



## Two Greek Words for Sodomites: *Malakos*: Passive & Submissive Homosexuals and *Arsenokoitēs*: Proactive & Assertive Homosexuals; Both are Sinful, 1 Cor 6:9

Two words define those who participate in this. First is the nominative masculine plural of the noun:

**μαλακός, *malakos*** - “effeminate”

This word is used to define anything soft to the touch, especially of clothing that is made of soft materials. It later was applied to men who were considered *effeminate*.

The word later came to mean *homosexual*. Its use to define sodomites needs to be documented. We start with:

**Walvoord, John F. and Roy B. Zuck (eds.). *The Bible Knowledge Commentary: New Testament*. (Wheaton: Victor Books, 1983), 516:**

**1 Corinthians 6:9-10.** Homosexuality and male prostitution were especially characteristic of Greco-Roman society. Plato lauded homosexual love in *The Symposium* (181B). Nero, emperor at the time Paul wrote this letter, was about to marry the boy Sporus (Suetonius *Lives of the Caesars* 6.28), an incident bizarre only in its formality, since 14 of the first 15 Roman emperors were homosexual or bisexual.

53. This paragraph by Walvoord and Zuck is a part of their analysis of our passage. The Greek word *malakos* is defined accordingly by the lexicons and dictionaries. I'll quote several sources starting with Classical Greek in:

**Liddell, George Henry and Robert Scott. *A Greek-English Lexicon*. Revised by Henry Stuart Jones. 9th ed. (New York: Oxford University Press, 1968), 1076-77:**

**μαλακία.** Softness: hence, of persons, *moral weakness*. To be softened or made effeminate.

**μαλακός.** Morally weak, lacking in self-control. To reason loosely.

**Thayer, Joseph Henry. *The New Thayer's Greek-English Lexicon of the New Testament*. (Peabody: Hendrickson Publishers, 1981), 387:**

**μαλακός.** Latin, *mollis* (effeminate), metaphorically: of a calamite, a male who submits his body to unnatural lewdness.

**Bauer, Walter. *A Greek-English Lexicon of the New Testament*. Translated by William F. Arndt and F. Wilber Gingrich. 488:**

**μαλακός.** *Soft, effeminate*, especially of *catamites*, men and boys who allow themselves to be misused homosexually.

**Zodhiates, Spiros (ed.). *The Complete Word Study Dictionary: New Testament*. Rev. ed. (Chattanooga: AMG Publishers, 1992), 940:**

**μαλακός.** Figuratively it means effeminate or a person who allows himself to be sexually abused contrary to nature. Paul in 1 Corinthians 6:9, joins the *malakoi*, the effeminate, with *arsenokoitai*, homosexuals, Sodomites.

***New English Translation Bible*. 1st Beta Ed. (Dallas: Biblical Studies Press, 2001), 2144, fn 12:**

**1 Corinthians 6:9:** “**passive homosexual partners.**” This term is sometimes rendered “effeminate,” although in contemporary English usage such a translation could be taken to refer to demeanor rather than behavior.



(Johannes P.) Louw & (Eugene) Nida [Eds. *Greek-English Lexicon of the New Testament Based on Semitic Domains*. (New York: United Bible Societies, 1998)], 8.221 states, “the passive male partner in homosexual intercourse—‘homosexual.’ ...As in Greek, a number of other languages also have entirely distinct terms for the active and passive roles in homosexual intercourse.”

A number of modern translations have adopted the phrase “male prostitutes” for *μαλακοί* [*malakoi*] in 1 Corinthians 6:9 (NIV, NRSV, NLT) but this could be misunderstood by the modern reader to mean “males who sell their services to women,” while the term in question appears, at least in context, to relate to homosexual activity between males. Furthermore, it is far from certain that prostitution as commonly understood (the selling of sexual favors) is specified here, as opposed to a consensual relationship. Thus the translation “passive homosexual partners” has been used here.

54. Calamites are those who are the submissive ones in a homosexual relationship. Described as effeminate, they are the ones who take on the passive or submissive roll. The proactive or assertive role is mentioned next in the verse, the nominative masculine plural of the noun:

**ἀρσενοκοίτης, *arsenokoitēs*** - “practicing homosexuals”

55. This is a compound word made up of two Greek nouns. The first is:

**ἄρσεν, *arsēn*** - “male”

The second is:

**κοίτη, *koitē*** - Positive: “the conjugal bed; negative: the place of “illicit sexual behavior.”

56. Brought together into a single word it becomes the noun *arsenokoitēs* which means “practicing homosexuals.” This definition is developed from several sources. We begin again with a definition from the Classical Greek in:

**Liddell, George Henry and Robert Scott. *A Greek-English Lexicon*. 246:**  
**ἀρσενοκοίτης, *arsenokoitēs***, “a sodomite.”

