

International Journal of Family Life and Societal Development
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by
Institute of Family Life and Societal Development
Academic Arm of the Centre for Blissful Home Initiative

Printed by
Johnstar Educational Services
Akure, Ondo State
+234-8035608098, +234-8067746123, +234-8159992030.

International Journal of Family Life and Societal Development
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by
Institute of Family Life and Societal Development
Academic Arm of the Centre for Blissful Home Initiative

All rights reserved
No part of this journal may be reproduced or transmitted in any
form or by any means, electronic or mechanical including
photocopying recording or by any information storage or retrieval
system, without prior permission in writing from the copyright
owners, Institute of Family Life and Societal Development

Printed by
Johnstar Educational Services
Akure, Ondo State
+234-8035608098, +234-8067746123, +234-8159992030.

EDITORIAL BOARD

Editor-in-Chief

Prof. Benson Ohihon Igboin

Adekunle Ajasin University, Akungba-Akoko.

Editor

Prof. S. Ola. Ayankeye

Nigerian Baptist Theological Seminary, Ogbomosho.

Associate Editor

Dr. John Ayo Oladapo

Baptist College of Theology, Igede Ekiti.

+234(0)8035608098. johnayoladapo@gmail.com

General Editors

Ass. Prof. S. O. Ogundipe

NBTS, Ogbomosho.

Email: soluogundipe@gmail.com

Tel: +234(0)8032148967

Dr. A.A. Adeola

Nigerian Baptist Theological Seminary, Ogbomosho

Dr. Abraham Olutoye Odeleye

Nigerian Baptist Theological Seminary, Ogbomosho.

Dr. Esther Olajumoke Ayo-Oladapo

Adekunle Ajasin University, Akungba-Akoko.

+234-8067746123. jummie2018@gmail.com.

Abiodun James Aderele

Nigerian Baptist Theological Seminary, Ogbomosho.

Email: jamezb4@gmail.com Tel: +234(0)7064588705

Consulting Editors

- Prof. J.K. Ayantayo University of Ibadan.
- Prof. Emiola Nihinlola Nigerian Baptist Theological
Seminary, Ogbomosho.
- Prof. Hannes Knoetze University of Pretoria, South Africa.
- Prof. Babatunde Adedibu Redeemer's University, Ede.
- Associate Prof. Yaw Adu-Gyamfi Christian Service University
College, Kumasi, Ghana.

All correspondence and inquiries concerning publication, subscription and the institute should be directed to: The Associate Editor, Dr. John Ayo Oladapo, c/o Baptist College of Theology Igede Ekiti +234(0)8035608098. familylifeandsociety@gmail.com/johnayoladapo@gmail.com

TABLE OF CONTENTS

VOLUME 2, NO 1. THEME: CHRISTIAN FAMILY AND SEXUALITY IN CONTEMPORARY SOCIETY

THE FAMILY IN AFRICA AS A SAFE SPACE

- Hannes Knoetze, Professor, University of Pretoria,
Department of Practical Theology and Mission
Studies Email: Johannes.Knoetze@up.ac.za 1-20

CHRISTIAN FAMILY AND THEOLOGY OF SEXUAL BEHAVIOUR

- Yaw Adu-Gyamfi, Professor, University of the
Western Cape/ Christian Service University
College 21-48

LANGUAGE EDUCATION AND FAMILY DEVELOPMENT

- Esther Olajumoke Ayo-Oladapo, Ph.D Adekunle Ajasin
University, Akungba Akoko,
esther.ayo-oladapo@aaua.edu.ng 49-61

THE IMPACT OF SOCIAL CHANGE ON CONTEMPORARY CHRISTIAN FAMILY LIFE IN NIGERIA

- John Ayo Oladapo, Ph.D Baptist College of Theology,
Igede-Ekiti, johnayoladapo@gmail.com and - Abiodun
James Aderele, The Nigerian Baptist Theological
Seminary, Ogbomosho Jamezb4@gmail.com 62-73

EXAMINATION OF THE RELEVANCE OF EFFECTIVE SEXUAL EDUCATION IN THE CHURCH IN NIGERIA

- Foluke Omobonike Odesola PhD, Baptist College of
Theology, Igede Ekiti, Ekiti State, folukeodesola@gmail.com
and - Adedayo Oladele Odesola PhD, Baptist College of

Theology, Igede Ekiti, Ekiti State
pastordayoodesola@gmail.com

74-86

**DILEMMA OF FAITH AND REASON IN GENOTYPE
INCOMPATIBILITY AMONG PROSPECTIVE
CHRISTIAN COUPLES**

- Michael Oluwajuwonlo Otun Department of Religious Studies, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria, otunmikke@gmail.com 87-106

**SEXUALITY IN OLD TESTAMENT PERSPECTIVES:
ARE-READING OF GENESIS 1-2**

- Victor Umaru, Baptist College of Theology, Obinze. honagombi@gmail.com 107-128

**MORAL IMPLICATIONS OF STREET HAWKING
AMONG CHILDREN IN ANYIGBA, DEKINA
LOCAL GOVERNMENT AREA OF KOGI STATE**

- **Gabriel Salifu, PhD**, Glorious Life Ministries, Ilorin, Kwara State, salifu_g@yahoo.com, 129-143

**ROLES OF CHRISTIAN PARENTS IN PROMOTING
SEXUAL SANCTITY AMONG TEENAGERS**

- Abraham Olutoye Odeleye PhD, Faculty of Theological Studies, Nigerian Baptist Theological Seminary, Ogbomoso Nigeria, toyedeleye@gmail.com 144-160

