

## ~TESTICLES (311)

### .. Genital Organ

- **Male genital glands.** God's Law to Israel barred from the priesthood a man having his testicles broken, as one of several disqualifying physical defects.
- Speak to Aaron, saying; No man of your seed throughout their generations in whom there proves to be a defect may come near to present the bread of his God. ([Leviticus 21:17](#))
- In case there is any man in whom there is a defect, he may not come near, a man blind or lame or with his nose slit or with one member too long. ([Leviticus 21:18](#))
- Or a man in whom there proves to be a fracture of the foot or a fracture of the hand. ([Leviticus 21:19](#))
- Or hunchback or thin or diseased in his eyes or scabby or having ringworms or having his **testicles broken**. ([Leviticus 21:20](#))
- Any man of the seed of Aaron the priest in whom there is a defect may not approach to present Yehowah's offerings made by fire. There is a defect in him. He may not approach to present the bread of his God. ([Leviticus 21:21](#))
- However, he may not come in near the curtain, and he may not approach the altar, because there is a defect in him, and he should not profane my sanctuary, for I am Yehowah who is sanctifying them. ([Leviticus 21:23](#))
- This high standard for the priesthood was in harmony with the holiness of the office of the priests as representatives of Yehowah's holiness before Israel.
- It likewise accords with the fact that Israel's priesthood symbolized the heavenly priesthood of Christ and his congregation of underpriests, among whom there is found no blemish.
- For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. ([Hebrews 7:26](#))

- That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (**Ephesians 5:27**)
- And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (**Revelation 14:1**)
- And no falsehood was found in their mouths, they are without blemish. (**Revelation 14:5**)
- Happy and holy is anyone having part in the first resurrection, over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (**Revelation 20:6**)
- Furthermore, God wanted priests who could have children to succeed them. The Law provided, however, that such a defective person could eat of the holy things provided for the sustenance of the priesthood.
- Any man of the seed of Aaron the priest in whom there is a defect may not approach to present Yehowah's offerings made by fire. There is a defect in him. He may not approach to present the bread of his God. (**Leviticus 21:21**)
- He may eat the bread of his God from the most holy things and from the holy things. (**Leviticus 21:22**)
- For similar reasons an animal having its **testicles** squeezed, crushed, cut off, or pulled off could not be offered up as a sacrifice.
- But one having the **testicles** squeezed or crushed or pulled off or cut off you must not present to Yehowah, and in your land you should not render them up. (**Leviticus 22:24**)
- A son, for his part, honors a father, and a servant, his grand master. So if I am a father, where is the honor to me? And if I am a grand master, where is the fear of me? Yehowah of armies has said to you, O priests who are despising my name. And you have said; In what way have we despised your name? (**Malachi 1:6**)

- **By presenting upon my altar polluted bread. And you have said; In what way have we polluted you? By your saying; The table of Yehowah is something to be despised. (Malachi 1:7)**
- **And when you present a blind animal for sacrificing; It is nothing bad. And when you present a lame animal or a sick one; It is nothing bad. Bring it near, please, to your governor. Will he find pleasure in you, or will he receive you kindly? Yehowah of armies has said. (Malachi 1:8)**
- **But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. (1 Peter 1:19)**
- **On this account the Israelites did not castrate their animals, for the Law required that all domestic animals slaughtered for food be brought to the sanctuary to be killed and eaten as a communion offering. The same Law applied in the Promised Land for those who did not live far off from Jerusalem.**
- **As for any man of the house of Israel who slaughters a bull or a young ram or a goat in the camp or who slaughters it outside the camp. (Leviticus 17:3)**
- **And does not actually bring it to the entrance of the tent of meeting to present it as an offering to Yehowah before the tabernacle of Yehowah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people. (Leviticus 17:4)**
- **In order, that the sons of Israel may bring their sacrifices, which they are sacrificing in the open field, and they must bring them to Yehowah to the entrance of the tent of meeting to the priest, and they must sacrifice these as communion sacrifices to Yehowah. (Leviticus 17:5)**
- **When Yehowah your God will widen out your territory, just as he has promised you, and you will be certain to say; Let me eat meat, because your soul craves to eat meat, whenever your soul craves it you may eat meat. (Deuteronomy 12:20)**
- **In case the place that Yehowah your God will choose to put his name there should be far away from you, you must then slaughter some of your herd or some of your flock that Yehowah**

has given you, just as I have commanded you, and you must eat inside your gates whenever your soul craves it. (**Deuteronomy 12:21**)