**Bauer, Walter. *A Greek-English Lexicon of the New Testament*. Translated by William F. Arndt and F. Wilber Gingrich. 109:**

**ἀρσενοκοίτης, *arsenokoitēs***, “a male who practices homosexuality, a pederast, a sodomite (1 Corinthians 6:9).”

**Thayer, Joseph Henry. *The New Thayer’s Greek-English Lexicon of the New Testament*. 75:**

**ἀρσενοκοίτης, *arsenokoitēs***, “one who lies with a male as with a female; a sodomite.”

**Zodhiates, Spiros (ed.). *The Complete Word Study Dictionary: New Testament*. 258:**

**ἀρσενοκοίτης, *arsenokoitēs***, “a man who lies in bed with another male; a homosexual (1 Corinthians 6:9).”

**Earle, Ralph. *Word Meanings in the New Testament*. (Grand Rapids: Baker Book House, 1986), 226-27:**

**1 Corinthians 6:9, Effeminate.** Two Greek words at the end of verse 9 seem to refer to much the same thing. The first is *malakos*, translated “effeminate.” This adjective literally means “soft” and was properly used of what is soft to touch.

But, as Arndt and Gingrich note, it was also used “especially of *calamites*, men and boys who allow themselves to be misused homosexually” (p. 488 [see above, p. 956]). This was a common thing in that day.



“Abusers of themselves with mankind” (KJV) is all one word in Greek, **ἀρσενοκοῖται**, *arsenokoitai* [plural form]. It is a compounded of *arsēn*, “male,” and *koitē*, “bed,” and so means “one who lies with a male as with a female, a sodomite” (Thayer, p. 75 [see above, p. 957]). The same sin is described graphically in Romans 1:27.

In much of modern society in America and Europe homosexuality is no longer even frowned upon. Several church denominations have officially stated that homosexual relations between consenting adults should no longer be considered a crime. Congregations of homosexuals have sprung up in this country and have even formed themselves into an association like a denomination. Marriages of two men and two women are not uncommon.

In the face of all this permissiveness we need to realize afresh what God’s word says about this practice. In both the Old Testament and the New it is categorically condemned. Certainly we need to be sympathetic with those who have a psychological problem at this point. But the Scriptures label homosexuality as a sin. Sodomy was the sin for which God destroyed ancient Sodom.

**New English Translation Bible. 2144, fn 13:**

**1 Corinthians 6:9: “practicing homosexuals.”** (Johannes P.) Louw & (Eugene) Nida [Eds. *Greek-English Lexicon of the New Testament Based on Semitic Domains*. (New York: United Bible Societies, 1998)], 8.280 states, “It is possible that **ἀρσενοκοίτης** [*arsenokoitēs*] in certain contexts refers to the active male partner in homosexual intercourse in contrast with **μαλακός** [*malakos*], the passive male partner.”

57. I have cited six sources to define both *malakos* and *arsenokoitēs*. They have clarified the meanings intended by the Holy Spirit to be understood by the reader. They each reveal dramatically the real meaning behind the English words used so evasively by shy and callow translators of the King James Version of the Bible: “effeminate, and abusers of themselves with mankind” (v. 9).
58. This is a case of verbiage by theologians. The subsequent English translations have tried to become bolder but they also present problems:
  - (1) The New King James Version has “homosexuals” and “sodomites” and leaves the impression there is a difference.
  - (2) The NIV offers up “male prostitutes and homosexual offenders.” Nice try but the former can be confusing since “prostitute” in modern usage suggests a free enterprise operation in which males sell their bodies to women. Thus it suggests the idea of a gigolo rather than a passive homosexual.
  - (3) The New American Standard Bible is the shyest of all with the use of “effeminate” and homosexuals.” The effeminate in context are not just those with feminine qualities but who passively submit to homosexual behavior.
  - (4) The New English Translation Bible gives us the best approach to the passage:

**1 Corinthians 6:9 - Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! The sexually immoral, idolaters, adulterers, passive homosexual partners, practicing homosexuals,**

**v. 10 - thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God.**

59. An expanded translation that would incorporate the details of our partial exegesis would read like this:



**1 Corinthians 6:9** - Do you not know that those who do not have the imputation of divine righteousness as a result of salvation will not receive the inheritance of the eternal state and thus not possess an escrow account. Do not allow yourselves to be deceived by others to the point of engaging in the behavior of the unbeliever reversionist! The sexually immoral, idolaters, adulterers, homosexuals who are submissive sodomites, homosexuals who are assertive sodomites,

**v. 10** - thieves, the greedy [*πλεονέκτης, pleonektēs: those who have an insatiable lust for the things in context (see Ephesians 4:19, p. 918 above)*], drunkards, the verbally abusive, and swindlers will not inherit the eternal state.

**v. 11** - Some of you believers once lived this way. But you were washed [*ἀπολούω, apolouō: forgiven of pre-salvation sins at salvation*], you were sanctified [*ἀγιάζω, hagiazō: baptized by the Holy Spirit into union with Christ and positional sanctification*], you are justified [*δικαίωω, dikaiōō: possessors of divine righteousness since salvation*] in the name of our Lord Jesus Christ by the Spirit of our God.

60. This expanded translation seeks to leave no possibility of verbicide so as to avoid any misunderstanding of the impact this verse has on exposing behavior patterns typical of many advanced reversionists.
61. Yet the present Zeitgeist is awash in verbicide and among those who most energetically practice the art is the homosexual lobby.
62. Their current verbicide of the words *marriage* and *sin* are a part of the Luciferian assault on the divine institutions of marriage and family. The public acceptance of sodomy as normalcy is only a part of this effort.