

Chapter One

Introduction

1.1 Background to the study

One of the current issues of interest, concern and debate in our present world is human sexuality. Human sexuality is easily seen and understood though complex in the passages of Old Testament. The first two chapters of the Bible deal directly and widely with human sexuality. In particular, the deep portrayal of God's original plan for human sexuality at the beginning of the Bible constitutes the foundation for the rest of the account and discussion on human sexuality. Human sexuality according to the Edenic paradigm finds expression in a heterosexual. This creation model of heterosexual human relationships remained the standard throughout the canonical Old Testament scriptures. In this case two aspects of human sexuality may be identified.

Firstly, the aspect of sexuality that relates to being male and female. This has to do with sensitive knowledge and acknowledgment of what manhood and womanhood are made of. Human sexuality, understood in this sense, excludes sexual intercourse. In the clause concerning human kind's creation as male and female (Gen.1:27), it is noted first of all, that human sexuality is presented as a creation by God. The word אָדָם *"ha'adam"* means "the humankind"¹ and not "man" in the sense of male gender as some translations put it. It is a generic term meaning "human person" or "humanity". The sexual distinction between male and female is fundamental to what it means to be human. To be human is to live as a sexual person. A scholar put it this way, "we cannot say man without having to say male or female and also male and female. Man exists in this differentiation, in this duality."²

The second aspect of human sexuality has to do with knowledge of sex. The scripture refers to this type of knowledge as "knowing", יָדָע (*yada*) in Hebrew Bible, which obviously refers to sexual intercourse. Adam, in this context, was referred to as knowing

his wife and she conceived (Gen.4:1-2). Hence, the narrative of human existence after the fall begins with an affirmation of sexual intercourse.

Sexuality in history

Sexuality has been an important, vital part of human existence throughout history. All civilization has managed sexuality through sexual standards, representations, and behavior.³

The biological aspects of humans' sexuality deal with the reproductive system, the sexual response cycle, and the factors that affect these aspects. Males and females are anatomically similar; this extends to some degree to the development of the reproductive system. Some scholars posit that "one cannot truly begin a dialogue about human sexuality without addressing the biological perspective, in particular, hormones"⁴ which may be viewed as one of the major "driving forces" of sexual behaviour.

Psychological aspect

Sexuality in humans generates profound emotional and psychological responses. Psychological studies of sexuality focus on psychological influences that affect sexual behaviour and experiences. Some theories identify sexuality as the central source of human personality.⁵

Sexuality and age

In the past, children were often assumed not to have sexuality until later development. Sigmund Freud was one of the first researchers to take child sexuality. His ideas, such as psychosexual development and the Oedipus conflict, have been much debated but acknowledging the existence of child sexuality was an important development.⁵

Sexuality in late adulthood

Adult sexuality originates in childhood. However, like many other human capacities, sexuality is not fixed, but matures and develops. A common stereotype associated with old people is that they tend to lose interest and the ability to engage in sexual acts once they reach late adulthood. This misconception is reinforced by Western popular culture, which often ridicules older adults who try to engage in sexual activities. Age does not necessarily change the need or desire to be sexually expressive or active. A couple in a long-term relationship may find that the frequency of their sexual activity decreases over time and the type of sexual expression may change, but many couples experience increased intimacy and love.⁵

Socio-cultural aspect

Human sexuality can be understood as part of the social life of humans, which is governed by implied rules of behaviour and the status quo. This narrows the view to groups within a society. The socio-cultural context of Society includes the effects of politics and the mass media, influences and forms social norms.

Sex education addresses the timing and methods by which children are introduced to topics of sexuality. Most developed nations have incorporated some form of sex education within their

school systems, though the scope and content can differ significantly. For instance, in countries like Australia and various parts of Europe, sex education that is deemed suitable for children's age often begins in preschool. Conversely, in other regions, sex education is reserved for pre-teen and teenage years. This education encompasses a wide array of subjects, including the physical, mental, and social dimensions of sexual behavior. Additionally, geographic location significantly influences societal views on the appropriate age for children to receive sexual education⁶.

Legal issues

Globally, laws regulate human sexuality in several ways, including criminalizing particular sexual behaviors, granting individuals the privacy or autonomy to make their own sexual decisions, protecting individuals with regard to equality and non-discrimination, recognizing and protecting other individual rights, as well as legislating matters regarding marriage and the family, and creating laws protecting individuals from violence, harassment, and persecution.

Religious sexual morality

In some religions, sexual behavior is regarded as primary spiritual. In others it is treated as primarily physical. Some hold that sexual behavior is only spiritual within certain kinds of relationships, when used for specific purposes, or when incorporated into religious ritual. In some religions there are no distinctions between the physical and the spiritual, whereas some religions view human sexuality as a way of completing the gap that exists between the spiritual and the physical.

Many religious conservatives, especially those of Abrahamic religions and Christianity in particular, tend to view sexuality in terms of behavior, that is homosexuality or heterosexuality

and certain sexualities such as bisexuality tend to be ignored as a result of this. According to Judaism, sex between man and woman within marriage is sacred and should be enjoyed; celibacy is considered sinful.

However, sexual intercourse is expressed by various terms or verbs and euphemisms in the Old Testament. These include among others: for Godly sexual intercourse, the verb used is usually “to know” יָדָע (*yada*). The verb can have reference to the man as subject (e.g Gen 4:1, 17, 25, 24:16; woman as object (e.g Gen.19:22; 21:11). The theological significance of *yada* as a term for sexual intercourse is discussed in connection with the first usage of this term in a sexual sense in Gen. 4:1. בָּוֹא (*Bo*) “to go in or come in” (Gen.29:21; 30:3; 24:67 etc). For illicit sexual relations, the terminology includes “to approach” נָגַשׁ, קָרַב (*qarab or nagas*), e.g. *qarab*: Lev. 18:6, 14, 19, *nagas*: Exo 19:15. שָׁכַב (*sakab*) “to lie down” (Gen 34:2; Exo 22:16; Num.5:13, 20; 2 Sam 11:4; etc. A scholar observes that *yada* “always refers to heterosexual coitus” whereas *sakab* refers to bestial and heterosexual unions.⁷ נָתַן שְׂכֶבֶת (*natansekobet*), “use (one’s) penis for sex” (Lev.18:23; 20:15; Num 5:20), and the further related terminology “lie ... with a woman” (Lev 18:22) or emission of semen, lit., “Lying of seed” (Lev.15:18). For instance, another scholar opines that lev.18:20 should be translated, “you shall not use your penis for sex”⁸. Other euphemism related to sexual relationship implied in the expression “become one flesh” (Gen. 2: 24) and is sometimes connoted by the verbs “to love” אָהַב or אָהַבָּ (*ahabor’ahab*), e.g. Gen 24:67. The emphasis of this term when used of sexual intercourse is more on the experiencing and desiring of sexual relations than on the act itself. Sometimes a distinction of meaning is completed by using the active form rather than the stative, and the Hebrew word for “to take (a woman/wife)” is לָקַח (*laqah*), (Gen 34:2; Exod 2:1; 2Sam 11:4). The clause גָּלְהָ עֶרְוַת (*gala’erwat*), “uncover the nakedness of” is used to describe indiscriminate sexual intercourse (Lev

18:6-17; 20:18; Ezek 22:10) as well as other illicit sexual intercourse (Lev 18:18-19). The verb רָבַע (*raba*), is used for the sex act of a human female with an animal (bestiality), or of an animal with another animal. The verb is probably an Aramaic loan word meaning “to copulate” (Lev 18:23; 20:16; cf 19:19). The word תּוֹעֵבָה “*to’eba*” is the only term used in both Leviticus 18:22 and in 20:13 to describe homosexuality among the other vices. Targums directly link Gen. 19 with Leviticus 18 and 20⁹. Ezekiel identifies the sin of Sodom as “abomination” (to’eba) in addition to other vices (16:49-50). The use of “abomination” (to’eba) and other phrases in 1 Kings 14:24 identifies the verse with the unmistakable prohibitions of sodomy in the code of Holiness in Leviticus 18:22 and 20:13.

Biblical laws portray human sexuality as an inherent aspect of the created order, meant to be enjoyed and celebrated between a man and a woman. This perspective firmly separates human sexuality from any form of divine sexual activity or public cultic rituals. Throughout the prophetic books, the creation of the universe, including human sexuality, is consistently affirmed, emphasizing the differentiation of sexes as part of God's creation. These texts often reference Genesis 1-2, underscoring that the original act of creation was brought about by the divine word rather than sexual activity among gods.

Contrastingly, the Israelite view of human sexuality, rooted in creation ordinance and monotheism, stands in sharp opposition to the beliefs of the Ancient Near East, particularly Mesopotamian religions. These cultures were replete with both male and female deities, and their myths frequently depicted creation and fertility as products of sexual interactions among these gods¹. Such views were often linked with sexual immorality within pagan fertility rites. For example, cult rituals played a significant role in the transgressions at Baal of Peor and the worship of the golden calf at Sinai. However, the Mosaic legal texts clearly reject ritualistic sex,

aligning with the biblical narratives emerging from the incidents at Baal of Peor and Sinai. These laws underscore a perspective that human sexuality is a divine creation meant for personal relationships, not for ritualistic practices. Hence, Deuteronomy 23:18 specifically forbids an Israelite from becoming a temple prostitute.

The practice of plural marriage, particularly polygyny, was acknowledged and accepted within ancient law codes. For example, the Babylonian Code of Hammurabi (circa 1700 B.C.) recognized polygyny, permitting a husband to take a concubine if his wife was infertile, similar to the situation of Abraham, or to marry a second wife if his first wife died or sought divorce through public scandal¹⁰.

In the patriarchal era, several biblical examples of plural marriages exist. Although these narratives do not explicitly condemn the practice, the Pentateuchal legislation concerning marriage does not mandate polygamous relationships. While remarriage is permitted if a man's first wife dies, there is no requirement or endorsement of polygyny in the biblical laws. This suggests a recognition of the practice without explicit approval or promotion within the legal texts.

In the Contemporary society, most of the distortions of human sexuality have come from our permissive societies under the garb of human rights and freedom¹¹. We are aware of several complications arising from indiscriminate sex, some of which are threats to human existence, the reality of HIV/AIDs and other Sexually Transmitted Diseases; perversions of sex in forms of homosexuality, lesbianism, oral sex, same-sex marriage; instability of marriage and homes, divorce; rape, polyandry, polygyny, to mention a few. Issues and problems arising from indiscriminate sex are not only growing in Africa, as elsewhere in the world, they are becoming more and more complex.

In view of the foregoing, Leviticus shall be considered to investigate marriage and sex standards for Christians. Leviticus 18 falls within the corpus of the Levitical writings that was referred to as the “Holiness Code” (Leviticus 17-26) by August Klostermann in A.D 1877¹². Holiness Code is a collection of various laws concerning several subjects. One of the most noticeable elements of the work is a large section concerning Sexual laws, as reflected in Leviticus 18. It is believed to have been written as a form to avoid sexual deviations, sexually transmitted diseases and other forms of physical illness for the people of Israel with some specified as applicable to proselytes¹³. All of its teachings are still in practice in the mainstream Christian denominations of today.

1.2 Statement of the problem

Scholars have studied human sexuality in various texts of the Old Testament Scriptures. One of such texts that have increasingly come to the scenes is Holiness code. (Lev.17-26). However, most of these studies on Holiness code have not been focused on a larger unit, which has been primarily regarded as the “Sexual Laws” (Leviticus 18) of the section.

Right from Philo Judaeus to the present time, interpreters had it difficult to account for the thematic continuity of all the sexual laws of Leviticus 18-2¹⁴. In such studies, Leviticus 18 has often been treated as footnotes in a larger block of discussion. It occupied a page or two without in-depth analytical discussion regarding sexual deviation embedded in the passages, which in the researcher’s perspective is God’s displeasure and reprobation of the human sexuality in Israel.

Recent studies of the book of Leviticus have raised questions about scientific activities and theological tensions in the book, which has always been on the motif of composition and the position of Holiness Code (Leviticus 17-26)¹⁵. Essentially the issue of venereal diseases and

broad discussion on human sexuality in Leviticus 18 has been relegated to the background. Thus, the present study explores the lacunas in the previous studies.

Although it may be argued that in the studies of human sexuality, scholarly materials have discussed the implication of the motif of sexual laws in Leviticus 18 for modern ecclesiastical structure, but no study has ever focused on contextualizing human sexuality in Leviticus 18 and its implication for venereal diseases control in Iwo. Therefore, this thesis will help to fill in this lacuna and brings a critical exegetical discussion on Leviticus 18:9-23 and its implication for STDs control in Iwo.

1.3 Aim and Objectives of the Study

This study is aimed at a close examination of the sexual laws in Leviticus 18, and their value, in regulating human sexual behavior in the contemporary society with a view to prevent venereal diseases among Christians in Iwo.

The Objectives are to:

1. Critically explain human sexuality with reference to the sexual laws in the book of Leviticus 18: 9-23.
2. Investigate the nature of human sexuality and its implication for health in Iwo.
3. Ascertain the relevance of the text to the control of venereal diseases in Iwo.
4. Study the extent to which the Christians (Baptists) in Iwo make use of Biblical teachings in controlling STDs, thereby promoting safety sexual relationships in Iwo.
5. Identify the plausibility of creating a framework for the deployment of the use of the faith based control among Christians through sexual ethical teachings.

Research Questions

1. What is human sexuality from Biblical and socio-cultural points of view?
2. What potency does biblical thinking (Lev. 18) have in understanding human sexuality?
3. To what degree has biblical thinking helped to shape and reshape the mentality of Iwo about sex?
4. How do we sustain such thinking in the light of modernity and globalization?
5. What viable framework can the Christians in Iwo adopt to encourage the deployment of biblical dialogue on sexual relationships? limitation

1.5 Scope of the study

The study is located in the field of Biblical studies, with a focus on the book of Leviticus, particularly Leviticus 18:9-23, which reflects diverse moral laws that are related to this academic work. In addition, other texts would be consulted.

The study focuses on the concept of Iwo people's attitude towards STDs, and its effect on their lives, but limited to heterosexual transmission control of venereal diseases in Iwo, in the Western area of Osun State. Iwo town is chosen for these reasons: Iwo is an ancient town in Yoruba land, located mid-way between two capital cities, Osogbo and Ibadan and adjacent to Oyo and Ede town which favour the to and fro of the people to the town. The Iwo indigenes and the adjoining towns and villages are one of the several Yoruba speaking groups in Osun State claiming historical relationship with Ile-Ife, the traditional home of all the Yoruba. These people had to leave Ife in order to free themselves from the socio-political insecurity, which pervaded Ife. They determined not to return to Ife and prepared to remain at their new abode call Iwo, which literally means as "let us keep watch if the new abode would be prosperous for habitation."¹⁶

Iwo is surrounded by more than twenty-five towns and villages which have been divided into three official Local Government Areas, they are: Iwo, Ayedire and Ola-Oluwa. The trade of cow in the town became a profession of Iwo people. As a result, different places for selling goods, food stuffs, and handcrafts sprang up in Iwo and in its encircling towns and villages. The agricultural potentials and commerce in Iwo brought more people from other cities.

The influx of people into Iwo led to the rapid development of the social life in the town. However, the religious, economic and social backgrounds of the town have led to the development of venereal diseases in the town. In addition, the adoptions of alien's values have produced a lot of crisis and effects that are currently manifesting in the society today. The abandonment of the Iwo ethnics on matter of sexuality has brought about sexual immorality like promiscuity, prostitution, and rape which is considered as a major means of spread STDs in Iwo. A Scholar rightly captures the situation at Iwo when he said, "foreign culture copied wrongly and the local ones forgotten"¹⁷ Also, since the study is biblical studies, it is limited to Christians, especially Baptist Denomination in Iwo; Iwo Baptist Association which is divided into Iwo-West and Iwo-East Baptist Association.

1.6 Significance of the study

- The study is significant for motivating and causing positive change in sexual behaviour among Christians.
- The study will help to influence the moral character of future generations through Christian education.
- Furthermore, it highlights the correlation between faith-based organisations and governments and social organisations.

- It adds to the existing works and also gives room for further investigations to fill the existing vacuum by using biblical models to solve societal problems associated with human sexuality and behaviour, especially in the Nigerian context and Africa as a whole.
- Paying ample attention to these dimensions of control human sexuality in this text of Old Testament perspective will highly increase the quality of control and care that will be given to human sexual relationships.
- On the basis of exegetical study of Leviticus 18: 9-23 and some related texts within the book of Leviticus, the work will lay foundation for scholars in biblical studies for further research.
- Finally, the project work is an attempt to contribute to the global collaborative effort on finding a solution to STDs menace at religions and moral levels as it pertains to the Nigerian society and Iwo at large.

1.7 Operational Definition of Terms

- AIDS- Acquired Immune Deficiency Syndrome. AIDS is a disease that slowly destroys the body's immune system, that is, the body's defense against infections, making a person vulnerable to many kinds of infections.
- BESTIALITY - Sex act of a human female/male with an animal or of an animal with another animal.
- CHASTITY- is the virtue which excludes or moderates the indulgence of the sexual appetite
- HETEROSEXUAL- Is the sex between a man and woman.
- HIV- Human Immunodeficiency Virus. HIV is the virus that causes AIDS and it's able to do this by destroying the Blood cell, CD4T lymphocyte or T-cell and so makes the body more vulnerable to other diseases called opportunistic infections.
- HOLINESS CODE (H)- The name given to the group of laws in Leviticus chapters 17-26 and was first pronounced by klostermann in A.D 1877,

- HOMOSEXUAL- Is the sex between two men or two women.
- HUMAN SEXUALITY- is the way in which we experience and express ourselves as sexual beings.
- IWO - Iwo is an ancient town in Yoruba land, located mid-way between two capital cities, Osogbo and Ibadan and adjacent to Oyo and Ede town which favour the to and fro of the people to the town. The Iwo indigenes and the adjoining towns and villages are one of the several Yoruba speaking groups in Osun State claiming historical relationship with Ile-Ife, the traditional home of all the Yoruba. These people had to leave Ife in order to free themselves from the socio-political insecurity, which pervaded Ife. They determined not to return to Ife and prepared to remain at their new abode call Iwo, which literally means as “let us keep watch if the new abode would be prosperous for habitation.”¹⁶
- IWO BAPTIST ASSOCIATION - The Iwo Baptist Association is an off-shoot of Ibadan-Iwo Association in 1951¹⁸. Iwo Baptist Association is situated in Iwoland covering Churches in Iwo Township and communities in Ola-Oluwa and Ayedire Local Government Area of Osun State. The Association was multiplied into two; Iwo-West and Iwo-East Baptist Association in May 1, 2014 and they were inaugurated on 25 May, 2014. Presently, Iwo-West Baptist Association comprises about 31 Churches while Iwo-East comprises about 24 Churches in Iwoland.
- ORAL SEX- Is the contact of one person’s mouth with the genitals (sex organs) of another person.
- PLWHA- People living with HIV/AIDS.
- SEXUALITY- has been defined as the whole range of physical, emotional, mental, social, and spiritual expressions of being male or female.

