



An investigation into menace sexual immoralities and its implications on the development of youths in Christ Apostolic Church Lagos

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Abstract

The alarming rate of Sexual immorality among youth in our society has raised a serious concern. This menace entails lust of flesh and pleasure, which brings about humiliation and degradation to men and women. It has adversely affected remarkable virtues and good conduct in the society. In this study, sexual immorality among youth is approached from a Christian perspective in Christ Apostolic Church Grace Tabernacle DCC, Lagos State. This research employed a descriptive survey techniques. The finding revealed that Sexual immorality is prevalent among youth in Lagos state, and that Christian youths are not exempted. It is noteworthy that if Christian virtues are well upheld and Bible teachings imbibed, it will contribute to drastic reduction in the rate of sexual immoralities among youth. The study concluded that sexual immorality is a cankerworm among the youths, eating the moral and spiritual fabric of the Church. It is therefore recommended that Church leaders should take it upon themselves to educate and teach the youths about sexual morality and make them understand the need for them to be sexually pure and disciplined. Also, parents in CAC Grace Tabernacle should rise up to their responsibility in training and modeling to their children the true path of sexual purity.

Keywords: Church, Christian, Sexuality, Sexual immorality.



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Introduction

Sexual immorality has become a norm in the society today, regardless of the age group and caliber in the society. It is important to note that this is also prevalent amongst Christians. Sexual immorality is described as a deviant and socially unacceptable violation of a particular group's or institution's established norms and values which must be followed by suitable sanctions on culprits to act as a deterrence to others. ¹The Church is an institution with principles and guidelines and so it is on this basis that the Church is properly guided. In the New Testament, the word immorality is most often translated as fornication, adultery, homosexuality and prostitution. Also, premarital sexual behavior or sex before marriage is the sexual activity practiced by people before they are married.² The Bible considers premarital sex as fornication. And fornication is the sexual intercourse between people who are not married. In view of this, sexual immorality is the act of not following the accepted standards of sexual behaviors. These standards are includes sex for God's purpose, avoidance of adultery and avoidance of premarital sex.

Biblical restrictions against sexual sin are frequently accompanied with warning against "uncleanness" (Rom 1:24; Gal 5:19; Eph 4:19). The implications of these biblical texts are that individuals who do not repent of their immoral acts will not be able to come into the presence of God. Although sexual immoral behavior is not accepted culturally and socially in the Nigerian context; but then, it has been observed that wherever there are congregation of people of opposite sex, immorality in various forms is inevitable among the youths. The fact that sexual problems in marriage, pre-marital sex issues and many others plague the Church cannot be denied.³Meanwhile, the most defenseless group is the unmarried youths and adolescents.

Sexual immorality has come to be the order of the day among the youths. Sexual relations before marriage are very high now. This is

¹Okoro, B. C. I. (2008). Homosexuality and the Church. Synod Presidential Address. Owerri: Uptrust Press.

²Ojo, M. A. (1997). "Sexuality, Marriage and Piety Among Charismatics in Nigeria," Religion.

³Carry, K. (2001). *Sexuality Today: The Human Perspectives*. 7th Edition. Mexico: hermaPress Ltd.



because today there is little that is been taught about sex education because many responsible people are too much committed to work.⁴He gave some forms of sexual immorality as; fornication, prostitution, lesbianism, among others. Today many parents do not have time to educate their wards about sex, and other fears to talk about sexual issues hence the reason as to why today sexual immorality is becoming more common among the youths.⁵Lack of respect of religion by the youths cause them to indulge in sexual immorality.

Amongst this, the Church, as a religious organization, is to establish examples of moral standards in the society; yet, the Church is not exempted from the claws and danger of sexual immorality that ravages the modern world.⁶ The prevalence of immorality among the members of the Church has gotten to a stage that creates fear and tension in the heart of those concerned about the Church future growth. Jealousy, killing, Lying, adultery, fornication, and other immoral activities are all against the will of God according to the New Testament. Although the Church is led by the word of God, which forbids all types of immorality, the lack of focus on the message on repentance in Churches has encouraged immorality. One of the fundamental problems with the Nigerian society is the lack of moral consciousness. The increase in willful dethronement and immoral enthronement among youths (who should have been the moral light bearers in our society) makes this matter worse. This has become a serious challenge when one considers the peril. As a result, this paper seeks to examine the concept of immorality among youths in Nigerian Context. It further establish the biblical concept of immorality and engage in a clear analysis as it ethical dimensions in the Church.

