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THEOLOGIZING MODERNITY AND MODERNIZING THEOLOGY: ANATOMY OF HUMAN SEXUALITY AND THE HOLY BIBLE IN CONTEMPORARY SOCIETY

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Abstract

The discourse of human sexuality is a controversial and complex one in recent times. Thus, human sexuality is closely related to physical sex or copulation between man and woman, man versus man and woman versus woman coupled with the reproductive capacities. The 21st century society is promoting homosexuals, lesbians, bisexuals and transsexuals instead of heterosexual. The famous maxim for homosexual is 'the love that dares not speak its name'. Interestingly, more and more theologies are being developed to harmonize homosexuality and biblical teaching. The paper examines homosexuality from the Bible and contemporary theologies. The methodology adopted is historical, intercultural, and analytical approach. The paper, therefore, postulates that in the beginning, God created 'Adam and Eve', not 'Adam and Steve'. The Holy office of the inquisition, either on locale or jurisdiction declared homosexuals *pecado nefando* (the nefarious sin), the *pecado contra natura* (Sin against nature) or the Holy writ as *sodomi'a* (Sodomy) in Gen. 19, 1 Corinth. 9:22. This paper, therefore, concludes that homosexuality should be diametrically opposed to by the church and vehemently rejected by Christians.

Key words: Theology, Modernity, Human Sexuality, Holy writ.

Introduction

The modern discourse of human sexuality has received shocking and appalling responses as a result of variegated opinions. At the dawn of human race and consciousness till recent times, heterosexuality has been the most acceptable sexual intercourse by God and humanity. In other words, copulation between man and woman has been the most and only acceptable montage of sexuality. With regard to the holy writ, heterosexuality is the only preferred pattern of copulation, while God frowns at sodomy or homosexuality as explicated in Gen 19: 1. Again, human society especially African society frowns at various sexualities except heterosexuality.

Today, different types of sexual alternatives such as homosexuals, lesbians, bisexuals and transsexuals are being practised and they are contesting for space and global acceptance. As a matter of fact, homosexuals,

lesbians, bisexuals and transsexuals are using the Holy Scripture such as Judges 19:22, Romans 1:27 and 1 Corinth 5: 10 to argue the basis for their engagement. However, several theological statements have been developed for their acceptance and as a way of Christian culture of which both orthodox and contemporary churches are contending with the homosexual rhetoric of 'Adam and Steve' phenomenon. Therefore, it is the thrust of this paper to examine the pristine nature of human sexuality, the radical theological departure and the place of the Holy Scripture.

Human Sexuality: A Panoramic View

Human sexuality is a broad concept with many fangs. But attempt will be made to lucidly describe it with different eye bird's view. *Cambridge English Dictionary* defines sexuality as the 'quality or state of being distinguished by sex'.¹ *Urban Dictionary* sees sexuality as 'just one of those things you are born with, you do not chose it, its just part of who you are, whether you be physically, emotionally and sexually attracted to males, females or even both, only you can truly know your sexuality'.² In the same vein, *Merriam Webster Dictionary* describes human sexuality as 'the quality or state of being sexual; the condition of having sex, sexual activity and expression of sexual receptivity or interest especially when excessive'.³ Human sexuality is also seen as the way people experience and express themselves sexually. This involves biological, erotic, physical, emotional, social or spiritual feelings and behaviours.⁴ Laurenti Magesa appositely asserts that human sexuality is a pedagogical tool for the purpose of procreation.⁵ Thus, human sexuality is the physical copulation or conjugal relation between man and woman for the purpose of recreation, pleasure or procreation with reproductive capacities. With *fiat accompli*, sexual organs of man and woman are seen as the actual channel of the generative powers through sexual intercourse as closely controlled to ensure its full procreative potential. Sexuality is part of our being that lies behind, produces human continuity and is given expression by physical features and human dimension. Of a truth, sex is regarded as a force that permeates, influences and affects every act of a human being at every moment of existence. It is not operative in one restricted area of life rather at the core and centre of our entire or total-life response. Magesa again argues that sexuality and sexual expression are sacred and mysterious and must in no circumstance be abused. In his view, sexuality contains and as well constitutes so much of life and it is liable, by some token, to be extremely destructive of life if mishandled.⁶ The assertion of Magesa corroborates the pristine position of biblical creation story of sacredness of male and female sexuality. In fact, Genesis creation story opined that God created Male and Female... and said to them "be fruitful and multiply; fill the earth and subdue it" (Gen 1: 27-28, 2: 22-25 NKJV).

