

SCRIPTURE TEXTS RELATING TO HOMOSEXUAL PRACTICE
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GENESIS 1-2: CREATION STORIES

Genesis 1:26-28

²⁶And God said, "Let us make *adam* [i.e. an earthling, humankind] in our image, in accordance with our likeness, and let them have dominion over the fish . . . birds . . . cattle . . . wild animals. . . and over every creeping thing. . ."

²⁷**And God created the *adam* in his image,
in the image of God he created it [or: him],
male and female he created them.**

²⁸**And God blessed them and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish...the birds...and every living thing. . . ."**

Genesis 2:18-24

¹⁸And Yahweh God said, "It is not good for the *adam* to be alone; I will make for him a helper as his counterpart [or: complement; *kenegdo*]." ¹⁹And Yahweh God formed from the ground (*adamah*) every animal of the field and every bird of the air, and brought them to the *adam* . . . ²⁰but for the *adam* there was not found a helper as his counterpart.

²¹And Yahweh God caused a deep sleep to fall upon the *adam*, and he slept; and he took one of his ribs [or: sides] and closed up its place with flesh. ²²And Yahweh God built the rib [or: side, *sela*] that he had taken from the *adam* into a woman and brought her to the *adam*.

²³And the *adam* said, "This at last is bone from my bones and flesh from my flesh; to this one shall be given the name 'woman' (*ishah*) for from man (*ish*) this one was taken."

²⁴**Therefore a man (*ish*) shall leave his father and his mother and become attached [or: joined, united] to his woman/wife (*ishah*) and they [later ancient translations: the two] shall become one flesh.**

GENESIS 9:20-27: THE STORY OF HAM'S ACT AND NOAH'S CURSE

²⁰Noah, a man of the soil, was the first to plant a vineyard. ²¹When he drank some of the wine, he became drunk and was uncovered [or: uncovered himself] in the middle of [or: inside] his tent ²²and **Ham**, the father of Canaan, **saw the nakedness of his father** and told (it) to his two brothers outside.

²³And Shem and Japheth took the outer garment (of Noah) and put (it) on the shoulders of the two of them and walked backwards. And they covered the nakedness of their father, with their faces turned the other way, and they did not see the nakedness of their father.

²⁴**When Noah woke up** from his wine [i.e., drunkenness], **he came to know what his youngest son had done to him,** ²⁵and he said,

"Cursed be Canaan [= the son of Ham];
lowest of slaves shall he be to his brothers."

²⁶He also said,

"Blessed by Yahweh my God be Shem [= Israel];
and let Canaan be his slave.

²⁷May God make space for Japheth [= the Philistines?],
and let him live in the tents of Shem;
and let Canaan be his slave."

GENESIS 19:4-11: THE STORY OF SODOM AND GOMORRAH

⁴Before they could lie down, the men of the city, **the men of Sodom**—from young to old, all the people, from one end (of the city to the other)—surrounded the house. ⁵They **called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us so that we may know [= have intercourse with] them."**

⁶Lot went out to the doorway to (meet) them and shut the door behind him. ⁷He said to them, "No, my brothers, do not act wickedly. ⁸Here are two daughters of mine who have not known [= had intercourse with] a man. Let me bring them out to you; and do to them according to that which is good in your eyes; only do not do a thing to these men for they have come under the shelter of my roof."

⁹But they said, "Step away over there!" And they said, "This guy came to live as an immigrant and he has the nerve to act like a judge! Now we will act more wickedly toward you than toward them." And they kept putting intense pressure on the man Lot and stepped forward to break down the door.

¹⁰But the men reached out their hands and brought Lot into the house with them and shut the door. ¹¹They struck the men who were at the doorway of the house with blinding light [or: sudden blindness], from small to great, so that they grew tired (of trying) to find the doorway.

INTERPRETATIONS OF THE SODOM STORY

(a) EZEKIEL 16:49-50; 18:10-13

16:49-50

This was the sin of your sister Sodom: she and her daughters [i.e., the towns in Sodom's territorial orbit] had pride [or: arrogance], an over-satiation from food, complacency [or: unconcern] brought on by peace and quiet; and she (Sodom) did not take hold of the hand of the poor and the needy [i.e., did not help them]. And they grew haughty and **committed an abomination** (*toevah*) **before me and I removed them when I saw it.**

18:10-13

¹⁰**But if he has born to him a son who** is a ruffian [or: a violent person; a burglar], a shedder of blood, and he does any of these things—¹¹although he [i.e. his father] has not done any of these things: he eats on the mountains, or defiles his neighbor's wife, ¹²oppresses the poor and needy, commits robbery, does not return a pledge, or lifts up his eyes to the idols, **commits an abomination** (*toevah*), ¹³lends at interest and takes an extra charge, shall he [i.e. the son] then live? [or: he shall certainly not live]. **He committed all these abominations** (*toevoth*); he shall certainly be put to death. His blood shall be on himself.