- Only in the way that the gazelle and the stag may be eaten, so you may eat it, the unclean one and the clean one together may eat it. (**Deuteronomy 12:22**)
- Simply be firmly resolved not to eat the blood, because the blood is the soul and you must not eat the soul with the flesh. (**Deuteronomy 12:23**)
- You must not eat it. You should pour it out upon the ground as water. (**Deuteronomy 12:24**)
- You must not eat it, in order, that it may go well with you and your sons after you, because you will do what is right in Yehowah's eyes. (**Deuteronomy 12:25**)
- The Law further read;
- No man castrated by crushing the **testicles** or having his male member cut off may come into the congregation of Yehowah. (**Deuteronomy 23:1**)
- Such **castration** did not relate to congenital defects or to an accidental condition.
- Speak to Aaron, saying; No man of your seed throughout their generations in whom there proves to be a defect may come near to present the bread of his God. (**Leviticus 21:17**)
- In case there is any man in whom there is a defect, he may not come near, a man blind or lame or with his nose slit or with one member too long. (**Leviticus 21:18**)
- Or a man in whom there proves to be a fracture of the foot or a fracture of the hand. (**Leviticus 21:19**)
- Or hunchback or thin or diseased in his eyes or scabby or having ringworms or having his **testicles broken**. (**Leviticus 21:20**)
- Any man of the seed of Aaron the priest in whom there is a defect may not approach to present Yehowah's offerings made by fire.

**There is a defect in him. He may not approach to present the bread of his God. ([Leviticus 21:21](#))**

- **In case men struggle together with one another, and the wife of the one has come near to deliver her husband out of the hand of the one striking him, and she has thrust out her hand and grabbed hold of him by his privates. ([Deuteronomy 25:11](#))**
- **You must then amputate her hand. Your eye must feel no sorrow. ([Deuteronomy 25:12](#))**
- **Evidently, therefore, it had to do with deliberate emasculation for immoral purposes, such as homosexuality. Such a one was to be kept out of the congregation, not being allowed to associate with it, thereby protecting its purity.**
- **The respect that Yehowah has for man's right to have children by his wife, and for the reproductive powers He has placed in man and woman, was emphasized by the Law. Brother-in-law marriage provided for the continuance of a man's family line, name, and inheritance.**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. ([Deuteronomy 25:5](#))**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. ([Deuteronomy 25:6](#))**
- **Now if the man finds no delight in taking his brothers widow, his brothers widow must then go up to the gate to the older men and say; My husbands brother has refused to preserve his brothers name in Israel. He has not consented to perform brother-in-law marriage with me. ([Deuteronomy 25:7](#))**
- **And the older men of his city must call him and speak to him, and he must stand and say; I have found no delight in taking her. ([Deuteronomy 25:8](#))**
- **At that his brothers widow must approach him before the eyes of the older men and draw his sandal off his foot and spit in his face**

and answer and say; That is the way it should be done to the man who will not build up his brothers household. ([Deuteronomy 25:9](#))

- And his name must be called in Israel, The house of the one who had his sandal drawn off. ([Deuteronomy 25:10](#))
- Immediately following the statement of this arrangement, the Law went on to say that if two men were struggling together and the wife of one of them grabbed the other man by his private parts in order to assist her husband, an act that could destroy the reproductive powers of the man, her hand was to be amputated.
- In case men struggle together with one another, and the wife of the one has come near to deliver her husband out of the hand of the one striking him, and she has thrust out her hand and grabbed hold of him by his privates. ([Deuteronomy 25:11](#))
- You must then amputate her hand. Your eye must feel no sorrow. ([Deuteronomy 25:12](#))
- So the Law of like for like did not here apply.
- And your eye should not feel sorry, soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot. ([Deuteronomy 19:21](#))
- God did not require the destruction of her reproductive organs or those of her husband. In this way the marriage could still be fruitful, her husband's family line being carried on through it.
- In the case of the Christian congregation, persons who have been castrated are not barred from entry, for the Law has been set aside on the basis of Christ's sacrifice.
- Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses ([Colossians 2:13](#))
- And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. ([Colossians 2:14](#))

- Nevertheless, the laws above quoted illustrate God's regard for the reproductive organs and strongly indicate that an operation that would destroy a person's procreative powers simply because he had no appreciation for that gift from God would be wrong.

## · Genital Organ

- The **Hebrew** word for **flesh**, *ba-sar'* is used in the Scriptures at,
- Speak to the sons of Israel, and you must say to them, In case any man has a running discharge occur from his **genital organ**, his discharge is unclean. (**Leviticus 15:2**)
- And this will become his uncleanness by his discharge. Whether his **genital organ** has flowed with a running discharge or his **genital organ** is obstructed from his running discharge, it is his uncleanness. (**Leviticus 15:3**)
- With reference to the man's **genital organ**, the penis, as separate from the **testicles**.
- And behind the door and the doorpost you set your memorial. For apart from me you uncovered yourself and proceeded to go up; You made your bed spacious. And for yourself you went concluding a covenant with them. You loved a bed with them. The **male organ** you beheld. (**Isaiah 57:8**) Footnote

## See Also CLEAN, CLEANNESS

- The male **genital organ** was an object of sex worship by pagans in ancient times, as it is today in some countries. Reference may be made at, **NW** Footnote
- And he went on to say to me; Have you seen this, O son of man? Is it such a light thing to the house of Judah to do the detestable things that they have done here, that they have to fill the land with violence and that they should offend me again, and here they are thrusting out the shoot to my nose? (**Ezekiel 8:17**)
- To such worship as infecting the apostate Israelites in Ezekiel's day.