Kisembo, an African theologian, opines that sexuality has a sacred force that radiates in human copulation. Thus, this sacred cohabitation

between opposite sex has the power or potential of regeneration. According to him;

*Sexuality and its power were understood as permeating every level of human existence; interpersonal relationships and matters of ritual. Sexuality was looked upon as mysterious and sacred. If it were misused, evil surely resulted. Initiation rites prepared the adolescent for the right use of his/her sexuality, to get married and raise a family.*⁷

In the African worldview, sexual relations are a means to an end, and that end perhaps is procreation, because sexuality in Africa is considered healthy and life-promoting. Sexual relations in African religion *per se* enjoy wide leeway with little attached shame. Within these confines, sex is a good thing, and it is a subject of much unabashed conversion. It is the most obvious and pragmatic way of transmitting and preserving the force of life as argued by Magesa⁸; it is for the purpose of sexuality that humanity continues to perpetuate itself and the ancestors are assured of remembrance and honour. But, because it is so essential to the preservation and transmission of the vital force, it must be strictly protected from any kind of abuse.⁹

Heterosexuality: A Meaning

Heterosexuality depicts sexual orientation towards people of the opposite sex. This is in tandem with man and woman. Again, it is in parallel with homosexuality, which is sexual orientation towards people of the same sex and bisexuality, which is sexual orientation towards people of either sex. To this end, the pristine sexual engagement of men and women is described as heterosexual.

Homosexuality: A Meaning

Homosexuality is a sexual orientation towards the people of the same sex. The term homosexuality can mean many things. First and foremost, it can refer to one whose sexual preference has been inverted and who only prefers members of the same sex. In addition, it can imply someone who is bisexual, that is, someone who has an interchangeable sexual preference. Lastly, it can mean someone called a situational homosexual. Thus, this person has had some experience, but does not have a predicament homosexual orientation. He or she has experienced homosexuality in some form, but limited.

An Account and Recognition of Homosexuals in Contemporary Churches

Research has shown that there are a handful of congregations in the metropolitan and local church of Christ today that allow homosexuality to soar.¹⁰ This evidence indicates that homosexuality in the Christian church is on the upward swing. Even homosexuals are increasingly enjoying their sex-

same relationship, sexual orientation and lifestyle. In the United States of America, a former minister of the United Pentecostal Church in Houston Texas, Alves Strickland organized homosexual church in 1982. The church has branches in Dallas and New York in 1983, and by 1987 the church was headed by Ronnis Piggs who helped in propagating it across the continent.¹¹ In Scotland, the General Assembly of a Church openly voted to allow gay ministers, provided those gay ministers were inducted into the church especially in Kirk. Presbyterian church in the USA approved the Amendment 10-A to permit the ordination of partnered homosexuals and lesbians. In Canada, the Presbyterians, Methodists alongside the Congregationalists welcome Lesbian, Gay, Bisexual and Transgender (LGBT) members into active membership and do not bar them from the ministry.¹² Subsequently, Germany has legalized homosexuality and lesbianism in General Parliaments two years ago. During Barrack Obama's second tenure as the President of America, homosexuality and its attendant sexual orientations were legalized. In 1998, the Episcopal Church in the United States of America and the Archbishop and Canterbury in Lambert Conference proposed the legalization of the ordination of gay Bishops. However, the African, Asian and Latin American countries of the Global South wing of the Anglican Communion opted out. Despite their opting out, these gay bishops present in Lambert Conference named themselves 'New Liberals'.¹³