- STDs/ STIs- Sexually Transmitted Diseases/ Sexually Transmitted Infections. The term “Sexually Transmitted Diseases” (STDs) is used for all infections that are transmitted mainly through sexual contact, during unprotected vaginal or anal intercourse. Some are also transmitted from mother to child before or during births and through unsafe blood donations. Most of these diseases are also known as “reproductive tract infection” because they affect the male and female reproductive tracts. Common STDs such as Syphilis, gonorrhea, chancroids, and Chlamydia are caused by bacteria and can be cured. But a few are viruses, like HIV and cannot be treated with antibiotics.
- VENEREAL DISEASES – They are also known as Sexually Transmitted Diseases (STDs), or Sexually Transmitted Infections (STIs). They are diseases that are passed on from one person to another mostly through vaginal intercourse, oral sex, and anal sex.¹⁹

Endnotes

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- ¹⁰Martha Roth (trans) “laws of Hammurabi”2022 (cos 2:131:344-45; cf ANET 172 CHS 148)
- ¹¹S.O Abogunrin (eds) *Biblical View of Sex and Sexuality from African perspective*. NABIS: Biblical studies series No.5.p2
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- ¹⁷Orhunger in Raji R.A. 2006. *The Nigerian Association for the Study of Religions* p.422

¹⁸ J. A. Atanda, 1998 Baptist Churches in Nigeria: 1850 – 1950. Ibadan: University Press Limited.

¹⁹ Christian Nordqvist 2019 Sexually Transmitted Infections (STDs): Types and Symptoms. Medical News Today. P1

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Chapter Two

Literature Review

This chapter reviews existing scholarly works related to the subject. These scholarly materials are thematically discussed as follows:

2.1 The origin and Development of Hebrew law

In general, for centuries, Mosaic authorship of the Pentateuch was satisfactory, but it got to a time when scholars commence to come up with different views on the authorship. In A.D. 1521 was the Mosaic authorship of the Pentateuch for the first time in modern days brought into question¹. The argument continued until a scholar in 1600 who proposed what we now know as Documentary Hypothesis². This hypothesis recognised four principal sources (JEDP) in the composition of the Torah. That is, rather than seeing the Torah as the complex work of one man, it should be seen as coming from diverse sources of oral narratives which translated throughout a number of centuries and were finally composed and brought together into what we have now. Therefore, the Torah is a fusing together of the Oral Sources, but no serious concern was given to them until current times when Spinoza presented them in terrifying arrangement.

2.1.1 The primitive Decalogue

The primitive Decalogue is traditionally attributed to Moses. When seeking the original Mosaic foundation from which the fully developed tradition emerged, the natural reference points are the Decalogue found in Exodus 20 and Deuteronomy 5³. There are three different versions of the original Decalogue: two are located in Exodus 20 and Deuteronomy 5, while the third is found in a recently discovered fragment of papyrus.

For many centuries, it was widely accepted that all Hebrew legislation originated from Moses' mind and hand³. However, modern scholars have largely abandoned this view due to substantial evidence to the contrary. It is generally assumed that legislation does not precede the circumstances it aims to address, but rather arises from existing conditions that it seeks to regulate and guide⁴. A scholar aptly noted that the principle that laws and customs emerge in response to life's demands was as true in antiquity as it is today. Therefore, it is crucial to clearly understand the living conditions of the Hebrews during Moses' time. According to the oldest traditions, Moses led the Hebrews out of slavery in Egypt, through the wilderness, and to the borders of the Promised Land, Canaan⁵. Consequently, before entering Canaan, the legislation provided by Moses would have been tailored to the lifestyle and conditions prevalent in the desert⁶. This context is essential for understanding the nature and relevance of the Mosaic laws during the period in which they were purportedly given.

The term Decalogue provides further insight into its significance, as it translates from a Hebrew phrase meaning the ten words. The word Decalogue originates from the Greek term for the Ten Commandments, δέκα λόγοι (dékalógoi; ten terms), which is a translation of the Hebrew עשרת הדברִים (aseret ha-dvarîm; the ten items/terms)⁷. Early scholars, inspired by Johann Wolfgang von Goethe, compared the Ritual Decalogue with the Ethical Decalogue found in Exodus 20:2-17 and Deuteronomy 5:6-21. These latter texts are more commonly known as the Ten Commandments.

These early scholars believed that the Bible depicted a transition from a focus on ritual practices to ethical principles, suggesting that the Ritual Decalogue was composed earlier than the Ethical Decalogue. However, later scholars have proposed that both decalogues developed concurrently³. They argue that the Ethical Decalogue was a later addition to Exodus, derived from Deuteronomy, or conversely, that the Ritual Decalogue was the

later addition, serving as a conventional response to the secular Ethical Decalogue. The Ritual Decalogue is set within the context of God establishing a covenant with Israel, highlighting its religious and ritualistic dimensions:

[Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. [...] And he wrote on the tablets the words of the covenant, the Ten Commandments [עשרת הדברִים aseret ha-dvarîm]⁹.

The only place in the Bible where the phrase ‘Ten Commandments’ identifies a set of commandments is Exodus 34. Orthodox Judaism and Christianity hold that both sets contained the same Ten Commandments, while some scholars identify verses 11-26 as an alternate ten commandments which they call the ritual Decalogue. For these scholars, the terms ritual Decalogue and ethical Decalogue are a way of distinctive between alternate inscriptions of the Ten Commandments. In the same way, in the early time of Israel amid the slackly related clans, the morals within each clan may well have been upon a relatively high level. What Moses did was to enlarge the region within which the laws of the Decalogue were to function in the field of legislation. The various clans which had recently come together politically should be more closely together socially and religiously, that was the great need of their day and the Decalogue supplies the need immediately. Yahweh is recognised as the one ultimate God of the new group and binds the members all together in the exclusive recognition of him as the God of the group and places all members of the union upon the common plane, making them all believe the law of the group. Moses created a brotherly feeling among the members in the group so that they could all live mutually in peace and collaborate for the promotion of the common

cause. This was the great work of Moses. According to Weinfeld, Decalogue is the basic constitution ... of the Community of Israel, and it was highly esteemed within Second Temple Judaism.¹⁰

The **Ritual Decalogue** is a record of laws at Exodus 34:11–26. These laws are related to the Covenant Code and are followed by the phrase ten commandments (Hebrew: עשרת הדברים *aseret ha-dvarîm*, in Exodus 34:28). The phrase Ten Commandments has traditionally been interpreted as referring to a very different set of laws. In Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found in two verses earlier.¹¹

In the Biblical Content, The Ritual Decalogue is framed in the context of God making a covenant with Israel:⁷

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. [...] I hereby make a covenant.

[Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. [...] And he wrote on the tablets the words of the covenant, the Ten Commandments [עשרת הדברים *aseret ha-dvarîm*].

This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

It is interpreted thus; While Orthodox Judaism and Christianity maintain that both sets of the Ten Commandments contain the same directives, some scholars propose that verses 11-26 represent an alternative set of ten commandments, which they refer to as the Ritual Decalogue. For these scholars, the terms Ritual Decalogue and Ethical

Decalogues serve to distinguish between these two different inscriptions of the Ten Commandments¹². The Ethical Decalogue corresponds to the well-known commandments listed in Exodus 20:2-17 and Deuteronomy 5:6-21, emphasizing moral and ethical behavior. In contrast, the Ritual Decalogue focuses on religious rites and ceremonies, reflecting a distinct aspect of the covenant between God and Israel.

2.1.2 The Covenant Code

The Covenant Code: The Ten Commandments within the Ritual Decalogue are elaborated upon in the Covenant Code, which precedes it in the Torah and appears to summarize key aspects of the code. The Covenant Code exists in two forms: a shorter version in Exodus 34:17-26 and an extended version in Exodus 20:23-23:33. This code is found in two of the documents that make up the Hexateuch, with Exodus 34:17-26 appearing in the J document and Exodus 20:23-23:33 in the E document. According to Baentzsch, the Covenant Code, utilized to varying extents by both documents, likely existed prior to the composition of these texts¹³.

Some scholars, such as those who reference Exodus 34:10 and Aaron, argue that the Exodus 34 Decalogue, although presented as the Ten Commandments, seems to be a revision of the Covenant Code. They note that the laws in Exodus 34 appear to be a more concise and differently organized version of the Covenant Code found in Exodus 20:22-23:33. These are often distinguished as the Small Covenant Code (Exodus 34) and the Large Covenant Code (Exodus 20-23), though these perspectives are not necessarily contradictory. H.L. Ginsberg believed that the Ritual Decalogue was an interpolation and that the phrase Ten Commandments in Exodus 34:28 originally referred to a section of the Covenant Code, specifically Exodus 23:10-27, which he termed the First Ritual Decalogue⁸. Since God's speech begins in verse 10 with a reference to the establishment of a covenant and ends with an instruction to write down these words as the basis of the

covenant, it is reasonable to consider the entirety of verses 10-26 as part of this covenant. This interpretation is likely the intention of the redactors who compiled these texts¹⁴.

There is considerable debate among scholars about whether the Ritual Decalogue or the Covenant Code was the original form, given their strong similarities. Some biblical scholars refer to the verses in Exodus 34 as the small Covenant Code, viewing it as a concise version of the more extensive Covenant Code found in Exodus 20:19–23:33. They suggest that the small Covenant Code was composed around the same time as the Decalogue in Exodus 20 but served different purposes within Israelite religion or was influenced by other Ancient Near Eastern religious texts. It is clear, however, that the Covenant Code appears to be an expansion of the Ritual Decalogue, while the Ritual Decalogue seems to summarize the Covenant Code. It is also possible that both codes were independently developed, based on shared or similar underlying laws or religious principles¹⁵.

The Covenant Code, also known as the Book of the Covenant, is a text found in Exodus 20:19–23:33. It is the second set of laws given to Moses by God at Mount Sinai and contains a significant portion of the mitzvot within the Torah, serving as a foundation of Jewish Law. The form and content of the Covenant Code resemble many other legal codes from the early first millennium BC Near East, particularly the Code of Hammurabi from Babylon. Scholars like Martin Noth and Albrecht Alt suggest that the Covenant Code likely originated as a civil code among the Canaanites and was later adapted to incorporate Hebrew religious practices. However, other scholars, such as Michael Coogan, note significant differences between the Covenant Code and non-biblical codes like the Code of Hammurabi¹⁵.

The Covenant Code primarily consists of casuistic law, which addresses specific situations in a conditional format, particularly seen in Exodus 21:33–36. It also includes apodictic laws, which are characterized by absolute commands or prohibitions, such as those found in the Ten Commandments. An example of apodictic law within the Covenant Code is Exodus 21:17. Unlike other ancient legal codes, the Covenant Code integrates laws related to worship with those addressing criminal and civil matters, setting them within a distinctly religious context¹⁵.

The values reflected in the Covenant Code are indicative of the society in which it was produced, some of which differ significantly from modern Western values. For instance, the casuistic law regarding the seduced virgin in Exodus 22:16–17 reflects the ancient view of women as property. This law requires restitution from the man who seduced the woman, acknowledging her diminished value due to the loss of her virginity. Another example is found in Exodus 21:20–21, which describes the lack of punishment for a slave owner who strikes a slave, provided the slave survives, highlighting the different rights between slaves and free Israelite males¹⁶.

In contrast, some values in the Covenant Code align more closely with contemporary Western values. For example, Exodus 21:15, 17 places mothers on the same level as fathers, and Exodus 22:21–22 mandates special care for vulnerable members of society, including converts, widows, and orphans. Thus, the Covenant Code offers a complex blend of values, reflecting both ancient cultural norms and principles that resonate with modern ethical standards¹⁶.

2.1.3 Deuteronomic Code

The next phase in the evolution of Hebrew law is represented by the Deuteronomic Code. The modern historical school of interpreters largely agrees that the Deuteronomic Code

dates back to the seventh century B.C. They consider it to be the law code discovered in the temple during the eighth year of King Josiah's reign (around 621 B.C.), which served as the foundation for Josiah's major religious reforms (as described in 2 Kings 22:3-23:27). Recently, some scholars have proposed that it might have been the basis for Hezekiah's reform in 2 Kings 18:4, acknowledging that the code likely received additions at a later date. Furthermore, A. C. Welch has made significant efforts to trace the origins of the Deuteronomic Code to the tenth century B.C. On the other hand, a few scholars suggest that this code might have been developed even later than the seventh century B.C., possibly as a post-exilic creation.

However, upon closer examination, it becomes apparent that the Deuteronomic Code is not a compilation of entirely new laws. Instead, it represents a revision and expansion of a pre-existing code, namely the Covenant Code. A comparative analysis of the laws addressing similar subjects in both codes reveals the changes that occurred over time. For example, at least two hundred years elapsed between the adoption of the Covenant Code and the widespread acceptance of the Deuteronomic Code. This time gap allowed the Deuteronomic Code to reflect the social, economic, and religious developments in Israel during the intervening centuries¹⁹.

The fundamental principle underlying the Deuteronomic Code is that piety leads to prosperity, while disobedience and sin result in adversity and disaster. Consequently, adherence to the law is praised, whereas violations are seen as offenses against the social well-being of God's people and must be punished. According to Michael Coogan, the Deuteronomic Code, which encompasses chapters 12 to 26 of the Book of Deuteronomy in the Hebrew Bible, outlines the special relationship between the people of Israel and their God. It provides instructions on a variety of topics, including religious ceremonies and ritual purity, civil and criminal law, and the conduct of war¹⁸.

The Deuteronomic Code is related to other legal collections found in the Torah, such as the Covenant Code in Exodus 20-23. However, the portion dealing with the Ethical Decalogue is typically considered separately¹⁶. The Deuteronomic Code thus represents a significant stage in the development of Hebrew law, illustrating both continuity with earlier traditions and adaptation to new circumstances. This separate treatment stems not from any concern over authorship, but merely because the Ethical Decalogue is treated academically as a subject in its own right. Almost the entirety of Deuteronomy is presented as the last few speeches of Moses, beginning with a historical introduction as well as a second introduction which expands on the Ethical Decalogue and ending with speeches and final words of encouragement. Between these is found the law code, at Deuteronomy 12-26. In critical scholarship, this portion, as well as the majority of the remainder of Deuteronomy, was written by the Deuteronomist.

Laws of the Deuteronomy code

While several of the laws are repetitions of those present elsewhere in the Torah, many have notable variations, and there are additionally many further laws which are unique to the code:²⁰

Laws of religious observance

- Against worshipping *other gods*, at Deuteronomy 12:29-31
- Prohibiting deliberate disfigurement as an act of mourning, at Deuteronomy 14:1-2
- Concerning clean and unclean animals, at Deuteronomy 14:3-20

- Prohibiting the consumption of animals who have not been killed by mankind, at Deuteronomy 14:21
- Against Asherah groves and ritual pillars, at Deuteronomy 16:21-22
- Against blemished sacrifices, at Deuteronomy 17:1

Laws concerning officials

- Ordering impartiality of judges, at Deuteronomy 16:19-20

Criminal law

- Concerning witnesses, at 19:15-21
- Concerning adultery and seduction, at Deuteronomy 22:22-29
- Against kidnap, at Deuteronomy 24:7
- Ordering just weights and measures, at Deuteronomy 25:13-16

Civil law

- Ordering the restoration of lost property once found, at Deuteronomy 22:1-4
- Prohibition of mixing kinds, at Deuteronomy 22:9-11
- Concerning tzitzit, at Deuteronomy 22:12
- Against marrying a step-mother, at Deuteronomy 22:30
- Against usury, at Deuteronomy 23:19-20
- Concerning vows, at Deuteronomy 23:21-23
- Concerning pledges, at Deuteronomy 24:6, and 24:10-13

- Concerning leprosy, at Deuteronomy 24:8-9
- Concerning the wages of a hired servant, at Deuteronomy 24:14-15
- Ordering justice towards strangers, widows, and orphans, at Deuteronomy 24:17-18
- Concerning the scraps of crops, at Deuteronomy 24:19-22

Laws differing from those elsewhere in the Torah

Laws of religious observance

- Prohibiting offerings and vows outside a single central sanctuary, at Deuteronomy 12:1-28
- Concerning the tithe, at Deuteronomy 14:22-29
- Concerning relief of debt in the seventh year, at Deuteronomy 15:1-11
- Ordering the offering to Yahweh of the firstborn males, at Deuteronomy 15:19-23
- Concerning the three annual feasts, at Deuteronomy 16:1-17

Criminal law

- Concerning manslaughter and murder, at Deuteronomy 19:1-13

Civil laws

- Concerning slavery, at Deuteronomy 15:12-18

- Concerning cleanliness in the camp, at Deuteronomy 23:9-14

Laws unique, within the Torah, to the Deuteronomic Code

Laws of religious observance

- Against false prophets, at Deuteronomy 13
- Ordering idolaters to be stoned to death, at Deuteronomy 17:2-7

Laws concerning officials

- Ordering judges to be appointed in every city, at Deuteronomy 16:18
- Ordering there to be a supreme central tribunal, at Deuteronomy 17:8-13
- Restrictions on the king, at Deuteronomy 17:14-20
- Concerning the rights, and revenue, of the Levites, at Deuteronomy 18:1-8
- Concerning the future (unspecified) prophet, at Deuteronomy 18:9-22
- Restrictions on admittance to the priesthood, at Deuteronomy 23:1-8

Military law

- Concerning behaviour during war, at Deuteronomy 20, and 21:10-14

Criminal law

- Ordering a ritual atonement by the people for untraced murder, at Deuteronomy 21:1-9
- Concerning the corpse of a criminal, at Deuteronomy 21:22-23

Civil laws

- Against the removal of boundary markers, at Deuteronomy 19:14
- Concerning primogeniture, at Deuteronomy 21:15-17
- Ordering undutiful sons to be stoned to death, at Deuteronomy 21:18-21
- Against transvestitism, at Deuteronomy 22:5
- Prohibiting taking a mother bird at the same time as its nest, at Deuteronomy 22:6-7
- Ordering roofs to be constructed with parapets, at Deuteronomy 22:8
- Prohibiting newly married women from being slandered, at Deuteronomy 22:13-21
- Concerning escaped slaves, at Deuteronomy 23:15-16
- Against religious prostitution, at Deuteronomy 23:17-18
- Concerning the crops of a neighbour, at Deuteronomy 23:24-25
- Concerning divorce, at Deuteronomy 24:1-4
- Against punishing the family of a criminal, at Deuteronomy 24:16

- Limiting the number of lashes, at Deuteronomy 25:1-3
- Against muzzling oxen during threshing, at Deuteronomy 25:4
- Concerning levirate marriage, at Deuteronomy 25:5-10
- Ordering women to be modest, at Deuteronomy 25:11-12

Ritual

- The ritual of the first fruits and of the tithe, including a prayer, at Deuteronomy 26:1-15

Characteristic of Deuteronomic Code

The Deuteronomic Code is characterized by its specific social concerns, particularly in its approach to addressing the needs of the poor and marginalized groups within society. This code places significant emphasis on the welfare of lower-class individuals, including women, children, widows, foreigners, and the impoverished. For instance, Deuteronomy 15:12-15 highlights the requirement to provide gifts to former slaves, illustrating how the law seeks to ensure legal redress for those who suffer from the injustices and hardships that can arise within social structures.

