Table 1

**BIBLE TRANSLATIONS OF AND COMMENTARY VIEWS ON MALAKOI AND ARSENOKOITAI IN 1 CORINTHIANS 6:9–10**

Regular type = from a Bible translation; **Bold** = from a commentator’s text; *Italics* = from a Greek–English interlinear Bible translation; **Underlined** = both words given a single meaning in this Bible translation; with NT sources, the second date in parentheses gives the later publishing date for the whole Bible.

### Source:

<table>
<thead>
<tr>
<th>Source</th>
<th>malakoi:</th>
<th>arsenokoitai:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jerome, Latin Vulgate, ca. 420</td>
<td>molles</td>
<td>masculorum concubitores</td>
</tr>
<tr>
<td>John Wycliffe, 1380</td>
<td>letchouris ayen kynde</td>
<td>thei that doon letcheri with men</td>
</tr>
<tr>
<td>William Tyndale, NT 1526</td>
<td>weaklings</td>
<td>abusars of them selves with the mankynde</td>
</tr>
<tr>
<td>Martin Luther, 1534</td>
<td>die Weichlinge</td>
<td>die Knabenschänder</td>
</tr>
<tr>
<td>Miles Coverdale, 1535</td>
<td>weaklings</td>
<td>abusers of them selues with mankynde</td>
</tr>
<tr>
<td>Matthew’s Bible, 1537</td>
<td>weaklings</td>
<td>abusers of them selues with the mankynde</td>
</tr>
<tr>
<td>Great Bible, 1539</td>
<td>weaklynge</td>
<td>abusers of them selues wyth mankynde</td>
</tr>
<tr>
<td>Geneva Bible, NT 1557 (1560)</td>
<td>wa(n)tons</td>
<td>bouggerers (buggerers)</td>
</tr>
<tr>
<td>Bishops’ Bible, 1568</td>
<td>weaklings</td>
<td>abusers of them selues with mankynde</td>
</tr>
<tr>
<td>Douay-Rheims NT 1582 (1610)</td>
<td>effeminat</td>
<td>liers vvith mankynde</td>
</tr>
<tr>
<td>Reina-Valera, 1602</td>
<td>los afeminados</td>
<td>los que se echan con varones</td>
</tr>
<tr>
<td>Authorized Version (KJV), 1611</td>
<td>effeminat</td>
<td>abusers of themselves with mankynde</td>
</tr>
<tr>
<td>Daniel Mace, NT v. 2 1729</td>
<td>the effeminat</td>
<td>the brutal</td>
</tr>
<tr>
<td><strong>Robert Witham, ANTJC 1730</strong></td>
<td><strong>the effeminat</strong></td>
<td><strong>Sodomites</strong></td>
</tr>
<tr>
<td>Anthony Purver, 1764</td>
<td>effeminat</td>
<td>abusers of themselves with mankind</td>
</tr>
<tr>
<td>AV, Oxford Standard Text, 1769</td>
<td>effeminat</td>
<td>sodomites</td>
</tr>
<tr>
<td>John Worsley, NT 1770</td>
<td>effeminat</td>
<td>abusers of themselves with mankind</td>
</tr>
<tr>
<td>Richard Wynne, 1772</td>
<td>effeminat</td>
<td>sodomites</td>
</tr>
<tr>
<td>Nathaniel Scarlett, NT 1798</td>
<td>effeminat</td>
<td>abusers of themselves with mankind</td>
</tr>
<tr>
<td>William Newcome, NT 1809</td>
<td>effeminat</td>
<td>abusers of themselves with mankind</td>
</tr>
<tr>
<td><strong>Albert Barnes, NEPFC 1841</strong></td>
<td><strong>abusers of themselves</strong></td>
<td>(multiple views – see below)</td>
</tr>
<tr>
<td>Christian Kling, FEPC 1869</td>
<td>those who give themselves to be used as women</td>
<td>men who use them</td>
</tr>
<tr>
<td>Julia E. Smith, 1876</td>
<td>effeminat</td>
<td>sodomites</td>
</tr>
<tr>
<td><strong>Heinrich Meyer, CEHEC 1883</strong></td>
<td>effeminat, luxurious livers</td>
<td>sodomites defiling themselves with men</td>
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<tr>
<td><strong>John Lias, FEC 1886</strong></td>
<td>sensual-indulgent persons</td>
<td>(passed over)</td>
</tr>
<tr>
<td>Francis Spender (Young’s), 1898</td>
<td>effeminat</td>
<td>sodomites</td>
</tr>
<tr>
