

Boswell, John. *Same-Sex Unions in Premodern Europe*. Villard Books: New York, 1994.

Boswell, an advocate for same-sex unions, acts as a historian, philologist, and liturgist in this analysis of marriage. He looks at the pertinent vocabulary, matrimony and unions in the Greco-Roman world, nuptial offices, ceremonies of union and more.

Achtemeier, Paul J. *Romans*. Atlanta: Westminster John Knox Press, 1985.

Achtemeier argues that the wrath of God is visited on man in letting him have his own way. God turns sinful humanity over to its own desires. Through idolatry, we sinfully abuse the created world and consequently, the affects of sin are felt in the abuse of the created order of male and female. The violation of the created order of human sexuality is an outgrowth of the violation of the created order, the root of which is idolatry. The “unnatural relations” therefore cannot be understood as a viable life-style but as a sign of God’s wrath.

Dover, K. J. *Greek Homosexuality*. Cambridge, MA: Harvard University Press, 1978.

This is the standard text in regards to homosexuality in Greece (as the title obviously states). Certain pro-gay writers, such as Robin Scroggs, have used this edition to promote a homosexual agenda and reading of the pertinent biblical passages, but the 1989 edition undercuts these applications by limiting the definition of pederasty and showing how the pederastic is not always fraught with inequality, impermanency, and humiliation.

Gagnon, Robert A. J. – Link to Articles from his personal website – <http://www.robgagnon.net/ArticlesOnline.htm>

This website provides a plethora of information pertaining to homosexuality. Notable articles pertinent to the particular topic at hand are as follows:

- “The Apostle Paul on Sexuality: A Response to Neil Elliott”
- “The Authority of Scripture in the ‘Homosex’ Debate”
- “Can One Be a ‘Gay Evangelical’? My answer to a *New York Times* reporter and how she reported it”
- “How Bad Is Homosexual Practice According to Scripture and Does Scripture’s Indictment Apply to Committed Homosexual Unions?”
- “Was Jesus in a Sexual Relationship with the Beloved Disciple?”
- “Why a New Translation of the Heidelberg Catechism Is Not Needed: And Why Homosexualist Forces in the PCUSA Seek It”

Gagnon, Robert A. J. "Scriptural Perspectives on Homosexuality and Sexual Identity," *Journal of Psychology and Christianity*, 24, No. 4 (2005) 293-303.

In this article Gagnon speaks specifically to psychologists and counselors who are working with people struggling with same-sex attraction (the benefits of the article are not limited to this audience though). He confronts the common idea that identity and orientation are inseparable. In doing so he addresses the biological factor and then immediately goes to the ideas of the cross and death to self as seen in Jesus and Paul. Gagnon then goes on to discuss the idea of sexuality as implemented at creation and seen in Genesis as well as Jesus' and Paul's statements.

Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon Press, 2001.

This book is the real deal! Not only does the evangelical Gagnon do a thorough appraisal of all texts that address or even allude to homosexuality, he also interacts with all of the pertinent scholars. Gagnon does not limit himself to textual arguments though; he addresses the hermeneutical and ethical questions that are pertinent to the culture and ecclesial lives of today. The fact that Martti Nissinen (a proponent for homosexuals) gives the book praise for its thoroughness is evidence of the enduring importance of this book

Gordon, David T. "The Decline of Christianity in the West? A Contrarian View." Available at <[http://www.opc.org/os.html?article\\_id=44.&pfriendly=Y&ret=L29zLmh0bWw%2FYXJ0aWNsZV9pZD00NC4%3D](http://www.opc.org/os.html?article_id=44.&pfriendly=Y&ret=L29zLmh0bWw%2FYXJ0aWNsZV9pZD00NC4%3D)>.

"Homosexuality and the Bible," <[http://www.gaychurch.org/Gay\\_and\\_Christian\\_YES/gay\\_and\\_christian\\_yes.htm](http://www.gaychurch.org/Gay_and_Christian_YES/gay_and_christian_yes.htm)>.