The code strongly emphasizes the application of moral principles, particularly those related to justice, integrity, equity, philanthropy, and generosity. It mandates that judges be appointed in every city to ensure impartiality in legal proceedings and emphasizes that individuals should not be punished for the sins of their relatives—contrasting sharply with the notion found elsewhere in scripture where the sins of the father may impact the children for generations.

While the Deuteronomic Code reflects a generally philanthropic spirit, it also prescribes harsh penalties for violations of its moral principles. For example, the punishments for murder, sexual immorality, and disrespectful behavior towards parents are severe, often resulting in the death penalty.

Stylistically, the discourses found in Deuteronomy stand out distinctly from other sections of the Torah. The author employs specific vocabulary and recurring phrases that reveal a consistent set of ideas throughout the text, giving it a unique character. Furthermore, the use of long, flowing sentences represents a new approach in Hebrew literature. The tone of Deuteronomy is infused with a sense of generous devotion and benevolence, exhibiting a strong eloquence in the way duties and moral obligations are articulated.

Comparison to Other Torah Law Codes

According to textual criticism, the Priestly Code has only a distant relationship with Deuteronomy, with no significant verbal parallels between the two. While some institutions and practices outlined in the Priestly Code, such as burnt offerings, peace offerings, heave offerings, distinctions between clean and unclean animals, and regulations regarding leprosy, are mentioned in Deuteronomy, they lack the central importance they hold in the Priestly Code.

In contrast, several key elements of the Priestly Code—such as the distinctions between priests and other Levites, the cities assigned to the Levites, the jubilee year, the offering of cereal crops, sin offerings, and Yom Kippur—are entirely absent from the Deuteronomic Code. Furthermore, in areas where both codes address similar topics, significant discrepancies often arise, with some differences deemed irreconcilable by scholars. The documentary hypothesis explains this substantial variation by attributing the

Deuteronomic Code to a group of priests based in Shiloh, who were in rivalry with the Aaronid group associated with the Priestly Code.

In contrast to the Priestly Code, there are some parallels between the Deuteronomic Code and the Holiness Code, particularly regarding moral injunctions. However, even in cases where the content appears similar, the wording differs significantly. For example, the commandment about mourning in Deuteronomy 14:1 has a reflection in Leviticus 19:28, and the prohibition against mixing kinds, found in Leviticus 19:15, is echoed in Deuteronomy 16:19-20, yet both passages utilize distinct phrasing. Therefore, it cannot be concluded that the legislation in Deuteronomy represents an expansion or development of the Holiness Code, even though the underlying laws share a closer affinity.

From the perspective of critical scholarship, the Covenant Code and the Ritual Decalogue, which includes partial repetitions of the Covenant Code, serve as foundational texts for the Deuteronomic legislation. This connection is evident in several ways: there are numerous instances of verbal similarities, with entire clauses or even complete laws being repeated verbatim, as well as the fact that many laws in Deuteronomy represent expansions or specific applications of principles initially established more succinctly in the Covenant Code or the Ritual Decalogue.

For instance, Deuteronomy 16:1-17 outlines the three annual feasts, which are only briefly mentioned in the Covenant Code in Exodus 23:14-17. The new civil and social laws introduced in Deuteronomy cater to situations that are likely to arise in a more complex and organized community than what is envisioned in the earlier legislation of the Covenant Code. Consequently, critical scholarship views the Deuteronomic Code as an evolution of the Covenant Code, reflecting the increased social organization that developed during the period between the two texts.

In Deuteronomy, many of the older laws from the Covenant Code are reiterated in ways that unmistakably reflect the influence of the prophetic voices of Amos, Hosea, and Isaiah. The distinction between these two codes can be summarized as an effort to temper the law more in favor of offenders while also presenting a more compassionate perspective towards the weak and powerless. There is ongoing debate among scholars about whether the author of Deuteronomy recognized the Covenant Code and the Ritual Decalogue as separate texts or understood them as part of a unified document (often referred to as JE). Instead of mere copying, the laws in the Deuteronomistic Code are often seen as free modifications or expansions of the earlier codes. As a result, some scholars view the Deuteronomistic Code as an enlarged version of the original code, while others argue that it was intended to serve as a replacement.

One key stipulation in the Deuteronomistic Code is that sacrifices must be offered at a single central sanctuary. However, the Tanakh, particularly from the Book of Joshua through the Books of Kings (I Kings 6), frequently depicts sacrifices being made at various locations throughout the land. There is no indication from either the characters in these narratives or the narrator that any laws, such as those in Deuteronomy, are being violated. Additionally, certain laws seem to suggest a specific time frame for their composition. For instance, the regulations regarding kings—specifically prohibitions against accumulating horses, wives, and wealth—found in Deuteronomy 17:14-20, appear to be influenced by the reign of Solomon around 950 BCE. Furthermore, the forms of idolatry mentioned, particularly the worship of the host of heaven in Deuteronomy 17:3, seem to reference practices that were prevalent during the reign of Ahaz around 730 BCE. This suggests that the Deuteronomistic Code was shaped by the historical context and issues of its time.

Dating and Authorship

Dating the laws contained in the Deuteronomistic Code presents challenges due to their presence in other parts of the Torah, suggesting that the authors of Deuteronomy were influenced by these earlier legal texts. Biblical scholar Michael Coogan highlights two key examples: the Covenant Code and the Ritual Decalogue, found in Exodus 20:22-23:33 and Exodus 34, respectively¹⁶.

Notably, prophetic figures such as Amos (circa 760 BCE), Hosea (circa 750 BCE), and the generally accepted sections of Isaiah (Isaiah 1-39, circa 700 BCE) show little to no evidence of influence from the Deuteronomistic Code or its stylistic elements. In contrast, the prophet Jeremiah frequently demonstrates the marks of this influence throughout his writings, particularly in his prose. The theological themes, teachings, and principles presented in the Deuteronomistic Code share many points of connection with those found in the works of Jeremiah and Ezekiel, especially with the ideas of the compiler of the Book of Kings, who likely lived after the events described in that text or during the later period. If the Deuteronomistic Code had been composed between the times of Isaiah and Jeremiah, these observations would align perfectly.

For these reasons, modern biblical scholarship widely agrees that Deuteronomy is not the work of Moses, as traditionally believed, but rather that its primary sections were written in the seventh century BCE during the reign of King Josiah. If this dating is accurate, the significance of the book becomes clear: it would have represented a strong protest against the prevailing religious trends of that era. As Jeremiah notes, this was a time when alternative religious perspectives, which deviated from the centralized worship of Yahweh, were making significant inroads in the Kingdom of Judah, coinciding with its decline. Consequently, the Deuteronomistic Code can be understood as a prophetic

reworking and adaptation of older laws to meet new societal needs. It is fundamentally the creation of a prophet rather than that of a legal scholar or statesman.

Traditionalists typically argue that the Deuteronomic Code is indeed the work of Moses. They maintain this view despite the observation that earlier books of the Torah focus primarily on worship practices associated with the desert Tabernacle rather than the centralization of worship in Jerusalem. However, it's important to note that Leviticus 17 already establishes a mandate for a centralized location for sacrifices. The apparent similarities between Deuteronomy and the writings of Jeremiah can be attributed to a renewed interest in the Deuteronomic Code during King Josiah's reign. This resurgence likely influenced Jeremiah, who may have drawn upon Deuteronomic conventions in his own work. Thus, rather than Jeremiah's writings being a direct source for Deuteronomy, it is more plausible that the influence flowed in the other direction, with Jeremiah incorporating elements from Deuteronomy into his prophecies.

2.1.4 Holiness Code

Holiness Code: The term *Holiness Code* is used in biblical criticism to cover Leviticus chapters 17-26 and often including chapter 27 due to its highly repeated use of the word *Holy*. It is well-known from the rest of the book by its exacting language and concerns. The term *Holiness Code* was first used by Rabbi August Klostermann in 1877, although scholars had recognized it as a distinct group of laws prior to this. The evidence supporting its former existence as a separate legal code is quite compelling. While the exact date of the Holiness Code's codification remains uncertain, it is clear that it was established after the Deuteronomic Code²². The Holiness Code presupposes that all worship and sacrifices take place at a central sanctuary, a requirement first articulated in the Deuteronomic Code. Nonetheless, it also incorporates older materials into its

framework. In comparison to the Deuteronomic Code, the Holiness Code places significantly less emphasis on philanthropic and humanitarian concerns, showcasing a more predominantly religious focus²².

For many years, scholars have debated the composition and development of the Holiness Code, offering various perspectives. K. Elliger represents the traditional view, suggesting that the Holiness Code existed prior to the Priestly Code (P), with later redactors integrating it into P. In contrast, subsequent scholars argue that the redactor of the Holiness Code compiled legal fragments from various older texts and incorporated them into the Priestly Code, indicating that the Holiness Code did not exist as an independent source but rather as a collection of pre-existing fragments. Other scholars contend that the Holiness Code was neither expanded nor edited; instead, the redactor created it by drawing upon legal fragments from multiple sources.

These chapters are marked by a concern for holy living on the part of the people rather than a concern with sacrificial systems or ritual purity, as are the first sixteen chapters of the book. The holy living to which the Holiness Code calls the people is to be exemplified in all areas of life, economic, social, sexual and familial. The phrase *I am the LORD* or *I am the LORD your God*. occur only two times in Leviticus 1-16, but forty-seven times in chapters 17-26. The people are to be holy because the Lord their God is holy and their holiness is to mirror God's. Wenham describes holiness as a state of grace that individuals are called to achieve by God, which can be attained through obedience to the law and the performance of rituals, including sacrifices. Leviticus 19:2 instructs the Israelites to be holy as God is holy, and this pivotal verse lies at the heart of the Holiness Code, which encompasses Leviticus chapters 17–26. These chapters outline the standards for holy living, emphasizing worship, love for one's neighbor, the promotion of justice, and the elimination of injustice.

In the Priestly Code (P), the concept of holiness is primarily restricted to priests; however, the Holiness Code (H) broadens this definition to include all the inhabitants of Israel. The first section of the Holiness Code (chapters 1-16) applies the theme of holiness specifically to priests, while the latter section (chapters 17-26) extends the understanding of holiness to encompass not just people but also articles and objects. This marks a significant shift, as the first half of Leviticus focuses solely on human holiness. Robert A. Kugler points out that while the first half of Leviticus confines holiness to individuals and items associated with the temple, the second half is noted for its expansion of holiness into broader contexts. The overarching aim of the Holiness Code is to sanctify everything—from individuals to the cosmos—through the establishment of laws and rituals.

In summary, the Jewish people faced significant religious challenges during the exile and into the post-exilic period, largely due to their failure to uphold their monotheistic faith and the deterioration of their covenant relationship with God resulting from disobedience. In response to these difficulties, the Holiness Code played a crucial role in reinstating rituals and fostering communal life during the post-exilic era.

2.1.4.1 Holiness code: Nature, Origin and Date

Scholarly debate over the Holiness Code (H) has persisted for many years, with differing opinions on its structure and development. The traditional view posits that the Holiness Code existed prior to the Priestly Code (P) and that later redactors incorporated H into P¹⁶. However, subsequent scholars, building on the work of K. Elliger, argue that the redactor of H gathered legal fragments from various older texts and included them in the Priestly Code. They contend that H did not function as an independent source but rather as a

compilation of existing fragments. Other scholars maintain that H was neither expanded nor edited; instead, the redactors created H by assembling legal material from multiple sources.

One scholar identifies chapters 17-27 as the Holiness source, noting that the concept of holiness in H is broadened from the priests to encompass all Israelites, the sanctuary, and the land itself. This scholar also views H as a source that follows P and serves as a summary of it. The theme of chapters 17-26 is particularly rooted in Leviticus 19, which stands at the center of H and the entire Pentateuch. Furthermore, unlike Exodus 24:2-7, the Holiness Code lacks characteristics typical of a covenant code²⁵.

Another scholar suggests that the composition of Leviticus becomes more comprehensible when assuming that chapters 17-26 were added later as a self-contained block of older material. However, because the theology of holiness in other texts also includes the people of Israel as a holy community (as seen in Exodus 19:4-6, Leviticus 11:44-45, and Deuteronomy 7:6), the validity of the original Holiness Code hypothesis relies on a specific understanding of the literary origins of the Pentateuch. In the Holiness Code, the theme of holiness is not confined to a single area but extends to various other sections. The Holiness Code has garnered considerable attention from scholars, as accurately understanding it is crucial for the Jewish community¹⁴.

Another scholar posits that the default state of most things and people is cleanness. Sanctification can elevate the clean to the holy, while pollution degrades the clean to the unclean. Wenham explains, holiness is a state of grace to which men are called by God, and it is attained through obeying the law and carrying out rituals such as sacrifice. Leviticus 19:2 commands the Israelites to be holy as God is holy. This emphasis on holiness in both the Priestly Code (P) and the Holiness Code (H) reveals a relational focus

between God and His people. Leviticus, composed of P and H, limits the theme of holiness to priests in P, while H expands holiness to include all of Israel²³.

The first half of H (chapters 1-16) applies the theme of holiness to priests, while the second half (chapters 17-26) broadens the concept to encompass people, articles, and objects. In Leviticus 17-26, holiness is applied functionally to all these elements, unlike Leviticus 1-16, where it is restricted to human beings. Another scholar notes that while the first half of Leviticus limits holiness to persons and things associated with the temple, the second half is known for expanding the domain of holiness. The people are urged to be holy (Leviticus 11:44-45; 19:2; 20:7, 26) because their God is holy (11:45; 19:2; 20:26; 21:8; 22:32). The name of God is holy (20:3; 22:2), as are convocations (23:2-4, 7-8, 21, 24, 26, 36, 37). Leviticus 21-22 also acknowledges that God makes priests holy (21:15, 23; 22:9, 16). Thus, the authors of this part of Leviticus convey that holiness encompasses all of Israel and its inhabitants. In the second half of H, God's action to sanctify His chosen people is significant. While Leviticus 1-16 avoids using verbs derived from *vdq* to describe the actions of ordinary Israelites, Leviticus 17-26 applies these verbs to them continually. If God is made holy among the people (22:32), it implies that the people have a sanctifying effect on God. The concept of holiness is applied not only to God but also to human beings, who are expected to honor God with their entire lives. This notion of holiness is thoroughly taught in Leviticus²⁷.

One scholar believes that P includes the section of Leviticus known as the Holiness Code (H), which can be viewed as containing the origins of the religious institutions of Israel—institutions intended to be eternally valid models for the past and all future times. H consists of laws and instructions related to both rituals and social activity. The themes of H encompass holiness and redemption. The first part of H emphasizes holiness and

impurity (Leviticus 17-24), while the second section (Leviticus 25-26) focuses on redemption, highlighting God's covenant with Abraham, Isaac, and Jacob within the context of the chosen land. H presents a concrete depiction of Yahweh²⁸.

The laws in H often stress that becoming holy through obeying God's instructions is the primary prerequisite for the Jews. Being holy as God's nation is deeply linked to God's creation order. The rituals performed by the priests often symbolically reflected God's creation order as revealed through God, the earth, and human existence. The ultimate goal of H is to sanctify everything—from individuals to the universe—by teaching laws and rituals.

2.1.4.2 The compositional period of the Holiness Code

Along with observing the importance of the law in the Holiness Code (H), it is equally significant to trace the historical path of H to understand why it occupies its specific place within the Priestly Code (P). In 1866, K. H. Graf attempted to distinguish H from other sources, followed by Klostermann, who made a pericope of H. Graf argued that Leviticus 18-26 was a collection of laws distinguishable from the rest of the book based on certain characteristic expressions, such as the self-identification formula 'I am Yahweh [your God]' (e.g. 18:2, 30; 19:3, 25; 20:7, 24; 21:12, 30; 23:22, 43; 24:22; 25:17; 26, 45, etc.) and the expression 'that man shall be cut off from the midst of his people' (e.g. 17:4, 9; 18:29; 19:8; 22:3; 23:29, etc.). Klostermann identified H as unique in language, tone, and content. However, his formulation of H did not satisfy all scholars²⁹.

One scholar suggests that the Holiness Code retains a forward-looking vision concerning restoration, implying a date before the temple's reconstruction. There is only one explicit statement regarding Yahweh's future plans for the community, specifically referencing

the land (Lev. 26:42). Some scholars question the autonomous nature of H, noting its similarities to surrounding legal material and lack of a clear beginning or end. The date of H's composition significantly influences whether it was influenced by or directly impacted other sources. Over the last few decades, scholars have offered various opinions on the relationship between P, H, and Ezekiel. P, H, and Ezekiel demonstrate a close relationship in both content and language. Wellhausen and Klostermann both see connections between P, H, and Ezekiel, suggesting mutual influence due to their similar content and style. Since these documents primarily focus on the Jewish ritual system, they consider P and H to be related rather than independent legal materials²⁹.

In contrast, another scholar views the Covenant Code and Holiness Code as independent sources. He believes that they could also be distinguished so clearly from their context that they had to be regarded as independently formed literary units. But it seemed clear that each had first been set into one of the narrative works, after which the whole was incorporated into the Hexateuch as it took shape. Based on this assumption, we may conclude that the author of H had access to earlier law codes and that H appears to be a collection of laws from various sources, suggesting a later date than other codes. H and P share many common themes. Since passages in P such as Ex 6:6-8; 31:13-17; Leviticus 11:44f; and Num 10:8-10; 15:38-41 are similar in style and content to H, Klostermann views H as a collection of laws older than P. He asserts that a priestly redactor must have taken laws from H and incorporated them into P³⁰.

Klostermann also dates Deuteronomy to the seventh century B.C.E and the legal documents in the 'Priestly Writing,' whether H is included or not, to the late sixth or fifth century B.C.E. His justification lies in the existence of laws before H and their distinct

ritual and ethical functions for the community. H differs from other law codes in its predominant focus on rituals. The redactors of H emphasized restoring the Jewish relationship with God through obedience. A scholar notes that if we try to find in the cultic vocabulary of the Old Testament a general formula answering to the significance of the cult for Israel, we can say that the cult brings Israel to the remembrance of Yahweh²⁹.

