



International Journal Of
**Recent Scientific
Research**

ISSN: 0976-3031

Volume: 7(1) January -2016

DEVELOPING AN AFRICAN CHRISTIAN ETHICS OF SEXUAL LOVE

Olusayo B. Oladejo



THE OFFICIAL PUBLICATION OF
INTERNATIONAL JOURNAL OF RECENT SCIENTIFIC RESEARCH (IJRSR)
<http://www.recentscientific.com/> recentscientific@gmail.com



ISSN: 0976-3031

Available Online at <http://www.recentscientific.com>

International Journal of Recent Scientific Research
Vol. 7, Issue, 1, pp. 8040-8045, January, 2016

**International Journal
of Recent Scientific
Research**

RESEARCH ARTICLE

DEVELOPING AN AFRICAN CHRISTIAN ETHICS OF SEXUAL LOVE

Olusayo B. Oladejo

The Nigerian Baptist Theological Seminary Ogbomosho, Nigeria

ARTICLE INFO

Article History:

Received 15th October, 2015
Received in revised form 21st
November, 2015
Accepted 06th December, 2015
Published online 28st
January, 2016

Key words:

Ethics; Christian Ethics; Christian
Theology, Sex; Love; Marriage;
Divorce; Remarriage; Polygamy;
African Context; Christian
Theology in Africa

ABSTRACT

This paper is a text research designed to attempt to put the African traditional ethical understanding of sexual love in the light of the biblical teachings, with the aim of developing an African Christian ethics of sexual love which is faithfully biblical and concurrently relevant and intelligible to the African Christian. The attempt here, in other words, is to suggest a guideline for Christian ethics in Africa, which answers the peculiarly African ethical questions, particularly as it relates to sexual love. The basic presupposition of this paper is that the Bible possesses the most appropriate and adequate ethical view of sexual love obtainable. However, its contents must be interpreted intelligibly in every generation and context in order that such generations and contexts may benefit from and by its truth.

Copyright © Olusayo B. Oladejo., 2016, this is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

Sexual immorality is perhaps one of the plagues threatening the life of the Church today. [Wiersbe \(1978:40\)](#), crisply encapsulated this problem in the words of A.W. Tozer that "The period in which we now live may well go down in history as the Erotic Age..... For millions, the erotic has completely displaced the spiritual." This is true generally of all the continents of the world, Africa inclusive.

[Haselbarth \(1976\)](#) asserts that despite the long and apparent presence of the Church on the African continent, the multiplying rate of cases of sexual immorality is becoming speedily outrageous. [Haselbarth](#) further notes that it is unfortunate that this problem is apparently more pronounced within the "Christian" societies in Africa, perhaps than it is within the communities which have succeeded in resisting the "Christian" influence. Why is this so?

According to [Demehin \(1983\)](#), the African Christian seems confused in terms of what he should believe and do, especially when it comes to the ethical issue of sexual love. There seems to be certain conflicting forces responsible for this. [Demehin \(1983\)](#) postulates that the African Christian has his own

undeniable culture-coloured understanding of what the ethics of sexual love should entail. [Demehin \(1983\)](#) also observes that the African Christian has only a vague understanding of what the Church expects of him. Moreover, [Haselbarth \(1976\)](#) notes that the African Christian perceives another morality in practice both within and without the Church that contradicts both his traditional view and the Church's. This last "ethics" is more preponderant and socially acceptable. Thus, the African Christian is confused as to which of these "ethics" is right and good, finding a categorical response challenging.

Apart from these three differing forces is another subtle but stronger force that hinders the establishment and development of a truly Christian ethics of sexual love in Africa. This is the fact that the teachings of the Church, when they are done at all, are scanty and expressed in categories and languages that are alien, irrelevant, and unintelligible to the African Christian. Frequently, such seminal teachings answer questions that the African Christian is not asking.