In Africa, some churches in South Africa to be precise, have consecrated gay Bishops in this regard. This implies that LGBT is not an issue in South Africa. In Nigeria, the phenomenon is becoming an issue especially in the Northern part of the nation. Besides, in the same-sex schools where boys-boys and girls-girls in Nigeria, students are secretly engaged in Homosexuality and lesbianism. In 2008, A Nigerian pastor publicly declared his support for homosexuality and went as far as establishing homosexual church in Lagos called "House of Rainbow" situated at No. 36-38 Yakoyo street, Ojodu Berger, Lagos. Although, Lagosians attacked the church and destroyed the church and he has since relocated to England where he is advocating for it. Rowland Olajide Macauley, the gay pastor remarks as follows:

My church is a voice of the younger generation of citizens, activists and Diaspora and our collective belief in a progressive Nigeria. They are afraid of our growing influence as we gather

*allies not just from the West, a people that are not afraid but powerful and resilient.*¹⁴

Historical and Contemporary Theologies for Heterosexuality

Theology means discourse about God or the scientific study of God. The 21st century human sexuality has received serious attention consequent upon various sexual orientations. Several theologies have emerged on human sexuality. Some are orthodox, while some are scientific studies. Under the scientific ones, the proponents are theologizing liberalism as well as modernizing theology. In recent times, there has been radical departure from the original sexual orientation within the montage of male and female. However, in the beginning, God created Adam and Eve, but the world has created 'Adam and Steve'.

The proponents of orthodox or pristine human sexuality with regard to sexual relations between male and female draw their analogy or narratives from the creation of humanity and its pristine sexual orientation. They believe that sexual copulation between male and female was ordained by God and it is ever sacred, mysterious and sacrosanct and it must be sustained as such. Some Christian theologians such as MacIntyre, Havellock, Elli, Hooker among others believe that anything outside heterosexuality is unholy, criminal and an aberration. With the rising wave of homosexuals, lesbians, transsexuals and bisexuals, these proponents have always referred to these as crimes to be prosecuted by criminal courts or the Holy office of Inquisition as embedded in the Catholic tradition, regarding the locale and jurisdiction- as either nefarious sin or sin against nature. Thus, these proponents used Gen 19; which contained the story of the destruction of the aboriginal inhabitants of Sodom and Gomorrah. Historically, Sodom and Gomorrah were known to have been destroyed by God as a result of their sin of homosexuality. Ever since, Judaism defined it as an abomination alongside with incest, adultery and bestiality, and Christianity maintains this stance. Judaism and Christianity's prohibitions represented an immense moral and legal change that greatly strengthened family life. Homosexuality was understood as enemy of God and the Christian religion. Homosexuality was theologically categorized alongside blasphemy.¹⁵

Historical and anthropological researches have shown that sodomy has met with hostile responses ranging from mild disapprobation, ridicule, imprisonment and execution. The homosexuals were the targets of persecution in Nazi Germany. This prejudice could be traced back to the 18th