**SEXUALITY AND POSTMODERNISM: EXPLORING
COMPLEXITIES OF ROMANTIC FREEDOM**

- Zechariah Manyok Biar, PhD., Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion manyokbiar@ebonycenter.org 161-177

THE CHALLENGES OF POSTMODERNISM TO AFRICAN CHRISTIAN FAMILY

- Job Ayinla Kosoluware, The Nigerian Baptist
Theological Seminary, Ogbomoso,
kosoluware@gmail.com 178-191

CHRISTIAN MORAL VICTORY: A CRITICAL BIBLICAL TEACHING

- David G.S. Atteh, MANT, MAOT, PhD, MNASR,
MNUSREL, Department of Religious Studies,
Faculty of Arts and Humanities, Kogi State University,
Anyigba, Nigeria, atteh.dg@ksu.edu.ng,
olugba2001@yahoo.com 192-210

ETHICAL APPROACH TO RESOLVING MORAL ISSUES EMANATING FROM CONTEMPORARY SEXUAL INFIDELITY

- Samuel Olusanya Asaolu, PhD, Baptist College of
Theology, Igede-Ekiti revasaolusam@gmail.com and
- Oderinu Elizabeth Olubunmi, Baptist College of
Theology, Igede-Ekiti,
pstbunmioderinu@gmail.com 211-227

THE PLACE OF SEX EDUCATION IN THE LIFE OF A CHRISTIAN FAMILY

- Oluwasegun D. Ajao, Baptist College of
Theology, Igede-Ekiti, Ekiti State.
oludav17@gmail.com and
- Folaranmi Joshua Dairo, H.O.D Theological
Studies, Baptist College of Theology,
Igede-Ekiti. abake12alabi@gmail.com 228-241

Contributors' Biographies

Hannes Knoetze is a professor at the University of Pretoria's Department of Practical Theology and Mission Studies.

Yaw Adu-Gyamfi is a Professor at the University of the Western Cape/Christian Service University College. Rev Prof. Yaw Adu-Gyamfi serves as the consultant to the Glocal Theological Academy (GLOTA) programme of Glocal Compassion in Germany.

Esther Olajumoke Ayo-Oladapo PhD is a lecturer at Adekunle Ajasin University, Akungba Akoko, She also served as the Coordinator, French Language Centre, Ministry of Education, Ondo State

Abiodun James Aderere is a Baptist minister and theological educator with a special apostolic calling to reach out to Muslims and other faiths and to pursue peaceful coexistence in the society for societal development. He was an adjunct lecturer at the Baptist College of Theology, Igede, Ekiti. He is a Doctor of Philosophy (World Religions “Islam”) candidate at the Nigerian Baptist Theological Seminary in Ogbomoso. He has authored a book, chapters in books and journal articles nationally and internationally.

John Ayo Oladapo PhD is a Baptist minister and theological educator. He is a senior lecturer at Baptist College of Theology, Igede-Ekiti. He is a researcher in the field of religion with a special interest in Ethics and Pastoral Care and Counselling. He has authored Books, chapters in books and journal articles nationally and internationally.

Adedayo Oladele Odesola, PhD, is the Rector of the Baptist College of Theology, Igede-Ekiti, Nigeria. He was the chaplain of the Nigerian Baptist Theological Seminary (NBTS) in Ogbomoso, Nigeria, and he is a faculty member in the faculty of Theological Studies, Department of Intercultural Studies, where he was also the Head of the

Department. He holds an HND in Marketing (The Polytechnics Ibadan, Nigeria), a Master of Divinity in Missiology (NBTS Ogbomoso), an M.A. in Intercultural Studies (Bethany International University Singapore) and a PhD in Church History (NBTS).

Foluke O. Odesola, PhD is a faculty member at the Baptist College of Theology, Igede-Ekiti. She holds a Master of Divinity in Christian Education and an M.A. in Christian Education (NBTS). She has her Doctor of Philosophy degree in Early Childhood Education from the University of South Africa.

Otun Michael Oluwajuwonlo is a trained journalist at the International Institute of Journalism, Abuja, and holds B.A. in Theology, B.A. Christian Religious Studies, M.A. Christian Religious Studies (Philosophy of Religion), holds a Doctoral degree from NBTS, Ogbomoso. He is a PhD candidate in the Department of Religious Studies, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria. He is the pastor of Gateway Baptist Church, Basiri, Ado Ekiti, and lecturer at St. Enock Theological Seminary, Ado Ekiti.

Victor Umaru is a lecturer at the Baptist College of Theology, Obinze. He is a PhD student at the Nigerian Baptist Theological Seminary, Ogbomoso.

Gabriel Salifu, PhD, University of Ibadan and he is clergy at Glorious Life Ministries, Ilorin, Kwara State.

Abraham Olutoye Odeleye PhD is an ordained Baptist minister with ministerial experience and a senior lecturer at the Nigerian Baptist Theological Seminary, Ogbomoso. He is a PhD holder with specialization on Ethics (Christian Ethics). His research and teaching interest include materialism, corruption, sexuality and research methodology reporting. He has publications to his credit. He is happily married and the family is blessed with children.

Zechariah Manyok Biar, PhD. is a research fellow at Stellenbosch University, South Africa, Department of Systematic Theology and Ecclesiology, Faculty of Theology. He is also the Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion.

Job Ayinla Kosoluware is the Pastor of First Baptist Church, 'Laditan Quarters, Oja-Odan, Ogun State, Nigeria. He has the following qualifications: Dip.Th, B.Ed, M.Th, M.A, PhD candidate, Nigerian Theological Seminary, Ogbomoso.