Another scholar asserts that viewing H as a distinct corpus does not imply it is a homogeneous literary whole. From the 19th century to the present, the complexity of H has been recognized. Many scholars believe the original H was edited by or in the spirit of P, leading to attempts to separate P additions from H and demonstrate its increasing complexity. According to one scholar's understanding of H, based on Wellhausen's research, P is a chronological work that reformulated old materials into a new theology, aiming to create a cultic culture among the Jews. He sees P as a collection of various materials, with H as a compilation influenced by P. P spans from the beginning of Jahwism to the destruction of the Temple, suggesting many changes likely occurred within the priesthood³⁰. He notes, P is utterly serious in wanting to show that the cult which entered history in the people of Israel is the goal of the origin and evolution of the world. Creation itself was designed to lead to this Israel. During the Babylonian period's disorder, the Jews, exposed to other deities, returned to the original source of laws—Mt. Sinai. Yahweh established a cultic system with the Israelites there, and the priests used this history to re-establish the cultic system. In P's Sinai pericope, God's first demand was for the people to build a worship place and gave instructions for solemn worship. P's task was to revive worship by announcing these orders. He continues, The fact that this history of cultic institutions begins with the creation of the world shows the tremendous

theological claim made by P. Obviously then the only appropriate way of treating the worship of Israel is to take it in the light of this background³¹.

However, determining the date of H requires considering P and H together. A scholar introduces Hurvitz's investigation into the date of P and H by examining linguistic evidence, noting, Hurvitz shows with regard to a number of linguistic pairs consisting of an early and a late mode of expression that P/H consistently uses the older form exclusively. Hurvitz's investigation uncovered objective evidence, but the debate continues. He claims that if a talented exilic author wrote in pre-exilic Hebrew, conclusions from linguistic evidence would be invalidated. Scholars initially considered H's date as prior to P's, arguing that the final date for H should be before the post-exilic period. However, Hurvitz concludes that P does not use late biblical Hebrew style but is written in standard biblical Hebrew of the post-exilic period. If P is assumed to be post-exilic and H predates P, then H's date becomes early post-exilic or even earlier. Most scholars view H's date as either exilic or post-exilic³².

Recently, a scholar suggests Leviticus is a collection of laws from older material. He argues that Leviticus was not composed in an orderly process but is a collection of legal fragments from older materials. If so, separating H from P or other older sources becomes difficult. He states, the evolution of research on H in the second half of the 20th century also attests to this problem; gradually, a majority of scholars has concluded that there must have been a complicated interaction between P and H in order to account for the obvious connections between these two corpora. He believes distinguishing between genuine H materials and those from other sources is impossible due to later priestly additions and P's editorial work. Most scholars conclude that H was written between the

exilic and post-exilic periods during the Babylonian captivity, aiming to aid the restoration of the Jewish community. During captivity, priestly writers had a significant mission to preserve Yahweh's laws and commands to restore the destroyed community³³. Considering H as later than pre-exilic suggests it is a product of the priestly writers' heritage and theology. Wellhausen describes the postexilic priesthood: in the postexilic period, the picture of which is preserved in P, [is] a theocracy under priests and Levites with the Aaronid priests dominating, the Levites generally becoming temple servants, and the High Priest functioning as head of worship and heart of nation.

2.1.4.3. Holiness Code and Its Social Background

H, like the Deuteronomic Code (D) and the Priestly Code (P), is a sacred law code given by a deity to his people. It resembles other ancient societies' codes but uniquely emphasizes the relationship between the deity and people. There are three law codes: the Deuteronomic Code, the Covenant Code, and the Holiness Code. A scholar states that indeed, these three corpora share a number of characteristics: they are collections of laws, they are said to have been given by GOD to this people at Mount Sinai as part of the covenant he concluded with them. These three codes show God as the source of laws, and H uniquely uses the formula of God as the speaker proclaiming laws to his chosen people to enter a relationship with them³⁴.

2.1.4.4 The origin of the Holiness Code

Scholars have presented a range of views on the origin and authorship of the Holiness Code (H), with no consensus on its compositional history. Many believe that H was edited and shaped over several centuries, continually evolving through the combination and reworking of materials from sources such as the Covenant Code, Deuteronomic Code

(D), and Priestly Code (P). Others argue that H reformulated earlier legal materials and the Pentateuch³².

Regardless of these differences, H is consistently linked to other law codes like the Deuteronomic Code and the Covenant Code. While some scholars view H as an independent code due to its clear theme, others argue that it lacks the structural formation typical of an independent code. H³⁰. Sun notes, The lack of structural integrity within Leviticus as a whole cannot be considered a decisive argument against the hypothesis of H as an originally independent legal corpus. However, H lacks the introduction and conclusion that an independent code should have, appearing more like a systematically organized collection of fragments from various sources. A scholar adds that the book of Leviticus subsequently received relational adjustments: minor additions (such as 21:24; 24:4), and a more substantial exilic reworking by redactor (HR). This suggests that H was continually edited and shaped by priestly writers³⁴.

The Holiness Code contains frequent repetition and duplication of material (e.g., Leviticus 18:6-23, 20:10-21), indicating that it was unlikely written or edited by a single author. Another scholar assumes that the editor or editors gathered collections from various sources and incorporated them into this code. Conclusively, during the exile and into the post-exilic period, the Jews faced significant disruptions in their rituals and community life. Religious confusion arose as they struggled to maintain their monotheistic faith, and their covenant relationship with Yahweh was strained due to their defiance. In response, the Holiness Code played a crucial role in restoring rituals and community coherence during the post-exilic period²⁷.

2.1.5 Ideal code

The Ideal Code, also referred to by some scholars as the Ezekiel Code, is associated with the book of Ezekiel³⁷. The unity of the book of Ezekiel has been a subject of scholarly debate. In recent history, Zunz was among the first to challenge the unity of the book, dating it from 440 to 400 B.C.³⁷ In 1902, Hugo Winkler cast doubt on the book's unity, while C.C.³⁸. Torrey later asserted that the book was a pseudepigraphon written during the Greek period³⁹. This view was tentatively supported by Millar Burrows⁴⁰. Hermann, in his 1934 commentary, suggested that while some parts of the book were added later, these additions were made by Ezekiel himself in his old age³⁹.

In 1915, George R. Berry posited that chapters 40-48 of Ezekiel were written after the exile, between 320 and 222 B.C., and that these chapters were unified with chapters 1-39 shortly before 200 B.C.⁴¹ By 1921, Berry concluded that sections 45:1-8a and 47:18-48:35 originated after 129 B.C. during the reign of John Hyrcanus, suggesting that chapters 40-48 were written during the Maccabean period. In 1930, Berry addressed Holscher's objections, who placed chapters 40-48 before P and believed the book's editing was completed in the fifth century B.C. Berry suggested that while the author of chapters 40-48 was chronologically later than P, they were earlier in their assumed standpoint⁴⁰.

The most recent work by C.C. Torrey concluded that the book of Ezekiel was originally composed around 230 B.C., with the original work remaining true to the text.³⁹ Smith largely agreed with G. Holscher's position,⁴² treating the text as representative of the fifth century B.C. and noting only portions that conflicted with the rest. Due to the uncertain details of this analysis, they are considered products of that period in general.

There is substantial evidence suggesting that Ezekiel quotes from the Holiness Code. This conclusion supports the theory that the only explanation for the relationship between Ezekiel and Leviticus 17-26 is that Ezekiel had access to this legislation as a written code.

2.1.6 Priestly code

The Priestly Code forms a substantial part of the Priestly (P) documents and shares the complexity characteristic of these texts. It appears to be an amalgamation of several earlier smaller codes. This extensive code, which includes the Holiness Code within it, is distributed throughout the books of Exodus, Leviticus, and Numbers. The Priestly Code is often associated with Ezra, a prominent figure in post-exilic Judaism.

According to the biblical account in Ezra chapters 7-10, Ezra gathered a group of priests, Levites, and temple servants in Babylon and led them to Jerusalem. There, he initiated reforms, including the annulment of marriages between Jews and non-Jews. Nehemiah chapters 8 and 9 describe a significant assembly in Jerusalem where Ezra read the law he brought from Babylon. On the second day of this reading, they encountered the laws concerning the Feast of Booths, which they immediately began to celebrate.

Scholars suggest that the Priestly Code was continually updated with new materials over time to reflect the evolving perspectives and circumstances of the Jewish community. These additions were made to maintain the relevance and applicability of the code throughout the changing years. As a result, the Priestly Code, unlike a unified and complete document, represents a compilation of texts that mirror the progressive development of legalistic and priestly thought during the Old Testament period.

In essence, the Priestly Code, inclusive of the Holiness Code, embodies the culmination of legal and ritualistic ideas that evolved over centuries, reflecting the dynamic and adaptive nature of the priestly tradition in ancient Israel. These materials illustrate the final stage of development in Old Testament legal and priestly thought, marked by a continuous effort to align religious practices with the prevailing theological and social contexts of the times.

2.1.7 Non-Biblical Law Codes

The section proceeds further to compare biblical law codes (Hebrew law) to the non-biblical law codes (Babylonian codes⁴⁴, Assyrian⁴⁵ and Hittite Laws). Thus presenting a new version of the code of Hammurabi, the Assyrian code and the Hittite code, bringing together in one body the account of the legislation of all the great peoples of Western Asia, in order to locate specific prohibitions within their literary and cultural contexts and highlights the distinctive elements in each worldview.

2.1.7.1 Code of Hammurabi

The law of Hammurabi refers to a set of rules or laws enacted by the Babylonian King Hammurabi (reign 1792-1750 B.C.). The code governed the people living in his fast-growing empire. By the time of Hammurabi's death, his empire included much of modern-day Iraq, extending up from the Persian Gulf along the Tigris and Euphrates rivers. There are as many as 300 laws that discuss a wide range of subjects, including homicide, assault, divorce, debt, adoption, tradesman's fees, agricultural practices, and even disputes regarding the brewing of beer. In addition, Hammurabi would probably have drawn on his own personal experiences in putting together his laws, basing them impart on past cases that he had ruled on. However, Scholars have noted problems in reading Hammurabi's laws as a full law code in the modern sense. For instance, a scholar

notes that the code does not cover every dispute that could have arisen and contained inconsistencies. He also notes that in the extensive documentation of court cases judged in Hammurabi's reign and afterwards there is no reference to a collection of laws that was the basis for a decision.⁴⁶

The Code of Hammurabi has long been compared to the biblical Covenant Code, with many scholars suggesting that the latter drew heavily from the former. One scholar noted that out of 45, or possibly 55 judgments presented in this Old Hebrew law (i.e., the Covenant Code), 35 have points of contact with the Hammurabi code, and quite half are parallel. This indicates a significant overlap between the two sets of laws. However, another scholar points out that there are 282 laws in the Code of Hammurabi, whereas the Covenant Code contains only 50. This disparity suggests that if the makers of the Covenant Code did utilize Hammurabi's code, they did so selectively, incorporating only those laws that suited their needs. This selective adaptation implies that while the Covenant Code might have been influenced by Hammurabi's code, it was not a wholesale adoption⁴⁷. The societal contexts for which these codes were created also highlight differences. Hammurabi's code was designed for a more advanced stage of civilization than the Covenant Code. The statutes in the Covenant Code are simpler in comparison. Hammurabi legislated for a society with a complex class structure, recognizing at least three social classes: the noble, the freeman, and the slave. Each class had its own standards of value and responsibility. In contrast, the Covenant Code only distinguishes between slaves and their owners, indicating a less complex social hierarchy. Moreover, Hammurabi's laws are more detailed and elaborate, reflecting a greater experience with advanced social and economic practices. The provisions in Hammurabi's code are extensive and presume a sophisticated social order, while the precepts of the Covenant Code are more straightforward, suitable for a simpler societal framework.

In all, while there are parallels between the Code of Hammurabi and the Covenant Code, the differences in the number of laws, their complexity, and the societal contexts they address suggest that the Covenant Code, while influenced by Hammurabi's code, was adapted to meet the specific needs of its own society.

2.1.7.2 Assyrian Code

When comparing the Assyrian laws with the Covenant Code (Exod. 20:23-33), several notable differences and contrasts emerge. One striking difference is the reflection of a more advanced stage of civilization and culture in the Assyrian laws compared to the early Hebrew laws. This is evident in the far more elaborate and detailed content of Assyrian legislation. While Hebrew laws often consist of one or two general rules regarding a particular offense or custom, Assyrian laws address the same issues with much greater specificity and detail. Several points of contact between Assyrian laws and Hebrew legislation highlight similarities in their approach to certain offenses. Both legal systems prohibit and penalize adultery. For instance, Exodus 20:14 and Leviticus 20:15 in the Hebrew laws are paralleled by sections 22, 23, and 24 of the Assyrian laws, which also enforce strict penalties for adultery. Both legal codes also impose severe penalties on a woman who injures a man's testicles. This is explicitly stated in Deuteronomy 25:11-12 in the Hebrew laws and is similarly addressed in section 8 of the Assyrian laws.

Additionally, both codes condemn and penalize rape. Deuteronomy 22:23-29 outlines the penalties for a man who rapes a woman, while the Assyrian laws cover this offense extensively in sections 12-17, 54, and 55. Furthermore, both legal systems prohibit a man from having sexual intercourse with another man. This prohibition is found in Leviticus 18:22 and 20:13 in the Hebrew laws and is mirrored in section 20 of the Assyrian laws. While the Assyrian laws reflect a more sophisticated legal system with detailed and

extensive provisions, both the Assyrian and Hebrew legal codes share common ground in prohibiting and penalizing similar offenses. These parallels highlight a shared concern for maintaining social order and moral conduct within their respective societies. Incest is prohibited in ANE and the Tanakh condemns it at length, perhaps because the gods and royalty in surrounding nations practised it.

In contrast, abortion is not mentioned in the Tanakh and birth exterior matrimony is rarely mentioned (the only legislation is Deut.23.3), unlike childlessness which is frequently referred to. Extra-marital childbirth is condemned by repercussion and by all ANE laws, and abortion was punished by fines in the earlier ANE law codes and by death in the later Middle Assyrian Laws (c. 1400 BCE). The corresponding law in Exodus 21.22-25 imposes fines on someone who causes the foetus to come out but this terminology refers to premature birth rather than miscarriage. So, any harm which follows (which is punished by life for life) must refer to injury to the child or mother. By this means, it is argued that killing a foetus is equivalent to murder in the Tanakh. This implies that abortion was also condemned, though there was no evidence that this was practised in Canaan or in the world on the Tanakh, though contraceptive devices and chemicals were used in Egypt.

Another contrast is the total lack of distinctively religious legislation in the Assyrian laws. Throughout the Assyrian legislation, the gods are not so much mentioned. There are no rules and regulations for sacrifices the priesthood or the cults in general. On the other hand, in both covenant code and Holiness code, religious rites, ceremonies, and personnel are provided for in considerable detail. The same silence regarding the gods and their service characterizes the code of Hammurabi, at least so far as the laws themselves are concerned, with the exception of references to the gods in §§ 6, 98, 131, 181f, 266, though the Prologue and Epilogue do recognize the gods, give thanks and praise to them,

and call upon them to punish any successor to the throne of Babylon who tries to undo the work of Hammurabi.

From the sociological point of view, the new code is of extraordinary interest. It reveals a state of society in which sexual immorality had become sufficiently rampant to necessitate the large number of paragraphs no less than 14 in the preserved portions of the Code that deal with the various degrees of illicit and unnatural sexual intercourse and the varying circumstances under which it takes place.⁴⁹ Unfortunately, the Assyrian code is far from being perfect. Only one tablet of the series which comprised the laws is in a good state of preservation.

2.1.7.3 Hittite Code

The Hittite Code, written in cuneiform, is generally agreed to have been composed in the 14th century BC, shortly after the Tel-el-Amarna period, coinciding with the time when the Hebrews first entered Palestine. This code reflects a stage of culture far more advanced than that of the Hebrews of that era, catering to a highly organized social order. Unlike Hebraic legislation, the Hittite Code contains minimal references to deities or religious practices. Exceptions include section 169, which refers to the sun-god and the weather-god, sections 164-169 that seem to provide for some ritualistic practices, section 75 which allows a man to avoid a fine by swearing an oath of non-responsibility, and section 50 which provides tax exemptions for the priesthood.

Ethically, the Hittite Code is noteworthy. The first eighteen laws address cases of personal injury, followed by six laws concerning the theft of slaves, and eleven laws covering marriage conditions. The code places more emphasis on theft than the Hebrew Code, the Code of Hammurabi, or Assyrian legislation. The morals of the Hittites are vividly reflected in the numerous laws against theft and unchastity (sections 187-200).

Sexual intercourse with animals is punishable by death. Sexual relations with one's mother, daughter, or son are forbidden on pain of death unless both parties are willing. If a son violates his step-mother while her husband is still alive, he is put to death. Promiscuous intercourse with women in foreign lands is permitted, but not in one's own country or with acquaintances, as this becomes a capital crime.

If a man dies after marriage, his brother or the father of her former husband may marry the widow. A freeman may have intercourse with female slaves freely. A father and son may sleep with the same slave girl or harlot without punishment. However, a man who sleeps with his sister-in-law while his brother is alive, or with his daughter-in-law, mother-in-law, or wife's sister, faces death. Violating a woman in the mountains results in the man's death; if in a house, the woman is punished. If the husband kills both the adulterer and his wife upon discovering them, he is exempt from punishment but has the right to save his wife and brand the adulterer. The king may also decide their fate. Intercourse with a dog or pig results in death unless the king intervenes, but the same offense with a horse or mule only bars the man from the priesthood or approaching the king. Sleeping with a foreign woman is not punished.

Therefore, the translation of Babylonian, Assyrian, and Hittite laws brings together the legislative records of the great peoples of Western Asia. In terms of honesty, social justice, sympathy for the poor, and consideration for foreigners, Hebrew law far surpasses all previous and contemporary laws. None of the neighboring codes of laws match the moral and spiritual level of Hebrew law. This highlights the exceptional moral and religious achievements of Hebrew legislation.

Hebrew legislation was not perfect from the start but progressed over time, influenced by historical events. This section traces the history of Hebrew law as found in the Pentateuch,

rejecting the Mosaic origin of its contents except for the primitive Decalogue, which is attributed to Moses. It discusses Hebrew law in comparison to non-biblical law codes, allowing for a close comparison and an understanding of how different laws influenced each other. Ultimately, it becomes clear that Hebrew legislation was on a far superior moral and religious level than any neighboring codes of laws, providing a vivid background for the study of Hebrew law.

However, In the light of these related codes (Biblical and non-biblical), none of them (though against unchastely acts especially promiscuous sex) discusses Sexual Laws as a topic or relates to any of the sexually transmitted diseases in their time. This study, therefore, becomes needful to fill the existing vacuum by using biblical models to solve societal problems associated with human sexuality and behaviour, particularly STDs in Nigeria context and Africa as a whole.

