

# Study of Homosexuality: The “Clobber Passages”

Texts from the New Revised Standard Version of the Bible

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## **Genesis 19:1-38**

<sup>1</sup> The two angels came to Sodom in the evening, and Lot was sitting in the gateway of Sodom. When Lot saw them, he rose to meet them, and bowed down with his face to the ground. <sup>2</sup> He said, “Please, my lords, turn aside to your servant’s house and spend the night, and wash your feet; then you can rise early and go on your way.” They said, “No; we will spend the night in the square.” <sup>3</sup> But he urged them strongly; so they turned aside to him and entered his house; and he made them a feast, and baked unleavened bread, and they ate. <sup>4</sup> But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; <sup>5</sup> and they called to Lot, “Where are the men who came to you tonight? Bring them out to us, so that we may know them.” <sup>6</sup> Lot went out of the door to the men, shut the door after him, <sup>7</sup> and said, “I beg you, my brothers, do not act so wickedly. <sup>8</sup> Look, I have two daughters who have not known a man; let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof.” <sup>9</sup> But they replied, “Stand back!” And they said, “This fellow came here as an alien, and he would play the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and came near the door to break it down. <sup>10</sup> But the men inside reached out their hands and brought Lot into the house with them, and shut the door. <sup>11</sup> And they struck with blindness the men who were at the door of the house, both small and great, so that they were unable to find the door.

<sup>12</sup> Then the men said to Lot, “Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city — bring them out of the place. <sup>13</sup> For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it.” <sup>14</sup> So Lot went out and said to his sons-in-law, who were to marry his daughters, “Up, get out of this place; for the LORD is about to destroy the city.” But he seemed to his sons-in-law to be jesting.

<sup>15</sup> When morning dawned, the angels urged Lot, saying, “Get up, take your wife and your two daughters who are here, or else you will be consumed in the punishment of the city.” <sup>16</sup> But he lingered; so the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and left him outside the city. <sup>17</sup> When they had brought them outside, they said, “Flee for your life; do not look back or stop anywhere in the Plain; flee to the hills, or else you will be consumed.” <sup>18</sup> And Lot said to them, “Oh, no, my lords; <sup>19</sup> your servant has found favor with you, and you have shown me great kindness in saving my life; but I cannot flee to the hills, for fear the disaster will overtake me and I die. <sup>20</sup> Look, that city is near enough to flee to, and it is a little one. Let me escape there — is it not a little one? — and my life will be saved!” <sup>21</sup> He said to him, “Very well, I grant you this favor too, and will not overthrow the city of which you have spoken. <sup>22</sup> Hurry, escape there, for I can do nothing until you arrive there.” Therefore the city was called Zoar. <sup>23</sup> The sun had risen on the earth when Lot came to Zoar.

<sup>24</sup> Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven; <sup>25</sup> and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground. <sup>26</sup> But Lot’s wife, behind him, looked back, and she became a pillar of salt.

<sup>27</sup> Abraham went early in the morning to the place where he had stood before the LORD; <sup>28</sup> and he looked down toward Sodom and Gomorrah and toward all the land of the Plain and saw the smoke of the land going up like the smoke of a furnace.

<sup>29</sup> So it was that, when God destroyed the cities of the Plain, God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot had settled.

<sup>30</sup> Now Lot went up out of Zoar and settled in the hills with his two daughters, for he was afraid to stay in Zoar; so he lived in a cave with his two daughters. <sup>31</sup> And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the world. <sup>32</sup> Come, let us make our father drink wine, and we will lie with him, so that we may preserve offspring through our father." <sup>33</sup> So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she rose. <sup>34</sup> On the next day, the firstborn said to the younger, "Look, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, so that we may preserve offspring through our father." <sup>35</sup> So they made their father drink wine that night also; and the younger rose, and lay with him; and he did not know when she lay down or when she rose. <sup>36</sup> Thus both the daughters of Lot became pregnant by their father. <sup>37</sup> The firstborn bore a son, and named him Moab; he is the ancestor of the Moabites to this day. <sup>38</sup> The younger also bore a son and named him Ben-ammi; he is the ancestor of the Ammonites to this day.

