

2202. WOOD, ROBERT W. Christ and the Homosexual. New York: Vantage Press, 1960. 221 pp. This sympathetic, though perhaps now dated work was a milestone: an early admonition to the churches that their traditional attitudes must be reexamined.

C. BIBLICAL STUDIES

A few significant passages in both the Old and the New Testament have served as reference points for the continuing Jewish and Christian condemnation of homosexuality. Subsequent discussion has focused on the elucidation of these texts, as well as attempting a broader theological interpretation of the place of sexuality and homosexuality. For the Near Eastern background to the Old Testament, see III.B.

2203. ASTOUR, MICHAEL. "Tamar the Hierodulm," Journal of Biblical Literature, 85 (1966), 185-96. Presents evidence from Ugarit and Sumeria suggesting that the gédeshim of the Old Testament were indeed male cult prostitutes.

2204. BARTLETT, DAVID L. "A Biblical Perspective on Homosexuality," Foundations: Baptist Journal of History and Theology, 20 (1977), 133-47. Holds that the biblical references to homosexuality are condemnatory. Yet God's grace is stronger than any condemnation; hence acceptance is indicated.

2206. COLE, WILLIAM GRAHAM. *Sex and Love in the Bible.* New York: Julian Press, 1956. 448 pp. Chapter 10, "Homosexuality in the Bible" (pp. 342-72), finds the major Scriptural passages to be condemnatory, but with his vulgar psychoanalytic bias Cole asserts that "the homosexual is sick and knows he is sick."


2208. DOUGHTY, DARRELL J. "Homosexuality and Obedience to the Gospel," *Church and Society,* 67:5 (May-June 1977), 12-23. Holds that we cannot appeal to the letter of the New Testament to be justified, for this itself would be contrary to the spirit of the gospel, which requires theological, rather than historical or legalistic answers.

2209. ENGLAND, MICHAEL. *The Bible and Homosexuality.* San Francisco: Metropolitan Community Church (MCC), 1980. 44 pp. England, pastor of a gay church (MCC), examines eight major passages in the Old Testament and the New Testament, concluding that their antihomosexual content is time-bound or otherwise minimal.

2210. FURNISH, VICTOR PAUL. *The Moral Teaching of Paul: Selected Issues.* Nashville: Abingdon, 1979. Finds that Paul knew only the exploitative type of homosexuality, and it is only to this type that his condemnation applies (pp. 52-83).


2212. HAY, HENRY. "The Moral Climate of Canaan at the Time of the Judges," *ONR Institute Quarterly,* no. 1 (Spring 1958), 8-16; and no. 2 (Summer 1958), 50-59. Somewhat subjective reflections by one of the founders of the American gay movement.

2213. "Homosexualität und Bibel; von einem katholischen Geistlichen," *JfM,* 4 (1902), 199-243. Pioneering examination, by an anonymous Catholic religious, of several key biblical proof texts, suggesting that they are less antihomosexual than the received interpretation holds—thus foreshadowing the ideas of Canon Bailey and Father McNeill.
Treating both the Old Testament and the New Testament, this careful, comprehensive study makes sensible criticisms of previous work. As was perhaps inevitable in an ambitious work of synthesis such as this, disagreements have been registered in some areas (e.g., the reconstruction of the Canaanite background and the lesbian interpretation of the Ruth and Naomi story).

Ranges the material under twenty-four headings. See Prostitution, pp. 65-73; Eunuchs and Transvestites, pp. 76-80; and Homosexuality, pp. 81-92.

Offers careful analysis of the argument of Romans 1:22-32, which stigmatizes homosexual conduct as "unnatural."

A searching philological inquiry into the meaning of the two key terms in I Cor. 6:9, malakós and arsenokoités, showing that they are unmistakably antihomosexual.

Closely argued philological study of the term rachá, concluding that it is a Hellenistic loanword from the Hebrew rakh "passive-effeminate homosexual."


Mentions Hebrew, Judeo-German and Latin sources for a version of the combat in the air between Judas Iscariot and Jesus in the Toledoth Jesu, in which Judas sodomizes his adversary to break the magic spell that envelops him (pp. 8, 268).

2221. MCNEILL, JOHN J. The Church and the Homosexual.
This work by a Jesuit theologian maintains that the Bible does not forbid homosexuality as we understand it, but only perverse forms of it. His exegesis of the Sodom story in Genesis 19 as a condemnation of inhospitality follows Canon D. S. Bailey.

Citing passages in Genesis, Leviticus, and the New Testament, questions the fundamentalist Christian use of the scriptures as infallible evidence of the sinfulness of homosexuality.

Seeks to place changing interpretations in context.

Shows important parallels with the Sodom legend proper (Gen. 19:1-11).

Assuming an essential continuity in Middle Eastern folkways, uses modern travelers' reports and anthropological data to interpret the Old Testament. See esp. pp. 168-76.


Perspective by a Dutch scholar, sympathetic for its time.

Holds that the men of Sodom and Gomorrah are condemned chiefly because they break covenant between host and guest. In discussing the Leviticus passages, employs the

Observations by one of the pioneers in the study of the subject, now chiefly of historical interest.

Argues that New Testament references to homosexuality deal not with same-sex preferences in general, but with specific forms prevalent at the time of the composition of the texts. Hence they cannot provide a basis for Christian condemnation of homosexuality today. Offers some discussion of Greek evidence on pederasty (a familiar phenomenon to the New Testament writers), Jewish sources, and patristic texts.

Seeks to set forth hermeneutic foundations for the interpretation of homosexual behavior which will both "affirm the authority of scripture" and "explicate the Gospel as a message of human liberation."


Homosexuality, though forbidden in the Old Testament and attacked in the New, must be evaluated today not legallyistically, but in the context of God’s judgment and grace.

Holds that Paul had a need for male companionship, not women. "His ethics, his life and this theology bear a strong, latent passive homosexuality."

Offers an original interpretation of the Pauline texts.

In this work by a closeted university president and diplomat, Chapter 18 (pp. 209-63 of vol. 2) deals with the legend of Sodom, "From the Dead Sea Legends to Comparative Mythology," showing that the account in Genesis 19 is without historical foundation, but is a geographical legend inspired by the barrenness and salination of the region around the shores of the Dead Sea.

After reviewing a number of texts, Wink concludes that the Bible has not a sexual ethic, but "only a love ethic." See readers' responses, ibid. (January 2-9, 1980), 20-25.

Regards both the David-Jonathan story and the Ruth-Naomi one as probably homosexual.

2240. WRIGHT, DAVID F. "Homosexuals or Prostitutes? The Meaning of Arsenokoitai (1 Cor. 6:9, 1 Tim. 1:10)," Vigiliae Christianae, 38 (1984), 125-53.
Painstaking and probably definitive philological demonstration that the koine Greek word cannot be assigned the meaning "prostitute" as John Boswell maintains. See also W. Johansson, above.

In providing a negative answer, Zaas offers some interesting comparative material from ancient moral and astrological texts.