This rather interesting series of articles from the book by E. T. Sundby, *Calling the Rainbow Nation Home*, deals with many of the issues from a homosexual perspective: "Are We Going to Hell?" "Homosexuality, is it a Sin?" "Celibacy;" "Homosexuality and the Bible," etc. Whereas some of the problems in these articles are quite obvious, other aspects are quite provocative.

Haas, Guenther. "Perspectives on Homosexuality: A Review Article," *Journal of the Evangelical Theological Society* 42.2 (June 2002) 497-512.  
(507)

This article reviews some of the influential works on homosexuality by authors such as Wink, Balch, Grenz, DeYoung, Stanton, Yarhouse, et. al.

Hayes, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation*. Harper Collins Publishers, San Francisco: 1996.

The sixteenth chapter of this book deals with homosexuality in a careful and pastoral way. After assessing the central texts, Hays puts homosexuality within its canonical context, addresses hermeneutical considerations, and answers a series of ethical questions. At the very least, this chapter will challenge the reader to approach this topic (one which he believes is a sin) in a sensitive way.

Jones, E. Michael. *Degenerate Moderns: Modernity as Rationalized Sexual Misbehavior*. Ignatius Press, San Francisco: 1993.

As the subtitle of this book points out, Jones makes the argument that modernity was the result of rationalized sexual misbehavior. Analyzing the lives of people like Margaret Mead, Anthony Blunt, Picasso, and even Martin Luther, Jones states that many of the formative characters in modern thinking have written or acted in such a way as to justify their sexual misbehavior. While Jones does leave many questions unanswered (not the least of which is the reliability of his Luther assessment and in turn his fair or not so fair treatment of the other characters), he does bring up many important questions that challenge the reader to analyze why things are the way they are and why we act the way that we do. Particularly apt for our discussion is the third chapter, "Homosexual as Subversive: the double life of Sir Anthony Blunt."

McDonough, Sean M, "Competent to judge: the Old Testament connection between 1 Corinthians 5 and 6" *Journal of Theological Studies* ns 56 no 1 Ap 2005, p 99-102.

McDonough shows that I Cor 5 and 6 deliberately mirror Dt 17. Both passages hinge on I Cor 5:13 which is parallel to Dt. 17:7 where the call is to expel evildoers from the community. Both passages, prior to the hinge, deal with what to do with an immoral believer in their midst. After the hinge, both passages deal with the question of how to handle cases of difficult judgment. In the case of Dt, the people were called upon to bring their case to the priests to give a verdict. In the case of Corinthians, Paul makes the very clear issue that THEY were competent to judge. He has already stated in 3:16 that THEY were the Temple and that God's spirit lives in them. Because of this, they should be able to make the difficult decisions that otherwise would have been handed by the temple priests. The problem of incest and the difficulty with lawsuits are not casually related. Both are symptomatic of the Corinthians' failure to apply the strictures concerning just judgment in Deuteronomy 17 within their own community.

McNeill, John J. *The Church and the Homosexual*, 3rd ed. Beacon Press: Boston, 1988.

After dealing with the "problems of translation" in the biblical texts concerning homosexuality, McNeill goes on to discuss the traditional appraisals of sexuality and

homosexuality in order to posit his views towards sexual ethics. Concluding (or presupposing?) that homosexuality is not a sin, McNeill advocates for greater civil rights, change in the church, etc.

Miller, James E. "The Practices of Romans 1:26: Homosexual or Heterosexual?" *Novum Testamentum* 37:1 (Jan., 1995) 1-11.

Miller avers that since neither Classical nor Jewish culture would put male and female homosexuality in such a parity as is often misinterpreted from Rom. 1.26-27, one should understand Rom. 1.26 to be in reference to "unnatural heterosexual intercourse." Miller maintains that Paul is most likely describing females that have given up the option of coital intercourse for that of anal, oral, or non-penetration (essentially the activities of male homosexuals).

Mounce, Robert H. *Romans*. Vol. 27. NAC. B&H Publishing Group, 1995.