(b) Luke 10:10-12 // Matt 10:14-15

“Whenever you enter a town and they do not receive you, as you go out of that town shake off the dust from your feet. I tell you, it shall be more tolerable on the day [of judgment] for Sodom than for that town.”

(c) JUDE 7 and 2 PETER 2:6-10

Jude 7

... **like Sodom and Gomorrah** and the cities around them in the same manner as **they**, having **committed sexual immorality** (*ekporneusasai*) and gone after other flesh [i.e., by committing sexual immorality, desiring other men, they went after angels unawares], serve as an example by undergoing a punishment of eternal fire.

2 Peter 2:6-10

Refers to **“the licentious conduct of the lawless” Sodomites** (2:7) and God's judgment on them as a lesson to those who “go after [or: follow, indulge their] flesh (by engaging) **in polluting** [or: defiling, dirty] **desire** [or: lust]” (2:10).

JUDGES 19:22-25: THE RAPE OF THE LEVITE'S CONCUBINE

²²While they were enjoying themselves, **the men of the city**, worthless men, surrounded the house, pounding on the door. They **said to the old man, the master of the house, “Bring out the man who has come to your house so that we may know [= have intercourse with] him.”**

²³The man, the master of the house, went out to them and said to them, “No, my brothers, do not act wickedly. Since this man has come to my house, do not do this disgrace. ²⁴Here are my virgin daughter and his concubine. Let me bring them out; and violate them and do to them that which is good in your eyes; but to this man you must not do this disgraceful thing.”

²⁵But the men were unwilling to listen to him so the man seized his concubine and thrust her outside to them. They knew [= had inter-course with] her and they abused her all night until the morning. When dawn began to break, they let her go.

HOMOSEXUAL CULT PROSTITUTION IN ISRAEL

qedeshim (sg. *qadesh*, sometimes a collective singular), “homosexual cult prostitutes”
(literally, “holy/sanctified men,” “consecrated men,” “men dedicated to the deity”)

There shall not be a *qedeshah* [i.e. the female counterpart of the male *qadesh*] from among the daughters of Israel and **there shall not be a qadesh from among the sons of Israel. You shall not bring** the earnings of a female prostitute (*zonah*) or **the wages of a “dog” into the house of Yahweh** your God for [i.e. in payment or fulfillment of] any vow, because both of them are **an abomination** (*toevah*) **to Yahweh your God.** (Deut 23:17-18)

Rehoboam, son of Solomon, reigned in Judah. . . . and the name of his mother was Naamah the Ammonite. Judah did evil in the sight of Yahweh. . . . They even built for themselves high places, and pillars, and Asherah poles on every high hill and under every green tree. And **even qadesh were in the land. They** [i.e. the people of Judah] **conformed their behavior to all the abominations** (*toevoth*) **of the nations which Yahweh dispossessed** before the descendants of Israel. (1 Kings 14:21-24)

Asa [grandson of Rehoboam] got rid of the *qedeshim* from the land and removed all the idols which his ancestors had made; and he also removed his mother Maacah from the position of queen mother because she had made a disgraceful image for Asherah. And Asa cut down this disgraceful image of hers and burned it in the wadi Kidron; but the high places were not removed. (1 Kings 15:12-14)

The rest of the *qedesh* who had been left in the days of Asa his father, he [i.e. Jehoshaphat] removed completely from the land. (1 Kings 22:46)

He [i.e. Josiah] tore down the houses [or: quarters, apartments] of the *qedeshim* that were in the house of Yahweh, where the women did weaving for Asherah. (2 Kings 23:7)

The goddess in heart put on anger. They do not cry for help when he chains them. Their life-breath expires in their youth, and their life at the same time as the *qedeshim*. (Job 36:13-14)

See also the references to “dogs” in Revelation:

Outside (the new Jerusalem) **are the “dogs”** and the sorcerers and the fornicators (*pornoï*) and the murderers and the idolaters and everyone who loves and practices lying. (Rev 22:15)

But as for cowards and the faithless [or: unbelievers] and **the abominable** and murderers and fornicators and sorcerers and idolaters and all the liars, their share shall be in the lake that burns with fire and sulfur, which is the second death. (Rev 21:8)

LEVITICUS 18:22; 20:13: LAWS

With a male (Heb. *zakar*; Gk. *arsen*) **you shall not lie as though lying** (Heb. *mishkeve*; Gk. *koite*) **with a woman; it is an abomination** (Heb. *toevah*; Gk. *bdelugma*).