Immorality among Youths in Nigerian

Immorality among youths in the Nigerian society cannot be overemphasised rape, violence, corruption, bestiality, homosexuality, lesbianism; and other forms of gross misconduct are the end result of moral degeneration. This ugly trend is an indication that morality is gradually eroded among the Nigerian youths. In a case where sex among youths that are not married is not an issue in any way at all;

⁴Kyomo A.A. & Selvan, S.G. (2004). *Marriage and Family in African Christianity*, Nairobi: Actor Publishers.

⁵Adepoju, A. (2005). "Sexuality Education in Nigeria: Evolution, Challenges and Prospects" *Understanding Human Sexuality Seminar Series 3*. Africa Regional Sexuality Resource Centre.

⁶Dwight, H. S. (1974). *Christian: Celebrate Your Sexuality*. New Jersey: Old Tappan.



the cursor is definitely pointing to an acute moral degradation which needs urgent attention.

Immorality is a bane that confronts the Nigerian society. On this premise, this research is significant because it addresses the problem of immorality occurrences and its prevalence in the Nigerian society, with specific attention to the Christian youths. The engagement of youths in immorality has become a serious dilemma in the society and this crisis can be imply to the nonchalant attitude of different entities such as parents, religious leaders, the Church and the society. The present decadence in the Nigerian society can be attributed to the careless attitudes of parents who neglect the aspect of giving proper training to their young ones. Most parents these days are too busy to give quality time and attention to their children; strange as it may sound, many parents are not available for their children. They pay teachers and nannies to play their roles while they spend long hours out of the home in the name of fending for the family.

The present problems that the society is going through today are as a result of the negligence of child training by past generations of parents. Therefore, for the purposes of this study, it is believed that past generation of parents had really tried their best in child training but the present generation of parents' need to wake up to their responsibility of child training so as to help revive the society. The role of the mother is necessary for parents to spend quality time with the youths so as to be able to know their areas of interest. When parents have the knowledge of the areas of interest of the youths, only then would they be able to guide these areas of interest towards helping youths to develop.

Another issue in the Nigerian context is the economic condition of the country. This is not healthy enough to guarantee the basic survival of the average Nigerian.⁷It is very conspicuous that some men that have many wives and many children to cater for in schools are earning low salary intake per month and it may not be able to meet the financial challenges of his grown up children. As a result of this, youth looks up to people who are capable of accommodating such financial problems which leads to their involvement in immorality to acquire a better life for their survival. And this has been part of the cause that has infiltrated the society for promoting immorality among youths.

⁷Oyediran. A.O. (2020). Causes and Effects of Sexual Immorality Among Secondary School Student in Afijio Local Government Area, Oyo State; International Journal of Innovative Social Sciences & Humanities Research, April-June.



Poverty makes it difficult for parents not to be able to provide for their children the essentials of life. The issue of poverty looking at it critical can be said to a factor responsible for immoral attitude among the youth. Igenozu averred that youths are led into misconduct because of poverty.⁸ That is why young boys who are from rich family and who are influential take advantage of these young girls from poor homes entice them with both money and materials gifts and have carnal knowledge of them. Poverty also creates a sense of inferiority complex in a child and this attitude may lead to misconduct in order to mingle. This often makes many Nigerian youths believe in “unwanted pregnancies”, it is said that they are pregnancy that is mistimed, unplanned or unwanted at the time of conception.⁹ And this unwanted pregnancy is the main reason for induced abortion. Meanwhile, child abandonment and abortion is an off shoot of unwanted pregnancies prevalent among young girls.¹⁰ More so, immorality contributes immensely to the spread of contagious and deadly diseases among Nigerian youths. Diseases that are passed from one person to another during a sexual act are called sexually transmitted diseases (STDS). These diseases have impact on health.

