

Jewish Texts on Homosexuality

THE OLD TESTAMENT (1450–400 B.C.)

Gen 19:5 And they called unto Lot, and said unto him, “Where are the men that came in to thee this night? Bring them out unto us, that we may know them.”

Gen 19:8 “Behold now, I have two daughters that have not known man. Let me, I pray you, bring them but unto you, and do ye to them as is good in your eyes. Only unto these men do nothing, forasmuch as they are come under the shadow of my roof.”

Lev 18:22 You should not lie with mankind, as with womankind: it is abomination.

Lev 20:13 And if a man lies down with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them.

Deut 23:16-17 ¹⁶he shall dwell with you, in the midst of you, in the place which he shall choose within one of your gates, where it pleases him best: you will not oppress him. ¹⁷There shall be no prostitute of the daughters of Israel; neither shall there be a sodomite of the sons of Israel.

Judg 19:22-24 ²²As they were making their hearts merry, behold, the men of the city, certain base fellows, beset the house round about, beating at the door; and they spoke to the master of the house, the old man, saying, “Bring forth the man that came into thy house, that we may know him.” ²³And the man, the master of the house, went out unto them, and said unto them, “No, my brethren, I pray you, do not so wickedly; seeing that this man is come into my house, do not this

folly. ²⁴Behold, here is my daughter a virgin, and his concubine; them I will bring out now, and you humble them, and do with them what seems good unto you: but unto this man do not any such folly.”

1 Kgs 14:24 . . . and there were also sodomites in the land: they did according to all the abominations of the nations that the LORD drove out before the children of Israel.

1 Kgs 15:12 And he put away the sodomites out of the land, and removed all the idols that his fathers had made.

2 Kgs 23:7 And he brake down the houses of the sodomites, that were in the house of the LORD, where the women wove hangings for the Asherah.

Isa 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Isa 3:9 The appearance of their countenance does witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have done evil unto themselves.

Lam 4:6 For the iniquity of the daughter of my people is greater than the sin of Sodom, That was overthrown as in a moment, and no hands were laid upon her.

THE OLD TESTAMENT APOCRYPHA (300/200 B.C.–A.D. 200/180)

WISDOM OF SOLOMON (LATE 1ST CENT. B.C.)

Wis 14:26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

3 MACCABEES (30 B.C.)

3 Macc 2:4-5 You destroyed men for their wicked deeds in the past, among them giants relying on their own strength and self-confidence . . . When the inhabitants of Sodom acted insolently and became notorious for their crimes you burned them up with fire and brimstone and made them an example to later generations.

THE OLD TESTAMENT PSEUDEPIGRAPHA (200 B.C.–A.D. 200)**2 ENOCH (EARLIEST MS IS 14TH CENT. A.D.—A COMPOSITE WORK, DIFFICULT TO DATE)**

2 En. J10:4-5 And I said, “Woe, woe! How very frightful this place is!” And those men said to me, “This place, Enoch, has been prepared for those who do not glorify God, who practice on the earth the sin which is against nature, which is child corruption in the anus in the manner of Sodom, of witchcraft, enchantments, divinations, trafficking with demons, . . .

2 En. J34:1-3 God convicts the persons who are idol worshippers and sodomite fornicators, and for this reason he brings down the flood upon them.

SIBYLLINE ORACLES (MID-2ND CENT. B.C.–7TH CENT. A.D.)**BOOKS 1–2 (30 B.C.–A.D. 250)**

Sib. Or. 2:73 Do not sleep with a man [ἀρσενοκοιτεῖν], do not slander, do not murder (my trans.).

BOOK 3 (163–145 B.C.)

Sib. Or. 3:185-86 Male will have intercourse with male [ἄρσην δ’ ἄρσενι πλησιάσει] and they will set up boys in houses of ill-fame and in those days there will be great affliction among men and it will throw everything into confusion.

Sib. Or. 3:595-600 Greatly, surpassing all men, they are mindful of holy wedlock and they do not engage in impious intercourse with male children [κοῦδὲ πρὸς ἀρσενικοὺς παῖδας μίγνυνται ἀνάγνωσ] as do Phoenicians, Egyptians, and Romans, spacious Greece and many nations of others, Persians and Galatians and all Asia, transgressing the holy law of immortal God, which they transgressed.