This problem recently sensitized both Western and non-Western Christian writers to the need for contextualization. [Imasogie \(1986\)](#) postulates that contextualization is an interpretation (or re-interpretation) process whereby biblical doctrines are configured in pertinent and plain idioms and

*Corresponding author: **Olusayo B. Oladejo**
The Nigerian Baptist Theological Seminary Ogbomosho, Nigeria

categories in a given milieu to apply them to real life issues arising from the social and cultural locale. Christian ethics of sexual love is one area contextualization is needed in Africa and globally.

Thus, the intent of this paper is to set the African ethical understanding of sexual love in the light of biblical teachings that is faithfully biblical and concurrently relevant and intelligible. This is to propose a guideline for an Africa Christian ethics of sexual love that answers contextual questions.

The presupposition of this paper is that the Christian Bible possesses the most appropriate and adequate ethical view of sexual love obtainable. Yet, [Imasogie \(1986\)](#) asserts that its contents must be interpreted intelligibly in every generation and context for such to benefit from its truth. The following terms employed in this paper are defined to facilitate better appreciation of ensuing discussions.

Terminologies

[Procter \(1978\)](#) notes that Africa is one of the seven continents of the world and that the adjective *African* may refer to a person, idea or thing it qualifies. When it qualifies an idea or a thing, it suggests that it relates to the continent of Africa. In this paper, it is used to depict Christian teachings on sexual love that take the traditional ethical concepts into consideration and are expressed in categories and language intelligible to the African Christians.

[McClendon \(1947:86\)](#) definition of *ethics* as “the study (or systematization) of morals [of] conduct or a way of life” is adopted in this paper. Despite Emil Brunner’s earlier and inclusive definition of *Christian ethics*, quoted by [McClendon \(1947:86\)](#), as “the science of human conduct as it is determined by Divine Conduct”. [Barnette \(1961:3\)](#) definition of the same term as “a systematic explanation of the moral example and society and actualized by the power of the Spirit” is more direct, crisp and concise. It is in the latter sense that the term is used in this paper. *African Christian ethics* is used to refer to all Christian ethical teachings (on sexual love) that are concurrently biblical and intelligible to the African— an ethics that answers peculiarly African questions on sexual love. *Sexual love* is used in this paper to describe a deep emotional relationship between persons of opposite sex rooted in love and that usually climaxes in satisfaction.

Historical Summary of the Christian Ethics of Sexual Love

Not all that is tagged “Christian” ethics today is truly so, especially in relation to sexual love. Varied interpretations have influenced most of what is today called Christian ethics of sexual love. However, any Christian ethical teaching on sexual love must be rooted in and remain faithful to both the Old and New Testaments of the Bible.

The Old Testament portrays sexual love as a valuable divine gift to satisfy human emotional and sexual needs and for procreation. [Feucht et al. \(1961\)](#) assert that the only context in which sexual love is permitted is marriage. They portray

marriage as divinely ordained by [God. Feucht et al. \(1961\)](#) indicate that although polygamy is without express divine approval, it is tolerated. [Feucht et al.](#) insist that God, through his prophets, speaks out plainly and specifically against sexual perversions like fornication (Exo. 22:16-17; Deu. 22:13-14, 29) adultery (Gen. 39:7-9; Deu. 22:22-25; Pro. 6:23-25), Prostitution (Gen. 34:31; Lev. 19:29; Pro. 2:18-19; 29:3), homosexuality (Lev. 18:22; 20:13); incest (Lev. 18:16ff), and bestiality (Exo. 22:19; Lev. 18:23; 20:15-16). Thus, the Old Testament views sexual love as essentially good, requiring neither justification nor condemnation. Neither spirituality nor impiety is associated.

