

Rogers, Jack. *Jesus, the Bible, and Homosexuality*. Revised ed. Louisville, Kentucky: Westminster John Knox Press; 2009.

Jesus is asked a question about heterosexual marriage and divorce, and he immediately broadens the conversation to acknowledge three different types of sexual minorities in that culture ("eunuchs who have been so from birth, eunuchs who have been made eunuchs by others, and eunuchs who have made themselves eunuchs for the sake of the kingdom"). That is stunning, especially given that "the eunuch was *persona non grata* both socially and religiously" in that culture. (Rogers 2009: 130)

Notice especially that Jesus recognizes that some people are eunuchs "from birth." New Testament scholar Thomas Bohache asks, "Could Jesus not be referring to a broad category of people who from their birth have not 'fitted' the predominant expectations of gender and sexuality?" And theologian, psychotherapist, and former Jesuit priest John J. McNeill puts it more boldly: "The first category--those eunuchs who have been so from birth--is the closest description we have in the Bible of what we understand today as a homosexual." It is clear Jesus did not see humanity heterosexual. Jesus recognized and acknowledged many types of sexual difference--even in a society in which such differences would have been downplayed, hidden, or even punished. (Rogers 2009: 130)

(....) The men around him wanted to talk about the law. Instead, Jesus showed that God's grace and love extends to everyone--especially those people who are disenfranchised, overlooked, or forgotten by traditional culture. (Rogers 2009: 131)