Sib. Or. 3:762-66 But urge on your minds in your breasts and shun unlawful worship. Worship the Living One. Avoid adultery and indiscriminate intercourse with males [ἄρσενος ἄκριτον εὐνήν]. Rear your own offspring and do not kill it, for the Immortal is angry at whoever commits these sins.

BOOK 4 (2ND CENT. B.C.–A.D. 80)

Sib. Or. 4:34-35 Neither have they disgraceful desire for another’s spouse or for hateful and repulsive abuse of a male.

BOOK 5 (A.D. 70–132)

Sib. Or. 5:166 With you are found adulteries and illicit intercourse with boys [καὶ παίδων μίξις ἄθεσμος]. Effeminate and unjust, evil city, and ill-fated above all.

Sib. Or. 5:386-93 Matricides, desist from boldness and evil daring, you who formerly impiously catered for pederasty [παίδων κοίτην ἐπορίζετ' ἀνάγνως] and set up in houses prostitutes who were pure before, with insults and punishment and toilsome disgrace. For in you mother had intercourse with child unlawfully, and daughter was joined with her begetter as bride.

Sib. Or. 5:430 For terrible things no longer happen to wretched mortals, no adulteries, or illicit love of boys [παίδων Κύπρις ἄθεσμος], no murder, or din of battle, but competition is fair among all.

TESTAMENT OF THE TWELVE PATRIARCHS (2ND CENT. B.C.)

T. Levi 14:6 And out of covetousness you shall teach the commandments of the Lord, wedded women shall you pollute, and the virgins of Jerusalem shall you defile: and with harlots and adulteresses shall you be joined, and the daughters of the Gentiles shall you take to wife, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah.

T. Levi 17:11 And in the seventh week shall become priests, (who are) idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

T. Naph. 3:4-5 But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom, which changed the order of nature [ἦτις ἐνήλλαξε τάξιν φύσεως αὐτῆς]. In like manner [ὁμοίως] the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

T. Naph. 4:1 ¶ These things I say unto you, my children, for I have read in the writing of Enoch that you yourselves also shall depart from the Lord, walking according to all the lawlessness of the Gentiles, and you shall do according to all the wickedness [ἀνομίαν] of Sodom.

T. Benj. 9:1 ¶ And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that you shall commit fornication with the fornication of Sodom [πορνεύσετε γὰρ πορνείαν Σοδόμων], and shall perish, all save a few, and shall renew wanton deeds with women; and the kingdom of the Lord shall not be among you, for straightway He shall take it away.

T. Ash. 7:1 ¶ Become not, my children, as Sodom, which sinned against the angels of the Lord, and perished forever.

TESTAMENT OF JOB (1ST CENT. B.C.–1ST CENT. A.D.)

T. Job 24:7 So I ventured unashamedly to go into the market, even if I was pierced in my heart do to so. [This shame may have occurred due to short hair—a practice of female homosexuals. See Lucian *Dialogi meretricii* 290 §5.3]

TESTAMENT OF THE THREE PATRIARCHS (1ST–3RD CENT. A.D.)

TESTAMENT OF ISAAC (2ND CENT. A.D.)

T. Iss. 5:26-27 Then I observed the deep river whose smoke had come up before me, and I saw a group of people at the bottom of it, screaming, weeping, every one of them lamenting. The angel said to me, “Look at the bottom to observe those whom you see at the lowest depth. They are the ones who have committed the sin of Sodom; truly, they were due a drastic punishment.”

TESTAMENT OF JACOB (2ND–3RD CENT. A.D.)

T. Jac. 7:19-20 For the unjust will not inherit the kingdom of God, nor will the adulterers, nor the accursed, not those who commit outrages and have sexual intercourse with males, not the gluttons, not the worshippers of idols, not those who utter imprecations, not those who pollute themselves outside of pure marriage; and others whom we have not presented or even mentioned shall not come near the kingdom of God.