The New Testament, like the Old, has a positive picture of sexual love. It approves marriage as the only context for its expression and condemns lust and sexual immorality. Jesus portrays adultery and its roots-lustful desires as evil. He is categorical that marriage is a divinely ordained institution consisting a man and a woman (cf. John 2:1-11; 3:29; Mat. 5:27-32; 19:4-6; Mark 2:19). The apostles submit similarly (1 Cor. 7; 1 Pet. 3:1-7; Tit. 1:6; Heb. 13:4 and Eph. 5:22-33). Thus, the New Testament reinforces the Old’s stance that sexual love is God’s gift in creation, purposeful and good. Its views unanimously transcend observable sexual transgressions and deal with the motives and desires of the heart in their condemnation of immoral practices like fornication, harlotry, adultery, etc. These are shown as incompatible with the new life in Christ (cf. 1 Cor. 6:12-20; Col. 3:5-6; Rev. 2:21-22). Sexual aberrations are clearly condemned (Rom. 1:26-27).

These teachings of both the Old and the New Testaments have often been interpreted [or mis-interpreted] over the centuries. [Cole \(1995\)](#) asserts that Greek dualism (Soul-Body), asceticism, and licentiousness prevalent in the first century are discernible in the interpretation of biblical ethics of sexual love by the apostolic and post-apostolic Fathers of the Church. [Feucht, et al. \(1961\)](#) also stress that from the Ante-Nicene through the Nicene periods, emphasis fluctuated from marriage, a context for the expression of sexual love, as a spiritual institution, to a kind of equal emphasis on both virginity (and/or celibacy) and marriage. [Feucht, et al. \(1961\)](#) insist that by the end of the Nicene period, virginity was viewed as more spiritual than marriage. Sexual love, even in marriage, was viewed as merely a little better than fornication. [Bainton \(1964\)](#) adds that after the Nicene period, Augustine introduced his confusing rationalizations and speculations on sexual love which were more Manichean than biblical. This, more than anything else, may have forced [Feucht and others \(1961:60\)](#) to conclude that “the abnormal ascetic view of sex and marriage was a mark of the entire post-apostolic age” with roots in Augustine’s writings.

[Cole \(1995\)](#) postulates that the Medieval Church exalted virginity and held that marriage simply served as a remedy for lust and fornication. [Piper \(1951\)](#) indicates that celibacy was acutely advocated and marriage, instead of being a context of fulfillment for sexual love, became a “secondary good”. As [Piper \(1951\)](#) further observes, this period marked the introduction of Thomas Aquinas’ “rational approach” to Christian ethics.

However, as Feucht, *et al.* (1961) underscore, the Reformation period brought with it numerous changes into Christendom including ethical issues of sexual love. Bainton (1964) remarks that Luther viewed the body and sexual instincts as not evil in themselves but were rather spoilt by the devil and can be sanctified by the grace of God. Luther further postulates sexual love as natural and necessary like other human needs as hunger and thirst. Feucht, *et al.* (1961) submit that Luther held that marriage is the only context for sexual love and must be done therein responsibly. Thus began a fresh, Bible-rooted approach to the interpretation of sexual love.

Piper (1951) indicates that early orthodoxy followed in the steps of the Reformers. However sexual sins were traced to concupiscence. Later, orthodoxy prescribed “chastity” for all Christians, married or not. Thus, the period marked a gradual return to asceticism. Piper (1951) notes that this view continued into early nineteenth century and led to a more confused understanding of sexual love with Augustine’s ideas prevailing. However, according to Piper (1951), puritanism, pietism and rationalism were in vogue in the nineteenth century. Puritanism widely influenced all protestantism throughout the century. Piper (1951) has succinctly summarized the understanding of sexual love during this period. According to him, The immorality of non-conjugal sexual intercourse was seen primarily in the fact that it lacked social sanction, and not longer, as the Reformers had taught, in the fact that it took place in contempt of the divine blessing and thus would impair individual and social well-being. Therefore, it was no the fact itself, but that it might become known, that made the non-conjugal form of sex life harmful. Virginity and chastity thus came to be matters of purely conventional value... and this.... led to the lax view widely held that the breach of accepted convention was tolerable so long as it remained secret (Piper, 1951: 23).

Consequently, then, McClendon (1947:143) suggests that “sex relationship was no longer primarily regarded as a matter between God and the couple concerned” with the Church’s “instrumental function”, but “became a social matter, the sanction of which depended entirely on the organized Church.