David Gbenga S. Atteh, MA.NT; MA.OT; PhD; MNASR, MNUSREL. Senior Lecturer, Kogi State University, Anyigba, and Adjunct Lecturer, Federal University, Lokoja. Former HOD and Deputy Provost Academics, ECWA Theo Sems, Igbaja and Aba, respectively. He is a Google Scholar whose publications (readership, rating & recommendation), as at September 2023, "have reached a milestone!"

Samuel Olusanya Asaolu, PhD, is a lecturer at the Baptist College of Theology, Igede-Ekiti

Oderinu Elizabeth Olubunmi is a lecturer at Baptist College of Theology, Igede-Ekiti. She teaches Christian Worship, Hymnody and Music Fundamental.

Oluwasegun D. Ajao is a lecturer at the Baptist College of Theology, Igede-Ekiti, Ekiti State.

Folaranmi Joshua Dairo, is a lecturer and Head of Department, Theological Studies, Baptist College of Theology, Igede-Ekiti. He holds Masters Degrees in New Testament Theology, Language and Literatures from the Nigerian Baptist Theological Seminary, Ogbomoso.

Editorial

One of the pressing questions that reverberates often in African Christianity is: What is an (African) Christian family? Family is very important to the traditional Africans. Raising a family is not just a social and cultural demand that has to be meant, but also a conditional for eschatological redemption or salvation. For the African Christian, the place of family cannot also be over-emphasised. Thus, prayers for the family in all its ramifications occupy the central stage in personal and intercession sessions. Although African Christians have for a long time contended with the notions of the Christian family in general, there is a progressive acceptance of its monogynous union based on heterosexuality. However, Western values and globalisation forces have continued to shape Christian family discourses and practices. Sex and sexuality issues have been escalated and mediated so much so that Christian 'theology' of family, sexuality, and sex has to contend with the throes of globalisation.

This volume, which is a product of the 2023 conference on the theme: Christian Family and Sexuality in Contemporary Society, critically reflects the tensions, challenges, and theological prospects of a Christian family. In the lead article, Professor Knoetze departs from the general conception of the Christian family based on Christ's salvation. Although he points out that family is a contested issue in Africa, he argues that a radical conception of the Christian family should centre around relationality, forging a missional relationship with the Trinitarian God. This is in contrast with the soteriological conception of family that has blurred the missional prospects that understanding family can birth for a long time.

Adu-Gyamfi's article also radically takes on the traditional conception of sex as a purely private issue, and attempts to strike a balance between it and the sexual revolution that theology of sexuality has to contend with. Coming from a heteronormative perspective, Adu-Gyamfi strongly maintains conservative theological stand on sexuality. He argues that the biblical

understanding of sexuality cannot be traded with the offering of the over-sexualised world.

On her own, Ayo-Oladayo explores the significance and nexus between language education and family development. She points out that effective communication in the family is a *sine qua non* for cohesion, unity, and progress. In addition to fostering cultural understanding, supporting cognitive growth, and fostering stronger family ties, it also improves communication abilities. Oladapo and Adererele examine the positive impacts of social change, particularly technological advancement, on the family. They opine that despite the advantages derived from modern communications devices, Christian theological understanding of the family should be countenanced and appropriated by Christian families.

Odesola and Odesola reflect on the significance of sex education in the church. Although sex education has not been a major interest in missional and catechetical teaching, they suggest that contemporary challenges make it imperative for the church to be interested in sex education. Otun's article introduces a philosophical dimension to sexuality discourse. Otun views the relegation of reason in choice- and decision-making processes as unacceptable and recommends a balanced deployment of both reason and faith in sexuality matters. Gombi re-examines the accounts of Genesis and contemporary sexual expressions. In the Genesis creation stories, an explanation of the nature of sexuality takes a central, climactic positioning and is given as a fundamental fact of creation. The excessive amount of material given to sexuality highlights its relevance in the Hebrew Bible within the cosmic context of the creation narratives. The foundation for the rest of the biblical narrative and discourse on human sexuality is provided by the profound depiction of God's original plan for human sexuality at the beginning of the canon, which also captures the core ideas of sexuality. Salifu enumerates the negative effects of street hawking, such as rape, unplanned pregnancies, and violence. He recommends that the state and social institutions should intervene to stem the corrosive tide of street hawking in Nigeria.

Biar explores the disagreement between 'pre-modernism' and postmodernism. He argues that the different positions these schools of thought hold have created serious tension in how to understand human sexuality. The recognition of feeling over reason and the relativistic contours that encircle the arguments of postmodernism, modernism, and premodernism all have impact on Christian notion of sexuality. He, however, maintains that the Bible still reserves the best model of sexual appreciation in contemporary society. For Kosoluware, the negative influences of postmodernism should be frontally addressed by contemporary African Christians. It is essential that the Church in Africa rise to the challenge through teaching, counseling and intentional preaching of the gospel. Atteh examines Christian moral victory, and points out the tensions that have characterised its different interpretations. He opines that the best approach to the theological issue is to insist that the victory believers have over the flesh nature is both positional and progressive, encompassing both the divine and the human responsibilities. Asaolu tackles the increasing cases of marital infidelity in society. Articulating the causes and effects of marital infidelity, Asaolu recommends that couples act in such a way that their actions could conform with Kantian categorical imperative. Finally, Ajao makes a case for sex education as a part of socialisation in the family. He notes that it is no longer possible to hold the view that sex talk is a taboo. Therefore, there should be a conscious approach to addressing sexuality issues.

