

Human Sexuality in Genesis 2:24 and Its Implications for Theological Education in 21st Century

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Abstract: Human sexuality is a blessing from God as he ordained it right from creation. It is to be enjoyed and not be abused. It is profound and not to be perverted. Genesis 2:24 gives a vivid account of origin of human sexuality for spouses can intimately know each other through physical act. Today, there is changing purposes of human sexuality and sexual conduct. God perfectly designed each spouse's body to satisfy one another sexually for they have/experience same yearnings and desires. Human sexuality has gone through series of modification over ages. In fact, it has brought about the need for re-construction as it is all involving and all inclusive.

Keywords: Human sexuality, facets of lives: physiology, cognition, and learning.

1. INTRODUCTION

Human sexuality plays a major role in everyone's life. It cuts across all spheres of life: age, sex, and race. The theme of human sexuality has reached a revolutionary stage as it "has become a central preoccupation of critical thought and is now commonly approached as 'the secret' of human identity and behaviour, including – and especially – religious identity and behaviour" (Kripal 2005:8241). It is worthwhile to note that sexual motifs in the history of religions hardly signify simple sexuality as it used to be (strictly biological, materialistic, or socialized). Human sexuality specifically connotes transcendent potentialities inherent in human beings and the universe. All about human identities – social, political, economic, biological, and religious complexity is constructed as well as deconstructed. So, ministering in the 21st century calls special attention to diversity in human sexuality.

Human sexuality is originally viewed purely from the standpoint of procreation. The issue of human sexuality is natural and God ordained. This is because right from the onset, the Creator has labelled humanity on the gender basis of male or female that is demarcated on the basis of external sex organs. The sex organs are identified and classified primarily as penis for males and vagina for females; these organs play significant roles in assuming differences in temperament, ability, and behaviour among sexes (Schaffer 1981:183). The word sex can refer to one's gender, as either one is male or female. Also, it can be a reference to what male and female do.

A question may be raised "why studying human sexuality?" An important reason to study human sexuality is that it is a primary source of motivation. A considerable amount of time is spent on thinking and planning for sex, let alone the time spent in sexual behaviour itself (Rathus, et al., 1993:37). Sexual motivation to some extent influences human behaviour. Another reason for studying human sexuality is that there are various personal and social problems involving sexuality, such as, sexually transmitted diseases, unwanted pregnancies, and sexual harassment (Aral and Holmes, 1991:62-69) being faced from time to time. This study should sound especially timely during the times in which we live (Molina 1999: <http://www.csun.edu/~vcpsy00h/students/sexual.htm>).

Sexuality is all inclusive: what human beings think, how they think, why they think the way they do and who they are. So, sexuality tries to answer the questions of what, how, why and who. Sexuality is essentially one of the essential determining factors in mankind. It characterizes the entire structure of human being, man or woman, the behaviours of the individuals up to one's mental attitudes and processes (Grundel 1976:1563).

Sexuality is really part of God's original plan and was proclaimed as something good (Gen.1:31). When God created people, they were made male and female, sexual human beings. Sonnenberg (1998:23) says, "Our sexuality reflects the very image of God!" In other words, "what we perceive as feminine and masculine characteristics are present in and derive their significance from the divine reality" (Grenz 1990:45).

Human sexuality is the expression of sexual sensation and related intimacy between human beings. Psychologically, sexuality is the means to express the fullness of love between a man and a woman. Biologically, it is the means through which a child is conceived and the lineage is passed on to the next generation. Unfortunately, this has been very much abused over the ages and it has had high consequence on humanity. Human sexuality can be experienced and expressed in quite a number of ways: thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles, and relationships (WHO 2015:www.who.int/reproductivehealth/topics/sexual_health/sh_definitions/en). These may manifest themselves in biological, physical, emotional, social, or spiritual aspects. The biological and physical aspects of sexuality largely concern the human reproductive functions, including the human sexual response cycle and the basic biological drive that exists in all species (King 2013:45). Physical and emotional aspects of sexuality deal with bonds between individuals expressed through profound feelings or physical manifestations of love, trust, and care. Social aspects deal with the effects of human society on one's sexuality, while spirituality concerns an individual's spiritual connection with others. It, therefore, suffices to know that sexuality affects and is affected by cultural, political, legal, philosophical, moral, ethical, and religious aspects of life.