Furthermore, McClendon (1947:132) had submitted that the influence of the Romantic understanding of sexual love “with its curiously antiphysical understanding of sexual love and eros” on the western understanding and interpretation in the late nineteenth, and later in the twentieth century, is yet discernible. McClendon (1947) insists that this notion of sexual love, usually, tragic in ending, has had a “corrective” in the psycho-analytic interpretation by Sigmund Freud. Piper (1951) observes that Freud saw sexual love (eros) as a life perpetuating instinct and a libidinal drive.

However, the study of Christian Ethics since the beginning of the twentieth century has tried to place sexual love in its right place. One of the good attempts was Piper (1951) in his work titled *The Christian Interpretation of Sex*. Piper (1951) contends that the Christian ethicist must speak “clearly and firmly” on the subject of sexual love, basing his work exclusively on the Bible, not personal opinions, no matter how highly placed. Piper (1951) submits that such a view must

objectively consider the various biblical insights in relation to the character and purpose of sexual love. Piper (1951:47) presupposition is that “The Biblical view is decisively determined by the fact that man is a sinner and that therefore, in his sex life, as in other spheres of life, he is in need of God’s forgiving love”. Piper (1951) argues that, while the Bible links sexual love with procreation, its primary value is fellowship, not procreation. Piper (1951) identifies five of what he calls “notions” of sexual love in the Bible. Firstly, sexual love forges “an indissoluble unity” out of two separate persons. This “one flesh” relationship swallows up all ethnic, racial, social and other barriers.

Secondly, sexual love is not justified by procreation. Its significance is in establishing personal relationship. Thus, God’s purpose for creating sexual love is the creation of “one flesh” from a man and a woman; children are merely an added blessing.

Thirdly, Piper (1951) submits that the Bible teaches that sexual love helps the individual to attain “a knowledge of the inner secret of one’s own physical being.” This, he notes, is the basic meaning of the Old Testament idea of “to know”, used in describing the sexual act. Piper, in the fourth place, contends that sex is made complete in a love sustained by faith. For Piper (1951), *agape* is the crown of sexual love, in marriage and concluded that the Bible teaches that sexual love is both natural and good. It is neither self-justifying nor indispensable to a full human life.

Piper’s views agree with scriptural teachings. Yet, he has not been alone in campaigning for a return to the Bible. Several others have attempted to do same. Barnette (1961), Hollis (Jr) (1971), Cousins (1972), and McClendon (1986), among others, have attempted to make Christian ethics of sexual love faithfully biblical.

Borrowing McClendon’s (1947) understanding of sexual love, one may suggest that the Bible teaches that sexual love is a *gift* of God to humanity that should be gratefully accepted and responsibly deployed. For McClendon, it is a human *feeling* (not “unspiritual”), and a *virtue* that requires diligent development with the consciousness of human limitations, and the disciplining function of the Spirit of God. God, both in the Old and the New Testaments, and even now, judges all misuse of the gift of sexual love.

It is in the light of the foregoing that the African ethical understanding of sexual love is discussed hereunder, by identifying some particularly African questions on Christian ethics of sexual love.

African Traditional View of Sexual Love

According to Cole (1995), sexual love and its expression is one of the most “fundamental facts” of human life. Cole (1995:21) notes that “every society... has its sexual taboos. This is absolutely true not only of Africa, but globally. Even the Christian Church, as a society, has its own “taboos”, with the *dos* and the *don’ts* about sexual love and its expression.

Cole (1995) underscores the fact that almost every ethics of sexual love is based on *what one does* (personal) *to the other* (society or social), as it is conceived in *one's faith or taboos* (Religion, God). Thus, according to Cole (1995), the principle that guides in determining sexual morality in every society is usually the *marital status* of the person(s) involved. These three levels identified above: personal, social and faith (or religious beliefs), guide the writer in subsequent discussions.

