατί	με	Χριστῷ	Ἰησοῦ	τῷ	κυρίῳ	ἡμῶν,
12	<u>Kh</u> árin	ekhō	tō	endūnamōsatí	me	<u>Kh</u> ristō	Ieīsoū	tō	kūrīō	heīmōn,
12	Good-will I-have to-the-one giving-strength-to me the Anointed Savior to-the Master of-us,									
ὅτι	πιστόν	με	ἡγήσατο	θέμενος	εἰς	διακονίαν	1Γ. τὸ	πρότερον	ὄντα	βλάσφημον
hóti	pistón	me	heīgsato	thémenos	eis	diakonían	13 tō	próteron	ónta	blásfēimon
that	trust	me	he-regarded	put	in	service	13 to-the	first	being	one-speaking-stupidity
καὶ	διώκτην	καὶ	ὕβριστήν,	ἀλλὰ	ἠλεήθην,	ὅτι	ἀγνοῶν		ἐποίησα	
kaì	diōkteīn	kaì	hūbristeīn,	allà	eīleei-th-eīn	hóti	agnoōn		epoieīsa	
and a	persecutor	and	arrogant,	but	I-was-shown-mercy	because	being-without-knowledge	I-was-doing	things	
ἐν	ἀπιστίᾳ·	1Δ. ὑπερεπλέονασεν	δὲ	ἡ	χάρις	τοῦ	κυρίου	ἡμῶν	μετὰ	
en	apistia;	14 hūperepleónasen	dè	heī	kháris	tū	kūrīu	heīmōn	metà	
in-the-state-of	being-without-certainty;	14 increased-beyond	but	the	good-will	of-the	Master	of-us	with	

πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι
písteōs kai agápeis teis en Khristō Iēsu. 15 pistós ho lógos kai páseis apodokh-eis áskios, hóti
confidence and care of-that in Anointed Yeshua. 15 Reliable the word and of-all acceptance worth, that

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτος εἰμι ἐγώ.
Khristós Iēsus ēlthēn eis tòn kósmōn hanartōlūs sōsai, hōn prōtós eimi egō.
Anointed Yeshua came in to-the world-of-matter wrongdoers to-rescue, of-whom first am I.

12. ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Χριστὸς Ἰησοῦς
16 allà dià tūto eileēth-ēin, hína en emoi prōtō endēiks-ejtai Khristós Iēsus
16 But through this I-was-bestowed-with-mercy, that in me first may-be-demonstrated Anointed Savior

τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.
tejn hápasan makrothūmían prōs hūpotūpōsin tōn mellōntōn pisteúein ep' autō eis zōēn aiōnion.
the all patience toward patterning of-those about-to-come to-trust on him into life indefinitely.

12. τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς
17 tō dē basileī tōn aiōnōn, afhártō aorátō mōnō theō, timej kai dóksa eis tūs
17 to-the And king of-the ages, incorruptible invisible only God, value and praise into the

αἰῶνας τῶν αἰώνων, ἀμῆν.
aiōnas tōn aiōnōn, amējn.
undefined-ages to-the undefined-ages, with-certainty.

Translation

- 12 I have good will to the one giving me strength, *the* Anointed Savior our
13 Master. He regarded me trustworthy to *be* put into service, ✠ but first I was one who
spoke stupidly, and a persecutor, and arrogant, but I was shown mercy because I did not
14 know what I was doing because I was insecure.*✠ But the good will of our Master
increased to overflowing confidence *in me* and caring love *for me* from *the* Anointed
15 Jesus [*the* Savior].✠ The word is reliable and worthy of acceptance, that *the* Anointed
Savior came into the world of matter to rescue wrongdoers, of whom I am foremost.
16 But because of this I was bestowed mercy, that first in me would be demonstrated the all
encompassing patience of the Anointed Saviour toward patterning those about to come to
17 rely on him toward life* indefinitely. ✠ And to the King of ages, incorruptible, invisible
only God, esteem and praise into the undefined ages to the undefined ages, with certainty

Notes

*1:14. "I was insecure" Security or confidence comes from knowledge. Knowledge such as knowing that the sun comes up in the morning and goes down at nightfall is something one can have faith in, or rely upon. The Greek word πίστις traditionally translated *faith* is translated here as *trust* or *confidence*. Contrary to popular belief, nowhere is it commanded in the Bible that you must have blind faith. When Paul says, "I was insecure," he uses the words ἐν ἀπιστίᾳ, literally meaning *in-the-state-of-being-without-trust*. Basically, Paul was trying to quell the unknown threat from the new Jesus Movement and was unsure just how to go about it. After all, the Jesus followers were being taken from Judaism, and, in his view, becoming a group of heretics. He may be speculating, using partial knowledge as to the fate of those following this perverse group of people. Are they going to be eternally damned? Paul says he was ἀγνοῶν "being-without knowledge"; we get the English word *agnostic* meaning *not knowing* from this Greek word. When he comes to know the precepts of the Savior, and the knowledge makes sense, he comes to be μετὰ πίστει, *with confidence* or *with trust*, and free to rely on the teachings of the

1 Timothy 1:16 to 20

Notes

Anointed Savior.

*1:16. "life indefinitely" or "life without a defined ending" As it is now we do not know how long our lives will last, but we know through our own experiences that all of our lives will end in death. What Paul is saying here, in this verse, is to trust in the Anointed Savior [Christ Jesus], that he will take away the certainty of death. The words used here are ζωήν, meaning *life*, and αἰώνιον, meaning *a period of time that is indeterminate as to duration*. The English word *eon* comes from the Greek word αἰών. See Moulton's, *The Analytical Greek Lexicon Revised* (Moulton, 1978) to confirm this definition. However, Paul seems to believe that this life that he is writing about is not the one we are living now, but rather, the one that comes after our death. Still, there are some exceptions to this in some of Paul's other writings. When Paul writes in First Corinthians 6:14, *God awoke the Master and He will wake us up, too, by his ability*, he means from being dead, not just asleep.

Timothy's Responsibility

The Greek Text, Pronunciation and Word by Word Translation

ΙΗ. Ταύτην τὴν παραγγελίαν παρατίθεμαι σοί, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ	
18 Taútēin tejn parangelían paratíthēmai soi, téknon Timóthee, katà tàs proagúsas epi	
18 This the announcement I-sent-along to-you, child Timothy, according to-those leading over	
σὲ προφητείας ἵνα στατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν	ΙΘ. ἔχων πίστιν καὶ ἀγαθὴν
sè profēteías hína strateúēi en autáis tejn kalēn strateían	19 ekhōn pístin kai agath-ēin
you forecasting that you-strategically-plan by them the good tactics	19 having trust and a good
συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν,	Κ. ὧν ἐστὶν
syneídeisin, hēn tines apōsámenoi peri tejn pístin enauágeisan,	20 hōn estin
conscience, which some pushed aside the knowledge having-wrecked-their-vessel,	20 of-whom are
Ἰμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.	
Himénaios kai Aléksandros, ōs parédōka tō satanā hína paideuthōsin meī blasfēmeîn.	
Hymenaeus and Alexander, whom I-give to-the opponent that they-may-be-disciplined not-to offend.	

Timothy's Responsibility

Translation

18 This announcement I send along to you, Timothy, *my* child, according to those who oversee your guidance proclaiming that you strategically plan in accordance to their good tactics *of battle*, ✕ having confidence and a good conscience, which some have pushed aside, *this* intuitive knowledge, they having wrecked their vessel, ✕ of whom are Hymenaeus and Alexander, whom I give to the opponent * *so* that they may be disciplined not to offend *others*.

Notes

* 1:20. The translation "to the opponent" or "to Satan" in other bibles comes from the Greek transliteration ὁ σατανᾶ which is from the Aramaic word ܫܬܢܐ pronounced [satan] and means *adversary* (*one who opposes another in purpose or act*). See *Thayer's Greek-English Lexicon of the New Testament* (Thayer, 1982).

Romans

Chapters 1 and 2

The Greek Text of

The Third Corrected Edition
of the
United Bible Societies'

Greek New Testament (1993),
as contained in

Paul R. McReynolds' Word Study Greek-English New Testament
with Complete Concordance and other reference works (1999).

or

A Reader's Greek New Testament

by Richard J. Goodrich & Albert L. Lukaszewski,
with the Greek Text used in this edition developed for the Portland Index Project
by Edward W. Goodrick and John R. Kohlenberger III.
The Greek Text was transcribed by Ernest L. Camisa.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
PROS RÔMAIUS
TO THE ROMANS
ΠΑΥΛΟΥ ΑΠΟΣΤΟΛΟΥ
PAULU APOSTOLU
PAUL'S DELEGATE
Η ΠΡΟΣ
ΗΕΙ PROS
THE TO
ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ
RÔMAIUS EPISTOLEI
ROMANS LETTER

Address

The Greek Text, Pronunciation and Word for Word Translation

1

A. Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,
1 Paûlos, dûlos Khristû Ieîsû, klejtòs apóstolos afōrisménos eis euangélion theû,
1 Paul, a slave of-Anointed Savior, summoned as-an-envoy set-apart into the joyful-message of-God,

B. ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις Γ. περὶ τοῦ υἱοῦ αὐτοῦ τοῦ
2 hò proepeingéilato dià tōn profetōn autû en grafais hagiais 3 perî tû huiû autû tû
2 who had-announced through the interpreters of-him in writings² separate¹ about the Son of-him of-the-one

γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, Δ. τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
genoménu ek spérmatos Dauid katà sárka, 4 tû horisthéntos huiû theû en dunámei
come-into-being out-of the seed-of David down-to the flesh, 4 of-the defined Son of-God in power

κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,
katà pneûma hagiðsúnēis eks anastáseōs nekron, Ieîsû Khristû tû kûriu hejmōn,
down-from the spirit of-holiness from standing-up the dead of-Jesus Christ of-the Master of-us,

E. δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως
5 di hû elábomen khárin kai apostolejn eis hupakoējn pístēōs
5 through whom we-received grace and the state-of-being-envoys in listening-to the confidence or [faith]

ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, Σ. ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ
en pâsin toîs éthnesin hypēr tû honómatos autû, 6 en hoîs este kai humeîs klejtoi
in all the nations on-account-of-the name of-him, 6 in which are also you called

Ἰησοῦ Χριστοῦ Ζ. πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις
Ieîsû Khristû, 7 pâsin toîs ūsin en Rhōmēi agapeitoîs theû, klejtoîs hagioîs, kháris
of-Jesus Christ, 7 to-all those who-are in Rome cared-ones of-God, called special, unmerited-favor

ὁμῖν καὶ εἰρήνῃ ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
humîn kai eirēnēi apò theû patrōs hejmōn kai kûriu Ieîsû Khrstû.
to-you and peace from God father of-us and the Master Jesus the Anointed-One.

TO THE ROMANS

THE LETTER OF PAUL, A DELEGATE TO THE ROMANS

Translation

1 **1** Paul, a slave of *the* Anointed Savior, summoned as an envoy set apart
2 for *the* joyful message of God, ✠ who had announced through his interpreters in
3 separate writings* ✠ about his Son who came into being from *the* seed
4 of David in the flesh, ✠ the designated Son of God in the power according to *the*
5 spirit of holiness by means of his raising up *from the* dead, Jesus *the* Anointed
6/7 our Master, ✠ through whom we received good favor and *the* state of being
envoys for those listening in confidence in all the nations on account of his
name in which you are also called by Jesus the Anointed One. ✠ To all those
who are in Rome the ones cared for by God, called special: Good will to you and
peace from God our father, and *our* Master Jesus, *the* Anointed One.

Notes

* 1:2. "interpreters in separate writings" These are the books of the Nevi'im (Hebrew for The Proclaimers and commonly known as The Books of the Prophets). These books constitute the second third of the Tanakh, or Hebrew Bible. These words in Romans would usually be translated as "through his Prophets in the Holy Scripture."

The Greek Text, Pronunciation and Word by Word Translation

H.	Πρώτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν
8	Prôton mèn eukharistô tô theô mu dià Ieîsû Khristû peri pántōn humōn
8	First of-course I-give-thanks to-the God-of me through Saviour Anointed concerning all of-you

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ Θ. μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ
hóti hej pístis humōn katangélletai en hólō tō kósmō. 9 mártus gár mú estin ho theós, hō
that the confidence of-you is-spoken-of in entire² the¹ world. 9 witness² For¹ of-me is the God, whom

λατρεύω ἐν τῷ πνεύματι μοι ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν
latreúō en tō pneúmati moi en tō euangellíō tū hūiū autū, hōs adialeíptōs mneían humōn
I-work-for in the spirit of-me in the glad-news of-the son of-him, as unceasingly mention of-you

ποιῶμαι 1. πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι
poiōmai 10 pántote epì tōn proseukhōn mu, deómenos eí pōs eídej potē euodōthē-gjsomai
I-make 10 always on the prayers of-me, begging if somehow now then I-may-have-a-happy-journey

ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς. 1Α. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι
en tō theleímati tū theû eltheín pròs humás. 11 epipothō gár ideín hūmās, hína ti
in the desire of-the God to-come to all-of-you. 11 I-am-longing² For¹ to-see you, that some

Romans 1:8 to 15

The Text, Pronunciation and Word for Word Translation

μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, 1Β. τοῦτο δέ ἐστιν
metadō khárisma hūmīn pneumatikōn eis tó steirikh-th-eínai hūmās, 12 tūto dé estin
I-may-share favored-gifts to-you spiritual to ~~the~~ make-secure you, 12 this² but¹ is

συμπαρκληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
sūmparakle~~i~~-th-eínai en hūmīn diā tēs en alleīlois pístēōs hūmōn te kai emō.
to-be-mutually-encouraged in you through the¹ in³ one-another⁴ firm-knowledge² of-you⁵ both and me.

1Γ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφεί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς,
13 u thélō dē hūmās agnoeîn, adelfoí, hótí pollákis proe~~th~~émeîn el~~th~~eîn prós hūmās,
13 not² I-want³ But¹ you without-knowledge, brothers, that frequently I-planned to-come to you,

καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς
kai ekōlú~~th~~-eîn ákhri tu deûro, hína tinà karpōn skhō kai en humīn kathōs kai en toīs
and was-held-back until of-the now, that some fruit I-may-have also in you as also in those

λοιποῖς ἔθνεσιν. 1Δ. Ἑλλήσιν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,
loipoīs é~~th~~nesin. 14 Hállēisín te kai barbárois, sofoīs te kai anoeítois ofeilétéis eimí,
remaining nations. 14 to-Greeks² Both¹ and other-peoples, wise both and inconsiderate debtor I-am,

1Ε. οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελισασθαι.
15 hūtōs tō kat' emē prō~~th~~ūmon kai hūmīn toīs en Rhōmei euangelísasthai.
15 this-is-why the by me so-willing also to-you the-ones in Rome to-tell-happy-news.

Translation

8 First of course, I give thanks to my God through Jesus Christ concerning all of you
9 that your reliable confident knowledge is spoken of in the entire world. ✠ As God is my
witness, whom I work for in my spirit in the glad news of his son, as I make mention of
10 you unceasingly in my wishes; ✠ begging if somehow I may have a happy journey *if it is*
11 God's desire for me to come to all of you. ✠ For I am longing to see you, that I may soon
12 share *some* favorite spiritual gifts *with you* to make you *feel* secure, ✠ and this is to be
mutually encouraged among all of you through the sure knowledge in one another, both
13 you and me *alike*. ✠ I don't want you brothers not to know that frequently I planned to
come to *see* you, and was held back until now that I may have some fruit also among
14 you as *I do* in the *other* remaining nations. ✠ I am a debtor to both Greeks and other
15 peoples, both wise and inconsiderate, ✠ this is why I am so willing to tell you *who are* in
Rome the happy news.

The Text, Pronunciation and Word for Word Translation

12. Οὐ γὰρ ἐπαισχύομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ

16 U gār epaiskhúomai tò euangélion, dúnamis gār theû estin eis sōteirían pantì tò

16 Not because I-am-ashamed of-the good-news, power for of-God it-is into salvation of-all to-the

πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. 12. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται
pisteúonti, Iudaíō te prōton kai Hēlleini. 12 dikaiosýnēi gār theû en autō apokaleúptetai
who-are-trusting, to-Judeans both first and to-Greeks. 12 fairness For of-God in to-him is-undraped

ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ
ek pisteōs eis pistin, kathōs gégraptai, Ho dē dikaios ek
out-of trustworthy-belief into trustworthy-belief, as it-has-been-written; the² But¹ fair-person from

πίστεως ζήσεται.
pisteōs zēsetai.
his-secure-knowledge will-live.

SALVATION BY FAITH I. JUSTIFICATION

Translation

16 It is not that I am ashamed of the good news, for it is the power of God toward
17 salvation of all who trust, both to Judeans first, and Greeks *also*.^{*} For the fairness
of God is unveiled from trustworthy belief toward trustworthy belief, as it has been
written; NOW THE FAIR PERSON WILL LIVE BY TRUSTING. *

Notes

*1:17. "NOW THE FAIR PERSON WILL LIVE BY TRUSTING." Paul is quoting from the Book of Habakkuk 2:4. The Septuagint shows this verse as follows:

Ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται.
Ho dē dikaios ek pisteōs mu zēsetai.
the² but¹ fair-person out-of his-confidence of-me will-live.

In Paul's letters the term πιστῶς is important. The definition of the Greek word πιστῶς is "Un-provable knowledge sustained by confidence." It is from this word that we get the word epistemology, the theory or science that investigates the basis of knowledge. This Greek word is traditionally translated as the English word *faith* or *trust*. This word is used to translate the Hebrew word מְנוּחָה (pronounced 'emûnâh and literally meaning *firmness*; figuratively meaning *security*; and morally meaning *fidelity*:-faith. See entry 530 in *The New Strong's Exhaustive Concordance of the Bible* for reference (Strong, 1984). Because of this we may also translate this verse as:

"But the fair person is rewarded with the life breath within him for his *fidelity*."