2. ENDORSEMENT OF HUMAN SEXUALITY IN GENESIS 2:18-24

The first action of God seeing basically from a thoroughly anthropocentric viewpoint is to create man and refer to him in the opposite (see Gen. 1:27). Man and woman are to (help) complete each other through communication with the partner of the opposite sex. In the grand design of God and purely from the similarity of sound of *'ish* (man) and *'isha* (woman), it can easily be conjectured that man and woman are in partnership devoid of subordination and superiority.

The biblical basis of human sexuality is seen most profoundly in the Yahwehist's account of creation in Genesis 2. The basis of the poetic, pictorial account of the creation of the woman from the rib of the man is the actual fact of *eros* – the primal experience of the attraction of the sexes to each other. Johannes Grundel (1975:1564) submits that: "The two-in-one-flesh connotes indeed more than a merely passing sexual relationship of man and woman; it expresses the total unity which both form, breaking through even the bonds of blood and family (Gen. 2:22-24)." It suffices to submit that "man's relationship with his woman involves not only authority (in naming her) but also irrepressible joy (in at last finding her) and dependence and companionship.... Man's sexual drive results from God's creative activity: a man and woman belong to each other because originally they were one flesh" (Marks 1971:5). Jesus in Mark 10:2-12 teaches that sexual intercourse is not an inconsequential, isolated act but one uniting man and woman in an intimate, complete and enduring bond. It is in consequence of this that extra marital affair is a violation and aberration of God's ordained sexuality. No wonder why Paul in writing to the Corinthians admonished that Christians' bodies are the temples through which the Holy Spirit dwells. Those bodies should never be united with the prostitutes. It should be noted that in Corinth those prostitutes were slave women attached to the service of pagan temple. Consequently, anyone entering into sexual relations with these sacred prostitutes entered into communion with the god whom they serve (see 1 Cor. 10:18-22). Akao expresses this view when he quipped that "human sexuality finds legitimate expression only within marriage for procreation" (2006:25).

In fact, the word translated leave is (*'azab*) bz:[] – meaning he left, abandoned, left behind, left over, gave up, set freed. The word occurs mainly in the verb where individual men and women are mostly the subjects of the verb. When God is the subject, the most common objects are the nations (Jer. 12:7), an individual king (2 Chron. 32:31), or a psalmist (Ps. 71:11). When human beings are the subjects, they forsake or abandon the Lord (Judg. 2:12-13; 2 Kgs. 21:22), his covenant (Jer. 22:9), law (2 Chron. 12:1), or statutes (1 Kgs. 18:18). The root of the verb *'zb* is a covenantal term used to denote an act of breaking the covenant (Deut. 29:25; Jer. 2:13). God accuses Israel having broken the covenant. Yahweh

abandoned his people to someone he had promised to be present, however, divine abandonment is temporary (Alden 1997:364).

The importance of the verb used in Hebrew *dbq* is seen in the sense it is used. It means sticking, cleaving, clinging, welding together, soldering together, jointed or joining part. This verb used both literally and metaphorically. Literally, it has been used as bone clinging to skin (see Num. 19:20), hand to sword (2 Sam. 23:10), a belt to a man's waist (Jer. 13:11), the scales of the crocodiles to one another (Job 41:9, 15), the tongue to the roof of one's mouth (Job 29:10; Ps. 22:15[16]). Metaphorically, it is used to express a state of loyalty, affection, or close proximity. Intimacy (even sexual intimacy) is implied in a man leaving his parents to cleave or to be united to his wife (not wives). Three times, this word is used closely with or in connection with *'hb* love. Psalm 63 can be considered as a meditation on the full significance of this term, though it is used as human attachment to God whereas God's relationship to humans is expressed as *hesed*. In Deuteronomy 4:3-4, undeviating loyalty towards God is contrasted with those who go after the Baal of Peor. This cleaving to God is a spiritual matter. Hence, human sexuality must be within the framework of spiritual eye (Brooke 1997:910-911).