Demehin (1983:232) suggests that “the sexual attitude was much healthier and sexual life more disciplined in the traditional (African) society”. Whatever Demehin meant by “healthier” and “disciplined”, the fact that Africans had unique ethical concept of sexual love that strictly guided their lifestyle may not be over-emphasized.

Kayode (1986) notes that the African believed that sexual love was acceptable only within the context of marriage. Whereas male expressions of sexual love were not frowned at, he was required to avoid premarital sex with and be faithful to his fiancée until marriage. These requirements were not strictly enforced. Kayode (1986) submits that, in view of envisaged possible uncontrollable female sexual urge, certain efforts were made to curtail such. Kayode (1986) and Adewole (1993) indicate that female circumcision, in most African ethnicities, was to curb a woman's potential sexual urges and sustain her loyalty to her husband.

Besides, Abati (1991) notes that virginity was both a sacred and social institution in the traditional African societies, symbolizing purity, good health and family integrity. Premarital sex, especially for a woman, was a taboo. It was an accepted ethic that a girl remains chaste till wedding night, to be deflowered by her husband. That was another celebration! Abati (1991) suggests that this was because, to the African, sex was the final act of the marital drama. Essentially, before marriage, in traditional Africa, “love” had boundaries. Marriage was its only consummation context. Both spouses were required to control their urge. Ability to do so was considered evidence of maturity and responsible preparation for the marriage.

Demehin (1983) argues that within marriage sexual love was perceived as a natural gift and a bodily function whose purpose is basically procreation. It has no particular “romantic attachment”. Woman were thus not expected to “enjoy” sex! However, Demehin (1983) inaccurately concluded that “no idea of sin was linked with extramarital sex”. This was untrue in many cases. Even in the few likely cases, an appreciation of the reasons would be necessary. Amadi (1982) postulates that, with a realistic degree of generalizability, while male adultery attracted trivial reprimand, female infidelity was frowned upon. Reproof for it also varied across ethnic groups. This may attract different kinds of fines, or even death!

Kayode (1986:57) observes that, in African spirituality, sexual love though accepted as God's gift, was believed to be “the highest bodily fellowship” possible. Sex was forbidden especially whenever one was leading or participating in a religious ritual, since “the supernatural powers are sacred

and... demand bodily cleanliness....” Thus, sex, even in marriage, is viewed as unspiritual.

Demehin (1983) notes further that incest was forbidden. Monogamy was not a taboo. Kayode (1986) notes that it was even a prerequisite for some priestly offices. Polygamy was nevertheless common. Divorce was rare, perhaps because of the mostly endogamous marriage in Africa or other reasons. Kayode (1986) observes that it was even forbidden in some societies. Remarriage, in diverse forms, was acceptable in most cases of widowhood. Homosexuality, lesbianism and prostitution were religious and social aberrations.

Accordingly, we may now set these African ethics of sexual love in the light of Christian scriptures and identify some ethical problems related to sexual love requiring clear and relevant solutions.

Ethical Issues in Sexual Love: Africa And The Bible

Issues raised in the preceding part of this paper are significant to the African Christian's life. Often, the African Christians cannot (would not?) see any relative worth in the Christian doctrine (and practices) of sexual ethics over and above the traditional. Often, the lure that traditional ethics is better and “healthier” is daunting.

However, it is essential to note that some areas of the African ethical understanding of sexual love agree partly or fully with some biblical perspectives, more with the Old than the New Testament. For instance, sex as a divine gift, marriage as the context for sexual love, rejection of premarital sex, and extolling of virginity, are some familiar grounds between the Bible and African ethical perspectives of sexual love.

Conversely, the chauvinistic treatment of adultery as a feminine sin, in many African societies, approximates the Old Testament *practices* principally. Also, that sex is unspiritual, and be avoided on certain “spiritual” occasions, being a merely bodily act, is closer to Greek dualism or asceticism. Besides, a complete exclusion of pleasure and companionship from sexual love, and the identification of procreation as the sole or main purpose of sexual love in African traditional ethics contradicts the Bible, as shown above.