There is no real English equivalent to both of these words. The translator must sacrifice some meaning in order to get the words on the page. As the old saying goes, "All translators are traitors."

The Text, Pronunciation and Word for Word Translation

IH. Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
 18 Apokalúptetai gár orgei theû ap' uranû epì pāsan asébeian kai
 18 unveiled² For¹ anger of-God from sky on all who-have-no-reverence and
 ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, ΙΘ. διότι τὸ
 adikían anthrōpōn tōn tein alei-theian en adikía katekhóntōn, 19 dióti tò
 are-without-justice human-beings of-the-ones the truth in unfairness suppress, 19 because the
 γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνέρωσεν. Κ. τὰ γὰρ ἀόρατα
 gnōstòn tû theû fanerón estin en autois; ho theos gár autois efanérōsen. 20 tà gár aórata
 known of-the God apparent is in them; the God for to-them has-made-clear. 20 the² For¹ invisible
 αὐτοῦ ἀπὸ κτίσεως κόσμου καὶ τοῖς ποιήμασιν νοούμενα καθοράται, ἡ τε
 autû apò ktíseōs kósmu kai tois poieímasin nóúmena kathorátai heí te
 of-him from formation of-the-cosmos and by-the things-made being-understood are-clearly-seen the both
 αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
 aĩdios autû dýnamis kai theiôteis, eis tò eĩnai autous anapologeĩtus,
 always-existing of-him power and godliness, to the to-be them without-defense.
 ΚΑ. διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἡυχαρίστησαν, ἀλλ' ἐματαιώθησαν
 21 dióti gnóntes tòn theòn ukh hōs theòn edókhsan ei ejúkharisteĩsan,* all' emataiōthē-eĩsan
 21 Because knowing the God (.) not as God they-gave-praise or gave-good-favor, but they-were-futile
 ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρτία. ΚΒ. φάσκοντες
 en tois dialogismois autōn, kai eskotísthē-ei heí asúnētos autōn kardía.* 22 fáskontes
 in the reasonings of-them, and was-dimmed the¹ without-understanding⁴ of-them³ heart.² 22 Affirming
 εἶναι σοφοὶ ἐμωράνθησαν, ΚΓ. καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
 eĩnai sofoi emōránthē-eĩsan, 23 kai ejllaksan tein doksan tû afhártu theû en homoiōmati
 to-be wise they-became-flawed, 23 and change* the splendor of-the imperishable God in resemblance
 εἰκόνης φθαρτοῦ ἀνθρώποι καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.
 eikónos fthartû anthrōpu kai peteinōn kai tetrapódōn kai herpetōn.
 of-image perishable human and of-winged animals and four-footed animals and slithering-things.

Translation

18 The anger of God is unveiled from the sky on all human beings who have no
 19 reverence and are without justice, who unfairly suppress the truth,⌘ because what is
 20 known of God is apparent within them because God has made it clear to them.
 Since from the formation of the cosmos and by the things that are made, both his
 invisibility, power and godliness, always existing, can be clearly deduced, * so they are
 21 to be without defense. ⌘ Because knowing God, they did not give him praise or thanked*
 him as God, but they were futile in their reasoning, and their hearts,* without
 22/23 comprehension, were dimmed. ⌘ Affirming to be wise they were flawed,⌘ and altered*
 the splendor of God, that cannot rot away, for the image of the perishable human being,
 and *for winged animals*, and four footed *animals*, and slithering things.

Notes

*1:20. "**deduced**" The word being translated here is the word νοούμενα, and is pronounced nouúmena and means to have *understood* or to have *considered*, to have *thought through* something; in this case the unseen presence of God. See entry number 3539 in the *Thayer's Greek-English Lexicon of the New Testament*. What Paul is saying here is that people seeing the evidence can only come to the same conclusion that he has come to when this may not be necessarily so. Paul may be justifying the beliefs of his readers who mostly are Jewish followers of the Savior, and have a low opinion of Greek and Roman beliefs and the society in general. Later on in Chapter 2 of this letter, Paul is going to tell them that they are no better than the people they are criticizing.

*1:21. "**thanked**" This translation comes from the word ηὐχαρίστησαν and is pronounced ejúkharistejsan and means *they gave thanks*; from the word εὐχάριστος, pronounced eukháristos, and means to *have good favor* or to *be grateful*. This is where we get the English word Eucharist.

*1:21. "**heart**" The word καρδιά means *a heart*. In biblical times it was believed that not only the emotions of love, anger, sadness, and fear came from the heart but also all reasoning and thought. People thought with their hearts.

*1:23. The word ἥλλαξαν, pronounced ejllaksan means to have "**altered**" or "**changed**" something; in this case their perception of God. Paul is saying that they have reduced their idea of God to that of impermanent and finite animals and human beings. Paul does not mention the idea of worshipping many gods, which the other nations do, because he has ruled the idea out as being a lie as the Jewish faith dictates it. We must remember that his readers are Jewish followers of Yeshua [Jesus].

Cult Ritual Practices and Their Results

The Greek Text, Pronunciation and Word by Word Translation

ΚΔ. Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς
 24 Diò parédōken autòs ho theòs en taîs epithūmiaîs tôn kardiôn autôn eis
 24 Because-of-that gave-over them the God in the wants of-the hearts of-them into

ακαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς· ΚΕ. οἵτινες μετέλλαξαν
 akatharsían tû atimádzethai * tà sômata autôn en autoîs; 25 hoîtines metellaksan
 uncleanness* of-the to-be-mistreated the bodies of-them in them; 25 who exchanged [swapped]

τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ
 teîn aleí-theian tû theû en tō pseúdei kai esebásth-eisan kai elátreusan teî
 the truth of-the God in the lie and revered and gave-religious-service the

κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
 ktísei parà tôn ktísanta, hós estin eulogeitòs eis tús aiōnas, amēín.
 creation beyond the-one who-was-creating, who is well-spoken-of in the undefined-ages, for-sure.

ΚΣ. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἱ τε γὰρ
 26 dià tûto parédōken autòs ho theòs eis páth-ei atimías, haí te gàr
 26 Through this gave-over them the God into suffering mistreatment, the³ even² for¹
 [Therefore]

θῆλεια αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, ΚΖ. ὁμοίως
 th-eíleiai autôn metellaksan teîn füsikeîn khreîsin eis teîn parà füsín,* 27 homoiōs
 females of-them exchanged [traded] the innate use into that beyond nature, 27 likewise

τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν
 te kai hoi ársenes aféntes teîn füsikeîn khreîsin teîs th-eíleias ekseauté-eisan en
 even also the males dismissed the innate use of-the females burned in

τῇ ὀρέξει αὐτῶν εἰς ἀλλήλοθς, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι
 teî oréks-ei autôn eis alleílus, ársenes en ársesin teîn askh-eimúneîn katergadzómenoí
 the appetite of-them to one-another, males in males the improperness² accomplishing¹

καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
 kai teîn antimisthían heîn édei teîs plángis autôn en heautoîs apolambánontes.
 and the² due-reward³ which⁴ is-proper⁵ of-the⁶ wandering⁷ of-them⁸ in⁹ themselves¹⁰ receiving-back¹.

*Cult Ritual Practices and Their Results**Translation*

- 24 Because of this God gave them over to what they wanted in their hearts to the
 25 unclean mistreatment of their bodies with one another*; ⚭ *since* they swapped the truth
 of God for *a* lie and revered and gave religious service to the created things more than
 to the maker *of those things*, who is spoken well of through the undefined ages, for sure.
 26 Because of this God gave them over to suffering mistreatment, because even their
 27 females traded their innate* use for that which is beyond nature, ⚭ likewise even the
 males dismissed the innate use of the females *and* burned in their hunger for one
 another,* males with males doing improper things and receiving back the due reward in
 themselves * which is proper for their wandering.

Notes

*1:24. "**unclean mistreatment of their bodies with one another**" The crime here is that of idolatry; everything else follows as a consequence of that. Many of these religious cults required that the worshipers abuse their bodies in many ways. The cult of Cybele Magna Mater, the great mother goddess, required that the males in order to become her priests had to cut off their testicles and dress like the goddess. Worshipers would gash themselves with knives. It was also believed that if you had sexual intercourse with a cult prostitute, who was the image of that god on earth, that you would be favored by that god and you would have good fortune. Paul's primary concern here is the **unclean** act of sacred prostitution, and prostitution in general. The Roman brothel, commonly known as lupanaria, were usually dark stinking holes in underground rooms in some buildings. A good place to get sick, not only from the sex but from the place itself. See the *Encyclopedia of the Gods* (Jordan, 1993), by and *The Reign of the Phallus Sexual Politics in Ancient Athens* (Keuls, 1985).

*1:26. "**Because of this God gave them over to suffering mistreatment**" These people decided to follow the mandates of their cults; because of this God cannot protect them from whatever it is the cults want to inflict on them.

*1:26. "**for even their females traded their innate use for that which is beyond nature**" There were some cults that were exclusively for women, and excluded all males; the cult of Adonis is a good example of this. The cult of Isis was a threat, at times, to the male-dominant culture. See *Reign of the Phallus* (Keuls, 1985) and *The Cult of the Virgin Mary* (Carroll, 1986). Paul mentions the women first to show that the cults influenced even the least of their people--women were considered property. Many women withdrew from patriarchal society because they no longer would tolerate being treated as property.

*1:27. "**Likewise even the males dismissed the innate use of the females and burned in their hunger for one another.**" Male prostitutes were commonplace in the Roman Empire. As prostitutes, they had to subordinate their natural desires to the mandates of the cult; just as heterosexual men have homosexual relations while they are in prison, or a homosexual man would stay in a heterosexual marriage in order to conceal his true orientation from society today. It was taken for granted in the ancient Greco-Roman world that people were mostly bisexual, so there was no word for homosexuality. Paul frequently warns against male prostitution in his other letters. Many prostitutes were sold as slaves to service the temples of Aphrodite in Corinth, Athens, and the temple of Venus in Rome (see Keuls, 1985, pp. 153-156).

*1:27. "**receiving back the due reward in themselves**" These young men who engaged in prostitution most likely were infected or injured by their clients, or keepers, who treated them as sexual appliances to be used to satisfy their own sexual needs, or to earn money for the temples. There is no condemnation of mutual love, and caring between people of the same sex here. The word "**love**" is not mentioned in this context.

Romans 1:28 to 32

The Text, Pronunciation and Word for Word Translation

KH. Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς
28 Kai kathōs uk edokímasan tòn theòn ekh-ein en epignōsei, parédōken autūs ho theòs eis
28 And since not they-thought-fit the God to-have in acknowledgment, gave-over them the God into

ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ΚΘ. πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ
adókimon nūn, poieîn tà meī kath-ēkonta, 29 pepleirōménus pásej adikía poneiría
hypothetical notions, to-do the-things not proper, 29 they-were-filled with-all unfair craftiness,

πλεονεξία κακία μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστὰς,
pleoneksía kakía, mestūs fthónu fónu éridos dólu kakoej-theías. psithūristàs,
greediness, badness, full of-envy of-murder conflict entrapment malice whispers,

Α. καταλάλους θεοστυγεῖς ὕβριστὰς, ὑπερηφάνους ἀλαζόνας, ἐφευρετὰς
30 katalálus, theostūgeis, hūbristàs, hūpereifánus, aladzónas, efeuretàs
30 of-those-who-speak-against others, who-hate-God, who-degrade others, arrogant-ones, braggers, inventors-of

κακῶν, γονεῦσιν ἀπειθεῖς, ΛΑ. ἀσυνέτους, ἀάσυνθέτους ἀστόργους
kakôn, goneûsin apeitheîs, 31 asūnétus, asūnthétus, astórgus,
bad-things, to-parents disobedient, 31 lacking-understanding, disloyal, lack-of-affection-for-relatives,

ἀνελεήμονας· ΛΒ. οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες
aneleēmōnas; 32 hoitines tò dikáïōma tū theū epignόνtes hótī hoi tà toiaûta prássontes
lacking-mercy; 32 who the fair-thing of-the God on-knowing that those the such-things practicing

ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.
áksioi thanátu eisin, u mónon autà poiûsin allà kai sūneudokûsin toîs prássusin.
worthy of-death are, not only these they-do but also are-pleased-with those practicing the same.

Translation

28 And since they did not think fit to acknowledge God, God gave them over to
29 hypothetical notions, *and* doing the improper things. ✕ They were filled with all unfair
craftiness, greediness, badness, full of envy, of murder, conflict, entrapment,
30 malice, gossip, ✕ speaking against *others*, hating God, degrading *others*, who are
arrogant, braggers, inventors of bad things, who are disobedient to parents, ✕ lacking
32 understanding, disloyal, lacking affection for relatives, lacking mercy; ✕ who know the
fair things of God, *and* who *still* does such *wrong* things are worthy of death, * because
they not only practice them but also are pleased with others who practice *the same things*.

Notes

*1:32." ...who *still* does such *wrong* things are worthy of death" The reason why these people did *such things* is because they had no moral compass. The Greek and Roman pantheon offered very little in moral or ethical teaching, so left on their own, people did as they saw fit. Zeus, the king of the Greek gods, raped both men and women alike.

The Text, Pronunciation and Word for Word Translation

2

A. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον,
 1 Diò anapológeitos eî, ô ánthrōpe pas ho krínōn; en hō gār kríneis tòn héteron,
 Therefore without-defence you-are, O human everyone judging; in² what³ for¹ you-judge the other,

σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. B. οἶδμεν δὲ ὅτι τὸ κρίμα
 seautòn katakríneis, tà gār autà prásseis ho krínōn. 2 oídamen dè hótì tò kríma
 yourself you-condemn, the² for¹ same you-do the-one-who does-the-judging. we-know but that the judgment

τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας, Γ. λογίζῃ δὲ τοῦτο,
 tû theû estin katà alef-theian epì tûs tà toiaûta prássontas. 3 logízēi dè tûto,
 of-the God is according-to truth on those the such-things practice. 3 consider But this,

ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ
 ô ánthrōpe ho krínōn tûs tà toiaûta prássontas kai poión autà, hótì sù ekfeúks-ei
 o human the-one criticising those the such-things practising and doing same, that you will-run-away-from

τὸ κρίμα τοῦ θεοῦ; Δ. ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς
 tò kríma tû theû? 4 eî tû plútu teîs khreistótētos autû kai teîs anokh-ēs
 the judgment of-the God? 4 Or of-the abundance of-the good-nature of-him and of-the tolerance

καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς
 kai teîs makrothūmías katafroneîs, agnoōn hótì tò khreistòn tû theû eis
 and of-the patience you-think-nothing-of, without-knowing that the kindness of-the God into

μετάνοιάν σε ἄγει; Ε. κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
 metánoián se ágei? 5 katà dè tēn skhleirótēitá su kai ametanóēiton kardian
 changing-outlook you leads? 5 by² But¹ the stubbornness of-you and unchanging-outlook-of the heart

θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ
 th-ēiaurízēis seautô orgeîn en heímēra orgeîs kai apokalýpseōs dikaiokrisías tû theû
 you-are-collecting for-yourself anger in day-of anger and unveiling fair-deliberation of-the God

Σ. ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ζ. τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
 6 hōs apodōsei hekástō katà tà érga autû; 7 toîs mēn kath' hūpomoneîn érgu agathû
 6 so he-will-give to-each according-to-the deeds of-him; 7 to-these indeed by patience of-work good

δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν
 dóksan kai timeîn kai aftharsían zeitúsēsin zōēn
 favorable-opinion and honor and perpetual-endurance look-forward to life

αἰώνιον, H. τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι
 aiōnion, 8 toîs dè eks eritheías kai apeithûsi
 of-an-undefined-length-of-time, 8 to-those² but¹ out-of weaving-plots and disregarding

τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμός.
 teî alef-theia peithoménōis dè teî adikía, orgeî kai thūmós.
 the truth being-persuaded² but¹ to-the³ unfairness,⁴ anger and rage.

Romans 2:1 to 11

Θ. θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
 9 *thîpsis kai stenokhōría epì pāsan psūkhēn anthrōpu tū katergazomēnu tò kakón,*
 9 Distress and anguish on all living-breaths of-humans of-those working the bad,

Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· 1. δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
Iudaíu te prōton kai Hēlleinos; 10 dóksa dè kai timei kai eirēnei panti tò ergadzoménō tò agathón,
 of-Judean both firstly and Greek; 10 favor² But¹ and value and peace to-all the working the good,

Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· 1Α. οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.
Iudaíō te prōton kai Hēlleini; 11 u gār estin prosōpolēmpsia parà tō theō.
 to-Judean both first and Greek; 11 not³ for¹ is² respector-of-faces with the God.

Translation

1 **2** Therefore you are without defense, o human,* judging everyone; for in what you
 2 judge *in the* other, *you* condemn *in* yourself, for you who judge do the same. ✠ But
 we know that God judges those who practice such things according to the truth.
 3 Do you think, o human, criticising those practising such things and doing *the* same,
 4 that you will run away from the judgment of God? ✠ Or do you think nothing of his
 abundant good nature and tolerance and patience, without knowing that God is
 5 leading you to change your outlook by his kindness. ✠ By your stubbornness and
 unchanging outlook in *your* heart you are collecting for yourself anger for the day of
 6 anger when God will unveil his fair deliberation *on all*.* ✠ So he will give each
 7 according to his deeds; ✠ of course, to those *who* by patience, good works, who *obtain*
 favor and are valued, *seeking* perpetual endurance* *can* look forward to life of an
 8 undefined length, ✠ and to those *who* weave plots and disregard the truth and are
 9 persuaded toward unfairness, will be subject to anger and fury.* ✠ Distress and anguish
 on all living breathing * human beings who do bad *things*, both Judean first and *also*
 10 Greek; ✠ but favor and value* and peace to all who do good deeds, both to Judean first
 11 and Greek *also*; ✠ for God is impartial [*God does not respect faces*].*

Notes

* 2:1. "human" The word 'ἄνθρωπε' is commonly translated *man*. This word really means *human-being*, and is not gender specific.