This study posited that immorality among youths in Nigeria context is prevalent. Regardless of the religious affiliation, youths in Nigeria tend to move towards immorality than morality.¹¹ The phases of the Nigerian society have made this migration possible over the years. For example, prostitution is now polished as “hook up”, fraud (commonly called 419) is now referred to “hustling” or “yahoo”. This has gotten to the extent that Nigerian youths no longer see many immoral act as that which is bad, instead, they have come to terms with the fact that as a Nigerian youths some of these acts are needed for survival.¹² The understanding of immorality with regards to how it is conceived and perceived in the Nigerian sphere is significant in this paper because it helps to set the tone for the reality of sexual immorality among Christian youths.

⁸Igenozu, A.O. (2003). Polygamy and the Christian Churches: A Biblical Appraisal of an African Marriage System, African Association for the study of Religions.

⁹Lawal, J.B. (2012). Poverty and HIV/AIDS in ESTI Journal vol.7. Ilorin: Amazing Grace Press.

¹⁰McDowell, J. & Paul, L. (1981). Sex: Givers, Takers and other kinds of Lovers. Wheaton, Illinois: Tyndale House Publishers, Inc.

¹¹Dave, B. (2000). Sex and Dating: A Guide to Relationships for Teens and Young Adults. Chicago: Nashi Press.

¹²Dagin, S. (2005). Bring Back the Lost Daughters. Jos: Fab. Publication Books.



Biblical Concept of Sexual Immorality

Christian ethical standards are breaking down in our nation. Many believe now that individuals have rights, including the right to make their own sexual decisions and that sexual behavior is an individual's private matter. Sexual desire is more prevalent in youths than in other ages. Sometimes sex becomes an uncontrolled pleasure for youths, and as a result, a lack of self discipline may lead to rape and sexual misbehavior, as today's youths indulge in pre-marital sex and other sexual immoralities.¹³The Bible plainly teaches that we should not engage in fornication, adultery, or any other sexually immoral conduct.¹⁴Despite all of these warnings, young people continue to engage in premarital sex for reasons as basic as drinking water or eating meals. This social sickness has wasted many young and older men and women today. As a result of sexual immorality, most young men's ambitions have been dashed, denied, and misdirected.

The Old Testament is thus filled with sexual practices that violate the original design of God that a man and woman shall be united and become one in marriage. It shows that since the fall of Adam and Eve, mankind has also fallen short of the sexual sanctity that God designed for the family. All the prophets in the Old and New Testament condemned sexual immorality, and whoredom. Israel was chastised by God for adulterous acts, which made the Lord say to Hosea, to take a wife of whoredom, and children of whoredom, because Israel departed from the Lord (Hosea 1, 2, 3 and 4). Examples of sexual immorality in the Bible are: Eli and his sons: The sons of Prophet Eli did evil in the sight of Lord by committing adultery with the women that assembled at the doors of the tabernacle of God. Joseph in Potiphar house (Gen 3). David defiled (2 Sam 11): "The great sin of King David, the beloved of God, and anointed King of Israel, was his adultery with Beersheba, Uriah's wife. (2 Samuel 12)

In the New Testament, Christ upheld the sanctity of marriage and sexual purity. The Bible says that no fornicator, or whoremonger, has any inheritance in the Kingdom of God. The New Testament also warns us to flee from licentiousness to follow the Lord and not prostitute and to make the body as holy temple of the Holy Spirit, it is therefore no accident that in the list of voice idolatry. 1Thes. 4:4-8 see the sanctification required by God for all form as purity on married life.

¹³Arthur, B.A. (1998). *Theology of Sex and Marriage*, Nairobi: Lizima Press.

¹⁴Gwamna, D.A. (2006). "Biblical Teaching on Marriage and Sex: A Case Study of Lev. 18&20" *Biblical view of Sex and Sexuality from African Perspective*, Biblical Studies Series, no 5. A Publication of the Nigerian Association for Biblical Studies.



In the list of vice, in 1 Corinthians. 6:9 he warns neither fornication nor idolatry, nor the effeminate nor liars with mankind will inherit the kingdom of God.