N.B. The text is from Arabic not Greek. Thus it is difficult (for me!) to be lexically specific about the phrase “have sexual intercourse with males.”

PSEUDO-PHOCYLIDES (1ST CENT. B.C.–1ST CENT. A.D.)

Ps.-Phoc. 190-92 [see 175-206] Do not transgress with unlawful sex the limits set by nature [lit., ‘bed of nature’ εὐνάς φύσεως]. For even

animals are not pleased by intercourse of male with male [ἄρσενες εὐνάι.]. And let women not imitate the sexual role of men [λέχος ἀνδρῶν μιμήσαιντο].

PSEUDO-PHILO (1ST CENT. A.D.)

Ps.-Philo 8:2-3 Then Lot separated from Abraham and dwelt in Sodom. But Abram lived in the land of Canaan. And the men of Sodom were very wicked men and great sinners.

Ps.-Philo 45:2 Now there was a certain Levite whose name was Bethac. When this man had seen him, he said to him, "Are you Beel from my tribe?" And he said, "I am." And he said to him, "You do not know the wickedness of those who dwell in this city. And who persuaded you to enter here? Get out of here in a hurry and enter my house where I dwell, and stay there today; and the Lord will shut up their heart before us as he shut up the Sodomites before Lot."

LETTER OF ARISTEAS (3RD CENT. B.C.–1ST CENT. A.D.)

Let. Aris. 152 For most other men defile themselves by promiscuous intercourse [ἐπιμισγόμενοι], thereby working great iniquity, and whole countries and cities pride themselves upon such vices. For they not only have intercourse with men [οὐ μόνον γὰρ [προάγουσι] τοὺς ἄρσενας] but they defile their own mothers and even their daughters.

HELLENISTIC SYNAGOGAL PRAYERS (2ND-3RD CENT. A.D.)

Hel. Syn. Pr. 12.68-69 And when the men had corrupted the natural law, and at one time, indeed, having esteemed the creation as happening without cause, and at another time, having honored it more than what is right, comparing it to you, to the God of the universe; you did not permit them to go astray, but showed forth your holy servant Moses, having given through him the written Law, as an aid to the natural (law).

JUBILEES (2ND CENT. B.C.)

Jub. 4:15 And in the second week of the tenth jubilee, Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

Jub. 16:5-6 And in that month the LORD executed the judgment of Sodom and Gomorrah and Zeboim and all the districts of the Jordan. And he burned them with fire and sulphur and he annihilated them till this day just as (he said), "Behold, I have made known to you all of their deeds that (they were) cruel and great sinners and they were polluting themselves and they were fornicating in their flesh and they were causing pollution upon the earth." And the LORD will execute judgment like the judgment of Sodom on places where they act according to the pollution of Sodom.

N.B. The text was originally written in Hebrew as discoveries at Qumran and Masada indicate. The Qumran fragments date from the Hasmonean period (75–50 B.C.). The text from which the English is translated is Ge'ez (ancient dialect of Ethiopic).

Jub. 20:5-6 And he told them the judgment of the giants and the judgments of the Sodomites just as they had been judged on account of their evil. And on account of their fornication and impurity and the corruption among themselves with fornication they died.

PHILO JUDAEUS (PHILO THE JEW/OF ALEXANDRIA)

(20B.C.–A.D. 50)

Abr. 26 [§§135-38] As men, being unable to bear discreetly a satiety of these things, get restive like cattle, and become stiff-necked, and discard the laws of nature, pursuing a great and intemperate indulgence of gluttony, and drinking, and unlawful connections; for not only did they go mad after women, and defile the marriage bed of others, but also those who were men lusted after one another, doing unseemly things, and not regarding or respecting their common nature, and though eager for children, they were convicted by having only abortive offspring; but the conviction produced no advantage, since they were overcome by violent desire; and so, by degrees, the men became accustomed to be treated like women, and in this way engendered among themselves the disease of females, and intolerable evil; for they not only, as to effeminacy and delicacy, became like women in their persons, but they made also their souls most ignoble, corrupting in this way the whole race of man, as far as depended on them.