*2:5. "unveiling fair deliberation" This phrase is usually translated *revelation of the righteous judgment as in The King James Bible*. The word *right*, or *righteous* does not emphasize the idea of *equity* or *fairness*.

*2:7. "perpetual endurance" *Perpetual endurance* is the literal meaning of the word 'ἀφθαρσίαν' and implies *immortality*.

*2:8. "subjected to anger and fury" Those who behave in such a way do not have to wait for the day of judgment to suffer the consequences of their actions. The people that they have offended will show them their fury. In an age where there were no city police, the probability of punishment or vengeance by private parties was commonplace.

Notes

*2:9. "living breathing" This Greek word 'ψυχὴν' means the *breath of life*, traditionally translated as the *soul*.

*2:10. "favor and value" The word 'δόξα' is usually translated *glory* and literally means *favorable opinion*. The word 'τιμὴ' is traditionally translated *honor* or *respect* which does not show the true depth of the word. The word *value* is more representative of the word 'τιμὴ'.

*2:11. "for God does not *respect faces*" The Greek word 'προσωποληψία' literally means *to respect faces*, meaning to be partial to some people, or show favoritism. The verse is saying that God is impartial.

The Ethical Heart

The Greek Text, Pronunciation and Word for Word Translation

1Β. Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται,
 12 Hósoi gὰr anómōs hēmarton, anómōs kai apolútai,
 12 as-many For lacking-law have-done-wrong, without-law also they-will-be-destroyed,

καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται· 13 οὐ γὰρ οἱ
 kai hósoi en nómo hēmarton, dià nómu krithē-sontai; 13 u gὰr hoi
 and as-many in law having-done-wrong, through the law will-be-judged; 13 not² for¹ those

ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.
 akroatai nómu díkaioi parà (tō) theō, all' hoi poieitai nómu dikaiōthē-sontai.
 listeners of-law are-the-virtuous with to-the God, but those doing-that of-the-law will-be-justified.

1Δ. ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν οὗτοι νόμον
 14 hótan gὰr éthnēi tà meī nómon ékhonta fūsei tà tū nómu poiōsin, hūtoi nómon
 14 Then for nations the not law having in-nature that of-the law do, these law

μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος· 1Ε. οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς
 meī ékhontes heautoîs eisin nómos; 15 hoitines endeiknūntai tò érgon tū nómu grapton en tais
 not having themselves are law; 15 whoever shows the work of-the law written in the

καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν
 kardiais autōn, sūmmartūrústejs autōn tejs sūneidejseōs kai metak̄sū allejlōn tōn
 hearts of-them, giving-joint-testimony of-them of-the conscience and between each-other of-those

λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, 1Σ. ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτά
 logismōn kategorúntōn ēi kai apologuménōn, 16 en heiméra hôte krínei ho theōs tà krýptà
 reasoning-notions accusing or even defending-them, 16 in day that he-judges the God the secrets

τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.
 tōn anthrōpōn katà tò euangélion mu dià Khristū Iēisū.
 of-the humanity according to-the good-news of-me through the Anointed Savior.

The Ethical Heart

Translation

- 12 For the many who do wrong while not having *the* Law, also will be destroyed without the Law, and the many covered by the Law who do wrong, will be judged
13 through the Law; ✱ for it is not those who listen to the Law who are virtuous with God,
14 but those doing the things of the Law that are justified.✱ When those nations not having the Law do by their nature the things of the Law, they that do not have the Law are *the*
15 law for themselves; ✱ whoever demonstrates the work of the Law written in their hearts, giving their joint testimony of their consciences, and between them giving consideration
16 between motives, accusing or even defending them, ✱ in that day God will judge the secrets of humanity according to my good message through *the* Anointed Savior.

The Greek Text, Pronunciation and Word by Word Translation

IZ. Eí δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ
17 Ei δè stl Iudaïos eponomádz-ej kal epanapaúej nómf kal kaukhâsai en theō
17 If but you Judean name-yourself and lean-on law and glorify-yourself [brag] in God

II. καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ
18 kai ginōskeis tò thelējma kal dokimádz-eis tà diaféronta katej-khúmenos ek tō
18 and you-know the will and you-approve the bearing-differences being-directed out-of that-of

νόμου, ΙΘ. πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφῶν, φῶς τῶν ἐν σκότει, Κ. παιδευτὴν
nómu, 19 pépoiθás te seautòn hodeigòn einai tífōn, fōs tōn en skótei, 20 paideutēn
law, 19 having-been-persuaded even yourself guide to-be blind, light of-the in dark, 20 instructor

ἀφρόνων, διδάσκαλον νηπίων ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας
afrónōn, didáskalon neipíōn, ékhonta tejn mórfōsin tejs gnōseōs kal tejs alei-theías
of-thoughtless-people teacher of-infants, having the form of-the knowledge and the truth

ἐν τῷ νόμῳ· ΚΑ. ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκει; ὁ κηρύσσων μὴ κλέπτεις κλέπτεις;
en tō nómf; 21 ho ōn didáskōn hēteron seautòn u didáskeis? ho kejrússōn mej kléptein klépteos?
in the law; 21 the then teach others yourself not you-teach? The proclaiming not to-steal steals?

ΚΒ. ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσουλεῖς;
22 ho légōn mej moikheúein moikheúeis? ho bdelüssómenos tà eídōla hierosouleis?
22 The-one saying don't commit-adultery commits-adultery? the-one disgusted-with the idols do-you-rob temples?

ΚΓ. ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; ΚΔ. τὸ γὰρ ὄνομα
23 hōs en nómf kaukhâsai, dià tejs parabáseōs tō nómu ton theōn atimádz-eis? 24 tò gār ónoma
23 Who in to-law brags, through the violation of-the law the God you-disrespect? the For name

τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. ΚΕ. περιτομή μὲν
tō theō di' hūmās blasfeímeitai en tois éthnesin, kathōs gégraptai. 25 peritomej mēn
of-the God through you is-reviled in the nations, exactly-as it-saw-written. circumcision² certainly³

γὰρ ὠφελεῖ εἰν νόμον πράσσης· εἰν δὲ παραβάτης νόμου ἧς, ἡ περιτομή σου
 gār ōfelei ean nōmon prásseis; ean dè parábateis nōmu eîs, heî peritomeî su
 For¹ would-help if law you-may-practice; if but overstep law you-are, the circumcision of-you

ἀκροβυστία γέγονεν. ΚΣ. εἰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία
 akrobústia gégonen. 26 ean ūn heî akrobústia tà dikaiōmata tū nōmu fylásseî, ukh heî akrobústia
 foreskin has-become. 26 If then the foreskin the ordinances of-the law might-observe, not the foreskin

αὐτοῦ εἰς περιτομὴν λογισθήσεται; ΚΖ. καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον
 autō eîs peritomeîn logith-êîsetai? 27 kai krinei heî ek fûseōs akrobústia tòn nōmon
 of-them as circumcision will-be-regarded? And he-will-judge the out-of nature foreskin the law

τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. ΚΗ. οὐ γὰρ ὁ ἐν τῷ
 telûsa sè tòn dià grámmatos kai peritomeîs parábateîn nōmu. 28 u gār ho en tō
 complete you the through letter and circumcision overstep law. 28 not For the in to-the

φανερῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή,
 fanoerō Iudaîós estin udè heî en tō fanoerō en sarkî peritomeî,
 open Judean is neither the-one in to-the plainly-obvious in flesh circumcision,

ΚΘ. ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι,
 29 all' ho en tō krûptō Iudaîos, kai peritomeî kardias en pneúmati ū grámmati,
 29 but the in to-the secret Judean, and circumcision of-heart in spirit not written,

οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
 hū ho épainos uk eks anthrōpōn all' ek tū theû.
 of-whom the praise not out-of humans but from the God.

Translation

- 17/18 But if you name yourself *a* Judean and lean on the Law and brag of God ☿ and you know his will and approving the details of settlements being directed by the Law,
 20 even *yourself* having been persuaded to guide the blind, being the light in the darkness, instructor of the inattentive, trainer of babies, having the form of the knowledge of the
 21 truth in the Law; ☿ why then teach others and not yourself? He who proclaims not
 22 to steal, steals? ☿ He who says don't commit adultery, commits adultery? And the one
 23 disgusted with idols robs their shrines?☿ You who brag of the Law, then violates the
 24 Law, are you disrespecting God? ☿ Exactly as it was written, "BECAUSE OF YOU THE NAME OF GOD IS REVELED THROUGHOUT THE NATIONS."*
- 25 Circumcision * may help if you practice the Law; but if you overstep the Law,
 26 your circumcision has become *like an untouched* foreskin. ☿ If then he who still has his foreskin might observe the ordinances of *the* Law, then he *who has his* foreskin will he
 27 not be regarded as circumcised? ☿ And he will judge the *one who still has his* foreskin, whom by nature completes *the* Law *that* you who have *the* letter of *the* Law and who
 28 is circumcised oversteps [violates].☿ For one is not *a* Judean in the open, nor is he
 29 circumcised in the open in the flesh.☿ Rather, a Judean *is he who is one* in secret and *the*

Translation

circumcision *is* of *the* heart in the spirit, not by *the* letter of *the* Law, of whom the praise is not from human beings but comes from God.

Notes

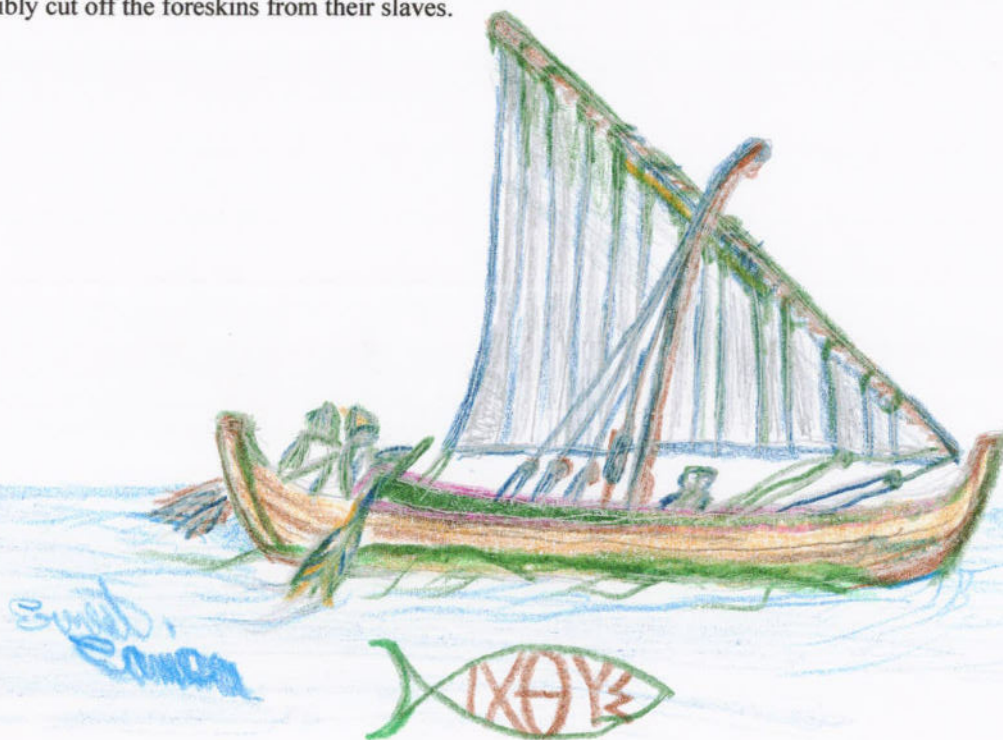
*2:24. "BECAUSE OF YOU THE NAME OF GOD IS REVEILED THROUGHOUT THE NATIONS." Paul is quoting from the Book of Ezekiel 36:22-23. This translation is based upon these Tanakh (the Hebrew Bible) verses and is presented here by me, author of *The Ancient Bible*. It reads as follows:

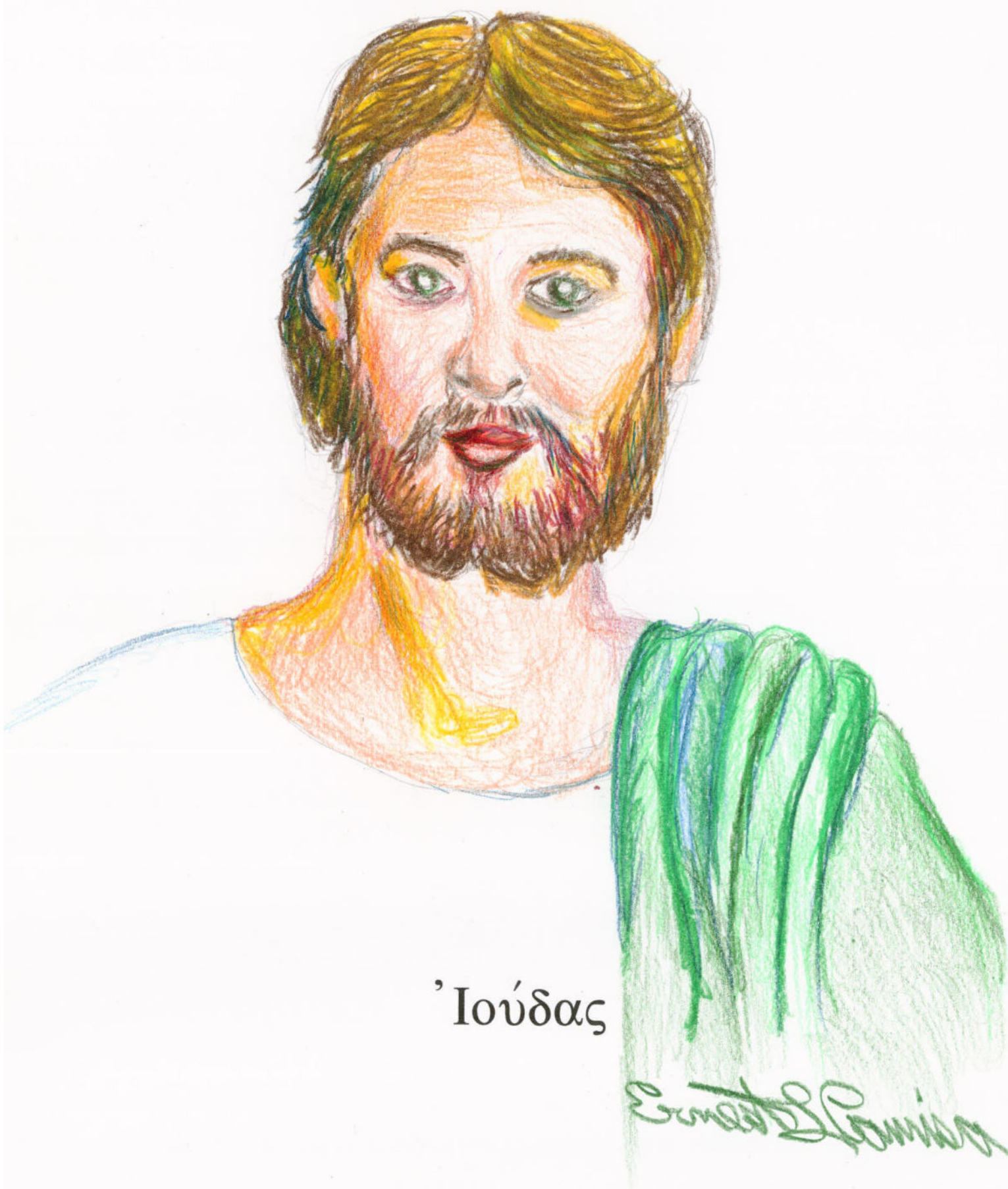
22 Say to the House of Israel: This is what the Sovereign Eternal Being says: Not for your sake will
I act, O House of Israel, but for My clean name, which you have caused to be spurned among the nations to
23 which you have come. ✠ I will show My name to be pure, My great name which has been defiled among
the nations--among whom you have caused it to be ruined. And the nations shall know that I am
He-Who-Forever Is -- declares the Sovereign Eternal Being, when I manifest My sacredness before their
eyes through you.

*2:25. Circumcision was a sign between Avraham and God of a covenant between them and Avraham's decedents, Israel. The covenant can be found in the Book of Genesis, Chapter 17: 11-12, which reads:

11 "And you shall be circumcised at the flesh of your foreskin, and it will become a sign of a covenant
12 between me and you. ✠ And at eight days old every male shall be circumcised among you through each of
your generations: home-born or purchased with money from any foreigner who is not your offspring."

It seems that the Judeans, Jewish people, are like the other nations in many ways. They mutilate their bodies like in the other cults, and they allow slavery. During this era, there may have been occasions that they had to forcibly cut off the foreskins from their slaves.





Ιούδας

Eunice L. Lomiso

Yude

The Universal Letter

of

Jude

The Greek Text of

The Third Corrected Edition
of the
United Bible Societies'

Greek New Testament (1993)

as contained in

Paul R. McReynolds' Word Study Greek-English New Testament
with Complete Concordance and other reference works (1999).

or

A Reader's Greek New Testament

by Richard J. Goodrich & Albert L. Lukaszewski,
with the Greek Text used in this edition developed for the Portland Index Project
by Edward W. Goodrich and John R. Kohlenberger III.
The Greek Text was transcribed by Ernest L. Camisa

ΙΟΥΔΑ IUDA YUDE*

ΕΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ EPISTOLEI TU IUDA KATHOLIKEI LETTER² OF³ THE JUDE⁴* UNIVERSAL¹

Address

The Greek Text, Pronunciation and Word for Word Translation

1

A. 'Ιούδας 'Ιησοῦ χριστοῦ δοῦλος, ἀδελφὸς δὲ 'Ιακώβου, τοῖς ἐν θεῷ πατρὶ
I Iudas Iejsû Khristû dûlos, adelfôs dè Iakôbu, toîs en theô patri
I Yude of-Jesus the Anointed, his slave, brother also of-Yakoban, to-those in God our-Father's

ἡγαπημένοις καὶ 'Ιησοῦ χριστῷ τετηρημένοις κλητοῖς· B. ἔλεος ὑμῖν,
eigapeînois kai Iejsû Khristô tetēireîmēnois klejtoîs: 2 éleos hūmîn,
care and of-the-Saviour the Anointed-one who-are-being-kept-safe and also called: 2 mercy to-you,

καὶ εἰρήνη καὶ ἀγάπη πληθεῖη.
kai eirēnei kai agāpei plei-theŋei.
and peace, and loving-care² abundant¹.