and 19th centuries Germans. German same-sex devotees created the term 'homosexual'- seemingly more neutral and scientific than pejorative terms such as sodomite. The sodomite has been a temporary aberration; the homosexual was a species as Foucault submitted.¹⁶ The American Psychiatric Association in 1973 eliminated homosexuality from its list of mental illness and in 1980, dropped it from its diagnostic and statistical manual of mental disorders. Andrian Lambert becomes apposite when he declares that heterosexuality must be obediently followed. He observes that it is generally recognized that homosexuality is a disease and sometimes a vice.¹⁷ A few years ago, a terrible disease, tuberculosis, was prevalent in Canada, and perhaps more particularly in the Quebec province as a result of the involvement of homosexuals. Walter Carter offers that homosexual is a disgrace to the Canadian government. Homosexuality is a psychological aberration, because it is capable of breaking down the society. He heckles that if it were universally practised, the human race would in a matter of time become extinct. Of course, homosexuality would welcome destruction or even suicide of society because it is anti-social.¹⁸ Rock Laselle posits that homosexuals are probably sick people. He suggests the building of hospitals where government would provide the services of specialists who could take care of such people whose behaviour is completely abnormal. Obviously speaking, Laselle buttresses further that homosexual practice is widespread plague and destructive drive towards the hottest places in hell. This hottest place is reserved for those who practice and abet homosexuals especially this period of moral crisis in the world.¹⁹ Gilbert Arthur analyses in his *Conceptions of Homosexuality and Sodomy in Western History* that the dual definition of sodomy led to the endless confusion in the public mind, as well as in law courts throughout Europe when civil law later replaced church control of sexual misconduct cases.²⁰ Naphy William sees sodomy as:

*Anal penetration or any sexual act that did not intend procreation was until the eighteenth century a sin for which the death penalty could be imposed. The philosophies of the Enlightenment criticized the severe penalties for sodomy and indeed this infamous crime disappeared from many law books after the criminal code reform in France: France itself in 1791 the Netherlands in 1811, Bavaria in 1813.*²¹

In fact, sequel to the above, it is lucidly clear that in the medieval and early modern periods, sodomy was often unhelpfully depicted as

unspeakable sin or unmentionable vice. Sodomy as described by *Religion and Law* includes a range of condemned practices, a way to encompass a multiple of sins with a minimum of signs.²² Bernardino of Siena in his *Religion and Liberty* opines that sodomy was a perverted sex and part of a propensity to loss of control rather than a specific tendency. He adds that in the 1420s that all unbridled and crazy young men were prone to sodomy because of their acute lust. Whenever, you hear sodomy mentioned, each and every one of you spit on the ground and clean your mouth as well. If they don't want to change their ways by any other means.²³ Cocks explains that homosexuality is a dislodged configuration of same sexual partners with a cause of defamation and sexual slander in modern court. Men were punished for buggery and sodomy, because these infractions were generally considered the excesses of humankind in general and sexual crime in particular. Sodomy refers to all that is terrible, nameless and immoral in them.²⁴ Gerard Kent, in *The Pursuit of Sodomy*, states that sodomy was the name taken from the Bible for an unmentionable sin that was defined as any lustful act which would result in procreation within marriage. From thirteen century, it was not only a sin, but also a capital crime. In the same development, the early church punished sodomy much like other sins with long penances.²⁵ Supporting Gerard Kent's submission, Hyde Montgomery observes that sodomy was described from early times as an ecclesiastical offence, a felony and thus subject to ordinary criminal jurisdiction until the reign of Henry VI.²⁶ Peakman Julie asserts that in the seventeenth century, sodomy was regarded as a monstrous sin against nature and was seen to incorporate three sexual activities, all considered abnormal. Sodomy was therefore, a crime of which anyone could be culpable like murder and blasphemy.²⁷ Sodomy has been a crime (*mixti fori*), that is, a crime punishable by both ecclesiastical and secular authorities.

So far, the proponents supporting heterosexuality and Christian chastity attacked with energy the abnormality associated with any sexual orientation other than heterosexuality. They see the impending danger looming in the horizon. The broader context of Biblical teaching on human sexuality has shown that there is no warrant for any form of homosexual behaviour despite the fact that it is love that dares not speak its name, or to be considered a legitimate expression of the will of God. Though, God loves homosexuals but hates the acts.