This volume is a coterie of discourses on sex, sexuality and family. The burning issues raised from multidisciplinary perspectives enrich the volume and provide a critical resource for further engagement. However, the ideas are solely the responsibility of the authors rather than the editorial board of the journal.

Benson Ohihon Igbion
Editor-in-Chief

ROLES OF CHRISTIAN PARENTS IN PROMOTING SEXUAL SANCTITY AMONG TEENAGERS

Abraham Olutoye Odeleye Ph.D

Faculty of Theological Studies

Nigerian Baptist Theological Seminary, Ogbomoso.

toyeodeleye@gmail.com

Abstract

Sexual purity among teenagers is dwindling today, consequent to the wrong exposure to technological advancement, social media, and peer pressure, among others. It is quite unfortunate that the values and norms of society on sexual purity are deteriorating daily. The paper argues that sexual purity goes beyond virginity but abstinence from all forms of sexual immorality and consecrates one's life to Almighty God. The paper argues that keeping virginity till marriage is a fraction of sexual purity that this paper addresses. Sexual purity refers to the adherence to the biblical standard guiding sexual relationships. The Bible strongly condemns all forms of sexual impurity. The paper underscored that upholding the pillar of sexual purity by any teenager has many prospects morally, spiritually, culturally, and from the biblical point of view. Sexual purity is practicable and achievable for the well-being of individuals, involved society, and the church of God. The paper recommended that Christian Teenagers honour God with their body and they are to shun all forms of touch and stimulation that are capable of fueling sexual impurity. The parents have moral obligations to teach their teens the word of God, which will keep them sexually pure. The parents are to provide Christian sex education for their teens, and this is believed to immune them against sexual exploitation and abuse.

Keywords: Roles, Christian Parents, Promoting, Sexual Sanctity, Teenagers

Introduction

Sexual purity among teenagers raises an issue of concern today in society. Teenagers are confronted with many pressures due to their exposure to technology, social media, and peer pressure among others. This is evident in the time some teenagers spend on social media. The values and norms of society on sexual purity are deteriorating daily. Sexual sanctity is gradually declining in the society today due to undue exposure to the internet and peer influence and consequently, this is injurious to their lives. In this paper, sexual purity goes beyond virginity but abstinence from all forms of sexual immorality and consecrates ones' life to Almighty God. The paper argues that keeping virginity till marriage is a fraction of sexual purity that this paper addresses.

A teenager is a male or female individual within the age bracket of thirteen and nineteen. As the name implies, a teenager is between a period of growth in which he or she moves from childhood into adulthood. Teenagers in this paper are limited to those in Christian homes who affiliate with one church or another. The work is descriptive, and the author employs a qualitative research approach that involves a combination of literature review and biblical analysis to address the subject of discussion. Thus, this paper examines the concept of teenager overview of sexual purity, biblical perspective of sexual purity, prospect of sexual purity to Christian teenagers, factors militating against sexual purity and Christian parental responsibilities towards promoting sexual purity among teenagers.

Concept of Teenager

Teenage is a male and female individual between the ages of thirteen and nineteen. This is a phase of life in which he or she is no longer a child but an adult. This stage of life is full of changes in the body and mind. Susmans & Rogol (2004:19) submit that changes in teenagers are largely influenced by hormonal activity. "Hormones play an organisational role, priming the body to behave in a certain way once puberty begins, and an activational role, referring to changes in

hormones during puberty that trigger behavioural and physical changes.” The teenage years are peculiar due to rapid physical, emotional and social changes. The teenage years is characterised by accelerated physical, physiological, and cognitive development.

Teenagers attempt to make voluntary and deliberate choices that they expect not to be changed. During this period, the psychosocial development of teenagers causes them to have conflicts with their parents. The area of conflict comes up on social activities, disciplinary measures and domestic work (Cogner, 1977:28 & Falaye, 2001:64). Omoegun (1995:16) notes that during the teenage years, parents and guardians complain about the uncooperative attitude of their teens, while the teens complain that parents or guarding are too harsh on them. Thus, the idea of self-consciousness and curiosity is the rationale for the conflict. At this stage, some parents, guardians and teachers used to beat loggerheads with teenagers. Teenagers have certain characteristics which adults and parents should understand. These are the critical concern for teenagers as they go through life changes. The transition between childhood and adulthood leads to emotional, physical and moral changes. Some of the characteristics are strong emotions, personal identity, self-centred attitudes, peer relationships, independence, and Testing Boundaries (Don, 2011:192). At this stage, teenagers attach values to their peers, and a sense of acceptance increases among them.

Sexual purity is an age-old concept that is rooted in biblical and cultural standards. God, the creator of heavens and earth, created man with sexual instinct, which must be enjoyed within the confinement of marriage. Sexual purity is an important concept in family life that attracts the attention of scholars from different fields of study. Sexual purity in the context of this paper focuses on the Christian socio-moral dimension. Sexuality, according to Okechi (2018:2) includes sexual intercourse and sexual contact in all forms. Sexuality is the productive process and the fundamental urge that occurs in all species. It is also the state of experiencing sexual desire and possessing sexual feelings for both males and females.

“Sexuality is a central aspect of humans throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction” (2). Sexual purity is for the well-being of every child of God. Sexual purity is considered as an act of total abstinence from any form of sex that violates biblical standards. The act of abstinence is a deliberate action to keep oneself pure from all forms of sexual impurity. The teenagers are expected to keep their virginity in high esteem. The paper submits that virginity is part of sexual purity for teenagers.