Translation

1

1 Yude,* a slave of Jesus the Anointed, and brother of Yakobos,*

To those who are called, who are in God our Father's care, kept safe by Him and
Jesus the Anointed One:

2

May mercy, peace, and abundant loving care be yours.

Notes

*1:1. "Yude" The name **Ιούδα**, pronounced *Ioda* or *Yuda* in the Greek, has been traditionally translated as *Jude* in English bibles. There is no *J* in either the Greek or Hebrew alphabets. The *J* first appears in the Bible when it is translated into Latin where the *J* is pronounced as a *Y*. The *J*'s remained when the Bible was translated to German, English, Spanish, and other European languages, and spread all around Europe by the printing press.

* 1:1. "Yákobos" Traditionally the Greek name **Ἰάκωβος** was, and still is, translated as *James* in English bibles when in fact the name may be closer to the name *Jacob*. **Yaákov** would be the Hebrew pronunciation. **Yákobos** is most likely the head of the assembly of the believers of the Anointed Savior located in Jerusalem. Paul mentions him in his letter to the believers in Galatia, which reads:

"Then after three years I went up to Yerushalayim to visit Keifās [Peter], and I stayed with him fifteen days, but I saw none of the other delegates except for Yákobos [James] the Master's brother." See Galatians 1:18-19. The "Master" is a reference to the Anointed Savior. This is made clear when we read Mark 6:1-3:

"Jesus left there and went to his home town, and his students went with him. When the Day of Rest came, he began to teach in the gathering place and many who heard him were astounded, saying 'From where did this *guy* get all of these things, and what is this wisdom that has been given to him, and the power that comes through his hands, from where does that come? Isn't he the carpenter, the son of Mary and brother of **Yákobos** and **Yoseitos** and **Yude** and **Shimon**? And aren't his sisters with us?'" From these verses we may indirectly infer that Yude is the brother, or at least the half brother, of Yeshua the Anointed Savior and also brother of the head of the group of believers in Jerusalem.

Jude 1:3 to 4

The Reason for the Letter

Transliteration

The Greek Text Pronunciation and Word by Word Translation

Γ. Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας,
3 Agapeitoí, pāsan spudeîn poiúmenos gráfein hūmîn peri teîs koinēîs heîmōn sōteîrias,
3 Cared-ones, all expedience making to-write to-you about the common² our¹ rescue³,

ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς
anánkein eskhōn grápsai hūmîn parakalōn epagōnízesthai teî hápaks paradotheîsei toîs
needing to-have to-write to-you urging to-compete-for the once having-been-given-over to-the

ἁγίοις πίστει. Δ. παρεῖσε δὺσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι
hagiois pístei. 4 pareisédusan gár tines anthrōpoi, hoi pálai
dedicated-ones trust. 4 sneaked-in-along-side⁴ us⁵ For¹ certain² human-beings³, those of-long-ago

προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα
progegramménoi eis tūto to kríma, asebeîs teîn tū theû heîmōn kháríta
were-written-about in this the-judgment, irreverent, that¹ of³ the God⁴ of-us⁵ favor²

μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον
metatithéntes eis asélgeian kai tòn mónon despótein kai kûrion
making-a-pretext for a license-for-doing-harm and the only director and Master

ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
heîmōn Ieîsūn Khristòn arnúmenoi.
of-us the Savior the Anointed-One they-are-denying.

The Reason for the Letter

Translation

3 Beloved, while eagerly preparing to write to you about our common salvation, I
find it necessary to write and urge you to compete for that reliable faith * that was once
4 for all given over to the holy ones.* ✕ For certain intruders have infiltrated among you,
people who long ago were written about that are considered to have no respect, who are
changing the favor of our God into an excuse for doing harm and who deny our only
Director and Master, Jesus the Anointed One.

Notes

*1:3. "to compete for that reliable faith" In those days, there were many schools of thought claiming to teach what the Anointed Savior [Christ Jesus] taught. Not all of them did.

*1:3. The "holy ones" were those people who were dedicated to teaching and protecting the teachings of Christ [the Anointed]. These people are known as *the holy ones*, or *the saints* by Christian churches.

The False Teachers and Their Fate

The Greek Text Pronunciation and Word by Word Translation

E.	Ἵπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας	[ὕμᾱς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ
5	Hūpomnē̄sai dē hūmas bulomai, eidótas	[hūmās] pánta hoti [ho] kŭrios hapāks̄ laōn ek
5	to-remind ³ But ¹ you ⁴ I-plan ² , though-informed you	all that the Lord once people out-of
γῆς Αἰγύπτου σῶνας τὸ δεῦτερον τοὺς μὴ πιστεῦσαντας ἀπώλεσεν, Σ. ἀγγέλους τε τοὺς μὴ τηρήσαντας		
gē̄s Aigŭptu sōsas to deūteron tūs mē̄ pistē̄santas apōlesen, 6 angē̄lus te tūs mē̄ tē̄rē̄[santas		
land of-Egypt saved the secondly those not did-trust he-destroyed, 6 messengers ³ even ¹ those ² not guarding		
τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας		
tē̄n heautōn ark̄h-ēn allā apolipóntas tò ídion oikē̄tē̄roin eis kr̄isin megálēis hē̄mē̄ras		
the-position their-own rule but having-deserted their own dwelling-place for decision on-great day		
δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν, Ζ. ὡς Σόδομα καὶ Γόμορρα καὶ αἱ		
desmoīs aīdiois hūpō zōfon tē̄tē̄rē̄ken, 7 hōs Sódoma kai Gómorra kai hai		
ropes everlasting under gloomy-darkness he-has-been-guarding them, as Sodom and Gomorrah and those		
περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τοῦ τοις ἐκπορνεύσασαι		
peri autàs póleis tòn hómoion trópon tútois ekporneúsasai		
around them cities the same manner to-these having-completely-indulged-themselves-in-prostitution		
καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δείγμα πυρὸς αἰωνίου		
kai apelthūsai opísō sarkòs hetéras, prókeintai deíγμα pŭròs aiōnīu		
and went after flesh ² other ¹ , they-lie-in-front as-an example of fire ³ of-indefinite-duration ⁴		
δίκην ὑπέχουσαι.		
díkein hūpékhousai.		
punishment ² put-under. ¹		

The False Teachers and Their Fate

Translation

- 5 Now I desire to remind you, though you are fully informed, that the Lord,
 who once, for all, saved a people out of the land of Egypt; afterward destroyed
 6 those who did not trust him.* ✠ And the messengers* who did not guard their
 own position, but deserted their own dwelling, he has kept in everlasting ropes* in
 7 deepest darkness for the decision on the great day. ✠ Likewise, Sodom and
 Gomorrah and the surrounding cities, which, in the same manner as they,
 indulged themselves to satisfaction in prostitution* and went after other flesh,*
 serve as an example by undergoing a punishment by fire of an indefinite duration.

Notes

*1:5. "... **destroyed those who did not trust him.**" These are the the unmanageable Israelites who doubted the authority of Moses and the reality of the supreme God. It is from this doubt of the existence of God that brings about all the disrespectful behavior mentioned in the following verses.

*1:6. "**And the messengers who did not guard their own position, but deserted their own dwelling,**" The messengers are the messengers of God, the angels. Here the author may be referring to Genesis 6:1 to 4, since he is using the reinterpretation of the words (οἱ τοῦ Θεοῦ) '**sons of God**' that appear in the Septuagint Bible in Job 1:6 which says: (οἱ ἄγγελοι τοῦ Θεοῦ) '**the messengers of God**'. The Hebrew Bible reads: (benei ha Elohiym) '**sons of God**' in both Job, and Genesis. Genesis 6:1 to 4 reads as follows from the Hebrew Bible:

1 "And it was when humanity began to multiply on the face of the earth and daughters were born to them:
2 and the sons of God saw the daughters of humanity, that they were attractive, and they took women, from all that they chose. 3 And He-who-Is-Forever said, 'My spirit won't stay in human-beings forever, since they're also flesh; and their days shall be a hundred and twenty years.' 4 The Nefiliym [נפילי] Giants were on the earth in those days and after that as well, when the sons of God gave birth by them. They were the heroes of old, people of renown."

The author may have had the mythological books of Enoch in mind (which has a longer version of the Genesis story). Even though he may have not believed in the actual reality of the story, he uses it to prove his point; which is **breaking the rules will bring about unwanted results**. Excerpts from *1 Enoch, A New Translation* effectively illustrates this (Nickelsburg and VanderKam):

1 Enoch 6:1-2, 6 and 7:2-6. "When the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. 2/ And the watchers, the sons of heaven, saw them and desired them. And they said to one another, 'Come, let us choose for ourselves wives from the daughters of men, and let us beget children for ourselves.' 6/ And they were, all of them, two hundred, who descended in the days of Jared onto the peak of Mount Hermon. And they called the mountain 'Hermon' because they swore and bound one another with a curse on it."

1 Enoch 7:2-6. (Subtitled: *The Deed and Its Results*) "2/ And they (the women) conceived from them and bore to them great giants. And the giants begot Nephilim, and to the Nephilim were born Elioud. And they were growing in accordance with their greatness. 3/ They were devouring the labour of all the sons of men, and men were not able to supply them. 4/ And the giants began to kill men and to devour them. 5/ And they began to sin against the birds and beasts and creeping things and the fish, and to devour one another's flesh. And they drank the blood. 6/ Then the earth brought accusation against the lawless ones."

*1:6. "**he has kept in everlasting ropes in deepest darkness for the decision on the great day**" Even though the **ropes or bonds** were everlasting the prisoners are not to stay there forever. *The Lost Books of The Bible and The Forgotten Books of Eden* (Lost Books, 1926) is a compilation work which began in 1926 and contains several volumes of biblical writings or books which were either eliminated for a variety of reasons, but nonetheless, omitted. For purposes of this work, I used the thirty-fourth printing (1977). One of the lost books in *Eden* is entitled, *The Secrets of Enoch*. In 7:1-2 and 18:1-4, Enoch is shown the heavens by his angelic guides and he also sees the punishment of the fallen angels. The text follows:

7:1 And those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours. 2 And I said to the men who were with me: 'Wherefore are these incessantly tortured?' They answered me: 'These are God's apostates, who obeyed not God's commands, but took counsel with their own will, and turned away with their prince, who also is fastened on the fifth heaven.

18:1 The men took me on to the fifth heaven and placed me, and there I saw many countless soldiers, called Grigori, of human appearance, and their size was greater than that of great giants and their faces withered, and the silence of their mouths perpetual, and there was no service on the fifth heaven, and I said to the men who were with me: 2 "Wherefore are these very withered and their faces melancholy, and their mouths silent, and *wherefore* is there no service on this heaven?" 3 And they said to me: "These are the Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Hammam [Ermon] and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvelous big men and great enmity. 4 And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on

Notes

the Lord's great day." Some Jewish scholars believe that the "Sons of God" were mere earthly tyrants who ruled as if they were gods.

1:7. "**indulged themselves to satisfaction in prostitution**" Here the author is modifying the story of Sodom and Gomorrah, who's crimes were many, to bring to attention the seriousness of the early Church which was comprised of those communities that followed The Way of Jesus (Yeshua). They were confronted with a culture clash with the Greco-Roman world. One of the things that made the teaching of Jesus attractive to many was the idea that all human beings had the right to be treated with equality and respect as to their free will. In contrast, Roman culture was such that the husband and father owned his wife and children along with his concubines and slaves. He could do with them as he wished. This translation from Pseudo-Demonsthenes, *Against Neaera* [122], taken from Keul's *The Reign of the Phallus: Sexual Politics in Ancient Athens*, shows the prevailing attitude of that time:

"We keep [ἐταίραι] courtesans for pleasure,
concubines for the daily care of our bodies,
and wives for the bearing of legitimate children
and to keep faithful watch over our house."

Hetaerai as it is presented here, generally refers to courtesans, who were commonly sought after by the husband and father to add variety or spice to his sexual life, thus "indulging themselves to satisfaction." These practices were certainly common throughout the culture, from the highest to the lowest classes. However, in Greco-Roman culture, those males who had status were considered noble and socially prominent. Therefore, for these particular males, it was socially acceptable that they regularly take up with more upscale prostitutes, known as courtesans, who may have been more desirable than the common prostitutes or whores.

The Greeks and Romans not only used sex for pleasure and in sacred rituals, but to establish dominance. Often there was a flagrant disregard for the people with whom they were having sex. By that time, dominant individuals like these had infiltrated the church in order to reap its benefits without any intention of conforming to the values of the Anointed Savior (Christ Jesus). It was these infiltrators with their Greco-Roman values that jeopardized the integrity of the followers of Christ by trivializing his teachings.

The word prostitution as it is used in the Bible not only means *to sell, or rent, one's body to give another person sexual gratification*, but *to put aside one's ethical standards for immediate gain*. Therefore, bribery, disloyalty, and infidelity are also forms of prostitution. Isaiah 23:15-17 is an example of this:

15 "Tyre shall be as the song of a whore [πόρνης]. 16 Take a harp, go about, O city, you whore [πόρνη]! Who has been forgotten; play well on the harp, sing many songs, that you may be remembered. 17 And it shall happen after seventy years, God will visit Tyre, and she shall be again restored to her primitive state, and she will be selling herself to [הַגִּתִּי] be a prostitute to all the kingdoms on the face of the earth."

So now we can understand by the language that the author is using (as well as by the cultural history) as to how unruly these people really were.

1:7. "**and went after other flesh**" The people of Sodom and the nearby cities were hostile to travelers, and strangers in general. They permitted Lot to live with them because he was a man of some wealth. But when he welcomed strangers off the street without permission from the people of the town, they became outraged. They wanted to put Lot in his place and show the strangers that the town's people ruled. They tried to do that by threatening to break in to Lot's home, dragging out the strangers and raping them in the street in order to humiliate them and to show them who ruled. The other flesh refers to travelers who were abused by the people of Sodom and the surrounding towns who customarily made sport of them.

So who were these visitors who traveled to Sodom? Any idea that the people of Sodom knew that the visitors were angels and that they were seeking to interbreed with the angels to produce giants to overpower the surrounding countryside is absurd.

The idea that only the men of Sodom participated in the threat to Lot's home and guests, who may not have been all males, is based on a mistranslation of the Hebrew word for *people*, which is the word [אָנְשִׁים] and pronounced *anashym*. This word can mean: *people, persons, mortals, strangers*, and *men* as personnel. The Septuagint Bible translators translated *anashym* to the Greek word *άνδρες*, meaning simply *men*. The word that should have been used was the word *άνθρωπους*, which means *human beings*. So any idea of homosexual rape becomes a misinterpretation in light of these corrections.

With the corrections, Genesis 19:4-11 reads like this:

4 "They had not yet lain down, and the *people* of the city, the *people* of Sodom, surrounded the house, from youth to old man, all the people, from the farthest reaches. 5 And they called to Lot and said to him, "Where are *the people* who came to you tonight? Bring them out to us, and let's know them!" 6 And Lot went out to them at the entrance and closed the door behind him, 7 and he said, "Don't do bad, my brothers. 8 Here I have two daughters who haven't known a *man* [שָׂרָה]. Let me bring them out to you, and do to them as is good in your eyes. Only don't do anything to these people, because that is why they came under the shadow of my roof." 9 And they said, "Come over here," and they said, "This one comes to live, and then he *judges*! Now we'll be worse to you than to them." And they *pressed-the-man* [שָׂרָה], Lot, very much and came over to break down the door. 10 And the people reached their hand out and brought Lot in to them in the house, and they closed the door. 11 And they struck the people who were at the house's entrance with blindness.

The angels rescued Lot and his family, except for his sons-in-law who didn't believe that the cities would be destroyed. This translation of Genesis comes from Friedman's, *Commentary on the Torah with a New English Translation and the Hebrew Text* (Friedman, 2001).

The Greek Text, Pronunciation and Word for Word Translation

H. Ὅμοιως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσιν, κυριότητα δὲ
8 Homoiōs méntoi kai hūtoi enūpniadzómenoī sárka mèn miainusin, kūríoiteita dè
8 Likewise indeed also these who-are-beguiled flesh indeed they-do-defile, to-be-mastered also

ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν. Θ. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ
athetōusin, dóksas dè blasphemōusin. 9 ho dè Mikhaēl ho arkhágelos, hôte tō diabólō
they-annul, the splendors also they-insult. the But Michael the ruling-messenger, when the slanderous-accuser

διακρινόμενος διελέγετο περὶ τοῦ Μωϋσεως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν
diakrinómenos dielégeto peri tū Mōuseōs sōmatos, uk etólmeisen krisin epenenkeîn
through-cunning he-was-arguing about the Moses body, not he-dared decide to-carry-on

βλασφημίας, ἀλλὰ εἶπεν· ἐπιτιμῆσαι σοι κύριος. Ἰ. οἱ τοὶ δὲ ὅσα μὲν οὐκ οἶδασιν
blasphemías, allà eîpen: epitimeísai soi kŭrios. 10 hūtoi dè hōsa mèn uk oîdastin
insult, but said: "May-rebuke you the Lord!" 10 these But ones surely what not they-know

βλαφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.
blafēmōusin, hōsa dè fisikōs hōs ta álōga zōa epístantai, en tútois ftheírontai.
they-insult, these but by-instinct like the mute animals understand, by these things they-are-ruined.

Translation

8 Yet in the same way these who are beguiled also pollute the flesh, *
9 reject authority, and insult the splendors.* ✠ But when the ruling messenger Michael,
who the slanderous accuser * by cunning means, was disputing with him about the body
of Moses, he did not dare to continue with insult against him, but said, "The Lord rebuke
10 you!" ✠ But these people slander whatever they do not understand, and they are ruined
by those things that, like mute animals, they know by instinct.