Historical and Contemporary Theologies against Heterosexuality

However, the opponents of heterosexuality opined that in spite of

God's condemnation of sodomy or homosexuality, it has always existed, and was accepted throughout the ancient world; Greek kings and Roman emperors- all engaged in it. These men were involved with women, and decisions about sexual partners were seen as entirely a matter of individual choice and responsibility. Historical, anthropological, social, biological and religious researches have clearly shown wide acceptance of homosexual activity. Even, in some places, homosexual interactions have been fully institutionalized, sometimes it serves religious and educational functions. Modern attitudes towards homosexuality seem to predispose to it. Before the middle ages, homosexual acts appeared to have been tolerated and ignored by the Christian church throughout Europe.²⁸

Charles Darwin in his *The Descent of Man and Selection in Relation to Sex* posits that we do not in the least know the final cause of sexuality. The whole subject is hidden in darkness. He further argues that homosexuality is a normal variant in the human condition and that homosexual behaviour is normal and natural.²⁹ In Aristophanes' speech in Plato's *Symposium*, Aristophanes explores homosexuality as a desire by men to share a long-term fulfilment of the soul. He believed that two souls are longing to be together, and the sexual desire alone is not strong enough to homosexuality, but that the cultural environment allows or forbids the relationship to occur. In Greece, it is well known that many men engaged in same-sex relationships, however, they were going through the transition to adulthood. There are instances where culture is a contributory factor to homosexuality in New Guinea and Crete because it was their belief that such has potent power of longevity and audacity.³⁰ Sigmund Freud writes that;

Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them (Plato, Michelangelo, Leonardo da Vinci etc). It is a great injustice to persecute homosexuality as a crime, and cruelty too. If your son is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency whether he remains a homosexual or gets changed....³¹

Foucault believes that homosexuality appears as one of the forms of sexuality, only after it was transposed from the practice of sodomy into a type of interior androgyny, a hermaphrodizing of the soul.³² He implies that

some people graduated as homosexuals to other forms of sexual aberrations such as bestialities. Havelock Ellis argues that homosexuality was innate and therefore not amoral, that it was not a disease, and that many homosexuals made outstanding contributions to society. He buttresses further that the biological basis of sexual orientation was first raised about a century ago.³³ Karen Hooker's study was instructive and innovative in several respects. The study was meant to explore the relationship between homosexuality and psychological development and illness. Hooker studied both homosexuals and heterosexuals. Both were matched for age, intelligence quotient (IQ) and educational level. She employed a procedure that asked experts to rate the adjustment of men without prior knowledge of their sexual orientation. This method addressed an important source of bias that had vitiated so many former studies of homosexuality.³⁴

Alasdair MacIntyre, a British theologian, opines that the West had progressively abandoned Christianity's marital architecture for human sexuality, and about one hundred and fifty years ago, it began to replace that longstanding teleological tradition with a brand new creation; the absolutist but absurd taxonomy of sexual orientations.³⁵ Heterosexuality was made to serve as fanciful framework's regulating ideal, preserving the social prohibitions against sodomy and other sexual debaucheries without requiring recourse to the procreative nature of human sexuality. Of course, Alasdair is of the view that heterosexuality which is God's gift of procreation and recreation has suddenly been captioned artificial. He avers that sexual orientation is a conceptual scheme with history, and a dark one at that, the ideal of sexual orientation is artificial and inhibits Christian witness. It is a history that began far more recently than most people know, and it is one that will likely end much sooner than most people think. To be precise, other Germans that involved in same-sex relationships rejected the apology implied by this innate-causation ideal. To their Spartan ideology, same-sex relationships, most especially between men and boys, were morally superior to heterosexual behaviour and traditional marriage.

Our exploration has shown the debates for and against human sexuality in the historical and contemporary time as touching on Christian scripture vis-à-vis secular thinking.

