

2200. WILLENBECHER, THOM. "Gay Atheists Come Out," **Advocate**, no. 284 (January 10, 1980), 19-21.
Presents views of some leading gay atheists--which can be examined in greater detail in their periodical **GALA**, published by the San Francisco chapter of the Gay Atheists League of America.
2201. WOGGON, HARRY A. "A Biblical and Historical Study of Homosexuality," **Journal of Religious Health**, 20 (1981), 156-73.
Argues that for responsible persons, sexual orientation and behavior as such should not be a barrier to church membership.
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 Hierodule," **Journal of Biblical Literature**, 85 (1966), 185-96.
Presents evidence from Ugarit and Sumeria suggesting that the **qedeshim** 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.
2205. BROOTEN, BERNADETTE. "Paul's Vision of the Nature of Women and Female Homosexuality," in: Clarissa W. Atkinson et al., **Immaculate and Powerful**. Boston: Beacon Press, 1985, pp. 66-87.
Although this paper makes the questionable assumption that Romans 1:26-27 condemns female homosexuality, it does review a number of pieces of evidence for lesbianism in the ancient world.

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."
2207. DEVOR, RICHARD C. "Homosexuality and St. Paul," **Pastoral Psychology**, 23 [no. 224] (May 1972), 50-58.
Argues that Paul's list in I Corinthians 6:9-10 reflects the Jewish view of the Gentile world as swarming with those guilty of various perversions.
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).
2211. GANGEL, KENNETH. **The Gospel and the Gay.** Nashville: Nelson, 1978. 202 pp.
Despite the title, mainly concerned with the Old Testament; regards homosexuality as a "tragic involvement."
2212. HAY, HENRY. "The Moral Climate of Canaan at the Time of the Judges," **ONE 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," **JfsZ**, 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.

2214. HORNER, TOM. **Jonathan Loved David: Homosexuality in Biblical Times.** Philadelphia: Westminster, 1978. 161 pp.

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).

2215. HORNER, TOM. **Sex in the Bible.** Rutland, VT: Tuttle, 1974. 188 pp.

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

2216. JEREMIAS, JOACHIM. "Zu Rm I 22-32," **Zeitschrift für die neutestamentliche Wissenschaft**, 45 (1954), 119-21.

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

2217. JOHANSSON, WARREN. "Ex parte Themis: The Historical Guilt of the Christian Church," in: **Homosexuality, Intolerance, and Christianity: A Critical Examination of John Boswell's Work.** Second ed. New York: Scholarship Committee (GAU), 1985, pp. 1-7.

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

2218. JOHANSSON, WARREN. "Whoever Shall Say to His Brother, *Racha* (Matthew 5:22)," **Cabirion and Gay Books Bulletin**, no. 10 (1984), 2-4.

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

2219. KAHLER, ELSE. "Exegese zweier neutestamentlicher Stellen," in: Theodor Bovet (ed.), **Probleme der Homophilie in medizinischer, theologischer und juristischer Sicht.** Bern: Haupt, 1965, pp. 12-43.

Interprets the New Testament texts, Romans 1:18-32 and I Corinthians 6:9-11.

2220. KRAUSS, SAMUEL. **Das Leben Jesu nach jüdischen Quellen.** Berlin: S. Calvary, 1902. 309 pp.

Mentions Hebrew, Judeo-German and Latin sources for a version of the combat in the air between Judas Iscariot and Jesus in the **Toledoth Jeshu**, 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.**

Kansas City, KN: Sheed, Andrews and McMeel, 1976.
211 pp.

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.

2222. MARTIN, A. DAMIEN. "The Perennial Canaanites: The Sin of Homosexuality," *Etc*, 41 (1984), 340-61.

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.

2223. MOUNT, ERIC, and JOHANNE W. H. BOS. "Scriptures on Sexuality: Shifting Authority," *Journal of Presbyterian History*, 59 (Summer 1981), 219-42.

Seeks to place changing interpretations in context.

2224. NIDITCH, SUSAN. "The 'Sodomite' Theme in Judges 19-20: Family, Community, and Social Disintegration," *Catholic Biblical Quarterly*, 44 (1982), 365-78.

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

2225. PATAI, RAPHAEL. *Sex and the Family in the Bible and the Middle East*. Garden City, NY: Doubleday, 1959.

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.