Notes

*1:8. "pollute the flesh" These people cause illnesses.

*1:8. "the splendors" This may be a reference to angels.

*1:9. "slanderous accuser" is the meaning of the word devil. This verse is based on a Jewish myth that Satan had claim to Moses because he once killed an Egyptian. The name Michael [Μιχαήλ] means *who is as God*.

*The Pronunciation and Word by Word
Translation*

IA. οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ
11 uai autois, hōti teĭ hodō tū Káin eporeúthē-eisan, kai teĭ planēi tū
11 Woe to-them, because the way of-the Cain they-went, and the wanderings of-the

Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.
Balaām misthō eksekḥūth-eisan, kai teĭ antilogía tū Kóre apōlonto.
Balaam *this*-pay they-allowed-themselves, and for-the argument of-the Korah they-destroyed-themselves.

IB. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως ἑαυτοὺς
12 hūtoi eisin hoi en taïs agápais hūmōn spilades sūneuōkhūmenoi afóbōs heautūs
12 These are those in the love (feasts) of-you blemishes feast-together without-fear themselves²

ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
poimaínontes, nefélai ánūdroi hūpō anémōn paraferomenai, déndra fthinoπωρινὰ
feeding¹, clouds² waterless¹ by⁴ wind-gusts⁵ being-carried-along³, trees autumn

ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, 1Γ. κύματα ἄγρια θαλάσσης ἐπαφρίζοντα
ákarpa dis apothanónta, ekridzōthénta, 13 kŭmata ágria thalássejs epafρίζοντα
lacking-fruit twice dead, having-been-uprooted, 13 waves² wiled¹ of-the-sea foaming-up

τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς
tās heautōn aiskhūnas, astéres planētai hois ho zófos tū skótus eis
the their-own shame, stars wandering to-whom the gloom of-the darkness into

αἰῶνα τετήρηται
aiōna teteřejtai.
unmeasured-age has-been-reserved.

Translation

- 11 Woe to them! For they go the way of Cain* and paid for losing themselves in
12 Balaam's delusion, and perish in Korah's argument. ✱ These are blemishes on your
love-feasts, while they feast with you without fear, feeding themselves. They are:
waterless clouds carried along by gusts of wind; autumn trees without fruit, twice dead,
13 uprooted; ✱ wild waves of the sea, casting up the foam of their own shame; wandering
stars for whom the deepest darkness has been reserved for an unmeasured age.

Notes

*1:11. "the way of Cain" Cain murdered his brother. Balaam was guilty of animal cruelty by beating his she ass, and Korah was ready to fight against Moses. God made the earth swallow Korah alive. See: Genesis, Chapter 4, Numbers 22:2, and Numbers Chapter 16 for these stories.

Jude 1: 14 to 16

The Greek Text Pronunciation and Word by Word Translation

ΙΔ. Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ, ἔνωχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν
14 Proe^{ph}eteusen dē kai tútois ébdomos apō Adam Henō^{kh} legōn: idū ēlthen kūrios en
14 he-predicted² And¹ also, to-these seventh from Adam, Henokh says: "Look, came *the* Lord with

ἀγίαις μυράσιν αὐτοῦ ΙΕ. ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς
hagíais mūrásin autū 15 poie^{sai} krisin katà pántōn kai elén^{ksai} pantas tūs
the-devoted-ones ten-thousand of-his 15 to-make decision down-on all and to-expose all those

ἀσεβείας περὶ πάντων τῶν ἔργων ἀσεβεῖς αὐτῶν ὧν ἡσέβησαν
asebeías peri pántōn tōn érgōn asebeís autōn hōn eisébeisan
without-respect in-regards-to all the deeds of-disrespect of-them who irreverently-did

καὶ περὶ πατῶν τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
kai peri patōn tōn skleirōn hōn eláleisan kat' autū hamartōloi asebeís.
and concerning all the harsh-things which they-spoke against him *the* wrongdoers² irreverent¹.

ΙΣ. Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι,
16 Hūtoi eisin gongūstai menpsímoiroi katà tās epithūmías heautōn poreuómenoi,
16 They are grumblers, fault-finding, according to-the desires of-themselves following,

καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.
kai tò stōma autōn laleî hūpéronka, thaumázontes prósōpa ōfeleías khárin.
and the mouth of-them uttering proud-things, flattering faces to gain favor.

Translation

14 It was also about these that Henokh,* in the seventh generation fro Adam,
foretold of, saying, "See the Lord is coming with ten thousand of his devoted
15 ones,✕ to make decisions on all, and to expose all the deeds of those who are
irreverent that they have committed in such an irreverent way, and of all the harsh
16 things that the irreverent wrongdoers have spoken against him."* ✕ These are
grumblers and fault-finders and indulge their own desires. They are bombastic in
speech, flattering people to their own advantage.

Notes

*1:14. **Henokh** is the proper pronunciation of the Greek [**ἔνωχ**] which stands for the name **Enoch**. The original Hebrew name for **Enoch** is [אֶנֶךְ]. According to tradition God did not let Enoch die, but took him alive into paradise. This is based on Genesis 5:24. The verse is ambiguous. Enoch could have died. The verse in question reads: " Enoch walked with God; then [אֶנֶךְ] *he was no more*, for God took him."

*1:15. The quote is 1 Enoch 1:9:

"Look, he comes with the myriads of his holy ones, to execute judgment on all, and to destroy all the wicked, and to convict all humanity for all the wicked deeds that they have done, and the proud and hard words that wicked sinners spoke against him."

The Greek Text, Pronunciation and Word for Word Translation

12. Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων
 17 Hūmeīs dè, agapeītoi, mnēst̃h-eite tōn rh-eimátōn tōn proeireiménōn
 17 you² But¹, dear-ones, remember the sayings that have-been-spoken

ὕπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡ, ὅτι ἔλεγον ὑμῖν·
 hūpō tōn apostólōn tū kūrīu heīmōn Iēisū Khristū, 18 hótī élegon hūmīn:
 by the delegates of-the Master he-us Jesus *who is the* Anointed-One, 18 that said to-you:

ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμαῖκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι
 ep' eskhātu [tū] khōnu hēsontai emait̃tai katà tās heautōn epithūías poreuómenoi
 on last (of-the) of-time will-be scoffers according-to those their-own desires going-on

τῶν ἀσεβειῶν. 19 Οὗτοι εἰσιν οἱ ἀποδιόριζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
 tōn asebeíōn. 19 Hūtoi eisin hoi apodiorídzontes, psūkhikoi, pneúma mei ékhontes.
 of-the irreverence. 19 These are those causing-division, living-breathing-souls, spirit not having.

Κ. ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ
 20 hūmeīs dè, agapeītoi, epikodomūntes heautūs teī hagiōtátei hūmōn pístei, en pneúmati hagiō
 20 you But, dear-ones, building-on yourselves in-the most-special of-you trust, in Spirit Holy

προσευχόμενοι, ΚΑ. ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου
 proseukhómenoi, 21 heautūs en agápei theū teirejsate prosdekhómenoi tò éleos tū kūrīu
 pray, * 21 yourselves in care of-God keep waiting-for the mercy of-the Master*

ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. ΚΒ. καὶ οὓς μὲν
 heīmōn Iēisū Khistū eis zōēn aiōnion. 22 kai hūs mēn
 of-us Jesus *the* Anointed-One as-far-as life of-an-undefined-duration. And¹ whomever⁴ certainly²

ἐλεᾶτε διακρινόμενους, ΚΓ. οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ
 eleâte diakrinómenous, 23 hūs dè sōdzete ek pūrōs harpádzontes, hūs dè
 show-mercy-on³ are-in-doubt⁵, 23 whom and you-rescue out-of *the* fire snatching-them, others and

ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.
 eleâte en fóbō misūntes kai tòn apō tejs sarkōs hespilōmén khitōna.
 you-have-mercy in fear, you-dreading even that *which is* from the flesh, *their* stained tunic.

Translation

17 But you, dear people, must remember the prediction of the delegates of our
 18 Master, Jesus, *who is the* Anointed One, ✕ for they said to you, "In the last time there
 19 will be scoffers, indulging their own irreverent desires." ✕ It is these living breathing
 20 souls, devoid of the Spirit, who are causing divisions. ✕ But you, dear ones, build
 21 yourselves up on your most special knowledge. Pray within the Holy Spirit.* ✕ Keep
 22 yourselves in the care of God; look forward to the mercy of our Master, Jesus
 23 [Yeshua], the Anointed One that leads us to life without measure. ✕ And have mercy on
 some who are still thinking it through, ✕ saving others by snatching them out of the fire.
 And have mercy on still others with fear, dreading even to touch the tunic stained by their
 flesh.

*1:20. The "Holy Spirit" or "Awe-inspiring Wind" is a manifestation of the presence of God. The Wind of God that gives life to his creation. This Spirit of God has been known to indwell itself in people's souls to provide guidance. An alternative word for the word 'soul' is 'breath.' So it can be said that the *indwelling* of the *Spirit* is the same as *breathing in the Wind* of God.

A Praise to God

The Greek Text, Pronunciation and Word by Word Translation

ΚΑ.	Τῷ	δὲ	δυναμένῳ	φυλάξαι	ὑμᾶς	ἄπταϊστους	καὶ	στήσαι	κατενώπιον
24	Tō	dè	dūnaménō	filakṣai	hūmās	haptaistus	kai	steisai	katēnōpoin
24	to-him	Now	who-is-able	to-guard	you	without-tripping-over	and	to-set	down-in-front

τῆς	δόξης	αὐτοῦ	ἀμώμους	ἐν	ἀγαλλιάσει,	ΚΕ.	μόνῳ	θεῷ	σωτῇρι	ἡμῶν
teîs	dóks-ejs	autù	amōmus	en	agalliásei,	25	mónō	theō	sōteîri	heimōn
of-the	splendor	of-him	blameless	in	joy.	25	to-the-only	God	rescuer ²	our ¹

διὰ	Ἰησοῦ	Χριστοῦ	τοῦ	κυρίου	ἡμῶν	δόξα	μεγαλωσύνη	κράτος	καὶ	ἐξουσία	πρὸ
dià	Ieisu	Khristù	tù	kūriu	heimōn	dóksa	megalōsūnej	krátos	kai	eksusía	prò
through	Jesus	the	Anointed-One	of-the	Lord	of-us,	praise, majesty,	power,	and	authority	before

παντὸς	τοῦ	αἰῶνος	καὶ	νῦν	καὶ	εἰς	πάντας	τοὺς	αἰῶνας,	ἀμὲν.
pantòs	tù	aiōnos	kai	nūn	kai	eis	pántas	tùs	aiōnas,	ameîn.
all	of-the	age	and	now	and	as-far-as	all	the	unmeasured-ages,	with-certainty.

A Praise to God

Translation

24 Now to him who is able to keep you from tripping over, and to make you stand
25 without fault in the presence of his splendor with joy, ✠ to the only God our Savior,
through *our* Savior *the* Anointed, our Master, be praise, majesty, power, and authority,
before an unmeasured age and both now and into all the unmeasured ages, with certainty.



CONCLUSION

The Problem with Fundamentalists & Literalists

"Any text out of context is a pretext." This quote by Professor Brent Walters, a noted biblical scholar at San Jose State University and host of San Francisco's KGO Radio program *Godtalk* reinforces the notion to beware (if not wary) of those who quote random Bible verses in order to bolster their position on a moral topic or issue. Typically, bible thumpers presume to know what's best for the rest, in other words, their motives are suspect .

Literalists tell us that we need to read the Bible as the infallible Word of God, and that we should neither question nor interpret the holy Word of God. This view was prevalent by the late 20th century, with leaders as the Rev. Jerry Falwell, et al. Initially, the aim of the Moral Majority seemed inspirational in their attempts to preach the *Good News*. However, it soon became clear that the Moral Majority and later New Life Church and Focus on the Family were actually preaching a fundamental and literal view of the Bible. Ultimately, these churches and religious groups seemed much more focused on building church political coalitions and increasing their revenues by promotion of controversial moral topics including abortion, homosexuality, the death penalty, and continuation of a patriarchal society. This was being done all the while said churches and organizations enjoyed tax-exempt status in violation of federal law! Since the present work is regarding anti-gay passages in the Bible we shall address the matter of homosexuality as presented by the fundamentalists or literalists.

First of all, as Professor Walters advises, when studying the Bible, the text of the Bible should be considered in context. What does this mean? Careful thought must be applied to several factors surrounding the author of a biblical text, including, but not limited to, the period in which the author lived, where the author lived, what audience the author intended to reach and probably most important of all, the author's motivation for writing. Now comes a very basic, yet profound question. Second, we need to ask if the do the fundamentalists and literalists truly present an unfiltered, literal Bible when they implore their followers. The answer is, of course not. More often, they select biblical passages to suit their purposes. In other words, their leaders quote and the followers don't apply critical thinking to these so-called "truisms." This is intentional on their part as they refuse to listen to others who present biblical passages that are counter to their ideals. Thus, many statements uttered by fundamentalists or literalists can be discredited.

Textual Problems

Restoring the Biblical Text

When fundamentalists and literalists refuse to consider context, meaning, etc., they must be taken to task. Otherwise, the power of bigotry and hatred prevails, and that is counter to the Christian values they purport to embrace and espouse. It is very common for fundamentalists and literalists misuse the Bible as a weapon to condemn homosexuals without considering the ancient texts and translations. The Bible must be transliterated and translated in order for us to see a consistency in the language to better find the meanings underlying the words that were used as well as the contexts. Anything less is intellectually dishonest. Another way to seek further understanding is to compare different texts. For instance, in Genesis and in Job, the Hebrew text is exactly the same. But in the Septuagint, they are different. In the Hebrew text, both Genesis and Job refer to the sons of God. In the Septuagint, Job's sons of God have already turned into angels, and are no longer sons of God. Early scribes were interpreting the Hebrew and translating at the expense of the original text. It may have been that the translators of the Septuagint believed that the sons of God and the angels were equal. The point is, one would not find that out without comparing the Greek with the Hebrew texts.

Historical Context

It's likely the people that Paul and Jude wrote their letters to knew what they were writing about. It is the work of the historians to piece together what they meant so that we can know with any reasonable degree of certainty what the authors of these letters were concerned about and the roots of their original intentions with respect to their letters. To take these letters out of their historical context and assume that we know their meaning and can apply them to our situation in today's world is to misread the meanings of these letters.

Omissions, Variations, and Errors in the Bible

This rather short section is included with this work to point out at least a few problems with taking the Bible literally. This can be seen in examples pertaining to the gospels of the New Testament.

It is fair to challenge the claim of fundamentalists that the Bible is *the* absolute Word of God. What's important here is not what's in the Bible, but what's not in it. Have you ever wondered how the books of the Bible came to be chosen? Early Christians had to decide what works would be endorsed for publication. Therefore, much like a newspaper editor or publisher, decisions were made as to what content Christians wanted to be heard over and over again as well as what they did not want to hear! With respect to the gospels, initially, it was an early Christian bishop (overseer) by the name of Irenaeus who introduced Orthodox (straight thinking) principles to the faithful for their guidance. With this came abuse in that Irenaeus didn't want followers to be free thinkers and limited the scope of available information. Eventually, Irenaeus

allowed four gospels to be endorsed pertaining to the accounts of the life of Jesus Christ. Why four? Some theorize four gospels represent the four corners of the world, the four winds, or even the four beasts of the Apocalypse. But remember, there are gospels of many others that have never made the cut. These include but are not limited to several gnostic versions. Gnosticism was a belief in the spiritual rather than material elements. Some of the beliefs were simply too broad for most early Christians to embrace including that Christ did not exist in a physical form. Some of the gospels that have been omitted or never were published in the canon are the following: the Gospel of Mary of Magdala; the Lost Gospel According to Peter; Thomas's Gospel of the Infancy of Jesus Christ; the Gospel of the Birth of Mary; the Gospel of James; the Gospel of Truth; another Gospel of Thomas; the Gospel of Philip; the Gospel of the Egyptians, and the Gospel of the Hebrews.

It is important to note many variations of text and passages occur in different versions of the Bible. For instance, The Gospel of Mark has three endings. For Mark's original version concludes with the discovery by Mary of Magdala and two disciples that Jesus' body is missing from his tomb, leaving them very afraid and the story on a rather ominous note. Two alternate endings were added later church scribes at a later time. In the King James Version of the Bible, it appears as if the additions are part of the original text of Mark's gospel. In other versions, the added material is either bracketed or footnoted. Why do these variations exist? One explanation is that it probably occurred in order that the risen Lord's encounter with Mary and the disciples would be a more uplifting and inspirational story for followers. The point is that the variations do exist in different version.

As for errors in the Bible, it is important to realize that many of these occurred for reasons that are mostly innocent. Atheists, agnostics or independent thinkers will often charge that rogue scribes were attempting to change the Bible. Therefore, you can't trust some versions of the Bible. Well, that may be, but not for these reasons. Most scholars will agree that the Bible was not purposely altered by rogue scribes since these works were commissioned for an official capacity and highly supervised by scholars. According to Professor Walters, when errors did occur, they were usually the result of several factors, including a corrupt data source, imperfection of the human ear or eye, errors that a human copier may make in transferring information, or perhaps it could be an error of the reader. Taking this further, let us examine the procedures of the scribes. First of all, for efficiency's sake, the scribes were set up in halls with blank sheets of vellum or papyrus. Exact specifications were set forth with precision in mind, with the full intention that scribes were to create a copy and not an interpretation. Now the occurrence of errors or omissions was possible for single words or phrases, or other content, resulting from misheard or skipped material during the laborious process of copying voluminous material. In spite of that, evidence accepted by most scholars indicates that of hundreds of bible manuscripts produced, there is a 97% accuracy rate.