Mounce points out that this is the "[c]learest teaching in the New Testament on homosexuality." In Jewish culture it is regarded as an abomination. Drawing upon Achtemeier, Mounce points out that this passage "cannot be understood as an alternative life-style, somehow acceptable to God." Straight-forward, homosexuality is perversion. (82-83)

O'Donovan, Oliver. *Church in Crisis: The Gay Controversy and the Anglican Communion*. Eugene, OR: Cascade Books, 2008.

In this insightful book O'Donovan attacks the issue of homosexuality within the tradition of Anglicanism but with applications that reach far beyond that tradition. In chapters four and five O'Donovan analyzes issues of authority, obedience, and hermeneutics. He has a remarkable way of bringing up the deeper issues in the debate, and in doing so, he calls out both liberals and conservatives for their dogmatic claims. In the end he maintains that scripture is the final authority, and the ministry of the word takes over the job of deciphering between true and false hermeneutic interpretations.

O'Donovan, Oliver. "How can theology be moral," *Journal of Religious Ethics*, 17 no 2 (Fall 1989) 81-94.

Abstract: "A tension exists between the disciplines of theology, which seeks to discern the rational order of what is believed and to impose intellectual discipline on its presentation, and moral thought, which is practical in nature, wrought-towards-action. More fully expressed, this tension is found in three antinomies: that theology is declarative, while moral thought is deliberative; that theology is evangelical, while moral thought is problematic; and that while theology is Christocentric, moral thought must be generic. this essay argues that despite the tension inherent in its dual focus, moral theology can be an

authentic enterprise, proceeding via a dialectic within these three antinomies.” While this essay does not deal with homosexuality, it deals with morality and theology which is a deeper issue that surfaces in the homosexuality debate.

O’Donovan, Oliver. “Transexualism and Christian marriage,” *Journal of Religious Ethics*, 11 no 1 (Spr 1983) 135-162.

Peterson, William L. “Can ἀρσενοκοιται Be Translated by ‘Homosexuals’? (1 Cor. 6:9, 1 Tim. 1:10)” *Vigiliae Christianae*, 40:2 (June 1986) 187-191.

Pronk, Pim. *Against Nature?: Types of Moral Argumentation Regarding Homosexuality*. Grand Rapids, MI: Eerdmans Pub. Co., 1994.

According to Pronk, homosexuality is a moral question. However, the Bible is not the only or even sufficient ground for accepting or rejecting an ethic for homosexuality. Scripture is unclear on the subject and to deduce from nature the ethics of homosexuality would be fallacious. Therefore, “When neither ‘nature’ nor faith provide the final or sole criterion, we need to consider seriously that if sexual behavior *meets moral standards*, it should then also be considered to be moral, regardless of the sex or gender of partners and in spite of the Bible’s condemnation of same sex behavior in a *given* moral context of its own. For sex and gender are not moral categories.”

Rogers, Eugene F. “The Liturgical Body,” *Modern Theology*, 16 no 3 (Jl 2000) 365-376.

“In a wide sense of the word, Christianity constructs the body *liturgically*. Not Sexually. Sexuality is not *straightforwardly* a way of knowing God and being in God’s presence. Liturgy and asceticism are.” (367) Following this statement, Rogers avers for the acceptance of homosexuals using their bodies as “liturgical signs” (as he argues heterosexuals do) in the worship of the redeeming God. He does so by answering critics of his book, *Sexuality and the Christian Body*.

Rogers, Eugene F. “The Narrative of Natural Law in Aquinas’s Commentary on Romans 1,” *Theological Studies*, 59 no 2 (Je 1998) 254-276.

Rogers, Eugene F. “Sanctified unions: an argument for gay marriage,” *Christian Century* 121 no 12 (Je 15 2004) 26-29.

Drawing upon the ideas that “sexuality ... is for sanctification” and the “otherness” throughout scripture, Rogers points to similarities among marriage, monasticism, asceticism, and community as reasons to allow homosexual unions. To deprive homosexuals the opportunity for these unions is essentially denying them the opportunity to have the self-sacrificing sanctifying process that takes place in marriage.