*This passage has a very close parallel in Judges 19; see below.*

### **Leviticus 18:22** (in context Leviticus 18:19-23)

<sup>19</sup> You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. <sup>20</sup> You shall not have sexual relations with your kinsman's wife, and defile yourself with her. <sup>21</sup> You shall not give any of your offspring to sacrifice them to Molech, and so profane the name of your God: I am the LORD. <sup>22</sup> You shall not lie with a male as with a woman; it is an abomination. <sup>23</sup> You shall not have sexual relations with any animal and defile yourself with it, nor shall any woman give herself to an animal to have sexual relations with it: it is perversion.

### **Leviticus 20:13** (in context Leviticus 20:9-16)

<sup>9</sup> All who curse father or mother shall be put to death; having cursed father or mother, their blood is upon them.

<sup>10</sup> If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death. <sup>11</sup> The man who lies with his father's wife has uncovered his father's nakedness; both of them shall be put to death; their blood is upon them. <sup>12</sup> If a man lies with his daughter-in-law, both of them shall be put to death; they have committed perversion, their blood is upon them. <sup>13</sup> If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them. <sup>14</sup> If a man takes a wife and her mother also, it is depravity; they shall be burned to death, both he and they, that there may be no depravity among you. <sup>15</sup> If a man has sexual relations with an animal, he shall be put to death; and you shall kill the animal. <sup>16</sup> If a woman approaches any animal and has sexual relations with it, you shall kill the woman and the animal; they shall be put to death, their blood is upon them.

### **Romans 1:26-27** (in context Romans 1:18-2:11)

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth. <sup>19</sup> For what can be known about God is plain to them,

because God has shown it to them. <sup>20</sup> Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; <sup>21</sup> for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. <sup>22</sup> Claiming to be wise, they became fools; <sup>23</sup> and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.

<sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

<sup>26</sup> For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, <sup>27</sup> and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.

<sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. <sup>29</sup> They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, <sup>30</sup> slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> They know God's decree, that those who practice such things deserve to die — yet they not only do them but even applaud others who practice them.

<sup>2:1</sup> Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.

<sup>2</sup> You say, "We know that God's judgment on those who do such things is in accordance with truth."

<sup>3</sup> Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? <sup>4</sup> Or do you despise the riches of his kindness and forbearance and patience? Do you not realize that God's kindness is meant to lead you to repentance? <sup>5</sup> But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed. <sup>6</sup> For he will repay according to each one's deeds: <sup>7</sup> to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; <sup>8</sup> while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury. <sup>9</sup> There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, <sup>10</sup> but glory and honor and peace for everyone who does good, the Jew first and also the Greek. <sup>11</sup> For God shows no partiality.

## **1 Corinthians 6:9-10**

(in context 1 Corinthians 6:9-20)

<sup>9</sup> Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, <sup>10</sup> thieves, the greedy, drunkards, revilers, robbers — none of these will inherit the kingdom of God. <sup>11</sup> And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

<sup>12</sup> "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. <sup>13</sup> "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. <sup>14</sup> And God raised the Lord and will also raise us by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! <sup>16</sup> Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." <sup>17</sup> But anyone united to the Lord becomes one spirit with him. <sup>18</sup> Shun fornication! Every sin that a person commits

is outside the body; but the fornicator sins against the body itself. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? <sup>20</sup> For you were bought with a price; therefore glorify God in your body.

## **1 Timothy 1:9-10**

(in context 1 Timothy 1:3-17)

<sup>3</sup> I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, <sup>4</sup> and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith. <sup>5</sup> But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. <sup>6</sup> Some people have deviated from these and turned to meaningless talk, <sup>7</sup> desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

<sup>8</sup> Now we know that the law is good, if one uses it legitimately. <sup>9</sup> This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, <sup>10</sup> fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching <sup>11</sup> that conforms to the glorious gospel of the blessed God, which he entrusted to me.

<sup>12</sup> I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, <sup>13</sup> even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, <sup>14</sup> and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. <sup>15</sup> The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners — of whom I am the foremost. <sup>16</sup> But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. <sup>17</sup> To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

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*Other passages of Scripture have been utilized in the past to condemn homosexuality. In recent years, however, an emerging consensus has set these passages aside as being irrelevant to the discussion. The passages are included here for reference.*

## **Jude 1:7**

<sup>5</sup> Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup> And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day. <sup>7</sup> Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust\*, serve as an example by undergoing a punishment of eternal fire.