In the Old Testament, the total surrender in the sexual act is termed 'knowing.' It is in this profound interpersonal meeting that both partners reveal themselves in their deepest personal sphere of intimacy, an irreversible knowledge and self revelation. It should be noted that the Bible never made direct reference to sex

Man's sexual drive results from God's creative activity (Marks 1983:14). God's original intention in human sexuality sets up a close intimacy that is not in competition with the second closest human relationship that even exist between parent and child. The ordinance of marriage in its original setting sets forth a couple in perfect original unity, which is captured in the statement "they will become one flesh" (Gen. 2:24b). There would be no boundaries between them but complete sharing, openness to each other. They will be cemented, well glued together as long as they live (Assohoto and Ngewa 2006:14).

Importance of Sex:

Helen Pensant (2001:4) highlighted the following as important health and emotional benefits of sex. These are:

1. Good sex is a marriage affirmer – this is the demonstration of deep emotional and mental bonds between two people. An ongoing satisfying sex life helps in cementing marriage.
2. Sex creates an attitude of joy – sexual enjoyment enhances enjoyment of life.
3. Regular sexual intercourse boosts health – experience shows that a vigorous sexual interlude is good for the body. The release of endorphins during sex has physiological benefits. A loving sexual encounter induces/enhances an incredible mood. It is powerful muscle relaxants.
4. Sex is a life lengthener – sex is been identified as a prime factor for longevity.

Melissa Conrad Stöppler who posted an article titled "The Surprising Health Benefits of Sex" on the 4th of February, 2016 stated these scientifically proved health benefits of sexual intercourse. Stöppler posited that the benefits of sex range from slashing stress levels to lowering the risk of cancer and heart attacks. He stated further that "sex facilitates bonding and feelings of intimacy with your partner. This kind of connectedness does more than make you feel warm and fuzzy; it actually reduces anxiety and boosts your overall health" (Stöppler 2016: http://www.onhealth.com/content/1/health_benefits_sex). These identifiable benefits are enumerated below:

- (1) Sex enables couples to get less cold and boost immune system.
- (2) Boosts libido.
- (3) Improves women's bladder control.
- (4) Lowers blood pressure
- (5) Counts as exercise
- (6) Lowers the risk of heart attack

- (7) Lessens pain
- (8) Reduces the risk of prostate cancer
- (9) Improves sleep
- (10) Relieve stress
- (11) Burns excess calorie in the body
- (12) Improves cardiovascular health
- (13) Strengthens wellness/well-being
- (14) Improves intimacy and relationships
- (15) Makes couples look younger
- (16) Couples live longer
- (17) Improves brainpower
- (18) Sex makes fertilization easier.

3. TYPES OF HUMAN SEXUALITY

Homogeneous – God has not made provision for homogeneous sexuality. This is same-sex sexuality, which unbiblical. Homogeneity in sexuality is gender identity disorder. It is unnatural and a disorder of sort.

Heterogeneous – God, in the beginning provided for Adam a female and not another male. Any attempt to make a case for homogenous sexuality is an attempt to make a case for homosexual practices of arm-twisting the submission of the scriptures to suit their vile practices and deaden their consciences. Male and female bodies are perfectly made for each other. Men and women are meant to have sexual relationships with men, nor women with women. Human beings of either sex are not to have amorous relationships with animals (Lev. 18:22-23; 1 Cor. 6:9-10) [Eveson, 2003:83-84].

Early Homosocial sexuality – this is postulated by John H. Gagnon (1977:179) who identified this as a sexual experimentation/practice linked to male sexual values and good-girl/bad-girl definitions. This petting scheme is linked to “good girls” or girls who accept emotional and social bonding. In case, the relationship breaks up, the sex was legitimated by the affection. However, a girl becomes a “bad girl” if intercourse occurred at a young age. Male dominated cultures are sexually exploitative and there is a good deal of trying to have intercourse with females, especially those felt to be marginally morally reputed based on looks, appearance, social class, and leisure style.

4. ABSURDITY/PERVERSION OF HUMAN SEXUALITY

It is unthinkable to witness what is being experienced today. Human sexuality that is meant to be enjoyed has suffered serious depravity. The absurdity of human sexuality is seen in the following spheres:

Prostitution/commercial sex hawk – the conventional definition of prostitution is the exchange of sex for money. It is the sale of sexual services mostly by women to men. Pornography stands within the range of prostitute as it is the sale of sexual depictions or live sexual displays. The contemporary version of prostitution emerges from the current economic and political status of women, in addition to the sexual scripts that allow for and demand their existence as well as cultural stereotypes presenting them as sexual heroine (Gagnon, 1977:277). Gagnon identified these wide range of reasons why prostitute still thrives – prostitute provides sex without negotiation, sex without responsibility, sex for eroticism and variety, prostitution as sociability, sex away from home and sex for the ineffective (282-285).