Relevance of this Work

This work shows that the biblical writers did not care to condemn homosexuality per se, but other issues involving homosexual activity. These include idolatry, prostitution, promiscuity, and an over all abuse and contamination of the body. A disregard for the persons involved, in favor of satisfying one's own cravings, is also condemned. We can also see this evident from non-biblical sources.

Violation of Our Innate Nature

The idea that homosexuality is unnatural is based on a complete misunderstanding on how the apostle Paul uses the word nature; this is compounded by later Christian doctrine built on these incorrect suppositions. Paul had no divine insight into natural law. When Paul talked about nature he meant the [φυσικὴν] *innate nature* of people and things. When Paul uses the Greek phrase [παρὰ φύσιν] as he does in Romans 1:26 he means *beyond nature* or *paralleling natural inclinations*. The cults dedicated to certain gods and goddesses made some people do that. Many people in biblical times knew of people who had natural attractions to their own sex. This is mentioned in *Plato's Symposium*:

Sure evidence of this is the fact that on reaching maturity these alone prove in a public career to be men. So when they come to man's estate they are *boy-lovers* [παιδεραστοῦσι], and have no *natural* [φύσει] interest in wiving and getting children, but only do these things under stress of custom; they are quite contented to live together unwedded all their days. A man of this sort is at any rate born to be a lover of boys or the willing mate of a man, eagerly greeting his own kind. (Lamb, 1925)

The term *boy* is a loose term denoting any male not old enough to grow a beard. This can be a term of affection. To refer to one's lover as a *man* may have seemed cold hearted. This is not to say that there were no child-abusers and child-molesters in those days. Sexual abuse and exploitation was commonplace in that time. The legal age of adulthood was fifteen in the Roman Empire. The ages of these so called boy prostitutes usually were between thirteen to eighteen years of age. It was also the same situation with female prostitution. This was one of the major concerns for early Christian writers. We can see this concern for children expressed in a verse from the *Didaché* also known as *The Teaching of the Twelve Apostles to the Nations*. The verse reads:

Δευτέρα	δὲ	ἐντολή	τῆς	διδασκῆς·	2. οὐ	φονεύσεις,
Deutéra	dè	entoleì	teîs	didakh-eis:	u	foneúseis,
second	And-now	commandment	of-the	teaching:		Do-not murder,
οὐ	μοιχεύσεις,	οὐ	παιδοφθορήσεις,	οὐ		
u	moikheúseis,	u	paidof-thoreíseis,	u		
do-not	commit-adultery,	do-not	engage-in-ruining-boys,	do-not		

πορνεύσεις,	οὐ	κλέψεις,	οὐ	μαγεύσεις,
porneúseis,	u	klépseis,	u	mageúseis,
engage-in-prostitution,	do-not	steal,	do-not	practice-magic,

οὐ	φαρμακεύσεις,	οὐ	φονεύσεις	τέκνον ἐν φθορᾳ
u	farmakeúseis,	u	foneúseis	téknōn en fthōra
do-not	use-enchanted-potions,	do-not	murder	a child in corruption

οὐδὲ γιννῆθῃν	ἀποκτενεῖς,
udè genneî-thèn	apok-teneîs.
nor that-which-is-being-formed	you-kill.

The Greek Text used here is the text of *Karl Bihlmeyer, Die apostolischen Väter: Neubearbeitung der funkschen Ausgabe, 3rd ed., ed. W. Schneemelcher (Tübingen: Mohr-Siebeck, 1956)* as published in *Loeb Classical Library: The Apostolic Fathers, vol. 1*, and translated here by the author. (Ehrman 2003)

The *Didaché* was written in sometime around 100 to 110 C.E. and is found in *The Codex Hierosolymitanus*, which itself dates back to 1056 C.E. According to the teachings, the above stated prescriptions were behaviors that Christians should avoid doing. However, this does not mean that the death penalty or eternal damnation would be invoked for violations. By contrast, leaving an unwanted child to die in the streets was not unusual in those days.

Aphrodite's cult seemed to have encouraged sexual abuses of all sorts, as stated in *Plato's Symposium*:

Now the Love that belongs to the Popular Aphrodite is in very truth popular and does his work at haphazard: this is the Love we see in the meaner sort of *men* [ἀνθρώπων]; who, in the first place, love *women* [γυναικῶν] *as well as* [ἤ] *boys* [παιδων]; secondly, where they love [ἐρώσι], they are set on the *body* [σώματων] more than the *soul* [ψυχῶν]; and thirdly, they choose the most witless people they can find, since they look merely to the accomplishment and care not if the manner be noble or no. Hence they find themselves doing everything at haphazard, good or its opposite, without distinction: for this Love proceeds from the goddess who is far the younger of the two, and who in her origin partakes of both *female* [θύλεος] and *male* [ἄρρενος]. (Lamb)

It is also said of Aphrodite that the sexual functions of woman were concentrated in the various manifestations of Aphrodite, but especially the personae called Aphrodite Pandemos (Of all the People), and Aphrodite Hetaera (Harlot), who was neither wife nor mother. It is strange how the Greeks divided up the different qualities of womanhood throughout the cults of various goddesses, making them devoid of any sexual function, except for Aphrodite, while male divinities combined features of manhood like the father, the husband, and the lover altogether, whether heterosexual or homosexual, in one personality. (See Keuls, 1985, pp. 205-206). Eros [Ἔρως] was the male divinity of Love. Eros, some say, was the son and lover of his mother, Aphrodite. This is interesting considering that Aphrodite was not believed to have any motherly qualities. Eros was usually shown as a beautiful serious youth who gives good gifts to men. (See Hamilton, 1942). As we can see from the readings presented here, the Greek and Roman pantheon encouraged sexual abuse, and other forms of human exploitation, not to mention cruelty to animals.

We do not know what the biblical writers would have said about homosexuality absent of these factors. We only have some clues from the Hebrew Bible. The Book of Samuel where king David grieves over Jonathan reads:

צַר-לִי אֵלַיךְ < <

> tsar liy aleykha >
 "I grieve for-you, >

אָחִי יְהוֹנָתָן <

> akhiy Yehonathán>
 My-brother Jonathan, >

נְעֻמָּתָ לִי <

> na'ometal-liy>
 You-were-most-dear to-me. >

מָאֵד נִפְלְאַתָּה אֶהְבֶּתְךָ לִי <

> meód nif-leatháthah ahavá-thekha liy>
 Your-love was-wonderful to-me >

מֵאֶהְבֶּת נָשִׁים:

>mei'ahanáth nashiym.
 More-than-the-love-of woman.

Nevi'im 2 Samuel 1:26, JPS Hebrew-English Tanakh, The Jewish Publication Society

We can deduce what the attitudes of the people were during the times the books of the Bible were being written may have been by looking at the writings of Plato in *Plato's Symposium*:

Wherefore those who are inspired by this Love betake them to the male, in fondness for what has the robuster nature and a larger share of mind. Even in the passion for boys you may note the way of those who are under the single incitement of this Love: they love boys only when they begin to acquire some mind--a growth associated with that of down on their chins. For I conceive that those who begin to love them at this age are prepared to be always with them and share all with them as long as life shall last. (Lamb, 1925)

There is post-biblical evidence that early Christians had no objections concerning loving gay unions. There were even some gay martyrs. Gay unions were universally found in church documents under same-sex covenants by the 4th century C.E. These same-sex covenant rituals usually recounted the martyrdom of Bacchus and his lover Sergius, who lived in the third century. According to John J. McNeill's book, *Sex as God Intended*, Bacchus and Sergius were soldiers in the Emperor's army who were converts to Christianity. As the story goes,

"The Emperor ordered them to offer him worship as a god, but they refused saying that they had no God but Jesus. The Emperor, in order to disgrace them, stripped them of their military garb, dressed them as women and marched them through the streets of Rome. They were delighted and sang love songs to each other. The Emperor then ordered them to be imprisoned and had Bacchus tortured to death in front of his lover Sergius. Sergius was told that he would go to the same death if he did not repent and offer worship to the Emperor. That night in his cell he began to waver, but Bacchus in glory appeared to him in a dream and told him: "Do not hesitate to go to your death, and I will be your reward in heaven!" He was put to death by order of the Emperor. (McNeill, 2011)

Gentrification: The Modern Day Sodom & Gomorrah

If we look at the Bible closely we can see that God is not concerned about our sexual predilections but on how we treat each other. The story that exemplifies this theme is the story of Sodom and the cities of the plain. The cities of Sodom and Gomorrah were destroyed because of their outright hostility of strangers and a total lack of concern for people outside their borders. As noted in this work, travel was a long and arduous undertaking, with hospitality becoming an absolute necessity in order that it be possible. Therefore, if a community did not welcome the traveler, a real threat existed for their very survival. Therefore, it is important to recognize that the grave sin of Sodom was about this hostility and inhospitable behavior.

In addition, the sin of Sodom is one of failure to protest the actions of the community. In the case of Sodom and Gomorrah, the townsfolk permitted Lot's guests to be raped and emasculated. Again, the point is not in this act of violence, which is in no way sexual, but in the display of apathy by the townsfolk regarding the welfare of the travelers.

One may ponder the question: Why is the story of Sodom relevant to today's world? Consider what is happening in U.S. cities from coast to coast. Due to budget cuts, poor economic conditions and bad judgment by government officials we find many people left on the streets who are poor, mentally or physically disabled, jobless and ever so increasingly, homeless. The plight of the homeless is nothing new, but it has reached staggering proportions during the past three decades. In response, most communities have attempted to provide some form of assistance, albeit grudgingly. However, there are other communities where outright hostility is so palpable, attacks on the poor and homeless have increased at alarming rates. Since this work originates in San Francisco, a city known for its liberal politics, it might appear to some that such a community would embrace the homeless more fully than other towns. While there is some truth to this, even San Francisco is not immune from engaging in the practice of gentrification or urban renewal for the controversial purpose of "cleaning up" the cities for the supposed "good of the community." Unfortunately, the restoration is usually conducted by affluent or middle class people whose motives are certainly questionable. As the value of real estate soars, greed sets in and with that apathy towards the needy, who become the conveniently forgotten members of the community. People who become greedy often get annoyed with the needs of the poor because they see them getting in the way of what they want. These people can even get angry at the disenfranchised because they may have to spend money on them in order to save face. Instead, they would much rather discreetly sweep the poor and the ill under the carpet.

These reinvestment efforts have frequently resulted in the displacement of the low-income classes, often seen as "undesirable" people. Many people can no longer find affordable housing in the "new and improved" community with ever soaring costs for rental properties. So logically many of these become the homeless we find on the streets of San Francisco and all across this bountiful nation.

Fittingly, the treatment of gays by their respective churches has an interesting parallel to what has happened with the poor in urban areas. In the Roman Catholic Church, Dignity was founded in 1969 as a gay Catholic community within the Church. However, Dignity fell into disfavor in 1986 and was banned from Church premises internationally after challenging the Catholic Church's stance on the inclusion of sexual activity within the scope of gay committed relationships. One could fairly speculate as to whether Eucharist is happening at all inside the Roman Catholic Church as it excludes selected members baptized and rightful members on the basis of their membership in Dignity.

That's where the parallel stops. For according to some sources, gentrification has actually improved the status of gays generally who have become more accepted by the supposedly more

upscale, young urban professional types. Logic would tell us therefore that "yuppies" are also comprised in part by their counterpart "guppies." Certainly some gays have grown accustomed to comfortable living that became more widespread with gentrification, making them just as culpable for the inevitable resulting tragedies.

As noted in the preface, this work began in response to the political and legal battle over same-sex marriages in the U.S. Now it is fitting to conclude with an application of the material presented in *The Ancient Bible* to the gay, lesbian, bisexual transgendered, queer and questioning (GLBTQQ) community response to the gentrification in San Francisco and other cities around the country. One may ask: Why does there need to be a GLBTQQ response to gentrification? Simply put, so-called gay rights do not come in a vacuum. They come with a responsibility that is inherent for all peoples, including the gay community. For far too long, responsibility to the general society took a back seat to the self focused, casual sex associated with free love and non-committed "relationships." Sure, this cannot be said for all in the gay community, but certainly for a substantial number. Who has time to be concerned with what's happening to the poor or homeless when it's time to get a groove on. Seriously, though, if the GLBTQQ community wants to truly become "equalized" to their straight counterparts in the realm of marriage or military status, which are among the popular *rights de jour* sought by social justice organizations and their ilk, then they need to understand that equality will only come when they accept the mandate against social evil and corruption of their communities which gentrification represents.

Social evil, then, caused Sodom to perish. The Bible thus takes the old story of the physical destruction of the plain and turns it into a moral tale that carries its warning to all ages: Affluence without social concern is self-destructive; it hardens the conscience against repentance; it engenders cruelty and excess. The treatment accorded newcomers and strangers was then and may always be considered a touchstone of the community's moral condition. (Bible: *Torah*, 1974)

Let us not forget the exclusion or elimination of any from the community, both secular and religious, is true social evil. When any community becomes party to this, even by apathy or inaction, the community is bound to perish, as Sodom perished. Keep in mind, it is well established that a majority of Americans identify themselves as *Christian*, a label that used to actually mean followers of Jesus Christ. Yet for many, the term *Christian* seems to have eroded as a result of a fundamentalist movement that can trace its roots to literalism after the Industrial Age, probably in the latter 19th century or even into the 20th century. With this movement, the Bible has been turned into a weapon for use against the lowly or undesirables of society.

Such practice seems to be contrary to Christ's teachings. How is it possible to conclude from the gospels that there was some notion or perception that Christ would have actually had his followers engage in the diminishment or elimination of the poor and needy? To leap to this conclusion is contrary indeed, even adversarial. For Christ is embodied by the community in the Eucharist only when all are included, so it is that a true community is comprised of all of its

members, including the least of its members, when they as well are included. This point should be even more significant to the literalists who are so concerned with judgment of others who do not follow the Word of God. So as to not offend them, we shall conclude this work with excerpts from "The Last Judgment," taken from Matthew 25:31- 46, of course taken from their preferred and favorite version of the Bible, the King James or Authorized Version:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them from one another, as a shepherd divideth *his* sheep from the goats...."

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and you took me in: 36 Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee*? or thirsty, and gave *thee* drink? 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? 39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me."

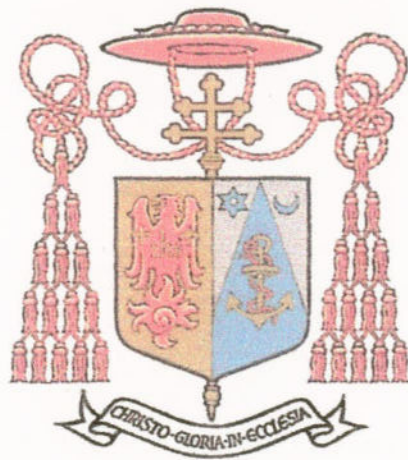
Let us serve one another and treat all people as if they are Christ and do the right thing for each other because justice, peace, and love are what Jesus came to teach us.

IHS

EPILOGUE

The Battle over Marriage For the sake of Love

As I wrote in my preface this is my response to the ongoing political and legal battle over same-sex marriages going on in the United States of America. I have used my book in what, some may consider a futile attempt, to try to discourage leaders of the Roman Catholic Apostolic Church from helping political groups defeat pro same-sex marriage legislation. I sent copies of my book to various bishops and cardinals. I sent one copy to Cardinal Levada in Rome, he is the head of the Congregation for the Doctrine of the Faith, formally known as the Inquisition. They sent me a card acknowledging that they got my material. I also a thank you card from Cardinal Francis George, who is the head of the United States Conference of Catholic Bishops. Cardinal George was good enough to send his copy of my book to the office of the Secretariat of Doctrine. It fell upon Fr. Thomas Weinandy, O.F.M., Cap., Executive Director of that office, to respond to my work. The following pages are his written response, and my answer to his letter.



*May the Lord bless you
and keep you in His care.*

*You and those you love
are in my prayers.*

*Thank you for the copy
of your book.*

Francis Carroll Meyer



Secretariat of Doctrine

3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-3015 • FAX 202-541-3088

15 March 2010

Ernest L. Camisa

1269 Potrero Ave.

San Francisco, CA 94110

Dear Mr. Camisa,

Cardinal George has asked me to examine your translations of certain New Testament passages along with the accompanying footnotes and commentary and to offer my observations. I can readily see that you have employed a good deal of time, thought and effort into this project. I have to say, however, that I find your conclusions to be seriously flawed.

Your basic argument is that all of the references to homosexual activity within Scripture do not condemn homosexual activity as such, but only the misuse of homosexual activity, such as when it is associated with worship of pagan gods. If we look to the scriptural texts themselves for evidence, however, we find that there is nothing in the texts to indicate that the authors intended to restrict the meaning of these references to homosexual activity to some particular circumstances. For example, the assertion that St. Paul was referring only to pagan cult prostitution is a conjecture about what he "must have been thinking" since he himself makes no mention of such cults or prostitution when he refers to homosexuality. Similarly, there is nothing in the Scriptural texts to indicate that any of the authors sought to preserve the possibility of "good" homosexual activity in some circumstances. Nowhere in Scripture are homosexual acts referred to as good.

In addition to the lack of evidence to be found in the texts, there is also the history of interpretation. Here we find that the Scriptural references to homosexuality were always understood to proscribe all homosexual activity in a continuous tradition of interpretation from the scribes and rabbis of ancient Israel to the bishops and theologians of the Church. This was not a subject of controversy. Has the true meaning of the Scriptures somehow been hidden for these many centuries?

One might concede that the intent of the biblical authors did not envision any exceptions to the proscription of homosexual acts yet argue that it was not possible for them to make a general prohibition of homosexual activity because their historical circumstances prevented them from envisioning and recognizing the exceptions. One could go even further and argue that it is never possible to make a general prohibition of

any act, because the morality of an act is always determined by the particular circumstances and never by a general rule. These kinds of arguments, however, can be

used to justify virtually anything. I would refer you to the many warnings about the dangers of historical relativism, proportionalism, and consequentialism from popes, bishops, and theologians.