Abr. 29 [§§147-55] (esoteric explanation of above)

Spec. 2:14 [§50] . . . and the rest of his members he used for the indulgence of unlawful desires and illicit connections, not only seeking to violate the marriage bed of others, but lusting unnaturally, and seeking to deface the manly character of the nature of man, and to change it into a womanlike appearance, for the sake of the gratification of his own polluted and accursed passions.

Spec. 3.7 [§§37-39] Moreover, another evil, much greater than that which we have already mentioned, has made its way among and been let loose upon cities, namely, the love of boys, which formerly was accounted a great infamy even to be spoken of, but which sin is a subject of boasting not only to those who practice it, but even to those who suffer it, and who, being accustomed to bearing the affliction of being treated like a women, waste away as to both their souls and bodies, not bearing about them a single spark of a manly character to be kindled into a flame, but having even the hair of their heads conspicuously curled and adorned, and having their faces smeared with vermilion, and paint, and things of that kind, and having their eyes penciled beneath, and having their skins anointed with fragrant perfumes (for in such persons as these a sweet smell is a most seductive quality), and being well appointed in everything that tends to beauty or elegance, are not ashamed to devote their constant study and endeavors to the task of changing their manly character into an effeminate one. And it is natural for those who obey the law to consider such persons worthy of death, since the law commands that the man-woman who adulterates the precious coinage of his nature shall die without redemption, not allowing him to live a single day, or even a single hour, as he is a disgrace to himself, and to his family, and to his country, and to the whole race of mankind.

And let the man who is devoted to the love of boys submit to the same punishment, since he pursues that pleasure which is contrary to nature, and since, as far as depends on him, he would make the cities desolate, and void, and empty of all inhabitants, wasting his power of propagating his species, and moreover, being a guide and teacher of those greatest of all evils, unmanliness and effeminate lust, stripping young men of the flower of their beauty, and wasting their prime life in effeminacy, which he ought rather on the other hand to train to vigor and acts of courage; and last of all, because, like a worthless husband-man, he allows fertile and productive lands to lie fallow, contriving that they shall continue barren, and labors night and day at

cultivating that soil from which he never expects any produce at all (see also 3.7 [§§40-42]; 3.8 [§§43-50 on bestiality]).

FLAVIUS JOSEPHUS (A.D. 37–100)

A.J. 1.11.1-4 [§§194-203] About this time the Sodomites grew proud, on account of their riches and great wealth: they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices . . . Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence . . . But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction.

C. Ap. 2.25 [§199] But then, what are our laws about marriage? That law owns no other mixture of sexes but that which nature hath appointed, of a man with his wife, and that this is to be used only for the procreation of children. But it abhors the mixture of a male with a male; and if anyone does that, death is his punishment.

C. Ap. 2:38 [§§273-75] And why do not the Lacedemonians think of abolishing that form of their government which suffers them not to associate with any others, as well as their contempt of matrimony? And why do not the Eleans and Thebans abolish that unnatural and impudent lust, which makes them lie with males? For they will not show sufficient sign of their repentance of what they of old thought to be very excellent, and very advantageous in their practices, unless they entirely avoid all such actions for the time to come: nay, such things are inserted into the body of their laws, and had once such a power among the Greeks, that they ascribed these sodomitical practices to the gods themselves, as part of their good character; and indeed it was according to the same manner that the gods married their own sisters. This the Greeks contrived as an apology for their own absurd and unnatural pleasures.

QUMRAN MATERIALS (2ND CENT. B.C.–A.D. 70)

Q270 f2ii:15-20 ¹⁵God's command or slaughters a beast with a living fetus [in it or] ¹⁶who lays with a pregnant woman when her monthly period [ceases or lies with a man] ¹⁷as one lies with a woman: these are the ones who violate the [Way ...] ¹⁸God has decreed to remove [...] ¹⁹So listen now, all you experts in righteousness, [who obey the To]rah, [I have shown] ²⁰you the ways that lead to life and the paths that lead to destruction; I [... their schemes].