Homosexuality – "Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained" (Alfonso and Sgreccia, 1995: http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_08121995_human-sexuality_en.html). Theories on becoming homosexual is

that something has gone wrong with the process of gender-identity formation – that the connection has broken down between development of manhood and a preference for women in the case of male homosexuality, and womanhood and a preference for men in the case of female homosexuality... that male homosexuals are basically effeminate men and female homosexuals are masculine women (Gagnon, 1977:242).

Homosexuals give pleasure to each other just like the heterosexuals by kissing, laughing, stroking and talking. Male homosexuals do have anal intercourse which can lead to the spread of AIDS. Homosexual cannot have babies but can have lasting and loving relationships just like any married couple (Hampton 1987:50-51).

Lesbianism – this is female homosexual.

Bi-sexuality – this is a situation whereby women and men are interested in both sexes. Such people are always refers to as ambi-sexual. These are the people who do not care about gender; they have sex with both men and women (Gagnon 1977:272). There are variations in which the people in this category operate. The observed patterns they operate according to Gagnon (1977:259) are the following:

1. Young people have not yet committed themselves to a fixed sex-object preference and do some experimenting with both.
2. People use various re-scripting devices to have sex with one gender when their regular preference is the opposite one.
3. People use two separate scripts, with an ambivalent attachment to either men or women. Sometimes these people are moving from one preferred attachment to another.
4. People by virtue of context or of individual history do not care about the source of stimulation (in part a form of reducing the importance of gender elements in the sexual script).
5. People have a positive preference for both men and women, sometimes at the same time, more often sequentially, a preference that can be mediated by strong emotional attachment.

Bisexuality is unnatural and it is a bad behaviour in God's eyes. God in his creative plan gave male and female different organs and parts to function in relationship with the opposite sex. Bisexuality can never culminate into a total "one-flesh" experience. The words of C. W. Scudder (1962:31-32) are instructive; "Woman was created to meet the needs of man, and also in such a way that man would meet her needs. Either without the other is incomplete. The key and lock as one mechanism and the violin and bow as one instrument... they can make sweet music together – together they are a complete musical instrument."

Rape – this is an ugly situation involving a man using force to have sexual will. Today, rape is not only a male issue for women do rape men. Husbands can rape wives for marriage does not excuse rape. Many cases of rape are not being reported because of the associated shame attached to it. Proving a case of rape can be sometimes difficult as the rapist may say the woman was immoral and that thinking saying no meant yes. Rape is always frightening, a violent act against a woman. It may take years for a woman to recover from rape and they are always afraid of all men afterwards. Rape victims need reassurance, love, healing and patience (Hampton 1987:49-50).

Incest – this is any sexually arousing contact between family members. This may be in form of prolonged kissing, fondling of breasts or genitals, mutual masturbation, oral/vaginal/anal sex. There is a widespread report of cases of incest between father and daughter; there is brother to sister incest in which few cases is reported. This includes every imaginable family relationship, including stepparent. It is said to be considered a felony and punishable by a prison sentence (Speck 2007:117).

Sadomasochism – mixing of pain with sexuality. According to Gagnon (322-323), this is a word that comes from the names of two men: the Marquis de Sade (1740-1814), a French nobleman/writer, and Leopold Sacher-Masoch (1836-1895), a German novelist of the 19th century. Richard von Krafft-Ebing, a sexologist invented the name for behaviour that is linked to sexual conduct to pain. Those who inflict pain are called sadists while those who have it inflicted upon them are called masochists.

Childhood sexual molestation - Child sexual abuse is a form of child abuse that includes sexual activity with a minor. A child cannot consent to any form of sexual activity. When a perpetrator engages with a child this way, they are

committing a crime that can have lasting effects on the victim for years. Child sexual abuse does not need to include physical contact between a perpetrator and a child. Some forms of child sexual abuse include: Obscene phone calls, text messages, or digital interaction, fondling; exhibitionism, or exposing oneself to a minor; masturbation in the presence of a minor or forcing the minor to masturbate, intercourse; sex of any kind with a minor, including vaginal, oral, or anal; producing, owning, or sharing pornographic images or movies of children; sex trafficking and any other sexual conduct that is harmful to a child's mental, emotional, or physical welfare (Child Sex Abuse 2016: <https://www.rainn.org/articles/child-sexual-abuse>).