In the African context, sexuality is considered sacred, which is rarely discussed in public. Familusi (2011:7) states that the Yoruba people's concept of sexuality is focused on spiritual conduct. It is the one and only God who has never directly procreated sexual intercourse. However, every other created being, such as deities, spirits, ancestors, natural or ghost, is sexual in nature. Yoruba African Traditional Religious practices established the hierarchy for the worship of beings. First is the Supreme Being, who is God, the creator and followed by deities (Idowu, 1974:29). Yoruba African Traditional beliefs value sexual purity. For instance, where female priestesses are allowed, they are virgins who tenuously hold sexual purity. When they lead in worship rituals, they must be sexually pure lest they will incur the wrath of gods, which may result in death, insanity and incurable diseases. Ajayi (2005:65) states that ATR holds that sexual purity is not negotiable in the service of gods. Reflections on the above submissions show that gods of the land value sexual purity and sexual impurity is a taboo that attracts commensurable punishment.

Traditional African context places a high premium on virginity for unmarried individuals. There are different tests of virginity for females (brides) depending on the different communities. Passing the test of virginity brings honour to the lady in question, parents, family and society. However, any lady who fails the virginity tests brings dishonour to herself, her parents, family and society. The paper submits that, in the traditional African context, the

issue of virginity and attached honour focuses more on the female than the male. Thus, virginity and attached honour should be for both males and females. This is because God's standards of judgment is the same for both male and female who sexually defile themselves. Sexual impurity goes beyond sexual intercourse between two individuals. It also involves caressing, smooching, petting, necking, kissing, touching, watching pornography and all forms of acts that are capable of arousing sexual interest or urge.

Biblical Perspective of Sexual Purity

The Bible is categorical in the matter of sexual purity. 1 Corinthians 16:18-20 emphasises the imperative of sexual purity. Christians are to honour God with their body. Apostle Paul in Ephesians 5:3-4 states that “But sexual immorality and any other impurity or greed should not even be heard of among you, as is proper for saints. Sexual sanctity begins from the heart. Jesus explains to his disciples that sexual impurity begins with thoughts and desires. Matthew 5:28, says “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” Sexual purity is indispensable for good relationship.

Sexual purity is a command from God Apostle Paul says, “Flee from sexual immorality.” All other sins a man commits are outside his body, but he who sins sexually sins against his own body (1 Corinthians 6:18). God commands His children to be sexually pure. His law forbids sexual immorality. In the word of God, virgins are celebrated and favoured (cf. Luke 1:34; 26). Levites are instructed to marry virgins (Rev. 21:13-15). God gave moral codes for virgins (Deut. 22:21; Judge 11:37 and Matthew 25:1-13). Virginity in both genders is valued and appreciated as worth protection, which should be given as a gift for conjugal bliss.

Sexual purity refers to the adherence to the biblical standard guiding sexual relationships. God designed sexual relationships to be enjoyed in conjugal bliss between male and female individuals. This paper focuses on sexual purity among teenagers, which is absolute

abstinence until marriage. Alcorn (2013:6) submits that sexual purity is an absolute commitment of one's sexual needs, desires and actions to God the maker. For singles, it is abstaining from sexual intercourse until marriage. For married couples, it is total faithfulness to the marital vow. Thus, reflecting on the above submission reveals that sexual purity goes beyond the act of sexual intercourse; it covers thoughts, desires, actions and expressions.

Prospect of Sexual Purity to Christian Teenagers

Upholding the pillar of sexual purity by any teenager has a lot of prospects morally, spiritually, culturally and from the biblical point of view. The prospects are explained below.

1. Honour: Sexual purity brings honour to the teenagers themselves, parents and family. In a normal atmosphere, virginity is a thing of honour which people can be proud of in public and private life. A teenager who keeps his or herself sexually pure will have a certain level of honour and confidence to say it anywhere and anytime. This kind of courage and honour extends to the parents and family.

2. Sexual purity attracts the abiding presence of God: God is pure and desires that all His children should be pure. When a teenager is sexually pure, their life will attract the abiding presence of God. The case of Joseph, in the Bible is a good example of sexually pure man who enjoys the blessings of God's presence. The Bible says "the Lord was with Joseph and gave him success in whatever he did" (Genesis 33:2-3). Another good examples of those who resolved to be sexually pure in the Bible are Esther and Mary, among others. The abiding presence of God took them far in life and they are a point of reference today. However, there are some teenagers today who offer themselves to sexual immorality because of ungodly offer and momentary pleasure. Thus, they sacrificed their sexual purity, dreams and life on the altar of ungodliness and lost the abiding presence of God. Furthermore, if Joseph had accepted free sexual pleasure from Potiphar's wife, she

may have favoured him in the house, but Joseph's dream of becoming great might have been sacrificed on the altar of sexual immorality. The teenagers who keep their sexuality pure will enjoy the blessings of the abiding presence of God.

3. **Freedom from Sexual Guilt and Embarrassment:** Involvement in illicit sexual relationships goes with a guilty conscience and sometimes embarrassment. Teenagers' involvement in sexual immorality brings momentary pleasures and consequences of the experience goes with loss of self-worth, dignity and honour. There are cases of teenagers who have been embarrassed by law enforcement agencies due to their involvement in sexual immorality. This is in agreement with the assertion of Adedeji (2019:29), who states that people who are involved in sexual sins are at the risk of physical shame, disgrace, injuries and embarrassment from law enforcement agencies. Therefore, any teenager who abstains from sexual immorality will have freedom from sexual guilt and embarrassment.