4Q367 f3:3-5 [(Leviticus 20:13)... a man will lie] ⁴[with a male as with a woman...] both [of them ... have com]mitted abomination.] ⁵[They shall surely be put] to death. Their [blood]guilt is on them. (vacat)

THE NEW TESTAMENT (A.D. 40–100)**THE APOSTLE PAUL**

Rom 1:26-27 ²⁶For this very reason, God gave them over to dishonoring passions; for not only did their females exchange the natural [created order] use [sexual intercourse with the man] for that which is against nature [= homosexual acts], ²⁷but also in like manner did the males forsake the natural use of the female [and then] became [sexually] inflamed in their passions for each other; males with males performing shameless acts and receiving in themselves the necessary recompense for their error [of idolatry].

Rom 9:29 And as Isaiah said before, "Except the Lord of Sabaoth left to us a seed, we would have become as Sodom and been made like Gomorrah."

1 Cor 6:9-10 ⁹Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! Neither fornicators nor idolaters nor adulterers nor effeminate [μαλακοὶ] nor homosexuals [ἀρσενοκοῖται] ¹⁰nor thieves nor greedy persons nor drunkards nor slanderers nor thieves shall inherit the kingdom of God.

N.B. The term for homosexual (ἀρσενοκοίτης) occurs only here and 1 Tim 1:9-10. The verb form (ἀρσενοκοιτέω, 'to have sex with a man' = homosexual) occurs only once in the OT apocrypha (*Sib. Or.* 2:73). Paul probably coined the noun from passages in the Greek OT (Lev 18:22; 20:13; Num 31:17; Judg 21:11)—ἄρσενος κοίτην (Lev 20:13). Thus it is clear that, contrary to some homosexual interpreters, Paul had in mind homosexuality. The leading NT lexicon has opened the

door to ambiguity. They define the term as “a male who engages in sexual activity w. pers. of his own sex, *pederast*” (BDAG 135). Here they limit this homosexual behavior to a specific form of homosexuality. Their confusion continues when they say “Paul’s strictures against same-sex activity cannot be satisfactorily explained on the basis of alleged temple prostitution . . . or limited to contract w. boys for homoerotic service” (ibid.). But they did the latter with their gloss *pederast*. The usage and background forbid this limitation and evidences, unfortunately, a “politically correct” agenda creeping into lexicography.

1 Tim 1:9-10 ⁹Knowing this that the law is not laid down for the righteous but the lawless and unruly, the ungodly and sinners, the unholy and profane, murderers of fathers and murders of mothers, murderers, ¹⁰fornicators, homosexuals [ἀρσενοκοίταις], kidnappers, liars, perjurers, and if there be any other thing that is contrary to sound teaching.

THE APOSTLE PETER

2 Pet 2:6 And having turned the cities of Sodom and Gomorrah into ashes, he condemned them in an overthrow having made them an example for the ungodly coming later.

THE APOSTLE JUDE

Jude 7 As Sodom and Gomorrah and the cities around them in like manner, giving themselves over to fornication [ἐκπορνεύσασαι] and going after different flesh [σαρκὸς ἑτέρας] are set forth as an example suffering the fire of eternal vengeance.

THE APOSTLE JOHN

Rev 11:8 And their corpses shall lie on the street of the great city, which is spiritually called Sodom and Egypt, where the Lord was crucified.

DID JESUS MENTION HOMOSEXUALITY?

Matt 5:17-19 ¹⁷Do not think that I came to destroy the Law or the prophets. I did not come to destroy but to fulfill. ¹⁸For truly I say to you, until heaven and earth pass away, one iota or one stroke shall not pass away from the Law until all things are accomplished. ¹⁹Therefore, if anyone should break one of these, the least of the

commandments, and should teach men likewise, he will be called the least in the kingdom of heaven. But whosoever shall do and teach them, this one will be called great in the kingdom of heaven.”

Mark 7:15, 17-23 (Matt 15:19-20) ¹⁵”There is nothing on the outside of the man going into him that is able to defile him. But the things coming out of a man, these are the things that defile the man.” ¹⁷And when he entered into the house from the crowd, the disciples began to ask him about the parable. ¹⁸And he said to them, “Are you also without understanding? Do you not perceive that anything on the outside entering into a man cannot make him unclean ¹⁹because it does not go into his heart but into his stomach, and goes out into the latrine?” [This he said] declaring all foods clean. ²⁰And he said, “That which comes out of a man, this defiles the man.” ²¹For from within out of the heart of men comes out evil reasoning, fornication [πορνείαι], thefts, murder, ²²adultery, greediness, wickedness, deceit, sensuality, an evil eye, blasphemy, arrogance, foolishness; ²³all these evil things proceed out from within and defile the man.”