And a man (Heb. *ish*) **who will lie** [Gk.: And whoever lies] **with a male** (Heb. *zakar*; Gk. *arsen*) **as though lying** (Heb. *mishkeve*; Gk. *koite*) **with a woman, they have committed an abomination** (Heb. *toevah*; Gk. *bdelugma*), **the two of them; they shall certainly be put to death; their blood be upon them.**

MARK 10:2-12

²And when Pharisees approached, they were asking him if it was permissible for a man to divorce his wife, testing him. ³And in response he said to them: “What did Moses command you?” ⁴And they said: “Moses allowed to write a certificate of divorce and to divorce.”

⁵But Jesus said to them: “With a view to your hardness of heart he wrote to you this command. ⁶**But from the beginning of creation, ‘male and female he made them’** (Gen 1:27). ⁷**‘For this reason a man will leave his father and mother and will be joined to his woman** [or: wife], ⁸**and the two will become one flesh’** (Gen 2:24). **So they are no longer two but one flesh. ⁹What then God has yoked together, let no man separate.”**

¹⁰And again in the house the disciples were asking him about this. ¹¹And he says to them: “Whoever divorces his wife and marries another commits adultery against her; ¹²and if she, after divorcing her husband, marries another, she commits adultery.”

MATTHEW 19:10-12

¹⁰The disciples say to him, “If the case of a man with his wife is like this [i.e., if a man cannot divorce his wife], it is not expedient to marry.” ¹¹But he said to them, “Not all have room for this word [i.e., not all are capable of drawing this conclusion about not marrying] but (only) those to whom it has been given. ¹²**For there are eunuchs who were born so from the mother’s womb, and there are eunuchs who were made eunuchs by people, and there are eunuchs who made themselves eunuchs because of the kingdom of heaven.** The one who is able to have room [i.e., who is able to refrain from marrying], let him have room [i.e., let him not marry].”

ROMANS 1:18-32

¹⁸For the wrath of God is being revealed from heaven against all ungodliness and unrighteousness of human beings, who in their unrighteousness suppress the truth, ¹⁹because what can be known about God is visible [or: apparent] to them; for God made it visible [or: apparent] to them. ²⁰For ever since the creation of the world his invisible attributes, both his eternal power and divinity, are being clearly seen [or: perceived], being understood [or: mentally apprehended] by means of the things made, so that they are without excuse, ²¹because although they knew God they did not glorify [or: honor] him as God or give thanks, but they were rendered [or: became] empty [or: futile] in their thoughts and their senseless heart was darkened. ²²Although they claimed to be wise, they were rendered [or: became] fools ²³and they (ex-)changed the glory of the immortal God for a likeness made in the image of a mortal human and of birds and of four-footed animals and of reptiles.

²⁴Therefore, **God gave them over, in** [i.e. because of] **the desires of their hearts, to a (sexual) uncleanness** [i.e., filthy conduct; *akatharsia*] **consisting of their bodies being dishonored among themselves** ²⁵—the very ones who exchanged the truth about God for the lie and worshiped and served the creation [or: creature] rather than the Creator, who is blessed forever, amen. ²⁶Because of this **God gave them over to dishonorable passions, for even their females exchanged the natural use** [i.e., of the male as regards sexual intercourse] **for that which is contrary to nature;** ²⁷**and likewise also the males, having left behind the natural use of the female** [i.e. as regards sexual intercourse], **were inflamed with their yearning for one another, males with males committing indecency and in return receiving in themselves the payback which was necessitated by their straying** [i.e., from the truth about God to idolatry].

²⁸And just as they did not see fit to acknowledge God, God gave them over to an unfit mind, to do what is not proper, ²⁹filled with every sort of unrighteousness, evil, greediness, badness, full of envy, murder, strife, deceptiveness, bad habit; gossips, ³⁰slanderers, God-haters, arrogant, pompous, pretentious, inventors of bad things, disobedient to parents, ³¹senseless, faithless, loveless, merciless; ³²who, despite knowing full well God's righteous decree that those who do such things are worthy of death, not only do them but also applaud those who do them.

