

Deuteronomy 23:1

Authorized King James Version (KJV)

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Analysis

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

This verse addresses physical disqualifications from full participation in Israel's worship assembly. The Hebrew term qahal YHWH (קָהַל יְהוָה, 'congregation of the LORD') refers to the formal assembly of covenant Israel, particularly for worship and cultic participation. This exclusion applied to emasculated males, whether by accident, violence, or deliberate mutilation.

The prohibition primarily targeted the practice of ritual castration common in pagan temple service throughout the ancient Near East. Cult prostitutes and priests of Cybele, Ishtar, and other fertility deities were often eunuchs. By excluding such individuals, God protected Israel's worship from syncretistic contamination and affirmed the goodness of His created order. The law also distinguished Israel from surrounding nations where eunuchs served as royal officials and religious functionaries.

Theologically, this regulation emphasized holiness, wholeness, and the sanctity of God's design for human sexuality and procreation. However, prophetic revelation progressively expanded God's mercy: Isaiah 56:3-5 promises eunuchs who keep covenant a place and name better than sons and daughters. This finds ultimate fulfillment in Christ, who welcomes all who come to Him by faith (Acts 8:26-39, the

Ethiopian eunuch). The ceremonial exclusion pointed toward the greater truth that spiritual wholeness, not physical perfection, grants access to God.

Historical Context

This law must be understood within Israel's ancient Near Eastern context where ritual castration was widespread in pagan religious systems. Mesopotamian, Egyptian, and Canaanite temples employed eunuch priests who served various deities, particularly fertility goddesses. The practice originated from beliefs about ritual purity and the supposed enhanced spiritual insight of emasculated individuals.

Archaeological evidence from Assyria, Babylon, and the Hittite empire confirms that eunuchs held significant religious and political positions. Royal harems employed eunuchs as guardians, and they often became powerful court officials. Some men voluntarily underwent castration to serve specific deities or advance politically. Israel's prohibition thus served as a boundary marker distinguishing covenant worship from pagan practice.

The Mosaic law's emphasis on physical wholeness for priests (Leviticus 21:16-23) and congregation members reflected deeper theological truths about God's perfect character and humanity's restoration. While surrounding cultures viewed bodily mutilation as religious devotion, Israel's God demanded wholeness and rejected self-mutilation (Leviticus 19:28, 21:5), pointing toward the restoration of all things in God's redemptive plan.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does Isaiah 56:3-5's reversal of this law demonstrate the progressive nature of biblical revelation?
2. In what ways does this law's concern for wholeness point forward to Christ's complete redemption of body and soul?
3. How should Christians understand Old Testament ceremonial laws in light of the New Covenant?

Interlinear Text

לֹא	יָבֹא	פְּצוּעַ	וְכָרַע	וְכָרַע
H3808	shall not enter	He that is wounded in the stones	H1795	cut off
	H935	H6481		H3772
שְׂפָכָהּ	בְּקִרְיָהּ	יְהוָה:		
or hath his privy member	into the congregation	of the LORD		
H8212	H6951	H3068		

Additional Cross-References

Galatians 3:28 (Parallel theme): There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Deuteronomy 23:8 (References Lord): The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

Lamentations 1:10 (Parallel theme): The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.