Matt 10:15 (Luke 10:12)”Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah than for this city when judgment day arrives.”

Matt 11:23-24 ²³”And you, Capernaum, shall you be exalted up to heaven? [expecting a negative reply] You shall go down unto hell; for if the mighty works had been done in Sodom that were done among you, then they would have remained unto this day. ²⁴But I say to you, it will be more tolerable in that day for the land of Sodom than for you.”

Luke 17:29 “But in the day Lot went out of Sodom, it rained fire and sulfur from heaven and he destroyed all of them.”

N.B. It is important to note that Jesus associates Sodom only within the context of judgment. Second, the term may have a wider scope in Mark 7:21 due to the audience of Mark. It is usually translated “fornication” which implies sex between unmarried individuals. It also may be limited to pre-marital intercourse (Matt 5:32; 19:9) but may encompass a much wider range of meaning, including homosexuality.

2 *Enoch* J34:1-3 mentions “sodomite fornicators.” This is in Slavonic not Greek but was no doubt translated from the Greek (there are

Semitisms too and this may suggest that Hebrew preceded the Greek). This translation would probably preserve the linguistic features of the Greek and suggest that πορνεία lies behind the term “fornicators.”

Jubilees 16:5-6 mentions “fornicating in their flesh” and “fornicating” in 20:5-6 both in the context of Sodom (the latter relates Gen 6 with Sodom). The book of *Jubilees* is not in Greek so it is difficult to be certain, but if the Greek were used, it would certainly be translated with πορνεία.

The *Testament of Benjamin* 9:1 says, “You shall commit fornication with the fornication of Sodom [πορνεύσετε γὰρ πορνείαν Σοδόμων], and shall perish, all save a few, and shall renew wanton deeds with women.” Here both the verb and the noun are used and it is clear that the “fornication” is male sex apart from women. Here is an unambiguously clear case where the term “fornication” applies to homosexual activity.

Jude 7 clearly connects the homosexuality of Sodom and Gomorrah with “fornication” (ἐκπορνεύω) and “going after strange flesh.” This is a second unambiguous case.

CONCLUSION

Jesus may very well have intended to include all unlawful sex, including homosexuality, in the term πορνεία. It is certainly absurd to say his usage excludes it in light of linguistic evidence to the contrary. Furthermore, given the Jewish antagonism towards homosexuality, it is unlikely that Jesus would even need to address the issue much further. It would be stranger if he opposed it and did not say so given the “homophobic” rhetoric rampant in Jewish literature. Only in lieu of possible acceptance of homosexuality, as in the case of Gentile contacts, would a need arise to condemn these practices outright (Paul). Qumran only mentions it twice and the latter quotation comes from Lev 20:13. Their slight treatment is for the same reason. *Jews universally condemned homosexual practices of every kind*. The burden of proof, therefore, is on the homosexual interpreter. He must demonstrate Jewish approval of homosexual practices of any kind from the texts available. This has never been done.

Here is the direct challenge: *Prove from Jewish and/or Christian sources that homosexuality in any form or in any fashion is acceptable.* All the sources here (without exception) unquestionably condemn it. But I would like to add a few more questions with respect to the 'silence' of Jesus. Why would Jesus need to condemn homosexual practices to a community that unambiguously, universally, and unequivocally opposed it? How could the argument of silence, if it may be granted for the sake of argument, namely, Jesus never addressed homosexuality, carry any convincing weight whatsoever in such a monolithic cultural context? How could one sanction homosexuality and at the same time not destroy the Law? How can Jesus uphold the Law—which he says he does—that condemns homosexuality while at the same time says with his silence that he condones it? Or is there another explanation for his so-called silence? These are the questions that anyone sanctioning homosexuality needs to face and honestly answer.