In Paul's first letter to the Corinthians he addressed the issue of sexual immorality. 1 Corinthians 5:1 "It is actually reported that there is sexual immorality among you, and of any kind that is not tolerated even among pagans, for a man has his father's wife, and you are arrogant! Ought you not to rather mourn? In the bible, the matter is approached by denunciation to describe immoral behavior. These are divided into two categories: those controlling carnal connections among individuals who are closely related by blood and those guiding the sexual behavior of those who are connected via marriage. Homosexuality is blamed. Everything banned has already resulted in the moral contamination of the nation's surrounding Israel, and for these perversions they will face divine retribution. In his teachings, Jesus strongly adheres to the traditions of Mosaic law and prophecy concerning adultery as a sin. However, he broadens the term to encompass any man who lusts for another woman, married or not. The Mosaic Law punished adultery but was less strict about other sexual crimes. The New Testament commands Christians to abstain from physical and spiritual lusting for people and false gods, and to behave themselves in a moral and spiritual manner.¹⁵ Abstinence from premarital sex is not to deprive but to secure the happiness of a marriage in which there will be ample time to learn together.

Sexuality is one of God's good gifts, and the source of much human happiness. At the same time, once expressed outside its intended context of marital fidelity, it can become one of the most destructive forces in human existence, as it is the experience in most Countries of the world now.¹⁶ These principles are of crucial importance as Christians grapple with the sexual confusion of the contemporary society. Christian societies have viewed marriage and sexual relations as of the utmost importance not only for the individual but also for survival wellbeing of the community and that is why in the Nigeria society when a man caught sleeping with another person's wife there are penalty attach to the two involved in that crime which is the

¹⁵Akintunde, D.O. Dairo, & A.O. (2011). "Sexual Sin" In New Testament Times Biblical And Contextual Perspectives In Nigeria. Ilorin Journal of Religious Studies.

¹⁴Igenozza, A.O. (2003). Polygamy and the Christian Churches: A Biblical Appraisal of an African Marriage System, African Association for the study of Religions



society collectively that sanction those that are involved.¹⁷The Bible addresses human sexual acts from a holistic perspective of God's intention and design. In contrast to both pagan sex rituals and our modern obsession with sex, the Bible places sex within the total context of human nature, happiness, and holiness. Taken out of this context, sexual anarchy reigns as sex is set loose to be an end in itself. The Bible places sex and sexual activity within the larger context of holiness and faithfulness.

Sexual Immorality in the Church

Sexual immorality is a phenomenon that has continued to raise its ugly head in the life of the Church. In early Christianity, fornication, adultery, divorce and remarriage were strictly prohibited in the Church. Christians in large number were getting married as virgins.¹⁸The relationship was not only defined as for better for worse, it lasted till death separated one of the two parties from the union. In recent times the reverse is the case in most Churches of today.¹⁹ The Church is a divine and human institution; always in need of self-purification so that she can be an effective preaching the gospel.

The prevalence of immorality in Churches among members in Nigeria cannot be overemphasized.²⁰Media culture which is supposed to be an agent of morality display some shows that has to do with romance, kissing, half naked and sex and that also arouse the impulses to sex. Globalization also brought people together to interact in different capacity and at the process of interaction civilization is being inculcated and discussion about sex is social and having sex is a social life and to the young ones if you don't do that then you are not civilized and you cannot be carried away by the civilized world secularization has also contributed to sexual immorality.²¹This has grown to a level that creates fear and tension in the heart of anyone who has concern for the future of Nigeria as a nation and that of the teeming Christian population of Nigeria. The society is grappling with many behavioral problems of the Church members and clergy/pastors alike, which according to Ekundayo & Oyeniya and Adebule opined that fraud,

¹⁷Ishaku, J. (2017). "Ethical Dimensions in the Examination of Sexual Immorality in Nigeria." *CARD International Journal of Educational Research and Management Technology*.

¹⁸Pobee, J.S. (1979). *Towards an African Theology*. Nashville: Abingdon Press.

¹⁹Kyomo A.A. & Selvan, S.G. (2004). *Marriage and Family in African Christianity*, Nairobi: Actor Publishers.

²⁰R. T. Etire, (2002). *Entire Principles and Practice of Christian Ethics*. Port Harcourt.