<td>KJV, American Standard Version, 1901</td>
<td>effeminat</td>
<td>abusers of themselves with men</td>
</tr>
<tr>
<td>Richard Weymouth, NT 1903</td>
<td>effeminat</td>
<td>any who are guilty of unnatural crime</td>
</tr>
<tr>
<td>Twentieth Century NT, 1904</td>
<td>licentious (person)</td>
<td>sodomite</td>
</tr>
<tr>
<td>Louis French, 1910</td>
<td>efâminés</td>
<td>infâmes</td>
</tr>
<tr>
<td>Robert Young, 1911</td>
<td>effeminat (males)</td>
<td>sodomites</td>
</tr>
<tr>
<td>James Moffatt, NT 1913 (1922)</td>
<td>catamites</td>
<td>sodomites</td>
</tr>
<tr>
<td>Edgar Goodspeed, NT 1923</td>
<td>(the) sensual</td>
<td>(those) given to unnatural vice</td>
</tr>
<tr>
<td>George Lamza (Peshitta), 1933</td>
<td>the corrupt</td>
<td>men who lie with males</td>
</tr>
<tr>
<td>Charles Williams, NT 1937</td>
<td>sensual</td>
<td>guilty of unnatural vice (ftnt: sodomites)</td>
</tr>
<tr>
<td>Ronald Knox, EGSH 1946</td>
<td>homosexuals</td>
<td>homosexuals</td>
</tr>
<tr>
<td>Revised Standard Version, NT 1946 (1952)</td>
<td>homosexuals</td>
<td>homosexuals</td>
</tr>
<tr>
<td><strong>Frederik Grosheide, CFEC 1953</strong></td>
<td>passive homosexuals</td>
<td>active homosexuals</td>
</tr>
<tr>
<td><strong>Derrick Bailey, HWCT 1955</strong></td>
<td>catamites</td>
<td>sodomites</td>
</tr>
<tr>
<td>J. B. Phillips, LYC 1956</td>
<td>the effeminat</td>
<td>the pervert</td>
</tr>
</tbody>
</table>
those who participate in homosexuality
partakers in homosexuality
who are guilty . . . of homosexual perversion
nobody who lives in . . . sexual sin
homosexual perverts
catamites
sodomites
perverts
homosexuals
sexual perverts
male prostitutes
homosexual offenders
dépravés
gen des mœurs infâmes
passive effeminate boy (or male)
the violator of boys
those lacking self-control
male prostitutes
abusers of themselves as women
abusers of themselves with men
effeminate call-boy
active partner who hires him
men kept for unnatural purposes
men who lie with men
youthful call-boys
men who have sex with them
the self indulgent
sodomites
abusers
homosexuals
boy prostitutes
sodomites
non-slave effeminate prostitutes
his active homosexual customers
(multiple views – see below)
homosexual cult prostitutes
men who lie sexually with males
effeminate youths
adult men who pursue them
youths before they grow a beard
their adult male lovers
a pervert
(one) who behaves like a homosexual
effeminate, passive youths
men who have intercourse with males
catamites
sodomites
passive homosexuals
active homosexuals
passive male sexual partner
leading male partner in a pederastic tryst
effeminate passive male partner
more active male partner
males who take the passive role
men who have sex with other men
effeminate males
men who sexually exploit other males
male prostitutes
homosexuals
males who take the passive role
men who have sex with other men
male prostitutes
homosexuals
youths before they grow a beard
their adult male lovers
masturbators
male prostitutes
effeminate, girlish cinaedi?
men who sexually exploit other males
often young boys
male homosexuals
effeminate (ftnt: by perversion)
homosexuals
passive homosexual partner
active homosexual homosexual
effeminate male prostitute
the male partner who hires him
(multiple views – see below)
morally loose individuals
men who penetrate other males
male prostitutes  homosexuals  
womanizers, or the passive hom. partner  penetrating male partner  
men who practice homosexuality