The Place of the Holy Bible on Human Sexuality

The foregoing arguments for and against human sexuality have revealed competitive claims for global space and acceptability. Nevertheless,

it is not out of place to x-ray the Christian scripture with regard to human sexuality. God's ordinance for human sexuality could be found in Genesis "God created Male and Female... and said to them "be fruitful and multiply; fill the earth and subdue it" (Gen 1: 27-28, 2: 22-25 NKJV). The above essay shows that God approves of heterosexuality as the ideal. Outside the domain of Genesis narrative of ideal human sexuality, the Christian scripture sternly warns against homosexuality and the likes as indicated above. These are evident in (Gen 19: 1-11; Lev: 18-22; 20:13; Rom 1: 26-27; 1 Cor 6: 9-11; 1Tim 1: 8-10). In recent times, these passages of the Holy Scripture have received liberal interpretations supporting homosexuality and why Christian theologians should discountenance the aftermaths because they could not serve the same purpose presently. However, these liberal or modern theologians possess a sweep of theological thought of leniency with respect to the moral absolutes requiring Biblical prohibition against homosexual activity be assessed more in-depthly. While it is argued that advocating for total abstinence and the subsequent doom does not in any way utter the fact that prohibition against homosexuality has its areas of emphasis, especially in the aspect of pederasty and bisexual prostitution.³⁶

An Assessment of Human Sexuality in Contemporary Society

Desmond Prager, a Roman Catholic Bishop opines that "to listen is not necessary to approve, to report is not necessary to endorse, to study is not necessary to change, but not to consult is to fail."³⁷ The foregoing background avails us the opportunity to assess human sexuality in the Christian perspective. To start with, it is heaven-insulting heresy for Harry Woggon to submit that the destruction that greeted Sodom and Gomorrah was as a result of inhospitality, instead of the sin of homosexuality.³⁸ As a matter of fact, Scientific theologians began to handle the Bible as an embarrassing relative who must be kept hidden in the back room when the world comes in for a feast. Dietrich Bonhoeffer has remarked that we 'wait reverently upon God for a theonomous understanding of the whole text of the scripture.'³⁹ He goes further to assert:

We must learn to know the scriptures again, as the Reformers and our fathers knew them. We must not grudge the time and the work that it takes... How, for example, shall we ever attain certainty and confidence in our personal and church activity if we do not stand on solid biblical ground? It is not our heart that determines our course, but God's word. But who in this day has

any proper understanding of the need of the scriptural proof? How often we hear innumerable arguments from life and from experience put forward as the basis for most crucial decisions, but the argument of the scripture is missing. And this authority would perhaps point in exactly the opposite direction. It is not surprising, of course, that the person who attempts to cast discredit upon their wisdom should be the one who himself does not seriously read, know, and study the scriptures. But one who will not learn to handle the bible for himself is not an evangelical Christian.⁴⁰

Otto Piper also evaluates the significance of the Bible on the nitty-gritty in his *Biblical View of Sex and Marriage* thus:

Every sexual act establishes a permanent bond between the two persons (1 Corinthians 6: 16-17) and imposes reciprocal duties upon them... In the course of his/her life a person may be able to resist temptation... but neither the past guilt nor his memories can be blotted out and they continue to stimulate his desires.⁴¹

Furthermore, the Christian view acknowledges that there may be psychological and biological influences in the development of human sexuality. But the fact remains that the scripture is unbending and adamant that it does not compromise God's standard of sexuality and morality attached to it. God approved of sexuality between male and female, not between Adam and Steve, or Mary and Martha. This is against the original plan of God; therefore, it is sinful in all ramifications. Even modern theologians who are theologizing human sexuality, are they true Christian theologians or they are exercising their intellectual prowess and human freewill? Our research study has shown that they are just exercising their intellectual polemic and freewill. It is not out of place to state that the theorists that surround the causes of homosexuality should be re-visited, because the American Psychology Association has labelled the practitioners of homosexuality as abnormal persons, pathological patients that need medication to redress their flair for same-sex. Medical Association also promotes this belief that homosexuality is a disease of maladjustment.