Therefore, In the light of these related codes, it becomes evident that Hebrew legislation was on a far higher moral and religious level than any of the neighbouring codes of laws, but little has said about Sexual laws stipulated in the Holiness code (Lev. 18), the gap this study wants to fill.

2.2 Human sexuality in the Old Testament

According to the Scripture of Genesis 2; God arranged for the first marriage, and the divinely Designed marital form involved heterosexual couples in Eden. Gen. 2:24 presents a succinct theology of marriage. The phrase ‘man and his wife’ indicates a heterosexual marriage relationship of a man and woman as the Edenic model for all time.

In support of the above, many modern scholars like Walter and William⁵¹ Likewise recognise the implication of monogamy from this passage. They opine that this language unmistakably denotes a marriage between one man and one woman. They add that in Gen.

2:24 mentioned above, the phrase a man (‘išš) ... and his wife (‘išṭô), with both nouns in the singular, clearly imply that the sexual relationship envisioned is monogamous, to be shared between two marriage partners. They conclude that the LXX translation makes the latter point explicit: they two shall become one flesh. The text (Gen. 2:24) certainly proposes a monogamous relationship. The text with or without the ‘two’ proposes monogamy as the ideal relationship between husband and wife.

Pertaining to headship in the text, Davidson prefers to use leadership rather than headship⁴⁸ throughout his book, the reason for this according to the writer is that the meaning of the term head, especially in Pauline writings has become a matter of dispute in the current debate over the status of the sexes in Scripture. This is supported by Ronald and Rebecca when they said, although indeed the terms male and female connotes sexual (biological) differences, there is no hint of ontological superiority/inferiority or functional leadership submission between male and female.⁴⁸ Helmut puts it this way; both are explicitly presented as equally immediate to the creator and His act.⁵⁰ In the wider context of this passage (Gen. 1:26, 28) according to Rebecca Merrill, the women are blessed.⁵¹ Both are to share alike in the responsibility of procreation, to fill the earth. Both are to subdue the earth. Both give the same co-managerial dominion over God’s non-human creation. Both have been commanded equally and without distinction to take dominion, not one over the other, but both together over the rest of God’s creation or the glory of the creator. Hellen Schungel-stranman sharpens the implication of Gen. 1:26-28: by saying This statement explicitly excludes man’s rule over woman! Oddly enough, this has not been noticed before. An analysis of the wording of Gen. 2:26 -28 results in precisely this, however: man and woman rule over the rest of creation and this implies only too clearly that one gender may not claim power over the other. That is, the

fundamental equality of man and woman is unhesitatingly proclaimed in the first chapter of the Bible.⁵²

Some modern scholars like Sam Dragga, Anne Gardner, Robert Gordis, Jacob Milgrom and Cuthbert A. Simpson, contend that the knowledge of good and evil gained by Adam and Eve as a result of eating the forbidden fruit was actually a consciousness of sex.⁵³ But Stephen Sapp rightly points out that, such a position suggests that sexuality was not part of God's intention for humans in creation, whereas both Gen 1 and 2, to the contrary, consider sexuality to be a purposeful part of God's good creation, with no indication whatsoever that sexual experience was zealously withheld from Adam and Eve.⁵⁴ This idea that a consciousness of sex came only after the fall is seen as a misunderstanding of the meaning of Gen. 3:7 and its relationship to 2:25. It is argued that since, according to Gen. 3:7, Adam and Eve knew that they were naked only after the fall, then 2:25 must mean that they were not aware of their nakedness (or sexuality) in the beginning. Human sexuality, as depicted in the creation account, implies an innocent enjoyment. The phrase naked but not ashamed (Genesis 2:25) indicates that Adam and Eve experienced more than just a lack of clothing; it contrasts sharply with their post-Fall nakedness before God (Genesis 3:7), where a different Hebrew word implying shame is used. The concept of one flesh suggests a sexual unification that is distinct from childbearing and is associated with the idea of clinging, which implies permanence in the relationship. Therefore, interpreting the knowledge of good and evil as a sexual awakening is incorrect.

Contrasting with Ancient Near Eastern (ANE) cultures, the Hebrew Bible (Tanakh) presents a unique view of God and the gift of sexuality. Fertility is portrayed as a divine gift to creation and humanity, whereas the gods of surrounding cultures demanded cultic prostitution or priestly re-enactments of divine sexual acts to ensure fertility. In Mesopotamian and Canaanite religions, the general population was often required to

participate in cultic prostitution. This cultural backdrop illuminates the significance of events such as Baal's defeat by a drought (which a fertility and storm god should have prevented), the sin of the Golden Calf, and the sin of Baal Pe'or. It also underscores the prophetic condemnations like that of Amos: father and son go in to the same girl... and lay themselves down beside every altar (Amos 2:7-8).

In contrast to these surrounding cultures, the God of Israel is never portrayed as having a consort or genitals. God is described in various familial roles, such as the husband of Israel, a father, and even a mother (the latter surprisingly frequent), but there is a deliberate avoidance of sexual imagery for God. This conscious rejection likely aimed to distance Israel from the sexual cults of neighboring religions. It may also explain why Israel maintained a male-only priesthood.

In addition, a scholar offers a analysis of customs and traditions regarding family values and sexuality in the Ancient Middle East and biblical time;⁵⁵ He presents the conservative viewpoint that patriarchal hospitality was so extremely regarded that it might overlook the strict considerations of women's chastity. The host would thus sacrifice the chastity of his wife, mistress or unmarried virginal daughters to safeguard his guest's honour and protection. Genesis 19 and judges19 present two cases in which virginal daughters and one's wife are offered to outsiders when the protection and honour of a guest are at stake. He thus claims that the custom of sexual hospitality practised in the region sheds a different light on the dichotomy of patriarchal code against female chastity. This tradition which has been reported from various Arabian tribes throws additional light on the mores and the relative evaluation of hospitality versus female chastity which constitutes the background of the sexual incidents described in Genesis 19 and Judges 19.

Gender structure is challenging in patriarchal societies, because men and women are in a different way perceived and power is not evenly distributed. Arising from this claim is the truth that men are biologically different from women and such biological differences establish the way they are perceived and assigned social roles.

Sexual hospitality and sacred sexuality present significant challenges to the patriarchal norms depicted in the Hebrew Bible, specifically targeting prenuptial intercourse and adultery. In many Ancient Near Eastern cultures, practices such as sexual hospitality and sacred sexuality were integral to fertility rites, making prenuptial intercourse and adultery almost imperative. In stark contrast, the Mosaic constitution explicitly outlaws these practices. The Mosaic laws aimed to eradicate these rites, asserting that the Hebrew God alone was responsible for the fertility of women and the land.

It is well-documented that cults of sacred sexuality were prevalent in the Ancient Near East and were practiced to varying extents among the Israelites. The Hebrew prophets, such as Hosea (1-4), Ezekiel (16, 22), and Jeremiah (3:2-3, 7:18, 44:15-20, 26), served as authentic reporters of these practices. The vehement opposition to and prohibition of these practices in the Mosaic constitution suggest their early cultic history and the powerful influence of neighboring cultures.

Even if sexual hospitality was not practiced directly by the Israelites, it is possible that such practices were prevalent in the broader region, including the Arabian Peninsula. As a result, sexual hospitality could still appear in the Hebrew Bible as a literary theme, representing the traditions of neighboring cultures. This reflects the broader cultural context and the ongoing struggle to distinguish Israelite practices from those of their neighbors.

2.3 AN OVERVIEW OF SEXUALLY TRANSMITTED DISEASES (STDs)

2.3.1 Common Sexually Transmitted Infections (STIs) Types, Symptoms and Sources

Sexually transmitted infections (STIs), commonly referred to as sexually transmitted diseases (STDs) or venereal diseases (VD), are infections that are transmitted from one individual to another primarily through sexual contact. These infections can be spread during vaginal intercourse, oral sex, and anal sex, with certain STIs being more easily transmitted during vulnerable sexual practices. In addition to sexual contact, some STIs can also be transmitted through the use of unsterilized drug needles, from a mother to her infant during childbirth or breastfeeding, and via blood transfusions. The genital areas create a moist and warm environment that is conducive to the growth of various pathogens, including yeasts, viruses, and bacteria. Microorganisms residing on the skin or mucous membranes of the male or female genital area can be transferred during sexual activity, as they are present in semen, vaginal secretions, or blood.

STIs have existed for thousands of years, reflecting a long history of their impact on human health and society. Historical documentation of STIs in antiquity dates back to at least the Ebers papyrus (c. 1550 BCE) and the Hebrew Bible/Old Testament (8th/7th centuries BCE). It was the late 19th and 20th century that the importance of tracing the sexual partners of a person infected with an STD was recognized. Soon, sexual health clinics were set up to identify and treat individual with STDs and their partners, to prevent spread in the general population.⁵⁷

The World Health Organization (WHO) estimates that more than 1 million new sexually transmitted diseases (STDs) are contracted globally each day. Among these, individuals aged 15 to 24 account for half of all new infections, with 1 in 4 sexually active adolescent

females diagnosed with an STD, such as human papillomavirus (HPV) or Chlamydia. Compared to older adults, those aged 15 to 24 face a greater risk of acquiring STDs⁵⁸. Janet Brito reviewed most common sexually transmitted infections/diseases include⁵⁸

Chlamydia

Also known as chlamydial infection, Chlamydia is an STI caused by Chlamydia trachomatis (C. trachomatis), a bacterium that infects humans exclusively. Chlamydia is the most common infectious cause of genital and eye diseases globally. It is also the leading bacterial STI.

Symptoms

- Cystitis
- A change in vaginal discharge
- Mild lower abdominal pain

If Chlamydia is left untreated, it may lead to the following signs and symptoms:

- Pelvic pain
- Painful sexual intercourse, either intermittently or all the time
- Bleeding between menstrual periods

Chancroid

Chancroid is also known as soft chancre and ulcus molle. It is a bacterial infection caused by fastidious gram-negative streptobacillus Haemophilus ducreyi and is characterized by painful sores on the genitals. It is only spread through sexual contact.

Crabs (pubic lice)

Phthiasis (public lice manifestations) are primarily spread through sexual contact. Pets do not play any part in the transmission of human lice. The lice attach to the pubic hair, and may also be sometimes found in the armpits, mustache, beard, eyelashes, and eyebrows. They feed on human blood. The common term crabs comes from the appearance of the lice, with their crab-like claws and body shape.

Genital herpes

This STI is caused by the herpes simplex virus (HSV). The virus affects the skin, cervix, genitals, and some other parts of the body. There are two types:

HSVp1, also known as herpes type 1

HSV-2, also known as herpes type 2

Herpes is a long-term (chronic) condition. A significant number of infected individuals never show any symptoms and do not know about their herpes status.

HSV is easily transmissible from human-to-human by direct contact. Most commonly, transmission of type 2 HSV occurs through vaginal, oral, or anal sex. Type 1 is more commonly transmitted from shared straws, utensils, etc. in most cases, the virus remains dormant after entering a human being, and in other words, there are no symptoms.

The signs and symptoms associated with genital herpes, if they do appear, may include:

Blisters and ulceration on the cervix

Vaginal discharge

Pain on urinating

Fever

Generally feeling unwell (malaise)

Cold sores around the mouth – for type 1 HSV

Also, there may be red blisters – these can be painful, especially after they burst and leave ulcers on the external genital area, rectum, thighs, and buttocks.

Hepatitis B

Hepatitis B is a sexually transmitted infection caused by the hepatitis B virus (HBV). This virus is transmitted through contact with infected body fluids, including semen and blood. Infection can occur through unprotected sexual intercourse, the use of unsterilized syringes, accidental pricks from sharp objects, ingestion of contaminated breast milk, or bites from an infected person. The infection can cause inflammation of the liver, leading to serious liver damage that may eventually result in cancer. In some cases, hepatitis B can develop into a chronic condition. Blood donation centers routinely test donated blood to ensure it is free from the hepatitis B virus.

HIV (Human Immunodeficiency Virus)

Is the virus responsible for AIDS (Acquired Immune Deficiency Syndrome). While HIV refers to the virus itself, AIDS denotes the disease that results from HIV infection. When a person has AIDS, their immune system becomes compromised, making them significantly more susceptible to infections and diseases, a vulnerability that worsens as the condition progresses.

HIV can be found in the bodily fluids of infected individuals, including semen, blood, vaginal fluids, and breast milk. The virus can be transmitted through blood-to-blood contact, which may occur during sexual activities (including vaginal, oral, or anal sex),

blood transfusions, childbirth, breastfeeding, or sharing needles that have been contaminated.

One of the greatest ills plaguing our society today is HIV/AIDS. Indeed, the menace of AIDS is seriously and dangerously threatening the very existence of our society. The wave of this disease is sweeping through the world in a terrifying manner and with terrific frequency. Although the fire of HIV/AIDS is ranging all over the world, however it is more pronounced in developing countries like Africa. The worst part of the report is that AIDS does not discriminate; it is neither race, age nor gender provides protection. Its sneak age into religious circle cannot be over emphasized.

AIDS is a disease that slowly destroys the body's immune system, that is, the body's defense against infections, making a person vulnerable to many kinds of infections. HIV is the virus that causes AIDS and it's able to do this by destroying the Blood cell, CD4T lymphocyte or T-cell and so makes the body more vulnerable to other diseases called opportunistic infections. When people with HIV get these infections or their CD4T cells levels get too low, they have AIDS. It is so small that there are approximately 230,000 at the point of a pen or a full stop at the end of a sentence. It is 22 times smaller than the human sperm. It only takes one of these viruses to enter one's body and become infected and later develops AIDS.⁶⁰

To date HIV/AIDS remain an incurable killer. It profoundly impacts on the life of the nation because it does not only affect the sick person but also affects the family and the community as a whole. The impact of HIV/AIDS has brought tremendous change to the world by devastating the lives of many affected individuals, families and communities around the globe ⁶¹.

i. Definition of HIV/AIDS

A scholar presents the definition of HIV/AIDS and it explained thus⁶²:

HIV means Human Immunodeficiency Virus

-Human- This refers to human being or the body of human beings, which the virus infects. The virus only infects human. It is not found in animals or insects as other theories would say.

- Immune (I)-is the body's defense mechanism against infection, which the virus attacks.
- Deficiency- It is when the virus destroys the body's defense mechanism.
- Immunodeficiency- The virus reduces the defense of the body's immune system by attacking the white blood cells (WBC) that acts as soldiers in the body. In this way, the body's protection against infection is gradually worn away.

Virus- It is a tiny germ only seen under a powerful (electron) micro-scope not a regular light micro scope viruses are smallest of all microorganisms, and hundreds of times smaller than a bacteria or malaria parasite.

The acronym A-I-D-S if for the following words:

- Acquired- Means to get or acquire the virus. It means an infected person gets or acquired the virus that causes AIDS from someone else who already has the virus not that the person is born with it.
- Immune- Means to protect or to defend. It relates to body's defense mechanism or system, which provides protection against disease causing germs. The HIV attacks the immune system.
- Deficiency- It means less than it should be. There is a deficient, inadequate, or less than needed response to all diseases by the immune system.

- Syndrome- It means a group of signs of symptoms indicating a particular disease or condition. When a person has AIDS, there is a group of signs and symptoms that point to that fact.

A person has AIDS when the H IV virus has done enough damage to the immune system to allow infections and cancers to develop. This infection, cancer and so on makes the person ill and eventually leads to death. The incubation period for AIDS is between 6 months to 10 years.

Hence, AIDS is a compilation of illness all caused by the same basic problems.

ii. Stages Leading to AIDS

HIV infections is grouped into four (4) stages by a scholar and explained thus⁶⁴:

- Acute stage or window period

With the acute infection lasting a week or two with symptoms of headaches, aching muscles, sore throat, swollen lymph glands, diarrhea, nausea and vomiting but those symptoms will soon disappear. Most people do not notice any illness or symptoms around the time of infection. The HIV test may remain negative for three or even six months after initial infection. This is very dangerous time for others as the infected person can infect others through sex or blood transfusion while the HIV test is still negative.

- The chronic infection phase or symptom free period

This stage occurs when the body's immune system reaches a stage it can no longer cope with the virus and this begins three to six months after a person gets infected with HIV and there is usually no symptoms (a symptomatic period). The person will look healthy and will be active.

Usually this stage may last for a period of 2-10 years before manifesting as AIDS. However, HIV test will be positive. Even though there are no symptoms, the immune system slowly runs down giving room to many infections. Hence, Window period and Healthy stage is Hidden Danger!

-Symptomatic period

Here, the person living with HIV starts to develop symptoms such as tiredness, fever, dysentery, cough, enlarged lymph glands, skin rashes and yeast infections. The person may start attending the clinic or hospital often, with malaria or other fever, typhoid, rashes and diarrhea.

Collectively, these illnesses are referred to as the AIDS related complex or condition (ARC).⁶³ There is no clear dividing line between this symptomatic period and the last period, which is called AIDS.

- AIDS Stage

Ideally, a healthy person has a CD4 cell count of 650 to 1,250 cells per microliter, while people living with HIV could have a drop below 200 meaning they have reached the stage of AIDS. This period of AIDS is the Short time before death, when many signs and symptoms appear and they are ill continuously

iii. Test for HIV/AIDS

The mainly available HIV test in Nigeria is a blood test and the mainly common blood test is the ELISA test. The common blood tests for HIV confirm antibodies to the virus, and not the virus itself. The virus itself is too tiny to be seen under most microscopes. Therefore, the person only has HIV antibodies if the person has previously been infected with HIV.

iv. Spread of HIV/AIDS Disease

People grounds AIDS to spread. HIV spreads when a contaminated person's blood, semen, or vaginal fluid contacts a well person's blood or mucous membrane.

Epidemiological studies have shown that HIV has three major ways⁶⁴ in which one can be infected:

-Sexual

Through sex with an infected partner, that is man to man, woman to man, man to woman and woman to woman. Accord to C. Jean, All over Africa 80 % and even 90% of cases of HIV infection occur this way.⁶⁰

- Perenteral

Through infected blood that is blood transfusions, injections or treatment with unsterile needles syringes and other skin- piercing device. Nigeria has one of the maximum rates of risky blood transfusions in the world, at 14 percent.⁶⁴

- Perinatal

Through an infected mother to her unborn or newly born child, that is before, during or shortly after birth. Approximately 15% of babies who are born to infected mothers become infected through breast milk during breast feeding.⁶⁴

In summary, the followings are epidemiological percentages in which AIDS is occurred in Nigeria:

-Sexual intercourse -70-80%

- Blood transfusion – 10-20%

- Mother to child -5-10%
- Needle sharing by drug user's -5-10%
- Needles and skin piercing device 0.01%

v. Signs and Symptoms of AIDS

In the factual AIDS stage, medical people talk about major signs and minor signs. This means that some signs are more indicative of AIDS than others. It is noted that, they are only signs and AIDS cannot be established unless the blood test for HIV is positive.