Bestiality - sex with animals other than humans. The merging of nature and humanity is a common theme in myth. Gagnon (1977:330) reported that according to a research carried out by Kinsey, it is said that about 8 percent men being interviewed had had orgasm about 3 percent of women had had an erotic experience while in bodily contact with animal.

Fetishism – sexual arousal from objects detached from the human person. Fetishism is a reference to being aroused erotically by objects like the articles of clothing being worn when they are separated from their owner's body. Partialism is that part of the body that has assumed fetishistic qualities. For instance, a shoe fetishist may be aroused by a foot wearing a shoe. Partialism operates almost the same way as there are men who are strongly aroused by women with large breasts, but they are able to perform sexually with women with small breasts (Gagnon, 1977:333-334).

Transvestism and Trans-sexualism – there are some people whose genetic or hormone do not match their anatomy. They may have histories of transvestism or cross-dressing (young boys dressing as girls) and they may accept a feminine image of themselves. The gender identity conflicts of transsexuals are more profound in the sense that their anatomy-identity discontinuity produces a belief on the male part that they are women trapped in a man's body and on the parts of the females that they are men trapped in a woman's body (Gagnon 334-336).

5. THEOLOGICAL EDUCATION RESPONSES TO HUMAN SEXUALITY

Human sexuality is not evil in itself but the abuses must be checked. The theological education has roles to play in ensuring right orientation given people on human sexuality. The Bible is not explicit about human sexuality but there are various inferences that can be drawn from the Bible. It is worthwhile to note that the Bible itself dodges coming out plainly or making a categorical statement on/about human sexuality. The church has not addressed much of the challenges being experience today on human sexuality. The silence of the Bible on the subject matter could account for the inherent perversions being experienced as people try to find expression through various practices. The onus therefore rest on the theological educator to include in the curricula of the Seminaries, theological colleges, Bible Schools, human sex and sexuality.

There is the urgent need to examine ways in which women and men can grow into partnership of mutual interdependence; it is recommended by the World Council of Churches urging the member churches to (World Council of Churches, 2006: <https://www.oikoumene.org/en/resources/documents/assembly/2006-porto-alegre/3-preparatory-and-background-documents/churches-response-to-human-sexuality>):

1. Affirm the personhood and mutual interdependence of individuals in families;
2. Affirm the personhood and worth of people living in different life situations.

The Christian Church is in a key position to foster and support the partners in marriage in their search for mutuality. The church is in the unique position in respect to persons living in different life situations (for instance, single people living in isolation, single parents), extended families and persons living in communal patterns. There is evidence that these people are not fully accepted by many societies and are often ignored by the church.

Parents should be sensitized on the need to give sexual education to their parents. The proclamation that the sexual education of children is the right and duty of parents and is to be given by the parents in the atmosphere of the home should be emphasized. The moral dimension of human sexuality must always be part of their explanations. Parents should stress that Christians are called to live the gift of sexuality according to the plan of God who is Love, that is, in the context of marriage or of consecrated virginity and also celibacy. They must insist on the positive value of chastity and its capacity to generate true love for other persons. This is the most radical and important moral aspect of chastity. Only a person who knows how to be chaste will know how to love in marriage or in virginity. The objective of the parents'

educational task is to pass on to their children the conviction *that chastity in one's state in life is possible and that chastity brings joy*. Joy springs from an awareness of maturation and harmony in one's emotional life, a gift of God and a gift of love that makes self-giving possible in the framework of one's vocation. Parents must protect their children, first by teaching them a form of modesty and reserve with regard to strangers, as well as by giving suitable sexual information, but without going into details and particulars that might upset or frighten them.

There is the need to include in the curricula of theological education human sex and sexuality. The growing need is to quantify, support and see the readiness of theological educators and ultimately theological institutions to assist in respect of sexual education. The theological educators should through the process of sharing, implementing, or restructuring sexuality education and formation efforts within their professional education accommodate human sex and sexuality in their curricula. This is necessary to determine how and whether clergy students are being prepared to address sexuality concerns of their congregants.