2226. PHILLIPS, ANTHONY. "Uncovering Father's Skirt," *Vetus Testamentum*, 30 (1980), 38-43.

Interprets Deuteronomy 23:16, Leviticus 18:7 and Genesis 9:20ff. (Ham's uncovering his father's nakedness) as prohibitions, prompted by anti-Canaanite sentiment, of sons seducing their fathers. On the Ham incident, see also H. Hirsch Cohen, *The Drunkenness of Noah* (University: University of Alabama Press, 1974), p. 13ff. (where, however, Ham's act is interpreted as a visual violation).

2227. RIDDERBOS, SIMON JAN. "Bibel und Homosexualität," in: *Der homosexuelle Nächste*. Hamburg: Fische Verlag, 1963, pp. 50-73.

Perspective by a Dutch scholar, sympathetic for its time.

2228. ROTH, WOLFGANG. "What of Sodom and Gomorrah? Homosexual Acts in the Old Testament," *Explor*, 1:2 (Fall 1975), 7-14.

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

ideas of the anthropologist Mary Douglas (**Purity and Danger**. London: Routledge and Kegan Paul, 1966).

2229. SCHOEPS, HANS-JOACHIM. "Homosexualität und Bibel," **Zeitschrift für evangelische Ethik**, 6 (1962), 369-74.

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

2230. SCROGGS, ROBIN. **The New Testament and Homosexuality**. Philadelphia: Fortress Press, 1983. 158 pp. 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.

2231. SHEPPARD, GERARD T. "The Use of Scripture within the Christian Ethical Debate Concerning Same-Sex Oriented Persons," **Union Theological Seminary Quarterly Review**, 40 (1985), 13-35.

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."

2232. SMITH, MORTON. **Clement of Alexandria and a Secret Gospel of Mark**. Cambridge, MA: Harvard University Press, 1973. 453 pp.

Complex learned investigation seeking to authenticate a purported Gospel fragment describing Jesus' nocturnal initiation of a young man. See also Smith's more popular presentation: **The Secret Gospel: The Discovery and Interpretation of the Secret Gospel of Mark** (New York: Harper and Row, 1973); and his review of the matter (which remains controversial): "Clement of Alexandria and Secret Mark: The Score at the End of the First Decade," **Harvard Theological Review**, 75 (1982), 449-61.

2233. STRECKER, GEORG. "Homosexualität in biblischer Sicht," **Kerygma und Dogma**, 28 (1982), 127-41.

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

2234. TARACHOW, SIDNEY. "St. Paul and Early Christianity: A Psychoanalytic and Historical Study," in: W. Muensterberger (ed.), **Psychoanalysis and the Social Sciences**. New York: International Universities Press, 1955, vol. 4, pp. 223-81.

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

2235. UKLEJA, P. MICHAEL. "Homosexuality and the Old Testament," *Bibliotheca sacra*, 104 (1983), 259-66. Rejecting the arguments of homophile scholars, supports the traditional (rigorist) interpretation. See also the companion article: "Homosexuality in the New Testament," *ibid.*, 104 (1983), 350-58 (affirms the antihomosexual character of Rom 1:26-27; 1 Cor. 6:9; and 1 Tim. 1:10).
2236. WEBER, JOSEPH C. "Does the Bible Condemn Homosexual Acts?" *Engage/Social Action*, 3:5 (May 1975), 28-31, 34-35.
Offers an original interpretation of the Pauline texts.
2237. WHITE, ANDREW DICKSON. *A History of the Warfare of Science with Theology in Christendom*. New York: D. Appleton and Co., 1890. 2 vols.
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 salinization of the region around the shores of the Dead Sea.
2238. WINK, WALTER. "Biblical Perspectives on Homosexuality," *Christian Century*, 96:36 (November 7, 1979), 1082-86.
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.
2239. WOOD, ROBERT W. "Homosexual Behavior in the Bible," *ONE Institute Quarterly*, 5:1 (1962), 10-19.
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.
2241. ZAAS, PETER. "Was Homosexuality Condoned in the Corinthian Church?" in: P.J. Achtemeier (ed.), *Society of Biblical Literature 1979 Seminar Papers*. Missoula: SBL, 1979, vol. 2, pp. 205-12.
In providing a negative answer, Zaas offers some interesting comparative material from ancient moral and astrological texts.