Major Signs

Here are three major signs of full blown AIDS.⁶⁵

- Weight loss about greater than 10% of bad, weight.
- Chronic or persistent diarrhea lasting more than one month.
- Prolonged fever for more than one month

Minor Signs⁶⁸ are:

- Persistent cough for more than one month
- Persistent skin rashes
- Generalized pruritic dermatitis, which is chronic skin disease.
- Chronic progressive and disseminated herpes virus infection
- Fungal infection in the mouth and throat
- Persistent swollen glands in the neck, armpits, and groins.
- Tiredness and loss of appetite
- Tuberculosis (TB) This is found in 30-50% of the infected with AIDS

- Cancer called Aggressive Kaposi sarcoma of more than one part of the body.

HIV/AIDS and Other Sexually Transmitted Diseases (STDs)

The word Sexually Transmitted Diseases (STDs) is used for all diseases that are spread mainly through sexual contact, during unprotected vaginal or anal intercourse. Some are also transmitted from mother to child before or during births and through unsafe blood donations. Most of these infections are also known as reproductive tract infection because they affect the male and female reproductive tracts. Common STDs such as Syphilis, gonorrhoea, chancroids, and Chlamydia are caused by bacteria and can be cured. But a few are viruses, like HIV and cannot be treated with antibiotics.⁶⁶

There are strong proof that these STDs put a person at a greater risk of getting and transmitting HIV. This may occur because of sores and breaks in the skin or mucus membrane that often occur with STDs. Just as AIDS is becoming more common other STDs are also spreading rapidly. STDs increase the risk of HIV transmission by 2-9 times.⁶⁷ Therefore, if a person has any sexually transmitted disease, the person is expectant to be tested for HIV. If a person has a sexually transmitted infection and is HIV positive; he/she is more likely to pass on the HIV infection to his/her partner. However, this connection between HIV infection and other STDs may partly clarify why HIV is Heterosexual populace is more prevalent in Africa than in Europe and in U.S.A. AIDS is spreading fast and destroying many lives and families.

The problem is particularly poignant for Nigeria. According to a research report indicates that Nigeria is at the brink of huge AIDS epidemics-----. HIV is spreading at the rate of one person per minute in Nigeria .⁶⁸ The worst part of the report is that AIDS does not discriminate; neither race nor age nor gender provides protection. Its sneak age into religious circle cannot be over emphasized. The impact of HIV/AIDS has brought

tremendous change to the world by devastating the lives of many affected individuals, families and communities around the globe.⁶⁷

The Origin of HIV/AIDS

The origin of HIV/AIDS was based on speculations. It has puzzled scientists ever since the illness first broke out in the early 1980s. For over thirty years, it has been the subject of debates and countless arguments.⁶⁹ It was first reported widely in 1981. AIDS has become a priority of the U.S. Public Health Service. Researchers have isolated a virus, the human immunodeficiency virus (HIV) that believes it causes AIDS. The beacon of hope survey revealed some of the beliefs about the origin of AIDS.⁷⁰

Some felt that it is a punishment from God; some felt that it came from other varied sources such as white people having sex with animals like chimpanzee or from United State of America. Someone taught it started in Dogs.⁵⁹

i. The Green Monkey Story

A scholar reveals that HIV is a *Lentivirus*, and like all viruses of this type, it attacks the immune system. *Lentiviruses* are part of a larger group of viruses known as *Lentivirus*. The name *Lentivirus* means slow virus because it takes such a long time to produce many adverse effects on the body.⁶¹

However, the most interesting *lentivirus* in course of the investigations in to the origin of HIV is the simian immunodeficiency virus (SIV) that affects Monkeys. We do not know where the HIV virus originated, despite more investigation and many theories. One widely held view is that a Chimpanzee virus called (SIV) jumped species from the chimpanzees entered humans.⁶¹How this could have happened is up for debate. However,

we do know that in some parts of Africa, people hunt and eat chimpanzees, so there would be opportunities for humans to become infected by the animals' blood.

Another scholar added that, some people blame the production of polio vaccines using chimpanzees for enabling this jump from one species to another.⁷¹ But there is no convincing evidence for that theory and most of what has been written about this view is only speculation.

According to another scholar, the story has it that the virus is a mutated form of the green Monkey virus. The virus was said to have been transmitted to humans in the jungle of Central African through hunting of the Monkey.⁷² He added that it is generally accepted that HIV is simian immunodeficiency virus (SIV) because certain strains of SIV bear close resemblance to HIV-2 the two types of HIV. HIV-2 for example, corresponds to HIVsm is strain of the simian immunodeficiency virus found in the sooty Mangabey known as green Monkey that is indigenous to West Africa.

The more virulent strain of HIV-1 was more difficult to place until 1999 when the closet counterpart identified was SIV cpz; the SIV found in chimpanzees.

ii. Bio Warfare Gone Awry

According to a scholar, the second speculation of the diseases is an attempt of Bio Warfare Gone Awry.⁶⁹ That is to say that, this was indeed a mutated virus but that this mutation did not happen in the world⁷⁴ but in a sophisticated laboratory where some egg heads are trying to develop some bio warfare germs.

Another scholar added speculation in support this that scientist made a mistake and let the virus escape during laboratory work.⁷³ However, there is no convincing evidence for that theory and most of that had been written about this view is only speculation.

iii. AIDS was devised by Satan

According to some Christians, AIDS was devised by Satan, the evil one who is also called the Prince of the power of the air, the ruler of the dark age . Some added that AIDS is punishment from God. That God invented the virus to punish wicked people. Some Africans added that HIV was manufactured in the Western world to destroy Africa and Africans.⁷⁴ There is no evidence to support these ideas

A scholar was of the opinion that HIV has been around since at least the 1950s, as body tissues samples containing HIV Antibodies have been found from that time both in England and Africa.⁷⁵

Another scholar quoted that as early as 1979 increased immune deficiency was reported in a Congolese Hospital, and by 1981 Doctors in Africa were reporting something they called slim's diseases , which included weight loss, oral thrush, diarrhea.⁷⁵

It also added that the virus was already in existence before doctors were able to study and diagnose the virus and the disease.⁷⁶ Some scientists laid the first corner stone for discovering of HIV with their detection of some essential parts of the virus (enzyme reverse transcriptase) which became the foundation for other scientists to build on.⁷⁷ Another scientist identified the retro virus. This is the family out of which the HIV virus comes from. It is known as HTLV-1 and then developed many techniques that make HIV's discovery possible.⁷⁸ Other scholar reveals that in February 1983 at the Pasteur Institute in Paris, the first photographs of HIV were taken with an electron microscope.⁷⁵

However, the above theories ascertained the reality of HIV/AIDS but its origin was based on speculations. Therefore, it is not known where the HIV virus originated except that it

is a new disease that was first discovered in the U.S.A. in 1981 followed by Kenya in 1984 and Nigeria in 1986. Hence it suggests for further studies.

HIV/AIDS and the world

A scholar notes that the first recognized cases of HIV emerged in the United States during the early 1980s. A cluster of gay men in New York and San Francisco began experiencing rare opportunistic infections and cancers that proved resistant to treatment⁷⁹. Although AIDS had not yet been officially named, it became evident that these individuals were suffering from a similar syndrome. The identification of HIV, the virus responsible for causing AIDS, came shortly thereafter. Since its emergence, AIDS has posed a significant threat to the health, development, and survival of millions of individuals, families, and communities worldwide.

Public Health experts realized that they were dealing with a lethal syndrome that was far more wide spread and fast – moving than first believed. As awareness grew of the threat posed by AIDS, so did urgent need for a global action. According to UN-AIDS and W.H.O. Report, over 30million adults and children are now believed to be living with HIV infection 1997, at a rate of 16,000 new infections worldwide could total 40 million people, with possibly 63-80% in developing countries, especially in Africa. One third of this being young people between ages 10 and 24 who became infected before they turned 25, and may die of AIDS before their 35th birthday.⁸⁰

In many parts of the world, large number of AIDS infants aged 0-4 years, followed by the age group 20-39 years, are worst affected by this dreaded disease. 13 million AIDS orphans are living worldwide: and 11 people are infected with HIV every minute. About every 10 seconds one person in the world dies from AIDS and two more people become infected with HIV. Since thirty years (30) that AIDS epidemic was recognized as a threat

to the survival of millions, roughly 70 million people have been infected and roughly 30 million people have already died. Today, about 50 million people are living with HIV/AIDS worldwide.⁸¹

But how is it transmitted? A scholar responds that the story of AIDS began in faraway U.S.A. in 1981.⁸² The scholar continues that a new inexplicable disease was been diagnosed in homosexuals, hemophiliacs and people of Haitian origin. After months of serious scientific research efforts all over the world, American and French scientists identified the culprit germ which was subsequently named the human immunodeficiency virus (HIV). A scholar in support this remarks that homosexuality is common in Western Europe and North America. He continued by saying that more than 50 % of HIV infection is spread by homosexual activity in some countries in the western world.⁸⁴

Hence, the above theories were of the view that HIV/AIDS might have been diagnosed in the world through homosexuality. Although it might be based on assumption, but this is how it all started until it became a epidemic disease and first noticed in Africa in 1983.

HIV/AIDS in Africa

The AIDS epidemic has taken its charge in Africa, spreading very rapid in many of the African countries. A number of celebrities are either living with HIV or have since died from AIDS.

On the 1996 World AIDS DAY, the United Nation (UN) revealed in the world AIDS report that about 13 million of adults in Africa were infected with the Human Immunodeficiency Virus (HIV), which causes the dreaded AIDS. Worse still, the UN reported at the time that the rate of HIV infection was rising faster than ever thought. The

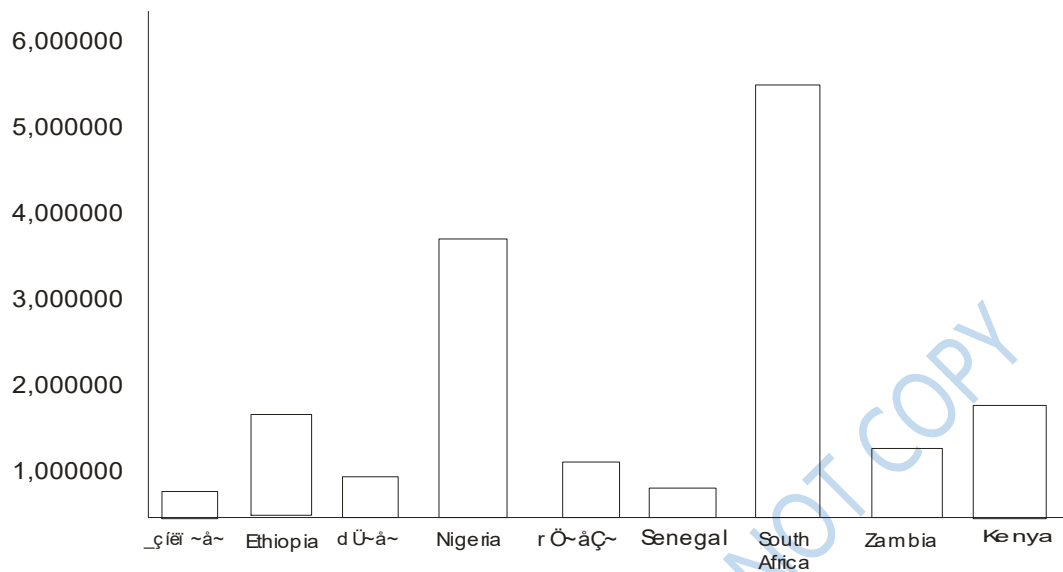
reality on ground has since confirmed the fast rate of spread of this disease. The figure of infected adult in Africa has since risen by about 54% on the figure given in 1996.⁸²

Based on UN-AIDS 1999 report as at the end of 1999, 22.5 million people, including 1 million children were living with HIV/AIDS in Sub-Saharan Africa.⁸⁴ The over whelming majority of people with HIV infection, some 68% of the global total live in the developing world, especially, Africa is according to the report. The proportion is said to grow even further, as infection rate persist to rise in the majority African countries where poverty, poor health systems and limited resources for prevention and care fuel the spread of the virus.

AIDS statistic in Sub-Saharan Africa estimated 25 million adults and children who were living with HIV by the end of 2003. During that year, an estimated 2.2 million people died from AIDS. The epidemic has left in its wake some 12 million orphaned African children. Adults in this report are defined as men and women aged 15-49 years⁸⁴. This age range confines those in their most sexually active years. While the danger of HIV infection continues beyond the age of 50 years, the huge majority of people with considerable risk behaviour are likely to have become infected by this age. Since populace structures vary greatly from one country to other, especially for children and the upper adult ages, the restriction of 'adult' to the 15-49 age bracket has the benefit of making different populations more similar. Children in this relation are defined as those under the age of 15 years at the end of 2003, orphans aged less than 18 years had lost one or both parents to AIDS. It added that South Africa takes first place with over 5 million people infected with HIV/AIDS followed by Nigeria with about 3.5 million people infected and Ethiopia takes third place of about 1.5 million people infected.

Here is bar chart based on UN-AIDS report of 2003.⁸⁵

Figure 2:3:0



Total HIV/AIDS population as at 2003

However, how does it spread? How this evil called HIV does presents itself as morass or monster for the Africa.

Some scholars were of the opinion that having indiscriminate sexual intercourse like anal, vaginal or oral sex with someone who already has the virus is the number one and major means of spread in Africa. Others are merely additional. Another scholar showed that HIV has three major ways in which one can be infected: Sexual, parenteral perinatal.⁸⁶ However sexual intercourse was strongly emphasized as a major cause. Another scholar in his four ways through which one can get HIV, emphasized unprotected sexual intercourse with an infected person as a major one. He stressed that, the risk of infection is between 90-100% and is the major way of transmission.⁸⁷

Another scholars state that because many people associate sex, especially unprotected sex with AIDS, it is no longer taken as ordinary, but something that have social significance positively or negatively.⁷⁴

Other scholars in their article on Islamic marriage practices and the HIV/AIDS pandemic, when relating to polygamy in Islam, they agreed with scientists who describe multiple partners both in and outside marriages as a major cause of HIV/AIDS. Hence, polygamy predisposes men and women involved to various sexually transmitted diseases including AIDS. They continued to say that, the transmission of HIV/AIDS is exacerbated by concurrent multiple sexual partners.⁸⁰

According to a scholar, the HIV virus is passed by having sexual intercourse with an infected person. Even a single act with an HIV positive person can be enough to infect someone. She stresses that all over Africa 80% and even up to 90% of cases of HIV infection occur this way. Most sexual intercourse in Nigeria and Africa is heterosexual.⁶⁴

Another scholar opines that the most risky and most common way of getting infected especially in sub-Saharan Africa is through sexual intercourse, specifically unsafe and unprotected sex. She continues in that particular, sexual intercourse with multiple sex partners is a guaranteed route to an infection with HIV. This probability rises when a person is exposed to many partners without protection. She suggests protection through the use of Condoms.⁷⁷

However, a scholar while supporting that HIV/AIDS is caused mainly by sexual intercourse, goes further to expose the reason HIV spreads in this way. The infected fluid deposits the virus on the vaginal surface or the man's penis. Then the virus can get through into the person's blood.⁶⁶

Hence, the discussions so far in this section, established the reality of HIV/AIDS and that the major way of transmission in Africa is through sexual intercourse especially casual or unprotected sex.

HIV/AIDS in Nigeria

Nigeria has the largest population of HIV/AIDS in Africa. According to a report, it is the 10th largest country in the world and the most populous in Africa. The giant of Africa has an estimated population of more than 200 million. Thus the number of people at danger of becoming infected with HIV is enormous. In a sentinel survey conducted by the Federal Ministry of Health and Social services in Nigeria in 1991/92 about 600,000 Nigerians were found infected with the virus. This figure rose to an estimated 1.7 million in 1994 and the estimates for 1997 put the figure at 3 million Nigerians with HIV.⁸¹

It was estimated in 2003 that 3,300,000 adults are living with AIDS in Nigeria. It was found that prevalence rate varied from as low as 1.2% in Osun State to as high as 12% Cross River State. Overall, 13 of Nigeria's 36 states had prevalence rates of over 5%. These figures give support to the claim that there are explosive, localized epidemics in some States.⁸²

In short, it is reported that about 3.5 million people living with HIV/AIDS in Nigeria and thousands of Nigerians are transmitting HIV unknowingly to others every day. According to a report, out of 11 people that are infected with HIV every minute in the world, one person is infected in Nigeria. Commercial sex workers (CSWs) in Nigeria are known to be at risk of infection than others. At least 35% of them are infected.⁸³

A scholar, in support of this, highlights the following percentages in which it occurs as thus:⁸⁴

- Sexual intercourse (70-80%)
- Blood transfusion (10-20%)
- Mother to child (5-10%)

- Middle sharing by drug users (5-10%)
- Needles and skin piercing device (0-01%)

However, to know the source of HIV/AIDS in Nigeria, another scholar established that HIV infection was first diagnosed in Nigeria in 1986, in a sexually active 13-year-old girl.⁶⁴ Since then the disease has spread very rapidly.

In another statement; worldwide, eleven people are infected with HIV every minute. One person out of those eleven is infected in Nigeria.⁶⁴

A scholar opines that age range 15-49 years captures those men and women in their most sexually active years. While the risk of HIV infection continues beyond the age of 50 years, the vast majority of people with substantial risk behaviour are likely to have become infected at this age.⁷²

Another Scholars state that it is very important to give the spread of HIV/AIDS in our continent generally, and particularly in Nigeria the problem that often arise as a result of abuse of sex or sexuality.⁸⁰

In the same vein, a scholar remarks that there is strong evidence that sexually transmitted diseases (STDs) put a person at a greater risk of getting and transmitting HIV. This may occur because of sores and breaks in the skin or Mucus membranes that often occur with STDs.⁷⁵ He continues that, STDs enlarged the danger of HIV transmission by 2-9 times. This connection between HIV infection and other STDs may partly explained why HIV and heterosexual population is more prevalent in Africa especially in Nigeria than Europe and the U.S.A. where STDs are further often treated and cured.

In addition, scholars state that AIDS is spreading like wild fire. Thousand of Nigerians are transmitting HIV unknowingly to others at every sexual contact outside God's plan and it has the potential to a slow death.⁶⁶

In another response, scholars state that it is common knowledge that it is through sex and human sexuality that HIV/AIDS find its fertile soil. It has been asserted that about 80 % of those living with HIV/AIDS were infected through sexual relation.⁸² Another exclaims that the issue of sexual abuse has become worrisome because it has been identified as one of the in-road into contracting HIV/AIDS largely.⁸³

From the foregoing, it is exposed that the strange mode of spread of HIV/AIDS in Nigeria is mostly heterosexual intercourse which account for 80% of the total means of spread in Nigeria. Other reports on infected victims demonstrate that a large number of heterosexual partners and frequent sexual contacts with prostitute is another major mode of spread. Evidence in different settings suggests that there is intersection between HIV and indiscriminate sex.