There is always some kind of historical context, but this does not make it impossible to make moral judgments that apply regardless of circumstances. In the context of the ancient world, certain forms of prostitution were directly linked to worship of other gods. This does not mean, however, that the condemnations of prostitution in the Bible should be applied only to cultic prostitution. Likewise, when child sacrifice is mentioned in the Bible, it is in reference to worship of other gods. There is no dispute, however, that this prohibition applies universally, in all circumstances.

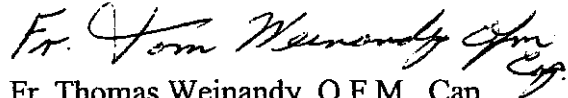
The meaning of biblical passages must ultimately be determined in relation to the teaching of the Bible as a whole and to the teaching of the Apostolic Tradition that has come down to us through the successors to the Apostles. Just as the prohibitions of prostitution and child sacrifice must be understood to be universal prohibitions because of the greater context of the Bible and the Apostolic Tradition, so the prohibition of homosexual acts must be understood to be universal because this interpretation accords with the biblical description of the role of human sexuality. The Bible teaches us that God created human beings as male and female. Men and women, precisely because they are different in a complementary way, can come together in the bond of marriage as one flesh and produce offspring. "Be fertile and multiply" (Gen 1:28). Sexual activity has its place only within the unique bond of marriage. Conversely, sexual activity outside of marriage is contrary to the order of creation. The Church has always taught this biblical perspective about human sexuality and the morality of homosexual acts.

The Church welcomes the insights that can be gained from the use of human reason in these matters. Indeed, the Church believes that the basic truths about the human person and about human sexuality are at least theoretically accessible by the use of human reason. For example, in philosophers such as Plato and Aristotle one can find arguments asserting the unnaturalness of homosexual acts. Nevertheless, the findings of human reason, whether they be from ancient philosophers or contemporary psychologists, cannot stand as final arbiters as to the truth or falsity of the teaching of Scripture. The teaching of the Scriptures and the Apostolic Tradition is ultimately the highest authority.

I should like to point once again to the fact that Church teaching on homosexual acts has remained unchanged and was never seriously questioned for two millennia. Sometimes people ask why homosexuality receives relatively little attention in the New Testament. I believe that the answer is that the immorality of homosexual acts was never seriously questioned by the Jewish community in Jesus' time or by the members of the early church. It was simply taken for granted. I am afraid that those who are waiting for the Church to change her teaching are bound to be disappointed.

I hope that this letter has helped to clarify some of the issues, and the need for pastoral charity and outreach to include all in God's mercy and love. May the Lord Jesus bless you and may he pour into your heart his Spirit of truth.

Sincerely yours in Christ,

A handwritten signature in cursive script, reading "Fr. Tom Weinandy, O.F.M., Cap." with a stylized flourish at the end.

Fr. Thomas Weinandy, O.F.M., Cap.
Executive Director

Cc: Francis Cardinal George, O.M.I.

When I completed reading this letter that Father Weinandy sent to me on behalf of Cardinal Francis George, I had the feeling that he ran through the letter quickly in order to find flaws in my logic. He seemed not to take in the total picture of Saint Paul's theology as stated in the Greek text. He seemed to want to pick and choose his battles.

One thing that he mentioned that I did not bring up in my book is the notion that the primary purpose for having sex is for procreation, and that the Bible commands us "to be fruitful and multiply." This is understood to be a perpetual commandment by the Church. However I see this as a misunderstanding of the first chapters of Genesis. God endowed us with the ability to procreate as a gift in order to allow us to have more loving relationships with one another. God gives us the urge to have sex as a blessing, and therefore He has no reason to commandment us "to be fruitful and multiply". Animals have sex because it is innate for them to do so; not because God commands them to obey an imperative to procreate. Procreation is a choice God has given us to make for ourselves. I point this out to Father Weinandy in my response in my letter on the following pages.

Ernest L. Camisa

San Francisco, CA

e-mail, elcamisano@yahoo.com

April 9, 2010

Fr. Thomas Weinandy, O.F.M., Cap.
Executive Director
Secretariat of Doctrine
3211 Fourth Street NE
Washington DC 20017-1194

Dear Fr. Weinandy,

I am most honored that you, as Executive Director of The Office of Secretariat of Doctrine, took the time to respond to my book, on behalf of His Eminence Francis Cardinal George. I have chosen to respond to all the points you made in your letter of March the 15th.

I do stand by my basic argument that all references to homosexual acts in Scripture do not condemn homosexual acts within a committed loving same sex union. Saint Paul warns against all forms of PROMISCUITY which also means prostitution in general and sacred cult prostitution specifically. The paramount reason for this is that it harms the body which is God's gift to us and is the temple of our souls. Sacred cult prostitution to pagan gods just was another reason for the prohibition of this kind of behavior on the part of both men and women. Paul wrote:

12 All is permissible for me, but not all is useful; all for me is allowable, but I will
13 not be dominated by those things. ✽ Foods are for the gut and the gut is for food, but
God will make this and those things obsolete. But the body is not for
prostitution (*porneia*) but for the Master, and the Master for the body;
14 but God awoke the Master and He will wake us up, too, by his ability.
15 Don't you all understand that your bodies are with the Anointed? Then having taken up
the members, may I make the members of the Anointed One that of a prostitute's?
16 May it not come to be. ✽ Or don't you know that the one that joins himself with the
female prostitute (*pornei*) is one body *with her* ?
17 For it says "THE TWO WILL BE IN ONE FLESH." ✽ But the one being united
18 with the Master is one spirit *with him*. ✽ **Run away from prostitution. Every other
wrong a human being may do is done outside the body; the one participating in
19 prostitution wrongs his own body.** ✽ Or don't you know that your body is the temple of
the Sublime Wind,* which all of you have from God, and is not your own? ✽ For you
have been bought back with a price; give praise then to God with each of your bodies.

1 Corinthians 6:12-20

As for your statement about Paul " himself makes no mention of such cults or prostitution when he refers to homosexuality" is simply not true. Paul refers to cults and male prostitution in many places, including First Corinthians 6:9 where it is written "Don't be misled; neither *male prostitutes* (**πόρνοι**), nor *idol servers*, nor adulterers, nor weak willed persons, nor promiscuous males, ⌘ nor thieves, nor the envious, not drunks, not abusive people, not robbers* will inherit the realm of God." However, the only place in the New Testament where Homosexual activity is mentioned, for certain, is Romans 1:27, where it is most certainly involved with the worship of idols. All other verses where the word 'Homosexual' appears is a mistranslation. There is no word for 'Homosexual' in the entire Bible. As I mentioned before "The words: **πόρνοις**, *male prostitutes*, **πορνεία**, *prostitution*, and **ἀρσενικοίταις**, *males who recline in many beds*, have been traditionally mistranslated since the translation of the Latin Vulgate Bible. The Greek word for **prostitution**, **πορνεία** (**porneia**) is derived from a verb meaning "to sell" was a term used especially of slaves: Greek prostitutes were usually purchased slaves, sometimes foreigners from conquered countries. It was these slaves that, for the most part, filled the houses, temples, and brothels of the Greek and Roman world. The word **πόρνοις** (**pornois**) was translated as *fornicators*, and literally means *those men who frequent brothels*. The word as translated lost some of its meaning when it passed from Greek to Latin. We don't know if these men are paying clients of the prostitutes, or the prostitutes themselves. The word **πορνεία** (**porneia**) was translated to the Latin word *fornicatio*, meaning: *to go to an underground vault or brothel to have sexual intercourse*. The word is usually rendered *fornication*, and came to mean: *sexual acts between two people not married to each other*. The Catholic Theological Society of America commissioned a study which was released in 1977 that references to the topic of fornication. See pages 23 to 24 of **HUMAN SEXUALITY New Directions in American Catholic Thought** by Anthony Kosnik, William Carroll, Agnes Cunningham, Ronald Modras and James Schulte.

As for the first chapter of Romans, I will reprint my translation from verses 18 to 27 and **print all the phrases related to idol worship in green** and all the related homosexual acts, with their consequences, **in red**, and have you make the connection.

The Indifference of the Nations Toward God

Translation

- 18 The anger of God is unveiled from the sky on all human beings who have no
19 reverence and are without justice, who unfairly suppress the truth,⌘ because what is
20 known of God is apparent within them because God has made it clear to them.
 Since from the formation of the cosmos and by the things that are made, both his
 invisibility, power and godliness, always existing, can be clearly deduced, * so they are
21 to be without defense. ⌘ Because knowing God, they did not give him praise or thanked*
 him as God, but they were futile in their reasoning, and their hearts,* without
22/23 comprehension, were dimmed. ⌘ **Affirming to be wise they were flawed,⌘ and altered**
 the splendor of God, that cannot rot away, for the image of the perishable human being,
 and for winged animals, and four footed animals, and slithering things.

Cult Ritual Practices and Their Results

Translation

- 24 Because of this God gave them over to what they wanted in their hearts to the
25 **unclean mistreatment of their bodies with one another***; **⌘ since they swapped the truth**
of God for a lie and revered and gave religious service to the created things more than
to the maker of those things, who is spoken well of through the undefined ages, for sure.
26 Because of this God gave them over to **suffering mistreatment, because even their**
27 **females traded their innate* use for that which is beyond nature, ⌘ likewise even the**
males dismissed the innate use of the females and burned in their hunger for one
another, males with males doing improper things and receiving back the due reward in
themselves which is proper for their wandering.

I think this plainly shows that there was cult prostitution going on. And not only cult prostitution, put orgies. This can be seen in verse 24, where the text reads:

24 Diò parédōken autōs ho theōs en taís epithūmais tōn kardiōn autōn eis
Because-of-that gave-over them the God in the wants of-the hearts of-them into
akatharsian tū atimázētai * tà sōmata autōn en autois;
uncleanness* of-the to-be-mistreated the bodies of-them in them;

The red can also be translated "the bodies of them among themselves." These people were having orgies in tribute to their fertility gods. This can also be substantiated by the Greek word "pláneis" in verse 27, which traditionally was translated "error" in most versions of the Bible. It is from the root of this word that we get the word planet. The word means "wandering". The use of this word in the verse means that these people were wandering from gods to goddesses and from sex partners to sex partners. In other words they were having group sex and contaminating themselves with disease. See Text below.

te kai hoi ársenes aféntes tein fúsikein khreisin tejs th-eileias ekseauth-eisan en
even also the males dismissed the innate use of-the females burned in

teí oréks-ei autōn eis allelus, ársenes en ársesin tein askh-eimūnein katergazómenoi
the appetite of-them to one-another, males in males the improperness² accomplishing¹

kai tein antimisthían hein édei tejs pláneis autōn en heautois apolambánontes.
and the² due-reward³ which⁴ is-proper⁵ of-the⁶ wandering⁷ of-them⁸ in⁹ themselves¹⁰ receiving-back¹.

As for your statement that "there is nothing in the Scriptural texts to indicate that any of the authors sought to preserve the possibility of "good" homosexual activity in some circumstances." is true. The authors were not looking for possibilities of things that did not concern them, nor did they have the foresight to see the need for such activity as personal expressions of love. As for the notion of two people of any gender getting Married to each other just because they love one another was absurd. To love someone was a sign of weakness. You would have had people coming out of the woodwork trying to talk you out of it. You married into families to elevate your economic or political status. If you wanted physical affection you would use your slave, whether it be male, or female to relieve yourself, or you went to a brothel. So

when we take about marriage in this day and age, we are taking about something quite different. Saint Paul's letters were in response to specific questions from the early churches. Those questions were enough to occupy him. The authors of Scripture were not concerned with sexual activity in and of themselves, but only the results of such activity, and if the result were beneficial or harmful. As for the notion that something must be forbidden just because it is not mentioned in Scripture is ridiculous. This means I can't go and see a movie, if I wanted. Do you see where this is going?

The Scriptures do make provisions for **eunuchs**. Jesus gives us a list of three kinds of eunuchs: **"There are eunuchs born that way from their mother's womb, there are eunuchs made so by men and there are eunuchs who have made themselves that way for the sake of the kingdom of heaven."** (*THE JERUSALEM BIBLE, MATTHEW 19:11-12*)

Hermaphrodites fall into the first category, as do homosexuals. It is believed by many that homosexuality falls into this first category of eunuchs that Jesus mentions. Homosexuals are born that way from their mother's womb. I consider that a scientific statement of fact, and ergo true. God may have created the natural world perfect in His vision, but we have a more limited view of perfection. We at this time cannot perceive of His criteria of perfection. The bottom line is that we human being only have the vaguest ideas of what is natural law. If any of the leaders of the Roman Catholic Apostolic Church think they absolutely know natural law, and the order of creation they are suffering from a misconception. If nature were perfect according to human criteria all women on the planet would be able to bear perfect children. This is not so.

The next category of eunuchs, that Jesus mentions, "are eunuchs made so by men...". This is why the word eunuch was invented. The Greek word εὐνοῦχοι (eunukhoi) means *bedchamber guards*, and comes from εὐνή (eunē) *a bed* and ἔχω (ekhō) *to hold*. These are castrated men who were used as guards of the bedchambers of important women to make sure they did not have unwelcome sex partners. It was believed that only eunuchs were trustworthy for this task.

The third category are those "who have made themselves that way for the sake of the kingdom of heaven." These are people who believe, for whatever reason, that they would be better off serving the community of Christ as a single person.

I said that the Scriptures made provisions for eunuchs, which may include homosexuals. Isaiah 56: 4-8 is an example.

For Yahweh says this: To the eunuch who observe my sabbaths, and resolve to do what pleases me and cling to my covenant, 5 I will give, in my house and within my walls, a monument and a name better than sons and daughters: I will give them an everlasting name that shall never be effaced.

6 Foreigners who have attached themselves to Yahweh to serve him and to love his name and be his servants--all who observe the sabbath, not profaning it, and cling to my covenant--

7 these I will bring to my holy mountain. I will make them joyful in my house of prayer. Their holocausts and their sacrifices will be accepted on my altar, for my house will be called a house of prayer for all the peoples.

8 It is the Lord Yahweh who speaks, who gathers the outcasts of Israel: there are others I

will gather besides those already gathered. (*THE JERUSALEM BIBLE*)

Now to answer your question about whether the true meaning of the Scriptures somehow has been hidden for these many centuries. **I say Yes.** The true meaning of the Scriptures has been diluted by inaccurate translations and theologians trying to make the Scriptures fit their doctrinal theories. If I thought the meaning of the Scriptures were clear to us, I would not be translating them. I will give you an example of a sloppy translation. The doxology in Luke 2:14 is translated in The Jerusalem Bible in this way:

"Glory to God in the highest heaven,
and peace to men who enjoy his favor".

The actual Greek text reads:

(Text)	δόξα	ἐν ὑψίστοις	θεῷ
(Pronunciation)	dóxa	en <u>ypsí</u> stois	<u>the</u> ō
(Translation)	Splendor	in highest	to-God
	καὶ ἐπὶ γῆς	εἰρήνη	ἐν ἀνθρώποις εὐδοκίας.
	kai epì geîs	eireînei	en anthrôpois eudokías.
	and on earth	peace	in humans of-goodwill.

So, you may ask, what's the difference? In the Greek we see that God gives peace to people who have good intentions, while in the Jerusalem version only the men enjoy God's favor just because God wants to treat them well. I think something important was lost in the Jerusalem translation.

Now for your concerns about the dangers of historical relativism, and consequentialism justifying virtually anything, and the need for some universal prohibitions.

St. Paul did put before the early church the universal precepts of Christ. We see St. Paul mention these precept although his letters. It is these precepts that underpins Romans chapter two. Luke 6:27 to 38 best expresses these precepts.

By looking at them we can see that in its essence Christianity is a simple religion.

The Essential Moral Teaching of Christ Luke 6:27 to 38

- 27 'Love your enemies, do good to those who hate you,...
- 31 Treat others as you would like them to treat you.
- 35 ... and lend without any hope of return. You will have a great reward, and you will be sons of the Most High,
for he himself is kind to the ungrateful and the wicked.
- 36 Be compassionate as your father is compassionate.
- 37 Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves;
- 38 grant pardon, and you will be pardoned. ✠ Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over, will be poured out into your lap; because the amount you measure out is the amount you will be given back.'
- (*THE JERUSALEM BIBLE*)

All other mandates and prohibitions, or any other rules, must conform both to the precepts of Christ and the circumstances of that situation. To act in any other way is not to be a follower of Christ.

In your letter you say "The meaning of biblical passages must ultimately be determined in relation to the teaching of the Bible as a whole...." I totally agree. As for Tradition, I have experienced that it often gets in the way of the truth. A glaring example of this is Easter. Why is the day of the resurrection of our Lord named after a pagan fertility goddess? I know why. It is because some anti-Semites in the Church did not want to acknowledge the fact that the day of our Lord's rising from the dead is on a Jewish holy week. The Apostolic Tradition, became corrupted by the politics of the Roman Empire. After the Emperor Constantine made Christianity the state religion the legitimacy of its Traditions from the fourth century c.e. forward could be questioned.

The Church's position that a universal prohibition on homosexual acts based on the order of creation as presented in Genesis is a misunderstanding of the author's reason for writing Genesis. The author of Genesis wanted to give a very simple explanation of **"Why things are the way they are"** for people who wanted to know but would not understand the total complexity of the universe. In other words, this is the way things generally are. The book was not meant to give every detail of creation, just a general idea as to how things go. The explanation is not infallible or adequate to explain any thing that may come up. It's like a child coming to me, and asking me, "Why do goats have horns?" My general explanation would be, "Goats have horns to protect themselves against predators, that is why the horns are pointed outward." The explanation would not work in explaining **Jacob's Ram**. If you look at the horns of this animal you see that they grow every which way. Sometimes the horns will curve and the tip of a horn will point right towards the head of the animal itself. My proposed explanation would not work in this case. I saw skulls of this creature at a natural history store in Berkeley called THE BONE ROOM. Maybe they can send you a picture of this four horned creature. Their e-mail address is evolve@boneroom.com or www.boneroom.com.

