

## Fr John Behr Male and Female

### Scripture

#### [1] Gen 1:26-28:

[26] Then God said, “Let us make the human being (ἄνθρωπον) in our image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.”

[27] So God created the human being (ἄνθρωπον) in his own image, in the image of God he created him; male and female (ἄρσεν καὶ θήλυ) he created them.

[28] And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it.”

#### [2] Gen 2:

[18] Then the LORD God said, “It is not good that the human being should be alone (οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον); I will make him a helper fit for him.”

[19] So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam (τὸν Ἀδὰμ; RSV “to the man”) to see what he would call them; and whatever Adam called every living creature, that was its name.

[20] Adam gave names to all cattle, and to the birds of the air, and to every beast of the field; but for Adam there was not found a helper fit for him.

[21] So the LORD God caused a deep sleep to fall upon Adam, and while he slept took one of his ribs and closed up its place with flesh; [22] and the rib that the LORD God had taken from Adam he made into a woman (γυναῖκα) and brought her to Adam.

[23] Then Adam said, “This at last is bone of my bones and flesh of my flesh; she shall be called woman (γυνή), because she was taken out of the man (ἀνδρὸς).”

[24] Therefore a man (ἄνθρωπος) leaves his father and his mother and cleaves to his wife (γυναῖκα), and they become one flesh. [25] And Adam and his wife (Ἀδὰμ καὶ ἡ γυνή) were both naked, and were not ashamed.

#### [3] From *Midrash ha-Gadol*, cited in G. Anderson, “Celibacy or Consummation in the Garden? Reflections on Early Jewish and Christian Interpretations of the Garden of Eden,” *Harvard Theological Review* 82.2 (1989): 121-149, at 125.

And Adam named all the cattle ...” [This verse teaches that] while he was calling each one by its proper name, he noticed them copulating each with its mate and he couldn’t figure out what they were doing, because the feeling of erotic attraction had as yet no power over him, for Scripture says, “But Adam himself did not find a mate like himself.

#### [4] *Genesis Rabbah* 18:1.2.b. Trans. J. Neusner, *Genesis Rabbah: The Judaic Commentary to the Book of Genesis* (Atlanta: Scholars Press, 1985).

R. Joshua b. Qorha said, ‘They went to bed two and got out seven: Cain and his twin sister, Abel and his two twin sisters.’

**[6] 1 Cor 7**

[1] Now concerning the matters about which you wrote:  
it is/is it well for a man not to touch a woman.  
Περὶ δὲ ὧν ἐγράψατε καλὸν ἀνθρώπῳ γυναικὸς  
μὴ ἄπτεσθαι

[2] But because of [the temptation to] immorality,  
διὰ δὲ τῆς πορνείας  
each man should have his own wife and each  
woman her own husband.

[3] The husband should give to his wife her  
conjugal rights, and likewise the wife to her  
husband.

[4] For the wife does not rule over her own body,  
but the husband does; likewise the husband does  
not rule over his own body, but the wife does.

[5] Do not refuse one another except perhaps by  
agreement for a season, that you may devote  
yourselves to prayer; but then come together  
again, lest Satan tempt you through lack of self-  
control.

[6] I say this by way of concession, not of  
command.

[7] I wish that all were as I myself am. But each  
has his own gift from God, one of one kind and  
one of another. [8] To the unmarried and the  
widows I say that it is well for them to remain  
single as I do. [9] But if they cannot exercise self-  
control, they should marry. For it is better to  
marry than to be aflame with passion. [10] To the  
married I give charge, not I but the Lord, that the  
wife should not separate from her husband [11]  
(but if she does, let her remain single or else be  
reconciled to her husband) -- and that the husband  
should not divorce his wife. [12] To the rest I say,  
not the Lord, that if any brother has a wife who is  
an unbeliever, and she consents to live with him,  
he should not divorce her.

**[5] Mat 19:**

[3] And Pharisees came up to him and tested him  
by asking, "Is it lawful to divorce one's wife for  
any cause?"

[4] He answered, "Have you not read that he who  
made them from the beginning made them male  
and female, [5] and said, 'For this reason a man  
shall leave his father and mother and be joined to  
his wife, and the two shall become one flesh'? [6]  
So they are no longer two but one flesh. What  
therefore God has joined together, let not man put  
asunder."

[7] They said to him, "Why then did Moses  
command one to give a certificate of divorce, and  
to put her away?"

[8] He said to them, "For your hardness of heart  
Moses allowed you to divorce your wives, but  
from the beginning it was not so. [9] And I say to  
you: whoever divorces his wife, except for  
unchastity (μὴ ἐπὶ πορνείᾳ), and marries  
another, commits adultery."

[10] The disciples said to him, "If such is the case  
of a man with his wife, it is not expedient to  
marry."

[11] But he said to them, "Not all men can receive  
this saying, but only those to whom it is given.

[12] For there are eunuchs who have been so from  
birth, and there are eunuchs who have been made  
eunuchs by men, and there are eunuchs who have  
made themselves eunuchs for the sake of the  
kingdom of heaven. He who is able to receive  
this, let him receive it."