²¹(Dotonu, 2011).

drug offences, smoking, flirting, stealing and armed robbery, violent conduct and demonstration, vandalism, examination malpractices, cultism and thuggery.²²

Both Old and New Testament writers warn that the people of God are to remain untainted and uncorrupted by such sins. Interestingly, the sexual practices of the various pagan nations described in the Old Testament and the sexual mores of the Roman empire of the first century are remarkably like the obsessions of our own day.²³ The Church today has decided to ignore the presence of immorality among the youths and decided to focus their message on prosperity.²⁴ Most pastors are concerned about what they will eat rather than the lives of their members. Some scholars hold the view that the Church has greatly contributed to the high rate of indecent dressing by their members, mostly ladies. Sexual sin dominates the discussion of Colossians 3:3-5. Even the subsequent verses center on the works of darkness. Impurity is clearly connected to the sin sexual immorality. When an individual fail to keep the heart pure from evil thoughts then impurity creeps in. When sensual greed overrides the moral values of an individual moral impurity takes over the priorities. One lacks the ability to reason beyond selfish motives and begins to imagine that all were created for his benefit.

The lack of moral reason has the capacity to sever the consciousness of an individual to a level where morality is subdued. It is also the moral responsibility of Churches to help the youth within their reach to keep their moral purity than engage them in the blame game and condemning them. In order to preserve morality, the Church needs to take an interest in the affairs of young people.²⁵ Suspicion does not seem to help the youth in their moral purity. It is better to let them know the leaders are interested in their relationships. Christian Churches have a great distinction between values of the secular society and the conservative teachings of the Church. Sexual purity

²²Ekundayo, H.T. & Oyeniyi, P. (2008). Issues in Examination Malpractices in Nigerian Educational System. *Journal of Educational Foundations and Management*.

²³Igenozu, A.O. (2003). Polygamy and the Christian Churches: A Biblical Appraisal of an African Marriage System, *African Association for the study of Religions*.

²⁴Abogunrin, S. O. (2006). Biblical view of Sex and Sexuality from African Perspective, *Nigerian Association for Biblical Studies*.

²⁵Gwamna, D.A. (2006). "Biblical Teaching on Marriage and Sex: A Case Study of Lev. 18&20" *Biblical view of Sex and Sexuality from African Perspective*, *Biblical Studies Series*, no 5. A Publication of the Nigerian Association for Biblical Studies.

continues to be a major concern to many Churches as he comments, "Whenever a young woman and man are together, their bodies must be properly covered and they should never be tempted to stay alone in the room particularly when the doors and windows are closed".

History of CAC Grace Tabernacle

Pioneer of CAC Grace Tabernacle is Pastor Michael Adebayo Adeoye who was born in Ekonde, a town in the present Osun State, Nigeria. He was born into a Muslim family and he was named Sulaiman. God gave him a vision for village evangelism from his youth, his zeal made him gathered some youths at Eleja, at Itire for prayer, not to start a Church but to reach the unreached. Then he was a member of CAC Itire in Lagos in the early 1960s. By early 1970s Deeper Life ministry was started by Pastor W.F. Kumuyi, not as a Church then but as a fellowship in which Pastor Adeoye was one of their first leaders. He was ordained as a Pastor in CAC in December 14, 1975 at CAC Moore, Ile Ife.

However, he used to go for Deeper Life Bible study with some members which didn't go down well with some leaders of CAC at Ajana where he was a Pastor. His case was taken to the CAC Authorities and he was warned not to go to Deeper Life programs again. A meeting of all the leaders of CAC under the leadership of the then President, Pastor Latunde was called at Itire where Pastor Adeoye and other youth leaders who used to go to Deeper Life programs were warned never to attend Deeper Life anymore. He told them to give him time to go pray about the matter and he was told not to preach in CAC until the matter was resolved.

The ban was later lifted after the matter was thoroughly investigated and was discovered that he was not trying to tear the Church apart as alleged. He was given two plots of land in 1980 by someone at Ejiabo in Lagos State for personal use but he used it to build a Church, CAC Gospel Light Centre, but some people kicked against and he was charged to court from there the name was changed to Holiness Assembly. Meanwhile, members of this group were going throughout the states of the nation to preach the gospel and plant Churches. God later told him to go back to CAC after he had sought the face of God in prayer for two years and two months. When he told other leaders some of them said they would not go back with him but he left them and returned to CAC in 1991. When he returned to CAC in 1991 it was not named Grace Tabernacle but CAC (aka) Grace Tabernacle, but the name Grace Tabernacle later became a popular name. The Church was put under Itire District before it later became a

District headquarters, Zonal headquarters and now DCC Headquarters.