NIGERIA STATES WITH HIV/AIDS

From the most recent data of National Agency for the control of AIDs NACA for the National AIDs Reproductive Health Survey, it is came up with the list of the 10 states with the highest HIV prevalence in Nigeria.⁸³ This ranking came as a result of the test done on Nigerians that are HIV/AIDs positive.

No. 10, Ondo State with 4.3%

No. 9, Cross River State with 4.4%

No. 8, Yobe State with 5.3%

No. 7, Both Oyo State and Sokoto State with 5.6%

No. 6, Akwa Ibom State with 6.4%

No. 5, Federal Capital Territory, Abuja with 7.5%

No. 4, Nasarawa State with 8.1%

No. 3, Kaduna State with 9.2%

No. 2, Taraba State with 10.5%

No. 1, Rivers State with 15.2%

For the list of the remaining state according to HIV prevalence in Nigeria {AIDS} ⁸³

Gombe – 3.3%, Abia – 3.35, Bayelsa – 2.7%, **Osun – 2.6%**, Imo – 2.5%, Borno – 2.4%, Plateau – 2.3%, Lagos – 2.2%, Jigawa – 2.1%, Adamawa – 1.9%, Kwara – 1.4%, Kogi – 1.4%, Kano – 1.3%, Enugu – 1.3%, Niger – 1.2%, Anambra – 1.2%, Ebonyi – 0.9%, Kebbi – 0.8%, Delta – 0.7%, Ogun – 0.6%, Bauchi – 0.6%, Zamfara – 0.4%, Ekiti – 0.2%

The preceding question is prevention and how to control HIV/AIDs in Nigeria in other to reduce the rate in each Nigerian States?

Human Papillomavirus (HPV)

Human Papillomavirus is a name for a group of viruses that influence the skin, as well as the moist membranes that line the body, such as the throat, cervix, anus and mouth. There are over 100 types of HPV, of which, about 40 can affect the genital areas; these types may also infect the mouth and throat. The ones that affect the genital area are known as genital human papillomavirus.

HPV infection can lead to:

abnormal growth and alteration of cells within the cervix, which significantly increases the risk of developing cancer of the cervix, genital warts, the most common STI in the majority of developed nations.

The majority of infected individuals has no symptoms and is unaware.

HPV is most commonly transmitted through vaginal or anal sex. However, oral sex and genital-to-genital contact (without penetration) are also avenues for transmission. Infected people with no signs and symptoms can infect others. A pregnant mother who has HPV can transmit the virus to her baby during childbirth, although this is very rare. According to the CDC, most sexually active Americans will be infected with one type of HPV at some time in their lives. The best protection from HPV infection is to be vaccinated.⁸⁴

Trichomoniasis

Trichomoniasis is a widespread sexually transmitted disease that can affect equally males and females. However, women are more likely to experience symptoms. The infection is caused by a single-celled protozoan parasite, *Trichomonas vaginalis*.

For women, the most common site of infection is the vagina, while for men it is the urethra (urine canal). Transmission may occur either by penis-to-vagina sexual intercourse or vulva-to-vulva contact. While women may be infected from either male or female sexual partners, men nearly always become infected from having sex with women (not men).

Signs and symptoms of trichomoniasis include:

-Vaginal odor

-Vaginal discharge

-Pain or discomfort during intercourse

-Pain when urinating

A woman with trichomoniasis is more likely to become HIV infected if she is exposed to the virus. A woman with trichomoniasis and HIV is also more likely to pass the HIV virus to other sexual partners.

What you should know about the trichomoniasis

Molluscumcontagiosum

Molluscumcontagiosum is an infectious skin infection caused by a virus. There are four types: MCV-1 (most common), MCV-2 (most commonly sexually transmitted one), MCV-3, and MCV-4. When it infects little children, it is not considered an STI.

Signs and symptoms consist of small, round bumps and indents on the skin. If left untreated, the bumps usually go away, but this can take up to 2 years. A doctor can remove the bumps with chemicals, an electrical current, or by freezing them. There are some recommendation medicines that will eventually get rid of the growths.

Scabies

Scabies is a contagious skin condition caused by the *Sarcoptes scabiei* mite, which burrows into the skin and lays its eggs. This infestation leads to the development of a skin rash and intense itching. Many individuals may remain unaware of their scabies infection for several weeks after the initial exposure, allowing the infestation to spread rapidly. While some specialists suggest that scabies is linked to poor living conditions and inadequate personal hygiene, there is no scientific evidence to support this claim.

Scabies is primarily transmitted through close body contact, such as prolonged hand-holding or sexual intercourse. Casual interactions, like hugging or shaking hands with an infected person, are unlikely to result in transmission. The scabies mite cannot jump or fly; however, it can survive for 1 to 2 days outside the human body. As a result, sharing

clothing or bedding with an infected individual increases the risk of infection. Nonetheless, the most common mode of transmission remains prolonged physical contact, often seen during sexual activity.

The signs and symptoms of scabies may not manifest until weeks after the initial infection, and can include:

- A skin rash characterized by small red spots, referred to as burrow marks, which resemble tiny insect bites. Some individuals may mistakenly identify it as eczema.
- Severe itching, which tends to worsen at night or following a hot shower.
- Burrow marks, which typically appear as small lines consisting of at least four tiny spots, often found on the elbows, wrists, around the nipples (in women), near the genitals (in men), and between the toes and fingers. After scratching the affected area, inflammation can occur, leading to crusty sores. In rarer cases, the rash may also develop on the buttocks, ankles, armpits, female genitalia, groin, inner elbows, scalp, neck, face, shoulders, waist, and soles of the feet, lower legs, and knees.

Syphilis

Syphilis is an infection caused by the bacterium *Treponema pallidum*, which is transmitted primarily through sexual contact. An individual with syphilis typically has lesions associated with the infection. Additionally, a mother infected with syphilis can transmit the STI to her baby during pregnancy, potentially leading to stillbirth or severe birth defects. Furthermore, individuals with syphilis are at an increased risk of contracting HIV if exposed to the virus.

Syphilis progresses through several stages, each characterized by specific signs and symptoms. While some individuals may show no symptoms at all, others may experience mild manifestations. Importantly, even if the symptoms resolve, the bacterium can remain in the body, potentially leading to significant health issues later on.

Gonorrhea

Gonorrhea also recognized as the clap or the drip, this sexually transmitted bacterial infection usually attacks the mucous membranes. The bacterium, which is highly infectious, resides in the warm and moist cavities of the body. The disease is caused by *Neisseria gonorrhoeae*. The bacteria can survive in the vagina, penis, mouth, rectum, or eye; it can be transmitted during a variety of sexual contacts.

The common of infected women prove no signs or symptoms. If left raw (untreated), females may develop pelvic inflammatory disease; males may develop swelling of the prostate gland, urethra, or epididymis. A mother can transmit the infection to her baby during childbirth. Signs and symptoms of gonorrhea typically appear within 2 to 10 days after the initial infection, though it can take up to 30 days in some cases. Many patients experience such mild symptoms that their infection is often mistaken for something else, like a yeast infection.

In males, the following signs and symptoms may occur:

- A burning sensation during urination
- Pain and/or swelling in the testicles
- A discharge from the penis that may be green, white, or yellow

Women are less likely to exhibit symptoms, but when they do, they may include:

- Spotting after sexual intercourse
- Swelling of the vulva (vulvitis)
- Irregular bleeding between menstrual periods
- Pink eye (conjunctivitis)
- Pelvic pain
- A burning sensation or pain during urination

If the rectum becomes infected, symptoms may include anal itching, painful bowel movements, and sometimes a discharge. When transmission occurs through oral sex, individuals may experience a burning sensation in the throat and swollen glands.

2.3.2 CONTROL OF VENEREAL DISEASES / PROMICOUSS SEX

2.3.2.1 General Control (Government/Medical Control)

The followings are recommended by scholars in order to control venereal diseases in our society: ⁶⁰

Safe sex – for each sexual act, apply a new latex condom, whether it be oral, vaginal, or anal sex. Avoid using an oil-based lubricant, such as petroleum jelly when using a latex condom. Non-barrier forms of contraception, such as oral contraceptives or intrauterine devices, do nothing to guard people from sexually transmitted infections.

Abstain – abstaining from any sexual act is probably the most effective way to avoid becoming infected with an STD.

Be faithful to one uninfected partner – be in a long-term relationship with a person who is not infected, and remain faithful.

Vaccinations – there are vaccinations that can protect from eventually developing some types of cancer caused by two STIs – the HPV (human papillomavirus) and Hepatitis B vaccines.

Check for infections – before sexual interaction with a new partner, check that the partner and yourself have no STIs.

Drink alcohol in moderation – people who are intoxicated are more likely to engage in risky behavior. Avoid using some frivolous drugs, which may also affect judgment.

Explain you want safe sex – before engaging in any sexual act with a new partner, make it clear that you would only consider safe sex.

Education – parents, schools, and society in general need to teach children about the importance of safe sex, and explain how to prevent becoming infected with an STI. Education should also include information relevant to the LGBQ (lesbian, gay, bisexual, transgender, queer/questioning) population.⁸⁶

Medically, scientists often describe multiple partners both in and outside marriages as a major cause of STDs⁸⁷. That is, the transmission of STDs is worsen by concurrent multiple sexual partners. Heterosexual scientists have argued that it was promiscuity which gave birth to a large number of men and women becoming infected. The World Health Organization (WHO) estimates that more than 1 million new sexually transmitted diseases (STDs) are acquired globally each day. Individuals aged 15 to 24 account for half of all new STD cases, with 1 in 4 sexually active adolescent females infected with STDs such as human papillomavirus or Chlamydia. This age group is at a higher risk for STDs compared to older adults, although rates among seniors are also on the rise. In the U.S., there are approximately 19 million new cases of STDs each year, contributing to

over 340 million infections globally. More than half of these infections occur in adolescents and young adults aged 15 to 24 years. In the U.S., at least one in four teenage girls has a sexually transmitted disease. About 30% of 15- to 17-year-olds report having had sexual intercourse, and approximately 80% of 15- to 19-year-olds indicate that they used condoms during their first sexual encounter. Interestingly, a study found that over 75% of young women aged 18 to 25 believed they were at low risk of contracting an STD⁸⁶.

Hence, the steps being taken by all the governments of West Africa including Nigeria are essentially along the ones that medical practice normally follows are: prevention, treatments and rehabilitation. In terms of prevention, we are trying to change the sexual practices of the people. The rational approach for this is ABC. A: Abstinence, B: Being faithful to one's partner and, of course, C: Condoms use in situations where those two are not possible.

2.3.2.2 Modern Control (practice of chastity)

Meaning and practice of Chastity in Modern society

The words "chaste" and "chastity" stem from the Latin adjective *castus* ("pure"). The words entered the English language around the middle of the 13th century. At that time, they meant slightly different things. "Chaste" meant "virtuous or pure from unlawful sexual intercourse",⁸⁷ referring to extramarital sex, while "chastity" meant "virginity"⁸⁸.

In many Christian societies, chastity is identical with sexual purity. Chastity means not having any sexual relations before marriage. It also means faithfulness to husband or wife during marriage. In **Catholic** principles, chastity is placed opposed the deadly sin of lust, and is classified as one of seven virtues.

Chastity is the right incorporation of one's sexuality with his spiritual and intellectual self. This integration and self-mastery is not necessary for single people and celibates alone. On the contrary, married persons are intended to live out their career in a physical, affective, conjugal context. They are daily faced with decisions of chastity and charity. "The marriage bed is to be undefiled; adulterers and fornicators will be judged by God" Hebrews 13:4. There are many today who continually violate the dignity of marriage through adultery, contraception, and other immoral sexual behavior. There are specific violations of marital chastity that attack the unifying good of marriage. All forms of sexual sin such as rape, mutual masturbation, and sodomy are grave offenses against the value of sex and the dignity of marriage.⁸⁹

Chastity cages/belts: Chastity belts may be used as piece of a practice of orgasm control, to prevent the wearer from engaging in sexual intercourse or masturbation without the permission of the dominant who acts as "keyholder". Chastity belts may be worn by both men and women for the duration of a sex play, for a limited period or as a long-term arrangement. Most modern chastity belt designs are descended from Hal Higginbottom's designs from 1956.⁹⁰ Sometimes modern Florentine-style belts are described as "Tollyboy-style" or "Tollyboy-type" belts as references to his company's original design.⁹¹ Modern belts typically are made with features and accessories to contain erotic desire. Most recent belt designs cannot prevent wearers from physically touching their genitals but they do generally prevent masturbation.

Chastity/Penis cages may seize the penis tightly but they may also be movable and, although intercourse is rendered unfeasible, they may make physical stimulation even to orgasm, a possibility. The most valuable masturbation prevention requires design skin texture that fit in genital piercings or full tight encapsulation of the genital area.

i. Male Chastity cages: A CB-6000 chastity cage is a popular type of chastity device for men which are commonly referred to as a chastity cage or chastity tube.⁹⁰ Chastity cages may include a man's penis in order to build an erection painful or impossible if the man becomes sexually aroused, and prevents masturbation, sexual intercourse, and some other types of sexual activity. A man's genitalia are a fragile structure. A chastity cage must be suitably sized, fitted and adjusted in order to be protected and not damage the genitals. An example of CB-6000 chastity cage is shown in figure 1 below:



Figure 2.3.1: A CB-6000 chastity cage

ii. Male chastity belts: Apart from chastity cages, chastity belts of the supposed Florentine type also be for men. As in the standard Florentine design, a circular horizontal band encircles the waist and a shield is attached to the front of the waist belt. As a result of not being able to remove a device placed around the penis, penile strangulation occurred in a broad spectrum of age groups, so care must be taken to shun constriction with a chastity belt. In 2008, an incident was reported of a man having to be cut free from a titanium chastity device after losing the keys, due to pressure on the genitals.⁹⁰ A high security male chastity belt, completely covering the genitals is shown in figure 2 below:



Figure 2.3.2: A male chastity belt

iii. Female chastity belts: Modern chastity belts for women generally follow the traditional "Florentine" pattern with a band around the waist or hips and a "shield" that runs between the legs to cover the genitals. A female Carrara chastity belt is shown in figure 3 below:



Figure 2.3.3: A female chastity belt

Therefore, every sexual act that in any way inhibits or destroys openness to the spread of life is intrinsically evil. This violation of the procreative good and dignity of marriage is morally improper and hostile to the will of God for man. However, the practice of chastity does not engage suppressing one's natural desires for love and sexual intimacy but quite recognizes these desires and integrates them as a part of one's entire person. The stress should be on the incorporation rather than denial of parts.

2.3.2.3 Indigenous measures of controlling promiscuity and STDs in Iwo

Historical background and Development of Iwo

Iwo is situated in the Western area of Osun State. The ancient town is located mid-way between two capital cities, Osogbo and Ibadan. Iwo is situated at a distance of about 44 kilometres from Ibadan, 36 kilometres from Oyo and 48 kilometres from Osogbo.⁹¹ The Iwo indigenes and the adjoining towns and villages are one of the several Yoruba-speaking groups in Osun State claiming historical relationship with Ile-Ife, the traditional home of all the Yoruba. These people had to leave Ife in order to free themselves from the socio-political insecurity, which pervaded Ife then. They determined not to return to Ife and prepared to remain at their new abode call Iwo which literally means “*Kasimaawoo*” “let us keep watch if the new abode would be prosperous for habitation.”⁹² The town is surrounded by more than twenty-five towns and villages which have been divided into official three Local Government Areas; they are Iwo, Ayedire and Ola-Oluwa. originally, the people of Iwo adopted the traditional worship of different deities of Sango, Ifa, Oya, Osun, Orisaoko, Obatala, Osanyin e.t.c before the advent of Islam and Christianity

The trade of cow in the town became a occupation of Iwo people. As a result, different places for selling goods, foodstuffs, and handcrafts sprang up in Iwo and in its surrounding towns and villages. Later, the agricultural potentials and commerce tremendously lifted the economy of the town such as central market in Iwo town, and mini markets, Hotel and guest houses, inns, Radio and Television station (Bowen, Odidere Radio, Reality Television) brought more people from other towns and cities.

The town is blessed with many government and private schools from primary to tertiary such as Baptist high school, Bowen University, Federal College of Education, Westland University and other learning centers which usher people to the town.

There are health care centers in the town including private and government, among are Bowen teaching Hospital, State Hospital and others which motivate people to the town.

In order to make government closer to the people, Iwo is divided into three official local Governments which attract job opportunities including casual and contract staffs. Recently, other local councils were created from the existing ones (mother councils) to aid facilitate the development of Iwo town, namely: Ola-Oluwa South East Local Council Development Area, Ilemowu, Ayedire, South East Local Council Development Area, Oluponna, Iwo-West and Iwo-East Local Council Development Area, Iwo. Other government offices are police posts, Area and magistrate court, post office, Nepa office etc.

The entry of people into Iwo town led to the fast development of the social life in the community. However, the adoptions of alien's values that is, westernization have produced a lot of disaster and effects that are presently manifesting in the society today. The abandonment of the Iwo ethics on the matter of sex has brought about sexual immoralities such as promiscuity, prostitution, and rape in the society. Hence, Sexually Transmitted Diseases; which are not only growing in Africa, as elsewhere in the world, are becoming more and more complex on daily basis in Iwo. Orhunger rightly captures the situation at Iwo when he says "foreign culture is copied wrongly and the local ones forgotten."⁹³

Indigenous measures in Iwo

To avoid the misused of sex, the following preventive measures are taken in Iwo, which include:

Cultural taboos: Societies across the world lay high quality on human sexuality. This is also true of Iwo which has taboos, norms, values and rules on sexual practices. The Iwo like any other African society treats sex with greatest respect owing to the respect of the fact that it is divinely ordained for the purpose of procreation for the race. In order to ensure justice and high moral standard, Iwo established some taboos and covenants, abrogating or prohibiting some undesirable actions (with serious appeal to their gods, spirit forces and ancestors) and with rigid curses for any breach of those covenants/taboo. A scholar was right when he said;

All societies have faced the problem of reconciling the need of controlling sex with that of giving it adequate expression, and all have solved it by some combination of cultural taboos, permissions and injunctions... sex behaviour is specifically enjoined by obligatory regulations where it appears directly to sub serve the interest of society.⁹⁴

As a result of this, the Iwo accepts the act of sex as a natural need. To protect against sexual abuse, Iwo culture enjoins men and women to marry one another. Unwanted pregnancies and bastards were not accepted and betrothal did not allow for “trial marriage”⁹⁵. In respect the private parts, they do not call male and female private parts by their real biological names. They call them names that people would not easily associate with sex. Hence, talking openly about sex and naming sexual organs was a taboo. It is in the light of this fact that marriage is practiced and honoured in Iwo town.