effeminate, passive homosexuals  men who have sex with other males  
(passual views – see below)

passive male partner, usually a boy  a man who lies with a male

effeminate males  sexual exploiters of males

[j]those who . . . use and abuse sex

male prostitutes  practicing homosexuals

free boys who offer themselves sexually  older males who bed them

soft, effeminate males  males who lie sexually with other males

passive male partners, usually boys  their active male partners

passive male partner, usually a youth  active male partner

male prostitutes  homosexuals

transvestites  practicing homosexuals

soft (people or males?)  homosexuals

homosexual behavior of one form or another

those unable to control their desires  same-sex male perpetrators

effeminate passive male partner  active partner in anal intercourse

homosexuals  sodomites

MULTIPLE VIEWS

Albert Barnes (1841) – Malakoi points to those who give themselves up to “a soft, luxurious, and indolent [lazy]
way of living; who make self-indulgence the grand object of life; who can endure no hardship, and practice no self-denial,,”
but also to the cinaedi or catamites who give themselves up “to wantonness and sensual pleasures; or who are kept to be
prostituted by others.” Arsenokoitai refers then to pederasts or sodomites. (NFEPC, p. 116)

William Countryman (1988, 2007) – Malakos could be applied to any male who was viewed as less that “respectable.”
However, Paul probably had pederasty in mind here, which involved the love of an adult male (erastês, “lover”) for a youth
(erômenos, “beloved”)—although “[i]n the Roman era, the beloved was more commonly a slave and entirely at his master’s
bidding,” and “there were also male prostitutes who serviced both sexes.” Malakos could also refer to a masturbator whose
obsession causes him to fail in his responsibilities. Arsenokoitês could refer to a pederast, or a male prostitute, or “that male,
slave or free, who used his sexual attractiveness to ingratiate himself with a rich and elderly lover in hopes of receiving a
substantial legacy.” (DGS, 1988, pp. 118–119, 202; and 2007, pp. 117–118, 196)

John McNeill (1993) – Malakoi probably referred to those who are “loose, morally weak, or lacking in self-control,”
although later usage suggests it might have referred also to “masturbation” or “effeminacy,” although the latter “has no
necessary connection with homosexuality.” Arsenokoitês then might refer to an “obsessive corruptor of boys,” to “male
prostitution,” or to any “[male penetrator in] anal intercourse.” (CH, 1993 and 1976, pp. 52–53)

David Fredrickson (2000) – Malakoi implies “excess or . . . lack of self-control,” which could apply to heterosexuals
“too interested in having sex with women,” to “adulterers,” and also to “males who used other males.” Arsenokoitês
probably referred to the pederast who disgraced boys by penetrating them, although it could also refer to any male who
engages in ‘unjust, violent sexual behavior.’ (NUUR, pp. 219–221)

Robert Gagnon (2001) – Malakoi may refer to passive male prostitutes, to effeminate heterosexual or homosexual
males; and this group could also include the cinaedi or passive males who liked to be penetrated, as well as those castrated
“cultic functionaries” who were so condemned by Philo. Then arsenokoitês referred to “the man who lies with a male,”
who has “homosexual intercourse” with him. (BHP, pp. 308, 310, 315)

Mathew Kuefler (2001) – Since the two Greek terms here derive from the Levitical ban, they refer to “the male
who is penetrated” and the “male who penetrates [another male].” Yet, malakoi was probably also directed against
those effeminate priests, in Paul’s day and later, who devoted themselves to and castrated themselves for the Mother
Goddess, and thereafter dressed in female vestments. (ME, pp. 256–257, 252)

J. Paul Sampley (2002) – Malakos could include the man who was viewed as not being adequately “manly,” to the
more passive homosexual partner (frequently a boy and sometimes a slave), and also to those boys who solicited sex with
their elders for pay. Then arsenokoitês referred to the more active or older male, often heterosexual and married, who kept
a boy for his pleasure. (1C5, pp. 858–859)