Globally, there are laws regulating human sexuality in several ways. These include criminalizing particular sexual behaviours, granting individuals the privacy or autonomy to make their own sexual decisions. The right to protect individuals with regard to equality and non-discrimination, recognizing and protecting other individual rights, as well as legislating matters regarding marriage and the family. Some countries put in place controlling measures by creating laws protecting individuals from violence, harassment, and persecution (Mills, et al, 2016:<http://www.spl.ids.ac.uk/sexuality-and-social-justice-toolkit/1-issues-and-ebates/how-sexuality-regulated-law>).

There is the need for priests to let others know about the imperative of helping believers to see Christ in one another including people with perverted sexuality. The interpretative work of the priest looks first at how to uncover for one person or group the hidden gift in another - especially when the first impression is one of alienness and threat. The priest is the instrument by which God's generosity is laid bare, and thus by which generosity becomes possible for believers to extend Christ's love to others.

In Africa, sexuality and sex is considered within the heterogamous' context as sacred and the perversion of sexual practice as absurd. Perversion of every sort is abhorrent. The current debate on human sexuality is seen by African Christians as primarily and exclusively a biblical issue. In normal African setting, it is not viewed from the context of culture milieu or worldview of any people's group. Christians are not to compromise, taking sides with the world. Christians must dare to be different as they are not part of the world. Various sexual perversions are denounced in their entirety and the revealed biblical truth should be upheld. According to Asaju (2006:334); "The conservative Christian would readily locate in the secularising corruption of the church, the influence of Satan. He tempted Jesus and is still active in the business of the church. He moves against a holy and vibrant church... using doctrine and unethical practices... the freedom and criteria of the world may not be applicable to church."

Human sexuality and sex must be well managed, guided and guarded. The credibility of the church is at stake with all the absurdity that is being experienced today. The moral tenacity of the church must be sacrosanct and jealously guided. Satan's subtlety must be exposed and never be allowed to ruin the vision and witness of the church. Theological educators must expose Christians to the holistic teachings of the scripture on human sex and sexuality. This is "the time for truth telling, fence-mending and love sharing; not for confrontations, condemnations, secessions or discord" (Asaju, 2006:338). The church must be more united and more focused in combating the ills, misunderstanding, misappropriation and all sorts of perversions of human sexuality.

6. CONCLUSION

Sexuality is an integral part of human personalities whether one is aware of it or not. Human sexuality is a very complex theme that affects many facets of lives: physiology, cognition, and learning. It is a wide area of study that this paper cannot address at a go even though it is limited to the account of sexuality in Genesis 2:24. Human sexuality is multi-dimensional and one can only begin to get a sense of what it is by the inclusion of many perspectives and ideas. However, one particular point that this paper would like to get across to the reader is that it is a motivating factor especially its physiology.

The words of Assohoto and Ngewa (2006:14) are noteworthy as they noted that:

The ideal union ordained by the Creator cannot exist in a polygamous relationship between a man and several women (polygyny) or between a woman and several men (polyandry). Nor can there be perfect complementarity in a homosexual relationship between two men or between two women. God condemns all sexual relationships that involve anything other than one man and one woman (Rom. 1:27; 1 Tim. 1:8-10).

All perverted forms of human sexuality are rebellion against the purpose and pattern of God. They are redefinition of God's design for sexual expression; a redefining of sexual union in accordance to one's own standard. All of these are demonstrating pride and arrogance violating the ethical norm of obedience, humility and submission to God (de Young 2000:16).

All perverted forms of human sexuality must be presented with balanced judgement, in the light of the teachings of the Church. Young people are normally prone to these absurdities of sexuality need to be helped to distinguish between the concepts of what is normal and abnormal, between subjective guilt and objective disorder, avoiding what would arouse hostility. On the other hand, the structural and complementary orientation of sexuality must be well clarified in relation to marriage, procreation and Christian chastity.

The principle of decency must safeguard the virtue of Christian chastity. Therefore, in passing on sexual information in the context of education for love, the instruction must always be "positive and prudent" and "clear and delicate" (Alfonso and Sgreccia 1995: http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_08121995_human-sexuality_en.html).

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