Ethical implications of Sexual Immorality in CAC Grace Tabernacle

CAC Grace Tabernacle is situated in the pluralistic society like every other Church. This is the kind of environment which Christians found themselves. Meanwhile, there is a large scale deterioration of morality in the society generally. The Location of CAC Grace Tabernacle creates a large platform for infiltration from the society and world system. The society's perception towards sex has recalibrated the way many Christian youths (especially in CAC Grace Tabernacle) see and participate in sexual relationship. The understanding of sexual immorality has now gotten to the level that sex is no big-deal, in fact adultery has become a choice for some youths – basically with words like; 'it is a free world', 'everyone is entitled to the way he lives his life', 'we are now in a modern world, people should be allowed to live their lives', among others. This then brings about lack of sense of responsibility and sense of accountability.

This paper posits that it is this ravaging trend in this context that sponsors the manifestation of secularization. Dyaji explained that secularization is one of the most important changes in society during the past two centuries.²⁶ It is a movement which educates that people should be afforded the opportunity to take their stand on different viewpoints on their own. This movement has its origin among the 18th century philosophers of the Enlighten who were the free to reference the Bible as the only source of truth.²⁷ Thus, Christianity is not looked to fear moral guidance as much as they were in the past. This really affecting people life especially on moral sanctity especially on sexual behavior since bible is not regarded as the sacred book that will help in guiding people's spiritual life, for people live a lust life. This movement has returned again in this contemporary time, reflecting in the response and reaction of many Christian youths, claiming that they are in a free world and we can decide what we want and how we want to like our life without any restriction. This "I want to be like others" syndrome is rampant among youths in CAC Grace Tabernacle to the extent that some of them tend to confront Church members and leaders who clamor for the need to be morally upright.

²⁶Dyaji, D. (2002) *Moral youths in the society: its causes, Effect and Remedies*". The Campus Light, A. publication of Christian Religion Education Student ABU Zaria.

²⁷Mwues, P. (2014). "The Tiv Religion Cultural, Importance of Ikyoor Cult in the Preservation of Virginity and Pre-marital Sex" *Mkar Journal of Inter Disciplinary Studies*.



In the same vein, peer group influence has a strong input in this issue. Peer is a group of youths that move together as friends; often times, they share many things in common. As a result, many youths change their attitude towards sexuality before and even after marriage. It is on this premise that Shield noted that peer influence is a very strong force that has contributed a great deal in robbing the youth of their good morals.²⁸ When the Christian youths come in contact with friends and peers, they are introduced to all manner of sexual immoralities and lustful acts. For some youths in CAC Grace Tabernacle, this partnership and influence takes place most of the time institutions of learning at diverse levels. The kind of age we are in makes the academic learning center grounds for youths to mingle and relate.

On several occasions, when some youths return back home and even the Church from their various schools; their character traits and behaviors seems to be different from what they have been known. Church leaders and parents in CAC Grace Tabernacle can trace this paradigm shift to peer influence, pressure and association. This explicitly explains why many youths in the Church belong to one group or the other; forming an association with rules and regulations. Although this arrangement is not formal; but then, it is often well known to the members of the Church. And so when they see a particular person, people in the Church can take an accurate guess of where the rest of the youths will be or be heading to. This happens to the extent that sometimes, they even have their specific dress. This peer influence become so impactful because some of them are threatened to be isolated from the friendship clique. In view of this, many of them give in to such dealings and throw away the cherished morals and Christian virtues.

One of the activities that have been observed to be common among youths in CAC Grace Tabernacle is pornography. This is plausibly because it is easy to hide. Also, masturbation is one of the end results of pornography and it is hard to discover among youths because it can involve just a person as participant in the act. Nyam explained that pornography refers to the depiction of sexual subject matter for the purpose of providing sexual excitement to the viewers on how to make sex and this motives stimulates human sexual organs to commit adultery or fornications among youths and adults, also the spend reasonable amount of money to buy pornography magazine etc.²⁹ Although some youths do not engage in sexual immoralities that

²⁸Shield, N. (2004) *Christian Ethnics Nigeria* City press. Imo C. (2005)

Postgraduate lecture notes in Ethics and philosophy, University of Jos.