4. **Helps to Build Solid for a Successful Marriage:** Sexual purity is a factor in building successful marriage. Keeping virginity till the conjugal bliss strengthens the trust and chaste in marriage. Involvement of teenagers in pre-marital sex can lead to unplanned marriage, abortion, unplanned pregnancy, shame, and unstable home among other consequences. The submission is in agreement with Oyedele (2019:13) who affirms that premarital sex is based on shallow physical feelings and it is an un-Christian practice that has negative consequences on the life and home of the unmarried people. The paper submits that teenagers' involvement in sexual immorality is inimical to their lives and marriage.

5. **Stay Clear from HIV and Sexually Transmitted Diseases (STDs) Scourge:** HIV and Sexually transmitted diseases are challenges attached to teenagers' involvement in sexual impurity. The scourge of HIV and STDS, cannot be denied in society. Teenagers

who stay clear of sexual immorality will not be victims of this scourge.

6. Not Falling Victims of Sex Rituals: There are cases of teenagers who have fallen victims of sex rituals. There are ritualists who take pleasure in having sexual intercourse with teenagers with the intention of drawing their fortunes for money, rituals and power. The teenagers who deliberately abstain from sexual immorality will not fall victim to this enigma. The writer recalled that, there were teenagers who were lured into sexual intercourse for rituals with little money. After, the sexual interaction, the maggots were coming out of the victims. This experience led to the death of this lady and the money she collected was not useful for her.

Factors Militating Against Sexual Purity

Sexuality purity is valued and appreciated in the Bible and African context. However, there are factors that are militating against sexual purity among Christian teenagers. This paper underscores seven major factors that are working against sexual purity.

1. Unregenerated Life: Grace of Salvation in any teenager's life will help him or her to stand for Jesus in all situations. When teenagers do not know the Lord, they tend to be greedy, wayward and involved in sexual immorality. A life that is not regenerated will not put a value on his or herself and will not be ashamed of being involved in sexual immorality.

2. Undue Exposure to Internet and Media Facilities: Internet and Media facilities are good sources of knowledge for teenagers. However, undue exposure of teenagers to sexually oriented print and social media is capable of promoting wrongful sexual arousal in them. The attempt to satisfy their sexual urge can lead them to indulge in sexual immorality. Worst still, there are some teenagers who have Android phones, which gives them access to pornography and other forms of sexual immorality. Similarly, uncensored movies on television that are sexually inclined are capable of sexually

polluting teenagers. For instance, watching some movies on Big Brother Niger and African Magic may influence the sexual orientation of the teenagers. This misinformation may lead to sexual experimentation, which can fuel sexual misconduct among teenagers. Similarly, in this age of pubertal development, teens are attracted to one another, and unguided affection can lead to sexual misconduct.

3. Rape: Rape is the act of forcing and coercing other partners into sexual relationship. Rape is a punishable offense in society. Some innocent teenagers are sexually pure, but vagabonds in the society raped them. The aftermath effect of rape makes some teenagers to be sexually promiscuous.

4. Lack of Christian Sex Education: Christian sex education teaches teenagers absolute abstinence from any form of sexual interaction. It also teaches teenagers ways to avoid illicit interactions that can fuel sexual immorality. Some innocent teenagers have been lured into sexual immorality due to the lack of information and skills to handle their situations. This factor is militating against sexual purity among teenagers.

5. Peer Pressure: This has to do with the influence of peers on teenagers. There are some teenagers who are sexually promiscuous as a result of one reason or the other; these sexually corrupt teenagers can easily lure or influence other teenagers into sexual immorality. Consequently, gradually puts sexual purity among teenagers in danger.

6. Parental Negligence: Parental negligence is a factor that promotes sexual impurity among teenagers. Some parents do not care as expected about the type of clothes their children wear. The kind of friends that their children keep is not their concern. This creates a space for teenagers to be sexually promiscuous. Furthermore, some career women are preoccupied with their jobs and not having time for

their children. Many times, these individuals leave their children in the hands of other people for nurturing. Consequently, the teenagers may be misled and fall victim to sexual abuse. This is in agreement with Nwachukwu (2006:18-19), who states that some parents hand over the care of their children to educational institutions, and some parents are more concerned about their jobs or businesses than carrying out their parental obligations.

7. Environment of Upbringing: Parents must pay quality attention to the environment where they grow up in life. Certain environments are morally hostile to the moral and spiritual growth of the children. Such an environment is capable of mitigating sexual purity among teenagers. Some parents who work in hotels and the entertainment industry can easily expose their children to sexual immorality if they do not carefully handle their children in such an environment. Also, some parents who are living around the beer parlour and corrupt environment that does not support godly upbringing put the lives of their children in danger of sexual immorality. This is because what a person sees every day has a way of influencing the heart. If teenagers see the acts of indecent every day, if care is not taken, they may eventually experiment with the acts.