The Book of Genesis was not written as a rule book but as an account of the beginnings of the people of Israel and their relationship with God. Any rules you see in Genesis is only for the Israelite people. I can think of only four legitimate rules in Genesis: one is circumcision and another is not to murder, and before the flood, killing animals for food was forbidden, and eating the blood of dead animals was forbidden. As for the phrase "Be fertile and multiply", this may be God telling Himself to make it so, like the phrase "let there be light". God first says this in Genesis 1:21 to 22, which reads: 21 God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, 22 and God blessed them, saying, **"Be fertile, multiply, and fill the water of the sea; and let the**

birds **multiply** on the earth." (*New American Bible*) God gives fertility to human beings and animal as a blessing. It is out of our power to do anything about it. As for the phrase "Be fertile and multiply" being a command, it is hard to make something a command when the subject being commanded already has the inclination to do so. It becomes a license, or an allowance to do so, in other words a blessing. God give the urge to have sex as part of that blessing. You don't command birds to fly or fish to swim, they just do.

You wrote that "The Bible teaches us that God created human beings as male and female. Men and women, **precisely because they are different in a complementary way, can come together in the bond of marriage as one flesh and **produce offspring.**" I believe this is an erroneous conclusion by the Church. The First chapter of Genesis shows the process of creation as a process of division and separation and identification. God divided the light from the darkness to show night and day, and He divides the waters to make a space and called it the sky. He separated the waters that were below the sky and made the dry land appear, He gathered mud (*adamah*) from the earth and made a human being (*adam*), **He split the human being in two parts in order that the human being can have a helper of equal strength and for companionship.** The author identifies the parts as male (*zakhar*) and female (*neqevah*) in order to reflect the plurality of the God that can not be point that. There is an old saying in Judaism that "If you can point at something, it's not God". God is infinite not finite **God gives the humans the ability to increase in number in order to become the image of the omnipresent God.** You can see in chapter two that God is referred to as the Lord God in some conservative bibles. In other bibles God is referred to as Yahweh God. In either case the true meaning is muddled over. If we look at the actual Hebrew (**Yahweh Elohiym**) and translate it properly, we come out with the meaning **He-Who-Forever Is the Gods.** "El" in Hebrew means "God". "Elohiym" is the plural form for God; this is how in chapter two the author in Genesis expresses the **Omnipresent God.** God gives the world to the human beings to dominate it, because this is what they wanted to do, for God gave humanity the inclination to imitate Him.**

It is a lack of faith on the part of the Church Leaders as to " what God's power over human inclination can do" to say that all marital partners most provide an avenue for the possibility of pregnancy and new life **every time they have sexual intercourse**, even when the coming into the world of that new life would subject the parents of the child to hardships. I think this is irresponsible. This reminds me of Sarai (the Magisterium of the Church) asking Hagar (the lay people) to give birth for her, since Sarai **no longer believed that God could do it with out her help.** (Genesis 16)

It is also a supposition on the part of the Church Leaders that God wants His command to "Be fertile and increase" to be an eternal command, and that that which would block that command either temporarily or permanently, by such couples, rendering procreation impossible would be intrinsically evil. The earth itself is telling us that it is full of us, and that the command is fulfilled.

The main reason for marriage is for two people to have a life long loving and nurturing relationship with one another. "And YHWH God said '**It's not good for the human to be by himself.** I'll make for him a strength corresponding to him.'Translation by Richard E. Friedman, Commentary on the Torah) Then God made all sort of animals for the human, but they were not suitable for the human, because they were **too different** from him. So, God made from the human's side one like himself to be a helper and a companion for him. God showed the man his companion. "The man (ish) exclaimed, 'This at last is bone from my bones and flesh from my flesh! This is to be called (ishah) woman, for this was taken from man.'" Genesis 2:23 (*THE JERUSALEM BIBLE*) The fruits of marriage are offspring, **for those who can produce offspring.** The purpose of marriage is to have a life long loving and nurturing relationship with one another. It is **the relationship** that makes the two one. We humans are the **Image of God in spirit, for God is Spirit.** The next verses introduce marriage, and, or sex, as the reason why people leave their parents. The two clinging to one another and becoming one flesh, is a graphic description of a sexual act.

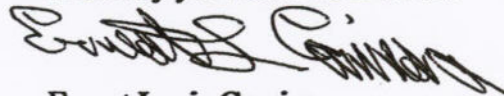
It is at this point in the Genesis account that we see the perfect loving relationship between equals. No one being dominant or subservient. A truly joyful life. It is this kind of union that is good for all people of all sexual orientations, whether they be: heterosexual, bisexual, ambisexual, or homosexual. I see no real reason for God to deny any one of us a loving union between two people of any gender. It is these kinds of union that serve society at large, by reducing the rate of: emotional stress, mental and physical illness, and deaths. I think the Church should support Gay marriage, or at least not speak out against it. I say same sex marriage is morally all right. If the Church had more women theologians, they would not have invented such a teaching. It would do us some good to look at this teaching from a woman's perspective.

Now, the blessing that the Church considers an eternal mandate from God has been fulfilled. We have been fruitful and multiplied and filled the earth to excess. We have subdued the earth and dominated the fish of the sea and the birds of the skies and every animal that creeps on the earth. We have reduced the habitat of some animal, and hunted others to extinction. We have overpopulated the earth and fouled the air. The Church have intimidated women into having unprotected sex with their husbands, even when they suspect their husbands are unfaithful to them, and give no recourse for divorce, even when Christ allowed for it in those circumstances. It seem like The Church doesn't care if these women get infected with AIDS. It looks like the Church hopes that families have unwanted births when they push only for the rhythm method of birth-control, rather than latex condoms which are so much more affective. It seems the Church likes it when low income families have too many children to support. If we continue in obedience to this command, we will decimate the planet and slowly kill ourselves in the act. The earth, itself is crying out for us to stop this behavior. It is no wonder that the ranks of ex-catholics are growing. It looks like the Church is more preoccupied with the unborn and those in the afterlife, than us living in the here and now. This teaching of the Church, of being fertile and increasing in number as a command from God, has to change. People are getting hurt and even losing their lives because of this teaching. There are very few absolute rules in life, and this is not one of them.

When Pilate ask Jesus "What is truth?" he was not asking him a lame question. Sometimes it is not easy to find the truth. The truth comes by arriving at a conclusion based on the facts, and facts change through time, and conclusion can be erroneous.

I hope my letter will help the Church reconsider its conclusions,

Sincerely your servant in Christ

A handwritten signature in black ink, appearing to read "Ernest Louis Camisa", written in a cursive style.

Ernest Louis Camisa



Jacobs' Ram

In all fairness, in defense of Fr. Weinandy's point of view, the history of marriage in the Jewish community was always connected with procreation as a means of combating a high mortality rate. So the paramount aim of a Jewish marriage was to have babies. This point of view had to be adopted after the expulsion of humanity from the Garden of Eden, and that of the curse of Death from Genesis 3:14-19 becoming reality.

"Thus the Lord God said to the serpent,
'Because you have done this,
you are cursed more than all cattle,
and more than all the wild animals of the earth.
On your breast and belly you shall go,
and you shall eat dust all the days of your life.
I will put enmity between you and the woman,
and between your seed and her seed.
He shall bruise your head,
and you shall be on guard for His heel.'

To the woman He said,
'I will greatly multiply your pain and your groaning,
and in pain you shall bring forth children.
Your recourse will be to your husband,
and he shall rule over you.'

Then to Adam (Earthling) He said,
'Because you heeded the voice of your wife,
and ate from the one tree of which I commanded you,
saying, 'You shall not eat from it,'
cursed is the ground in your labors,
In toil you shall eat from it all the days of your life.
Both thorns and thistles it shall bring forth for you,
and you shall eat the herb of the field.
In the sweat of your face you shall eat bread
till you return to the ground from which you were taken.
Earth you are,
and to the earth you shall return.'"

(Taken from ***THE ORTHODOX STUDY BIBLE.***)

In my letter I am looking at marriage as if we are still in Paradise, before the eating of fruit of the tree of the knowledge of the good and the bad. God has Redeemed us through our Anointed Savior, Christ Jesus, who became our ultimate sin sacrifice, and defeated Death for all of us.

We are no longer facing a high mortality rate on most parts of the globe, so the imperative to create new babies has diminished. The choice of having children should be with the married couple, anything else would be oppressive.

I decided to send both letters to Cardinal Levada, in Rome, to elicit a response from the Church hierarchy.

Ernest L. Camisa
XXXXXXXXXXXXXXXXXX.
San Francisco, CA XXXXX
e-mail, elcamisano@yahoo.com
April 17, 2009

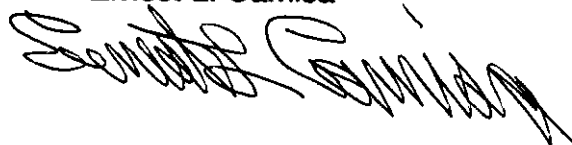
His Eminence William J. Cardinal Levada
Piazza Del XXXXXXXXXXXXX,
XXXXX Roma, Italia

Dear Cardinal Levada,
I hope you had a nice Easter.

I am writing to Your Eminence in regards to the book I sent you some time ago in December, entitled "THE ANCIENT BIBLE; Excerpts on Homophobia". I also sent a copy of this book to Francis Cardinal George, in Chicago. He gave the book to the office of the Secretariat of Doctrine. The Executive Director of that office wrote me back, and pointed out, what he said was, the flaws in my work. I responded to his letter. These letters I have included in this envelope in order that I may share them with you. Other issues, other than Homosexuality, are brought up in these letters. I would like Your Eminence, and the Congregation for the Doctrine of the Faith to reevaluate these issues and find some responsible solutions.

Respectfully your servant in Christ,

Ernest L. Camisa

A handwritten signature in black ink, appearing to read "Ernest L. Camisa", written in a cursive style.

On May 13, 2010, I received a card from the Vatican. The card reads as follows:



CONGREGATION
FOR THE DOCTRINE
OF THE FAITH

Secretary to the Prefect

Vatican City, April 24, 2010

Dear Mr. Camisa,

This will acknowledge receipt of your recent letter with enclosures, which you addressed to Cardinal William Levada.

Please understand that this Congregation cannot respond to private inquiries.

Sincerely yours,

A handwritten signature in dark ink, appearing to be 'R. St. J. S.', written in a cursive, flowing style.

I do not expect to have anymore correspondence from the Vatican, however I have given them something to think about, and that is that the Bible is no longer for them to exclusively interpret or translate. The text is available for all to read, if one has the fortitude to use the language tools available in any good bookstore, and to learn the history of those times. We no longer have to trust sectarian sources. If we really care about what Christ teaches us we will investigate for ourselves as the Spirit of God guides us, manifest through every person's conscience.

Bibliography

Bible: George Ricker, *The Interlinear Greek-English New Testament with Lexicon and Synonyms*. Grand Rapids, MI: Zondervan Publishing House, 1897.

Bible: *Good News for Modern Man: The New Testament in Today's English Version*. New York: American Bible Society, 1966.

Bible: *Interlinear NIV Hebrew-English Old Testament, New International Version*. Ed. John R. Kohlenberger III. Grand Rapids, MI: Zondervan Publishing House, 1979, 1980, 1982, 1985, 1987. The Hebrew text is from *Biblia Hebraica Stuttgartensia*.

Bible: *Jerusalem Bible*. Ed. Alexander Jones. Garden City, New York: Darton, Longman & Todd, Ltd. and Doubleday, 1966, 1967 and 1968.

Bible: *JPS Hebrew-English Tanakh*. Philadelphia, PA: Jewish Publication Society 2000, 1999 (5759). Hebrew text based on *Biblia Hebraica Stuttgartensia*.

Bible: *JPS Torah Commentary: Leviticus ויקרא*. Commentary by Baruch A. Levine. Philadelphia, PA: The Jewish Publication Society, 1989/5749.

Bible: King James Version: *The New Testament of Our Lord and Saviour Jesus Christ*. Translated from the original Greek in 1611. New York: New York Bible Society International, 1985.

Bible: New Jerusalem Bible. Ed. Henry Wansbrough, OSB. New York: Darton, Longman & Todd Ltd and Doubleday, 1985.

Bible: New King James Version. Plano, TX: Thomas Nelson, Inc., 1982.

Bible: *New International Version of the New Testament*. New York: New York Bible Society International, 1973.

Bible: *New Oxford Annotated Bible with The Apocrypha, Revised Standard Version Containing the Second Edition of the New Testament And an Expanded Edition of the Apocrypha*. Ed. Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973, 1977.

Bible: *Orthodox Study Bible*. Plano, TX: Thomas Nelson, Inc., 2008.

Bible: *The Septuagint Version of the Old Testament with Apocrypha, with an English Translation; Greek and English: With Various Readings and Critical Notes* by Brenton, Charles Lee. Grand Rapids, MI: Zondervan Publishing House, 1978. Originally published by Samuel Bagster & Sons, London, 1886.

Bible: *The Torah: A Modern Commentary. Genesis, Volume I.* Commentary by W. Gunther Plaut. New York: Union of American Hebrew Congregations, 1974.

Boswell, John. *Christianity, Social Tolerance, and Homosexuality*. Chicago: University Of Chicago Press, 1980.

Carroll, Michael P. *The Cult of the Virgin Mary, Psychological Origins*. Princeton, NJ: Princeton University Press, 1986.

Davidson, Benjamin. *The Analytical Hebrew and Chaldee Lexicon*. Grand Rapids, MI: Zondervan, 1977; orig. published by Samuel Bagster and Sons, Ltd., 1848.

Ehrman, Bart D. *The Apostolic Fathers: I Clement, II Clement, Ignatius, Polycarp, and Didaché*. In *Loeb Classical Library*. Vol.1, no. 24. Ed. Jeffrey Henderson. Cambridge, MA: Harvard University Press, 2003; reprinted 2005.

Friedman, Richard Elliott. *Commentary on the Torah with a New English Translation and the Hebrew Text*. New York: HarperCollins, 2001.

Golden Home and High School Encyclopedia. 20 vols. New York: Golden Press, 1961.

Goodrich, Richard J. and Albert L. Lukaszewski. *A Reader's Greek New Testament*. Grand Rapids, MI: Zondervan Publishers, 2003.

Goodrich, Edward W. *Do It Yourself Hebrew and Greek Everybody's Guide to the Language Tools*. Portland, OR: Zondervan/Multnomah Press, 1976, 1980.

Hamilton, Edith. *Mythology Timeless Tales of Gods and Heroes*. New York: Warner Books, Inc., 1942.

Jordan, Michael. *Encyclopedia of the Gods: Over 2,500 Deities of the World*. New York: 1993, Facts On File, Inc., 1993.

Keuls, Eva C. *The Reign of the Phallus, Sexual Politics in Ancient Athens*. Berkeley and Los Angeles: University of California Press, 1985.

Kosnik, Anthony, William Carroll, Agnes Cumingham, Ronald Modras, and James Schulte. *Human Sexuality: New Directions In American Catholic Thought*. A study commissioned by the Catholic Theological Society of America. NY: Paulist Press, 1977.

Lamb, W.R.M. Plato: Lysis, Symposium, and Gorgias. In Loeb Classical Library. Vol. III, no 166. Ed. Jeffrey Henderson and G. P. Goold. Cambridge, MA: Harvard University Press, 1925.

Liddell, Henry George and Robert Scott. *Liddell and Scott's Greek-English Lexicon*. Oxford, England: Clarendon Press, 1949.

Liddell, Henry George and Robert Scott. *Liddell and Scott's An Intermediate Greek English Lexicon*. Oxford and London: Clarendon Press, 1975; first edition 1889.

Lost Books of the Bible and the Forgotten Books of Eden. A collection of seventeenth-and eighteenth century English translations of some Old Testament Pseudepigrapha and New Testament Apocrypha, put together in the 1820s, and republished in 1926 by various publishers.

Marshall, Rev. Alfred. *The NASB Interlinear Greek-English New Testament: The Nestle Greek Text With A Literal English Translation*. London: Samuel Bagster and Sons, Ltd., 1958, 1968.

McReynolds, Paul R. *Greek New Testament of the United Bible Societies' Third Corrected Edition with Complete Concordance*. Carol Stream, IL: Tyndale House Publishers, 1966, 1968, 1975, 1983, and 1999.

McNeill, John J., S.J. *The Church and the Homosexual*. Boston, MA: Beacon Press, 1976.

McNeill, John J., S.J. *Sex as God Intended: A Reflection on Human Sexuality as Play*. Maple Shade, NJ: Lethe Press, 2008.

Moulton, Harold K, ed. *The Analytical Greek Lexicon Revised*. Grand Rapids MI: Zondervan and Samuel Bagster & Sons, 1977; revised edition, 1978.

Nickelsburg, George W. E. & Vanderkam, James C. *1 Enoch: A New Translation Based on the Hermeneia Commentary*. Minneapolis, MN: Fortress Press, 2004.

Strong, James, L.I.D., S.T.D. *The New Strong's Exhaustive Concordance of the Bible (with Greek and Hebrew Dictionaries)*. Nashville, TN: Thomas Nelson Publishers, 1984.

Symonds, John Addington. "A Problem in Greek Ethics." In *Studies in the Psychology of Sex. Volume 1. The Evolution of Modesty: The Phenomena of Sexual Periodicity; Auto-Erotism*. Ed. Havelock Ellis. Philadelphia, PA: F.A. Davis Company, 1910.

Thayer, Joseph H. *Thayer's Greek-English Lexicon of the New Testament. A Dictionary Numerically Coded to Strong's Exhaustive Concordance.* Grand Rapids, MI: Baker Book House, 1982.

Unger, Merrill, F. *New Unger's Bible Dictionary.* Chicago, IL: Moody Publishers, 2006.

Walters, Professor Brent. KGO Radio, San Francisco, CA; and San Jose State University, San Jose. CA.

Wigram, George V. *The Englishman's Greek Concordance of the New Testament: Coded with Strong's Concordance Numbers.* Peabody, MA: Hendrickson Publishers, 1996.

Zondervan Parallel New Testament in Greek and English. Grand Rapids, MI: Zondervan Bible Publishers.