Apart from these areas of agreement and disagreement, there are some African ethical questions that still require specific biblical responses. These have caused, and are still causing, incalculable damages to the witness, growth and development of the Christian Church in Africa. These issues, among others, include pre-marital sex, sexual love in marriage, divorce (and re-marriage) and polygamy.

Pre-marital Sex: Before the advent of Christianity in Africa and the attendant western influence, virginity, especially for the unmarried girls, was both a strict ethical requirement and a personal and family pride. However, since the advent of Western culture, sexual laxity has displaced chastity. Virginity is perhaps more of a curse now than a credit. That sacred ethical institution, both African and biblical, is being speedily windswept.

Moreover, the Christian Church in Africa has been quite nonchalant in addressing issues of immorality. This nonchalance has contributed to the destruction of the virtues of chastity in the life of many youngsters in Africa, who are presumably more civilized than Christian when it comes to wholesome moral living sexually.

Now, the African Christian needs to know, is premarital sex biblically right or sinful? If it is sinful, why are more people, including those who brought the Christian faith to Africa, feeling comfortable with it? What is actually responsible for escalating level of immorality everywhere, especially among Christians? What does the Bible teach about the glory, godliness and acceptability (or otherwise) of chastity, the sinfulness or otherwise of immorality, and the consequences of either? These and many other related questions need answers in the light of the Bible, in the current African context.

Sexual Love in Marriage: There is the need for a more biblically objective approach to the understanding, assessment and correction of the African ethical understanding of the nature and purpose of sexual and marital relationships. Any attempt to reject the African view, without empathetic reference to his context and an open, biblical explanation of the issues, may produce no positive results but a subtle, destructive rebellion against another “western cultural imposition” on him.

The African, who is also a Christian, readily accepts that sexual love is God’s creation, divine gift to man, like every other. However, he needs to know, from the Bible, what the purposes of sexual love in marriage are. Is it just procreation? Is procreation precluded? What ethical guidelines does the Bible provide for the growth, development, and health of a Christian family? Are sex and spirituality extreme exclusives? Are they related? How, in the light of the scriptures, should the bodily urges of the Christian be managed? What should be the kind of relationships between a Christian couple? What about extramarital relationships? All these questions are relevant to a better appreciation of what is right (or good) in the African traditional concept of sexual love, and to developing ethical guidelines that are biblically true in content and relevant to the African life in form.

Divorce and Remarriage: The problems of divorce and remarriage also confront the African Christian. Divorce cases have been on the increase even among Christians in Africa. Homes are broken almost every day of the week and the society is already besieged by children denied parental love and care, and who thus lack love or care for others in the society. This has not always been the case in Africa. Unfortunately, Christians are perhaps guiltier in these cases. Another challenge has been the issue of remarrying after divorce or death of a mate. Biblical teachings on the ethical implications of remarrying have been scanty, and where they are done at all, ambiguous.

Is there anything good in the traditional African concepts of marriage which significantly limited divorce cases? Could some of such values be objectively studied in the light of the Bible? How can these be re-interpreted to reawaken the African Christian's traditional restraint and instill Christian discipline

for the preservation of biblically healthy and growing families? What does the Bible objectively teach on issues of divorce and re-marriage? Can the African Christian locate points of psychological and spiritual recognition in such teachings? All these questions require biblical answers, in explicable language and categories of the African Christian.

Polygamy: Polygamy is probably one of the major issues that have had a toll on the growth of Christianity in Africa. It has denied some converts membership in many churches. It has equally denied many participations in the sacred Christian rites of Baptism and the Lord’s Supper. Inexplicably, most of the churches that deny polygamists membership tell them that polygamy does not deny them salvation. The churches take their gifts and tithes but refuse to accept them into full membership.