Christian Parental Responsibilities towards Promoting Sexual Purity Teenagers

Parents have roles to play in promoting sexual purity among Christian teenagers. This paper identifies eight major moral responsibilities for teenagers:

1. Nurturing in the word of God: The word of God is life; parents need to nurture their teenagers with the word of God. This is achievable through the intentional teaching of God's word. Teaching is imperative for imparting the life of anyone. The parents have moral obligations to teach their teens to keep themselves sexually pure. This is believed to help them build a good foundation for a successful

and blissful marriage. The parents are obliged to teach their teens from childhood the danger of sexual impurity and embrace sexual purity. Sexual impurity attracts divine punishment and embarrassment from people. Teens should know that sexual purity attracts the abiding presence of God, which helps one to go far in life and fulfilling one's dream. It is not negotiable for Christian Teenagers to glorify God in their body (1 Corinthians 16:19-20). Deuteronomy 6:5, known as *Shema*, charges parents to instruct and teach their children the Word of God. They are to write God's Word on their doorposts, place it on their foreheads, and use it as a bracelet to remind the Jews to follow the right ways. Parents are to teach their teenagers to love God and keep His commandments. Upholding this insight is believed to help teenagers value and appreciate sexual purity. Imbibing biblical insights is imperative for teenagers to uphold the legacy of sexual purity. This will also help them to take godly actions regarding peer pressure.

2. Godly Care and Upbringing: The parents are to train their teenagers from childhood on the path of righteousness by inculcating in them the mind of Jesus Christ to jettison sexual immorality and uphold the trust of sexual purity. This is possible through exposing their teens to the Scriptures and they are to be intentional in the moral and spiritual growth of their children. This is also achieved through parents living the word of God before their children. The early nurture of these teenagers gives credence to the fact that child-rearing in the early years is of great importance to the child. Barnette (1961:8) states that the child's proper child-rearing can prevent most of the problems occurring in society. Moses and Samuel's mothers cared for them in their early childhood, and as a result, both did excellently well in adulthood. Jesus emphasises that it is not the will of God in heaven that one of the little ones should perish (Matt. 18: 14). Parents are to be the first source and contact of showing the teenagers the ways of the Lord. Louis and Eunice had it on record that they brought up Timothy well in the way of the Lord. The earthly parents of Jesus

Christ helped Him to grow well, and it was recorded in Luke 2:40 that "The child grew and became strong and filled with the Spirit." Thus, teenagers' holistic growth and development starts from childhood and parents are to raise a God-fearing generation every time. Both parents are to care for the children collaboratively; in the case of widows, divorcees, and separated, intentional efforts should be made to care for their teenagers.

3. Having Time for the Teenagers: Teens' age is characterised by curiosity and experimentation and the parents are to be available to answer the questions of their teens. They are to pay quality attention to their teens' moral and spiritual growth. Green & Green-McAfee (2023) state that the mother of Charles and John Wesley had many children living with her, and despite this, those children became great through adequate nurturing and prayers. Thus, the paper submits that teenagers fear God and do well when their parents create time to meet their moral and spiritual needs. Parents are to pay quality attention to the upbringing of their teenagers right from childhood. Proverb 22: 6 states, "train up a child in the way they should go, and when they are old, they will not depart from it." The children taught very well will be the pride of the parents and they will also keep their sexual purity intact until their marriage. Parents are to pay quality attention to their children and live a good life before their children. Parents having a good time for and with their teens produce virtues that make them God-fearing and turn out to be sexually pure.

4. Serving as Role Model: To promote sexual purity among teenagers, parents are to serve as role models to their teens in the public and private. Abigail, Ruth, Naom and Eunice are biblical characters of exemplary mothers to their children. Abraham, Amram, the father of Moses, Ephraim, Mordecai, Esther's uncle, and Philip are biblical characters of godly fathers to their children. Mordecai brought up Esther in a godly way, and it was convenient for her to follow the instructions of her uncle to excel in life and rescue

generations. Parents are to encourage their teens to value their integrity and encourage their teens to live a life of integrity in private and public. The writer submits that parents are to give priority to their teenagers and the upbringing of their children.

5. Provision for the Needs of the Teenagers: The Bible emphasises 'providing for the family' (I Timothy 5:9) because those who refuse to provide for their family are worse than infidels. This means provision by parents goes beyond money. Christian parents are obligated to do their best to provide their children's spiritual, moral, physical, emotional and social needs. When and where they are lagging due to the country's economic situation, the teenagers should be properly informed.

6. Building a Godly Family Environment for Upbringing: Parents should count the cost on their children before they fight and resolve to separate. Children from divorced and separated families are at risk of sexual exploitation. Shelton (2010:157) states that a loose family environment as a result of divorce and separation is capable of exposing teenagers to sexual immorality. The paper argues that a good family environment for the upbringing of children will protect the children from wrong exposure to sexual life and equip them to pursue sexual sanctity and a responsible healthy sexual life. Also, building a godly family environment for upbringing will help teenagers to confide in their parents, who will constantly guide them on the correct path of sexual sanctity.

7. Provision of Christian Sex Education: The parents are to provide Christian sex education for their teens, and this is believed to immune them against sexual exploitation and abuse. God created humans as sexual beings because He gave sexual organs to every normal human being. After the creation, God declares that everything he created is good (Gen, 1:31). Thus, sexuality is part of every normal human being, and God declares it good. However, abuse and exploitation among teenagers demand sexual sanctity among them.

This necessitates sex education from a Christian perspective. Gusti (2021:54) notes that some parents do not have a good disposition to sex education, and some that sex education is for mothers. The paper argues that Christian parents are to have a good disposition to the provision of sex education to their teenagers. Mandigo (2020:42) states that sex education, also known as sexuality education or sex and relationships education, is a process of giving knowledge and developing values and beliefs about sexual identity. “Sex education provides instruction on issues relating to human sexuality, such as emotional relations and responsibilities, human sexual anatomy, sexual activity, sexual reproduction, age of consent and sexual abstinence (43).” Similarly, Olufadewa *et al.* (2021:9) corroborates the above position and add that sex education equips teens to become “responsible sexually healthy adult.” The writer agrees with the above positions that sex education is holistic and cuts across all areas of teenage sexuality. Teenage senses and nerves are designed to respond to stimulation, and undue touch is capable of fuelling sexual immorality among teenagers. Christian parents are to teach sex education from the perspective of total abstinence from all forms of sexually immoral acts and consecration of their lives to Almighty God (Lev. 19:2; 18:16-23; Deut. 23:17 and I Thes. 4:3-5). Equipping teenagers with this knowledge will promote sexual sanctity among them.