²⁹Nyam, A. T. (2011). *Issues in Moral Philosophy*. Benin: Obeta Continental Press.



involve other people, many of them partake in masturbation. This can be linked with the media culture of this age. The promotion of nudity in the contemporary time is really affecting the Christian youths. Dyaji noted that another factor that contribute to the rapid moral decline in the Church today are the movies, fashion advertisements, and several other things that are available in the social media space for the youths.³⁰ Therefore, the actions and reaction of some youths in CAC Grace Tabernacle are simply caused by their deep interaction with what they got from the media space. As a result, many of them want to explore and find things out for themselves. And so because sin is sweet at first, they eventually become stocked up in the act.

The effects of sexual immorality on the youths, the Church and the society cannot be denied. This is because it is a pure violation of human sanctity and purity which is wrong and unacceptable by biblical injunction. This paints youths of CAC Grace Tabernacle as nothing but rebel to God. The Bible tells us not to commit fornications and adultery but youths insist on sexual immorality, then this is nothing but sin. And to clearly state, it implies that we are rebelling against God. Youth leadership in CAC Grace Tabernacle over time has been able to start a campaign in the attempt of establishing the Christian mandate on sexual immorality. This is because the reality of this issue cuts across all the spheres of the Church. It is no gainsaying that the youths form a vital and large part of the Church population. On this premise, the reactions of some of the youths who have been addressed over the issue of sexual immorality have degenerated on several counts. Sometimes, it involves exchange of words with Church leaders, and sometimes the youth(s) in question is ready to be corrected. In some instance, issues of this nature have almost scattered the Church with many Church member pitching camps. The two popular cases often discovered and addressed by the Church are adultery and fornication. This does not in any way suggest that sexual immorality in the Church is limited to this.

It is important to note that some youths when caught in issues of sexual immorality seem not to be able to bear the shame and stigma that accompanies it, and so they take the option of leaving the Church. The issue here becomes more complicated especially when there is a Church leader or even youth leadership officials engaged in such immoral practices. This will give many youths the "legal ground" to carry out their activities. They will do this by pointing accusing fingers

³⁰Dyaji, D. (2002) Moral youths in the society: its causes, Effect and Remedies". The Campus Light, A. publication of Christian Religion Education Student ABU Zaria.



to such leaders. And so while some will react with submissive and remorseful statements to the Church and her leaders, some of the youths do not acknowledge their faults and are even proud of it. This makes the way they are trained at home and in the Church questionable. The promising future of the Church is the youths and this is why the devil's focus is on them. One of the potent tools in achieving the mandate of destroying the youths and in reality the Church is sexual immorality.

Conclusion

Sexuality requires careful stewardship because of the sinful tendencies. In its fullest and most beautiful expression, sexual act embodies a communion and commitment that reflects the covenant with God and other people. Man's sinful condition results in attitudes and practices that either make too much or too little of what God has created. This paper posits that sexual immorality is widely spread among the youths. It is wrong and it should because it brings about disgrace and destruction to that who practice it and that has negative effect such as school dropouts, spread of sexually transmitted disease and premature death. For this reason, sexual immorality should be avoided by Human being in all ramifications. The fact that sexuality has the power to bring joy and delight cannot be denied; this is why people yearn for fulfilling sexual relationships. And by seeking to gain happiness or meaning through sexual activity, Christian youths can easily destroy the vulnerability that is at the heart of our sexuality. They therefore become obsessed with trying to limit certain sexual expressions. Everything about youths in Nigerian contexts today revolves around sex; and so, giving too much attention to this sexuality in does not result in a greater cherishing of this gift of God; rather, it is de-valued.

This paper observed the effects of sexual immorality in the interpersonal relationship of youths in the Church. This captures the way they treat one another in the public domain and even in the private. This paper therefore concludes that sexual immorality is a violation of human sanctity and purity, which connotes rebellion to God. This paper sees sexual immorality as nothing but a debacle that is potent in destroying the mandate of the Church and her effectiveness in the Nigerian society. The Bible does not condemn sex, it condemn only the pervasion or abuse of it, In short, the emphasis that sex and sexual pleasure were created by God with no other limit than marriage. On this note, this research therefore recommends that there is need for programmes and sermons which centers on the sensitization of the family living, especially the youths. This teaching is



with regards to reach moral education and discouragement of immoral sexual activities. Also, parent must and should not abandon their moral responsibility in giving moral education and sound biblical teachings to their children to keep them on the right path.

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