The questions the African Christian asks include these: If God is gracious enough to accept the polygamist into his kingdom, why do churches deny them “ordinary” membership? Are the churches more spiritual than God? What actually does the Bible teach about polygamy? Is it a pardonable or an unpardonable sin? In other words, does it negate or preclude the possibility of salvation? Does the Bible allow for one kind of polygamy (like the serial polygamy practiced in the West) while rejecting others (like the African concurrent)? Why are the polygamists denied baptism, communion or church membership? When a polygamist becomes a Christian, is divorce required and what about the children, according to the Bible? When a Christian decides to marry another wife, what happens to him? What is required of the Church and the individual in question?

All these questions, and many others, require realistic, non-defensive and truly biblical answers for a biblical ethical teaching on the implications of a polygamous sexual relationship in any context, especially the African.

These areas identified and some others are where the Christian still finds difficulty in placing his hand on categorical biblical ethics of sexual love in Africa. For the Christian ethics of sexual love to remain true to the Bible and become intelligible to the African Christian, the questions he raises must be answered truthfully and biblically.

CONCLUSION

The thesis of this paper is that there is an urgent need for a biblically sound and appreciatively African understanding of the ethics of sexual love. The necessity for such is rooted in the realization of the fact that much of what is termed Christian today in the ethics of sexual love, is not truly so.

Finally, a really biblical ethical doctrine of sexual love in Africa today must of necessity take into adequate consideration the traditional ethical understanding and attempt to answer more objectively, biblically, and empathetically some of the questions that the African Christian asks. Such a dispassionate step would be the beginning of a journey towards an African Christian ethics of sexual love, which will impact positively on the lives of the African Christians.

References

- Abati, R. (1991). "Wanted: Virgins," *Hints*, 3(23), Aug., 7-13, 21.
- Adewole, A. (1993). "Sex (uality) on the Surgical Table", *Tell*, 37 Sept. 20, 30-31.
- Amadi, E. (1982). *Ethics in Nigerian Culture*. Ibadan Heinemann.
- Bainton, R. H. (1964). *Sex, Love and Marriage: A Christian Survey*, London: Collins Clear-Type Press.
- Barnette, H. H. (1961). *Introducing Christian Ethics*, Nashville: Broadman.
- Brunner, E. (1947). *The Divine Imperative*, Philadelphia: Westminster Press.
- Cole, W. G. (1995). *Sex in Christianity and Psychoanalysis*. New York: Oxford.
- Cousins, P. (1972). *Christianity and Sexual Liberation*. Exeter: The Paternoster Press.
- Demehin, O. (1982) "Sexual Attitudes in Traditional and Modern Yoruba Society", *International Quarterly or Community Health Education*, 4 (3), 231-238.
- Feucht, O. E., Coiner, H. G., Sauer, A. R., & Hansen, P. G. (eds.) (1961). *Sex and the Church*. Missouri: Concordia.
- Haselbarth, H. (1976). *Christian Ethics in the African Context*, Ibadan: Daystar Press.
- Hollis, H. N. (Jr.), (1971). "Towards a Theological Understanding of Sexuality", *Review and Expositor*, Spring, 157-167.
- Imasogie, O. (1986). *Guidelines for Christian Theology in Africa*. Ibadan: University Press Limited.
- Kayode, J. O. (1986) "African Ethics on Sex", *Religions and Ethics in Nigeria*. Ibadan: Daystar.
- McClendon, J. Wm (Jr.), (1986). *Systematic Theology Ethics*. Nashville: Abingdon Press.
- Piper, O. A. (1951). *The Christian Interpretation of Sex*. New York: Charles Scribner's Sons.
- Procter, P. (ed.) (1978). *London Dictionary of Contemporary English*. England: Longman.
- Wiersbe, W. W. (1978). *The Best of A. W. Tozer*. Hanisburg: Christian Publications.

How to cite this article:

A Olusayo B. Oladejo.2016, Developing An African Christian Ethics of Sexual Love. *Int J Recent Sci Res*. 7(1), pp. 8040-8045.

T.SSN 0976-3031



9 770976 303009 >