8. Raising Hope for the Teenagers: The parents are to raise hope of restoration for the teenagers who are involved in sexual impurity that God is always to have mercy on them. This is possible through absorbing into one's total life the love of Jesus Christ. Teenagers should be exposed to the healing love of Jesus and the assurance that God can restore them. If the teenagers run away from sexual impurity and are determined to pursue sexual impurity, God will accept them.

Conclusion and Recommendations

Sexual purity among teenagers is dwindling today, consequent to the wrong exposure to technological advancement, social media and peer pressure among others. It is quite unfortunate that the values and norms of society on sexual purity are deteriorating daily. This paper argues that sexual purity goes beyond virginity but abstinence from all forms of sexual immorality and consecrates ones' life to Almighty God. The paper argues that keeping virginity till marriage is a fraction of sexual purity that this paper addresses. Sexual purity refers to the adherence to the biblical standard guiding sexual relationships. The Bible strongly condemns all forms of sexual impurity.

The paper underscored that upholding the pillar of sexual purity by any teenager has a lot of prospects morally, spiritually, culturally, and from the biblical point of view. Sexual purity is practicable and achievable for the well-being of individuals, involved society, and the church of God. Parents are to give priority to their teens because leaving them in the hands of other people is dangerous. Thus, the presence of parents in the lives of teenagers cannot be substituted with anything else. The paper recommends that:

1. Christian Teenagers are to honour God with their body, and they are to shun all forms of touch and stimulations that are capable of fueling sexual impurity.
2. In this generation, godly teenagers are not produced by chance, and in a day, it requires intentional effort. The parents have moral obligations to teach their teens the word of God, and this will keep them to be sexually pure.
3. Teenagers fear God and do well when their parents create time to meet their moral and spiritual needs, and parents are to pay quality attention to the upbringing of their teenagers right from childhood.
4. Parents having a good time for and with their teens produce virtues that make them God-fearing and turn out to be sexually pure.
5. The parents are to provide a good family environment for the upbringing of their teens, and this will protect them from wrong exposure

to sexual life and equip them to pursue sexual sanctity and a responsible healthy sexual life.

6. The parents are to provide Christian sex education for their teens, and this is believed to immune them against sexual exploitation and abuse.

References

- Adedeji, F. (2019). *Victory Over Sexual Sins*. Ile-Ife: The Truth Publication.
- Ajayi, A. S. (2005). "The Concept of Culture" In Ajayi Ademola (Ed.) *African Culture and Civilizations*. Ibadan: Nig. Ltd.
- Alcorn, R. (2013). *Guideline for Sexual Purity*. Nashville: Lifeway Press.
- Barnett, H. (1961). *Introducing Christian Ethics*. Tennessee: Broadman Press.
- Cogner, J. J. (1977). *Adolescence and Youth Psychological Development in a Changing World*. New York: Harper and Row Publishers Inc.
- Don, L. D. (2011). "Puberty and Its Measurement: A Decade Review." *Journal of Research on Hill, Adolescence*. 21 (1), 180-195.
- Falaye, A. O. (2001). *Human Life Span Development: A Basic Text in Developmental Psychology*. Lagos: Stirling–Horden Publishers (Nig) Ltd.
- Familusi, O. O. (2011). "Human Sexuality in Africa Thoughts and the HIV/AIDs Scourge." *Lumina* 22(2), 1-13.
- Green, J. and Green-McAfee, L. *The Praying Example of Susanna Wesley* <http://.www.faithgateway.com> Accessed on 21/02/2023.
- Gusti, D. M. (2021). "Sex Education as Foundation of Christian Faith to the Holy Doctrines." *Inculco Journal of Christian Education*. 1(1), 53-60.
- Idowu, . E. B. (1974). *African Traditional Religion: A Definition*. London: SCM.
- Mandigo, D. (2020). "Pros and Cons of Sex Education in School Children" *Review IDOR Journal of Applied Sciences*. 5(1), 42 - 45.
- Nwachukwu, Joy (2006). *My Children and I*. Lagos: Challenge Bookshop.

- Okechi, S. O. (2018). "The Indigeneous Concept of Sexuality in African Tradition and Globalization." *Global Journal of Reproductive Medicine*. 6(1), 1-5.
- Olufadewa, I. I., Adesina, M. A., Oladokun, B., Oladele, R. I., Ayorinde, T., and Abudu, F. R. "School-Based Sexuality Education: An Overview." *Yenago Medical Journal*. 3(1), 1-5.
- Omoegun, M. (1995). *The Adolescent and You*. Lagos: Mobokik Publishing Company.
- Oyedele, S. O. (2019). *Marriage and Family Counselling for Singles and Married*. Ogbomoso: Samak Press and Publishers.
- Shelton, J. D. (2010). "Masturbation: Breaking the Silence." *International Perspectives on Sexual and Reproductive Health*. 36(3), 157-158.
- Susman, E. J. and Rogol, A. (2004). "Puberty and Psychology Development" *Handbook of Adolescent Psychology*. New York: Wiley, 19.