ROMANS 6:15-23

¹⁵What then? **Should we sin** because we are not under law but under grace? May it not happen! ¹⁶Don't you know, the one to whom you present yourselves as slaves for obedience, you are slaves of the one whom you obey, whether of *sin* for death or of obedience for righteousness? . . . ¹⁹**For just as you presented the members of your body to sexual uncleanness** [or: filthy conduct; *akatharsia*] **as slaves** [see Rom 1:24 for the reference to same-sex intercourse as *akatharsia*] **and to** (other acts of) **lawlessness for the purpose of doing lawless acts, so now present the members of your body to righteousness as slaves for holiness.** ²⁰For when you were slaves of sin, you were free with respect to righteousness. ²¹What fruit were you bearing at that time?—for which things you are now ashamed, for the end result of those things is death. ²²But now, having been freed from sin and enslaved to God you are bearing fruit for holiness, and the end result is eternal life. ²³For the wages of sin is death. . . .

1 CORINTHIANS 5-6

⁵¹It is actually reported that sexual immorality (*porneia*) is among you, and of a kind that is not [found] even among the Gentiles, so that a man has his father's wife [i.e., incest]. ²And *you* have become inflated (with pride)! Should you not rather have mourned, so that he who has done this deed would have been removed from your midst? ³For I, being absent in the body but present in the spirit, have already pronounced judgment, as though present, on the one who perpetrated this, as follows: ⁴in the name of the Lord Jesus, when you have assembled and my spirit is (present) with the power of our Lord Jesus, ⁵you are to hand such a one over to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord. ⁶Your boasting is not a good thing. Do you not know that "a little yeast leavens the whole batch of dough"? ⁷Clean out the old yeast in order that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. ⁸Therefore, let us celebrate the festival, not with the old yeast, the yeast of evil and wickedness, but with the unleavened bread of sincerity and truth.

⁹I wrote to you in the letter not to associate with sexually immoral people (*pornoí*), ¹⁰[writing this] not in an absolute sense, [that is,] with reference to the sexually immoral people of this world or the greedy [or: covetous] and robbers [or: swindlers] or idolaters, since you would then need to go out of the world. ¹¹But now **I am writing to you not to associate if anyone who bears the name of brother** [or: any so-called brother] **is a sexually immoral person** (*pornos*) or a greedy person or an idolater or a reviler [or: slanderer] or a drunkard or a robber, not even to eat with such a one. ¹²**For what business is it of mine to be judging those outside? Is it not those inside that you are to judge?** ¹³And God will judge those outside. "Drive out the wicked person from among you" (Deut 22:21).

. . . . ^{6:9}[continuing the discussion of the case of the incestuous man in ch. 5] Do you not know that unrighteous people will not inherit the kingdom of God? Stop deceiving yourselves. **Neither the sexually immoral** (*pornoí*) [a general term here having in special view persons who engage in incest (ch. 5) and men who have intercourse with a prostitute (6:15-17)], nor idolaters, nor adulterers, **nor soft men** (*malakoi*) [i.e. effeminate males who play the sexual role of females], **nor men who lie with a male** (*arsenokoítai*), ¹⁰nor thieves, nor the greedy, not drunkards, not revilers, nor robbers **will inherit the kingdom of God.** ¹¹**And these things some of you used to be.** But you had yourselves washed off, you were sanctified [or: made holy], you were justified [or: declared righteous] in the name of the Lord Jesus Christ and in the Spirit of our God.

¹²(You or someone says) "**All things are lawful for me** [or: within my right and power to do]," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by [or: brought under the power of] anything. ¹³"Food for the stomach and the stomach for food," and God will destroy both one and the other. **But the body is not for sexual immorality** (*porneia*) but for the Lord, and the Lord for the body. ¹⁴And God both raised the Lord and will raise us up by his power. ¹⁵Do you not know that your bodies are members of Christ? Should I therefore [as a hypothetical example] take the members of Christ and make them members of a prostitute (*pornē*)? May it not happen! ¹⁶Do you not know that the one who is joined [or: united] to a prostitute is one body (with her)? **For it is said, "The two shall become one flesh"** (Gen 2:24). ¹⁷But the one who is joined to the Lord is one spirit (with him). ¹⁸**Flee sexual immorality** (*porneia*)! Every sin that a person does is outside the body; but the one who commits sexual immorality sins against his own body. ¹⁹**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? ²⁰For you were bought with a price; therefore glorify God in your body.

1 TIMOTHY 1:8-10

⁸Now we know that the law is good, if anyone uses it lawfully, ⁹knowing this: that **law is not laid down for the righteous, but for the lawless and disobedient**, the ungodly and sinners, the unholy and profane, killers of fathers and killers of mothers, murderers, ¹⁰**the sexually immoral** (*pornoí*), **men who lie with a male** (*arsenokoítai*), kidnappers [or: slave dealers; *andrapodistai*], liars, perjurers, and whatever else is opposed to sound teaching that accords with the gospel...