\* Gk “went after other flesh”

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*The story of Sodom in Genesis 19 is strangely paralleled in Judges 19, a story set in another era of Israel's history. Although the two stories have striking similarity, the episode in Judges has a far different outcome.*

## **Judges 19**

<sup>19</sup> 1 In those days, when there was no king in Israel, a certain Levite, residing in the remote parts of the hill country of Ephraim, took to himself a concubine from Bethlehem in Judah. <sup>2</sup> But his concubine became angry with him, and she went away from him to her father's house at Bethlehem in Judah, and was there some four months. <sup>3</sup> Then her husband set out after her, to speak tenderly to her and bring her back. He had with him his servant and a couple of donkeys. When he reached her father's house, the girl's father saw him and came with joy to meet him. <sup>4</sup> His father-in-law, the girl's father, made him stay, and he remained with him three days; so they ate and drank, and he stayed there. <sup>5</sup> On the fourth day they got up early in the morning, and he prepared to go; but the girl's father said to his son-in-law, "Fortify yourself with a bit of food, and after that you may go." <sup>6</sup> So the two men sat and ate and drank together; and the girl's father said to the man, "Why not spend the night and enjoy yourself?" <sup>7</sup> When the man got up to go, his father-in-law kept urging him until he spent the night there again. <sup>8</sup> On the fifth day he got up early in the morning to leave; and the girl's father said, "Fortify yourself." So they lingered until the day declined, and the two of them ate and drank. <sup>9</sup> When the man with his concubine and his servant got up to leave, his father-in-law, the girl's father, said to him, "Look, the day has worn on until it is almost evening. Spend the night. See, the day has drawn to a close. Spend the night here and enjoy yourself. Tomorrow you can get up early in the morning for your journey, and go home."

<sup>10</sup> But the man would not spend the night; he got up and departed, and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him. <sup>11</sup> When they were near Jebus, the day was far spent, and the servant said to his master, "Come now, let us turn aside to this city of the Jebusites, and spend the night in it." <sup>12</sup> But his master said to him, "We will not turn aside into a city of foreigners, who do not belong to the people of Israel; but we will continue on to Gibeah." <sup>13</sup> Then he said to his servant, "Come, let us try to reach one of these places, and spend the night at Gibeah or at Ramah." <sup>14</sup> So they passed on and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin. <sup>15</sup> They turned aside there, to go in and spend the night at Gibeah. He went in and sat down in the open square of the city, but no one took them in to spend the night.

<sup>16</sup> Then at evening there was an old man coming from his work in the field. The man was from the hill country of Ephraim, and he was residing in Gibeah. (The people of the place were Benjaminites.) <sup>17</sup> When the old man looked up and saw the wayfarer in the open square of the city, he said, "Where are you going and where do you come from?" <sup>18</sup> He answered him, "We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah; and I am going to my home. Nobody has offered to take me in. <sup>19</sup> We your servants have straw and fodder for our donkeys, with bread and wine for me and the woman and the young man along with us. We need nothing more." <sup>20</sup> The old man said, "Peace be to you. I will care for all your wants; only do not spend the night in the square." <sup>21</sup> So he brought him into his house, and fed the donkeys; they washed their feet, and ate and drank.

<sup>22</sup> While they were enjoying themselves, the men of the city, a perverse lot, surrounded the house, and started pounding on the door. They said to the old man, the master of the house, "Bring out the man who came into your house, so that we may have intercourse with him." <sup>23</sup> And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly. Since this man is my guest, do not do this vile thing. <sup>24</sup> Here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do whatever you want to them; but against this man do not do such a vile thing." <sup>25</sup> But the men would not listen to him. So the man seized his

concubine, and put her out to them. They wantonly raped her, and abused her all through the night until the morning. And as the dawn began to break, they let her go. <sup>26</sup> As morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light. <sup>27</sup> In the morning her master got up, opened the doors of the house, and when he went out to go on his way, there was his concubine lying at the door of the house, with her hands on the threshold. <sup>28</sup> "Get up," he said to her, "we are going." But there was no answer. Then he put her on the donkey; and the man set out for his home. <sup>29</sup> When he had entered his house, he took a knife, and grasping his concubine he cut her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. <sup>30</sup> Then he commanded the men whom he sent, saying, "Thus shall you say to all the Israelites, ~~Has~~ Has such a thing ever happened since the day that the Israelites came up from the land of Egypt until this day? Consider it, take counsel, and speak out."

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