Rogers, Eugene F. "Sanctification, Homosexuality, and God's Triune Life." In *Sexual Orientation & Human Rights in American Religious Discourse*, Saul M. Olyan and Martha C. Nussbaum, eds. Oxford University Press, Oxford: 1998.

In this article, Rogers completely avoids the discussion of whether homosexuality is exegetically valid. His argument here is that marriage (as well as Eucharist, baptism, etc.) "tell[s] Christians what their bodies are for ... by incorporating them in to the body of Christ." Because God desires us, *as if we were God*, marriage allows us to become what God sees. God's "grafting in" of the Gentile church, like gay marriage, overturns nature and allows their selves, their souls and bodies to be caught up in the very life and love by which God loves God. The love that exists in the Trinity is one of grace and gratitude. Marriage, in and of itself, has an integral, eschatological end in the grace and gratitude of the Trinitarian life. Ultimately, marriage is a bodily means that God can use to teach human beings to live self-giving lives as an unconditional response to the self-giving of the Trinity.

Rosner, Brian S. "Ouchi mallon epenthesate": corporate responsibility in 1 Corinthians 5," *New Testament Studies* 38(3) (JI 1992) 470-473.

Rosner argues that immoral believers must be removed because their presence, the corporate body is implicated in their sin.

Smith, Mark D. "Ancient Bisexuality and the Interpretation of Romans 1:26-27," *Journal of the American Academy of Religion* 64:2 (Summer, 1996) 223-256.

Mostly in response to the works of Robin Scroggs, Smith assimilates the writings of Dover (and others since him) on the issue of homosexuality in the ancient world. He analyzes pederastic as well as non-pederastic homosexual behavior in the ancient world, both male and female, to argue that Paul was truly speaking in broad terms that encapsulate all homosexual activity, male and female. He avers that the situation in Paul's day is analogous to the situation of today, and to re-interpret Romans 1 in a way that allows for consensual homosexual activity is to essentially cast out the rest of Paul's theology.

Stout, Jeffrey. "How Charity transcends the culture wars: Eugene Rogers and others on same-sex marriage," *Journal of Religious Ethics*, 31 no 2 (Sum 2003) 169-180.

Depending heavily upon Eugene Rogers' book, *Sexuality and the Christian Body: Their Way into the Triune God*, Stout argues, in full agreement with Rogers, for legal recognition of same-sex marriage. He, along with Rogers, highlights the importance in Christian charity in going forward in these discussions concerning marriage and its implications on trinitarian, sacramental, and natural law (to name a few) understandings.

Vander Broek, Lyle. Discipline and Community: Another Look at 1 Corinthians 5. Reformed Review 48 no 1 Aut 1994, p 5-13.

I Corinthians 5 is less about how to handle an immoral believer and more about the effects of not maintaining discipline within the community. This subject is related to purity laws

Ward, Roy Bowen. "Why Unnatural? The Tradition behind Romans 1:26-27," *The Harvard Theological Review* 90:3 (Jul., 1997) 263-284.

"Simply put, the Bible is negative toward same-sex behavior, and there is no getting around it. The issue is precisely what weight that judgment should have in the ethics of Christian life." (32) Following this statement, Wink's review of Gagnon's book, *The Bible and Homosexual Practice*, begins from the premise that the issue is hermeneutical (text needs to be updated to culture in the same way that it was for slavery, etc.) and not merely exegetical.

Wright, David F. "Homosexuals or Prostitutes? The Meaning of ἀρσενικοιται (1 Cor. 6:9, 1 Tim. 1:10) *Vigiliae Christianae* 38:2, (June 1984) 125-153.

\_\_\_\_\_ "Translating ἀρσενικοιται (1 Cor. 6:9, 1 Tim. 1:10) *Vigiliae Christianae* 41:4 (Dec., 1987) 396-398.

Zaas, Peter S., "Catalogues and context : 1 Corinthians 5 and 6." *New Testament Studies* 34 no 4 O 1988, p 622-629.

Zaas shows that the vice catalogs (ie I Cor 6:9-10) were not random lists used for rhetorical effect but were lists of actual or possible sins in Corinth.