J. H. Sweet quoted President Mugabe as saying that homosexuality is an imported vice that came with the British administration.⁴² This is to say that homosexuality is anti-African culture and it is part of British imperialism against Africa. David Mark, the immediate past Senate President of the National Assembly buttresses further the cultural prejudice against

homosexuality. According to him, 'it was unnecessary the controversy generated by the bill, noting that it is against our culture, traditions and beliefs. This is a clear indication that Nigerian community is not in support of same-sex practices and it is not ready to change its stance.'⁴³ No wonder, same-sex Marriage Prohibition Acts criminalizing and penalizing homosexuals, homosexual clubs, associations and organizations with 14 years were enacted as the fallout of that bill. In spite of fact that it is an issue in contemporary African Society rather it is being practised secretly in the society.

The contemporary church should borrow a leaf from Lambert Conference saga of 1998, where majority of Anglican Bishops voted against open Consecration of gay Bishops. The result was that they were labelled extremists, leftists, barbarians, right-wing fanatics and fear mongering fundamentalists. Despite all these condemnations, they vehemently rejected homosexuality as ungodly, unchristian and idiotic because it is not a true reflection of African spirituality and inconsistent with the spirit of the scripture.⁴⁴

Heterosexuality as the Christian ideal of human sexuality is described by God Himself who instituted it as sacred, mysterious and sacrosanct. Arising from this, African Christian theologians such as Laurenti Magesa and Kitembo berate homosexuality and lesbianism. According to Kitembo, all aberrations and abnormalities in sexual life, whether consciously willed or not, are seen as impinging negatively on life and are consequently morally reprehensible. In addition, homosexuality is viewed as such an abnormality, an immoral state of existence.⁴⁵ While, Magesa remarks that:

*Active homosexuality is morally intolerable because it frustrates the whole purpose of sexual pleasure and that of a human person's existence in the sight of the ancestors and God. Thus, homosexual or lesbian orientations cannot be allowed to surface, let alone be expressed actively. It is clear how such an expression would be directly antagonistic to what the ancestors and the preservation and transmission of life stand for.*⁴⁶

The above is lucid enough to underscore the fact that both the Holy Scripture of Christianity and African culture frown at homosexuality as nauseating, an aberration and moral tragedy. There must be dichotomy between humankind and brute creation. To function as an animal is to degrade humanity. This finds expression in the fact that human beings are not supposed to be homosexuals, bestials, lesbians and among others like

animals. The uniqueness of human sexuality has been expressly instituted by God at creation with its corresponding sacredness and mystery. Therefore, the church must not gloss over it nor accommodate it at all, but to respond swiftly to this monster and moral embarrassment with the sole aim of expelling such practitioners from the church.

Conclusion

The study has revealed the place of human sexuality as far as the Christian Holy Writ is concerned, so also the scientific approach of theologians to the same phenomenon. The study showcased the fact that heterosexuality is the biblical ideal while modern theologians accommodate homosexuality as part of Biblical trademark. Again, homosexuality is seen as an abnormality and aberration as the love that does not speak its name. In point of fact, modern theologians handle the theological interpretation of the Bible with an embarrassing polemics. The theological hermeneutic with which they interpret lives us in doubt as if God is no longer in control of the universe. Since the reverse is the case, and the scripture is kept in the hidden and dark room in order to allow modern feast and departure, the paper therefore postulates that the Bible is entirely against homosexuality, lesbianism, bisexuality, transsexualism and bestiality. Despite the fact that the Bible is fundamentally compromised in this regard and coupled with the fact that everybody has the licence to the Bible with its theological warrant to divert people's attention from the truth, the fact remains that truth is one and constant and heterosexuality is God's ideal purpose of human sexuality.

As a matter of emphasis, the sacredness and mystery of heterosexuality must be promoted by all and sundry irrespective of beliefs, age, ethnicity, status and association. Even in the hierarchy of values in the religious perspective of the Africans, there is the eternal appreciation and acknowledgement of moral acceptability of active heterosexuality. Therefore, homosexuality and its co-travellers coupled with their clandestine motives portend danger, doom, abnormality, calamity, inauspicious occurrences and bad omens. To this end, heterosexuality as God's ideal human sexuality with sacredness and mystery is a strong bond that ensures continuity, and upholds the interests of the church and society together.

Endnotes

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