Abstinence: The Iwo attitude to sex was firmly placed in the Institution of marriage. They consider the proper use of sex to be sacred and must therefore be safe guarded. Abstinence from sexual intercourse is necessary before marriage. In fact, Iwo culture

teaches the need for men to be chaste during puberty rites. Puberty rites geared towards educating the younger ones. Iwo society does not condone fornication and adultery, instead they encourage virginity which was a mark of honour to the girl and her parents especially the mother, when the girl was “found at home”⁹⁶ by her husband on their maiden night. ‘Found At Home’ in a metaphorical sense simply means Virginity.⁹⁷

Virginity in the pre-colonial African Tradition was seen as a woman’s gift to her husband. It showed that a woman was properly raised. In some African tribes, a husband was mandatory to provide evidence in the morning to show that his wife was a virgin. If the proof proved positive, another celebration would salute such evidence.

The celebration of the bride’s virginity in Yoruba culture is known as ‘Asa Ibale’. In ancient Yoruba tradition, intending couples were not permitted to share the same room before their wedding day.

The wedding night was always frightening for the bride and her parents. Those days, mothers constantly inquired from their daughters about their virginity. This was to prevent the shame of not being ‘Found At Home’ would bring to the bride’s family.

On the wedding night, a white cloth was usually given to the couple. The parents of the couple normally waited at the entrance door for the white cloth. That very night, after intimacy, the groom would throw the piece of cloth out for the families to see. If the cloth was blood-stained, the bride would be considered a virgin. If otherwise, it would be concluded that the bride had been involved in premarital sex.

Virginity was widely praised of the fathers. However, while the culture stipulates that, the girl ought to be chaste, it is silent on the part of the male. This is not because man should

not be chaste, but because women are more vulnerable to sexual related diseases than men.

Punitive measures: Sexual offences were taken seriously in Iwo town. Various punitive measures were taken against offenders of sexual laws. Punishment measure like the payment of fines, public flogging and stigmatization served as a deterrent to others would-be violators of sexual taboos. Fornication and adultery are abhorred and adequate punitive measures are meted out to violators. For instance, women suspected of committing adultery were tried and if they were guilty they would be put to shame. Where pregnancy occurred as a result of adultery, the culprit was punished by paying fine. Also, sex before marriage leading to pregnancy was a disgrace and had to be punished. Hence these values and ethics on sex were safely guarded and made Iwo society to be morally sound.

On the whole Iwo based on its religious mentality about sex, forbids adultery, homosexuality, masturbation, lesbianism, incest, to mention but a few. These are not only taken as sexual immoralities, they are taken also as sin against God on the one hand, and the society on the other hand. Thus, anyone who commits any of these offences is ostracized. Anyone quilt of incest, bestiality and homosexuality is ex-communicated.

Magical Medicine: To caution people from engaging in promiscuity, the society made provision for magical medicine known as Magun, meaning “don’t climb” or “teso”⁹⁸ which is placed on a female to discourage promiscuity. Whenever it is placed on a woman, any man who has a sexual intercourse with her will suffer one injury or the other and most times, death. According to Ogunsakin-Fabarebo, there are over thirty-five types of magun.⁹⁹

Levirate marriage: Levirate marriage makes a woman an object that could be passed on within the family fold. It is an attempt to care for the widow and the offspring. It

preserves the homogeneity of the family, preserves the name of its male members, safeguard the family estate and ensure the welfare of the widow. In Iwo town, Levirate marriage was therefore meant not only to provide an heir but also to prevent dispute and litigation which would be more likely to occur if a widow were to marry outside the family.

2.4 Theoretical Framework

The research work is employed the historical-critical method⁹⁹ for the interpretation of the biblical text. Being a textual and historical study, historical-critical method is used. The historical-critical method takes into cognizance, the analysis of different historical facts and beliefs that shaped the biblical texts towards their final form and objectives. To this end, the Old Testament historical facts and textual context are given premium with regard to the examination of STDs pandemic from a sexual perspective.

Every biblical text is a product of a context shielded by many hidden layers of explanation. The text in this paper is in the Holiness Code which has a long history of composition, transformation, and transmission behind it. Therefore, there is a need for proper consideration of the socio-cultural context of the text during the process of interpretation, and adequate steps taken to bridge the gaps between its Ancient Near Easter Context and the contemporary African Context. This work therefore, is premised on Justin Ukpong's Inculturation Hermeneutics which states that, like other forms of African Biblical Interpretation, Inculturation hermeneutics designates an approach to biblical interpretation which seeks to make the African in context the subject of interpretation¹⁰⁰. This means that every aspect of the interpretive process is consciously informed by the worldview of, and the life experience within that culture. Intercultural hermeneutics is adopted because the study involves two cultures – biblical culture and

Iwo (Yoruba) culture. The text will be critically examined and the two studies will be contextually and theologically examined to compare and contrast between the Jews of the biblical age and the Iwo perspectives of Sexual behaviour in Osun State, Nigeria.

In relating to this study, Iwo town consists of people of different ethnic and cultural backgrounds as African, therefore, the theories will help to have a more relevant approach to the study of Human sexuality in Leviticus 18 in the context of Iwo people.

2.5 Review of Previous Empirical Studies

The mere mention of the terms "sex" or "sexuality" often triggers various reactions, as many individuals understand the profound implications these concepts have in human society. Due to the widespread association of unprotected sex with sexually transmitted diseases (STDs), sex is no longer viewed as a trivial matter; instead, it carries significant social connotations, both positive and negative. In this context, it is essential to examine the issue of sex from a religious perspective, as this can offer a framework for a better understanding and interpretation of human sexuality.

One scholar, in her exploration of "Sexuality and Spirituality: Possible Bedmates in the Religious Terrain in Contemporary Nigeria," emphasizes the unfortunate tendency for discussions about sex—especially concerning issues like HIV/AIDS prevention and safeguarding women's dignity against rape—to neglect the role of religion in shaping our understanding of human sexuality. She argues that there is a significant connection between sex and spirituality, a viewpoint supported by the teachings of Nigeria's three major religions.

Consequently, she concludes that there is a collective responsibility to combat sex-related diseases that threaten the fabric of contemporary society. The urgency to promote a proper understanding of human sexuality through religious teachings is paramount, and this mission falls on the shoulders of everyone who identifies with a particular faith. A recent scholar in his paper on the Old Testament concept of sexuality sees sex as a God-given gift for a noble purpose and as the chief instrument for the preservation of the human race.¹⁰¹ The paper examines the different cultural influences which the Old Testament Authors had to contend with and therefore opines that sex discrimination is a product of the environment and circumstances of life. The scholar concludes that looking at African sexuality with the sight of the Old Testament would expose areas of convergences and synchronies.

Another scholar in his examination of Leviticus 18 and 20, discusses, the meaning and purpose of sex and sexuality in the Old Testament, argues that God created man and woman as sexual beings with different sex roles, sexual needs and natural attractions for each other.¹⁰² Moreover, the paper discusses several terms and euphemisms used in the Old Testament for sex, sexual union and sexual intercourse. Various Mosaic legislations on sex and marriage are critically evaluated, while concluding that homosexuality is condemned by the Scriptures and that AIDS probably has its origin in homosexuality. It argues that the rapid social change in Africa influenced by Western culture has negatively affected morality in Africa.

A scholar's paper is a general review of the meaning and different forms of marriage found in the Scriptures, including sexual union within marriage. An attempt was made to relate Biblical teaching on marriage to the Nigerian situation.¹⁰³

Another paper examines the issue of sexual differentiation between male and female. If there are sexual differentiations in the Bible which claims God as its ultimate author, what is the divine purpose of view? He argues that just as biblical texts influenced the society in which they are read, the society itself influences the reading and application of the texts. In spite of the noticeable differences, we have the unity of humankind created in the image of God.¹⁰⁴ He opines further that God did not just create another human being, but a suitable human being and companion. The two sexes must therefore cooperate with one another as community dwellers. It concludes that man's authority over the woman is not for exploitation, but to use his physical strength to protect the woman and the children. The differences between male and female are functional and good in themselves. Therefore, to blame the Bible for inequalities of male and females among humankind is to misinterpret the scripture.

Another scholar discusses what should be the Christian attitude to sex based on 1 Corinthians 7:1-5 in the context of the HIV/AIDS scourge in Africa. The paper begins with African views, particularly the Yoruba people's concept of sex and sexuality.¹⁰⁵ It examined various interpretations of the biblical texts relating them to different views on sex in Africa; while at the same time emphasizing the need for a new orientation about sex in Africa in order to curb the spread of HIV/AIDS.

Another recent paper also focuses attention on St. Paul's view on sex and marriage. The chapter evaluates various criticisms against Paul's teaching on sex, sexuality and marriage.¹⁰⁶ She argues that Paul never regarded the woman as inferior to man and that what Paul was emphasizing were the roles of the husband and wife in the home and that in relation to sex both of them have equal rights and obligation to each other. She concludes that St. Paul's teaching on sex and marriage still remains relevant today.

Pre-marital sex in relation to morality and marriage is the focus of attention by another scholar.¹⁰⁷ The paper assessed various opinions of scholars and writers on the subject in the context of the general attitude of Africans to pre-marital sex. It attributes the HIV/AIDS now endemic in African to pre-marital sex. The scholar stresses the need to return to African moral values in the light of the demoralizing effects which Western culture has had on moral values in Africa.

Biblical injunction on Marriage and Sexual Union by a scholar is a survey of various forms of marriage and marital obligations.¹⁰⁸

The discussion on Polygamy and monogamy by another scholar examines marriage and polygamy in the Old Testament, in the context of marriage and the practice of polygamy in Africa, as well as the Christian Mission's attitude to polygamy and monogamy in Africa.¹⁰⁹ Thereafter, he concludes that monogamous marriage should be the ideal form of marriage for Christians in Africa.

A researcher continues the discussion on HIV/AIDS in STDs by examine the nature of the devastating disease and sees abstinence and faithfulness as effective ways of controlling the spread. The church should also fight the disease through its Scriptures, liturgy and values.¹¹⁰

In another empirical research, a scholar regards HIV/AIDS in STDs not only as human tragedy but one of the most developmental challenges of our time. She speaks of the need for an urgent action to halt the spread of the disease being contracted by thousands on daily basis.¹¹¹ It is concludes that this global menace needs a biblical solution which is by avoiding all sexual sins including the distortion of sex like homosexuality.

In spite of the fact, a scholar is an appraisal of homosexuality in the light of biblical teaching.¹¹² It reviews different authors on the subject, as well as the moral and legal arguments on homosexuality, and showing that both the Old and New Testaments are against homosexuality. The scholar assesses both the Western and African views on the matter of homosexuality and how the Church in Africa has clearly demonstrated that homosexuality is against God's word. It sees the argument as a struggle between morality and immorality and that homosexuality has contributed to the spread of the HIV/AIDS worldwide. The paper concludes that the African world does not only consider homosexuality as sin, but as something culturally prohibited.

Religious Teaching about Sex

Akintunde Dorcas Olu and Ayantayo J.K investigating the issue of sex from the viewpoint of the three major religions in Nigeria and submit the following¹¹³:

Traditional Religion

African Traditional Religion popularly believes that sex is sacred and exemplified in the fact that:

- It must be performed mainly by husband and wife. Hence, there is no room for premarital and extramarital sex.
- It must be performed at night and not in the afternoon, as prescribed in some religious taboos placed on sex.
- Other places where sex must not be performed include the farmland so that the ancestors of the land would not be offended.
- Sex is considered sacred in all its forms and interpretations. And as a matter of fact, it is something that must not be talked about.

Christianity

The Bible gives the rightful place of sex in marriage with dignity and sacredness. Christianity believes and interprets sex or sexual intercourse as a natural and God-given event, and asserts that:

- Sex serves the purpose of procreation on the one hand and provision of enjoyment on the other hand.
- The church appreciates virginity. For instance, in the Early Church, virginity was usually praised by the Fathers. They also encouraged celibacy for those who were restricted spiritually. In whole, Christianity teaches that coitus is admirable and deeply important to man as a being of God (Mk 10: 7ff; I Corinthians 7:14; I Peter 3:7).

Islamic Religion

This religion views sex as a human nature and its pleasure as theological and lawful and therefore, teaches that sexual enjoyment is good and it is a gift from God which must be achieved within marriage. Hence, Islam teaches that sex outside of marriage is immorality and evil, punishable by God and man. That is sex within marriage is a formal agreement of responsibility and that adultery is offense.

It concluded that Religious organizations do not shut their eyes to the dreadful condition associated with human sexuality in modern times. Both Christians and Muslims initiate a strong campaign against this evil and trying to fight sex-related diseases that have been devastating our modern society

The majority of the papers dedicate attention to issues relation to marriage and sex from African perspectives. The other related issues discussed by authors in this capacity are homosexuality, lesbianism and sexually transmitted diseases, particularly HIV/AIDS. Apart from HIV/AIDS which has become prevalent in Africa, the issue of homosexuality and lesbianism are gradually becoming popular issues of debate. The

papers on these issues disclose the fact that the authors are conscious that the problem of Venereal Diseases has been with us in Africa for a long time.

2.6 Summary of Chapter

The works of the scholars reviewed justify a great recommendation and it is agreed to a degree. However, it is obvious that the interest of most, if not all the reviewed studies vary significantly from this study in their different approaches to the various themes: The Origin and Development of Hebrew law; Human Sexuality in the Old Testament; Venereal Diseases; practice of Chastity in Modern society; Control of Promiscuous sex and STDs in the contemporary society. None of the works reviewed (though against unchastely acts, especially promiscuous sex) discusses Sexual laws as relate to STDs, none has provided information on the connection between sex, especially promiscuous sex and sexually transmitted diseases, probably the issue at stake has not been found in ancient time as it was at the present time as a scholar rightly observed this, when he said that in those days, the world knew nothing of HIV and AIDS. Therefore, we can understand why there was no express legislation or recommendations in the Scripture concerning HIV and AIDS.¹¹⁴ The gap the study seeks to fill.

In addition, the discussion embraced rational approach for STDs control but silent on faith-based approach. Serious attention has not been paid to the faith-based measure, which springs from religious beliefs and practices. To this knowledge of rational approach, people need to understand God's plan for sex and marriage, the gap intends to fill in this study through Biblical indexes.

However, the fact that the people recognized that certain acts ruined their relationship with divine should make us aware that God does really disclose Himself to humanity. Paul makes this exact point when he says that the necessities of the law of God are

written in people's heart (Rom. 2:13-15). Sexually Transmitted Disease has been able to multiply because it exploits one of the most multifaceted areas of life; our sexual relationships. These relationships, in turn, are twisted by our knowledge and belief, customs and habits of authority, as well as the basic economics of individual lives. Basically, the essence of this study is the examination of STDs pandemic from a sexual perspective. Since Africans are related to the prohibitions found in the Bible, this, therefore, calls for the need to deal with ways of stemming the wave of STDs theologically and biblically in our Society.

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Endnotes

¹Ibn Ezra (1088-1116) Carlstadt, De scriptor. Canon \$85.@ 2024

- ²Levinson, Bernard M. (July 2002). "Goethe's Analysis of Exodus 34 and Its Influence on Julius Wellhausen: The Proliferation of the Documentary Hypothesis". *Zeitschrift für die Alttestamentliche Wissenschaft* **114** (2): 212–223. doi:10.1515/zatw.2002.011. ISSN 0044-2526. Retrieved Sept. 6, 2022
- ³The primitive Decalogue: the original form of the Decalogue which is to be found in Ex.20 and Deut.5. It is suggested not only by the name, but also by the tradition that the concise laws were engraved upon two stone tablets (Ex.32:15f.,19;34:1-4,28;Deut.5:22).
- ⁴The Nash papyrus, in text and Translation in PSBA for 1902; and in the Jewish Quarterly review for January, 1903 pp 54ff
- ⁵This evidence is summarized in appendix 1, "Did Moses write the Pentateuch" J.M.P. Smith, *The Origin and History of Hebrew law* pp. 173-180.
- ⁶J. G. Frazier, *Folk-Lore in the Old Testament*, III (1918), 93ff
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Chapter Three

Methodology

This chapter presents the procedures used in carrying out the study to achieve the set objectives. The methodological approaches discussed in this chapter are research design, population of the study, sample and sampling techniques, description of the research instrument, validation of the research instrument, reliability of the research instrument, administration of method of data collection and method of data analysis.

3.1 Research Design

In this study, survey research design is preferred to gather information on the sexual attitudes and behavior of the people of Iwo. The quantitative type of survey research method involves describing in detail specific situation using research tools. Therefore, Exegetical survey research designs consist of the Hebrew text of Leviticus 18:9-23. The text is analyzed into phrases and key words, and the syntax of its sentences is studied in its original historical contextual setting. Then, deductions are made based on contextual, historical, literary and intercultural considerations. Intercultural hermeneutics is adopted because the study involves two cultures – biblical culture and Iwo (Yoruba) culture. The text is critically examined and the two studies are contextually and theologically examined to compare and contrast between the Jews of the biblical age and the people perspectives of sexual behaviour in Iwo Osun state Nigeria.

3.2 Population of the Study

The target population consisted of Christians in Baptist Denomination; Iwo Baptist Association, Iwo. Iwo Baptist Association is under Osun Baptist Conference of Nigerian Baptist Convention. The Iwo Baptist Association is an off-shoot of Ibadan-Iwo Association in 1951¹. It is situated in Iwo covering Churches in Iwo Township and communities in Ola-Oluwa and Ayedire Local Government Area of Osun State.

With the formation of Iwo Baptist Association after the creation of Osun Division in 1951 Baptist Evangelical work which hitherto was expanding only in the township, started to grow rapidly in the rural areas where the greatest support came from poor people who were given new hope of heaven for accepting Christ.

There was the need for the association to see to the spiritual growth of the members. While leaders were appointed for some churches, members were sent on weekly basis to preach to others². The association deepened her spiritual development by organizing a workshop in the early nineties on Operation Reach All (ORA), where participants were taught how to preach the gospel to non-believers on house to house basis.

Iwo Baptist Association not only deepened her spiritual achievements but also extended her services in the health sector. The Iwo Baptist Hospital (now Bowen University Hospital) was upgraded from the Maternity and Dispensary to the full status of a hospital in 1989²

The Association was multiplied into two; Iwo-West and Iwo-East Baptist Association in May 1, 2014 and they were inaugurated on 25 May, 2014.³ Presently, Iwo-West Baptist Association comprises about 31 Churches with the population of about 5,000, while Iwo-East comprises about 24 Churches with the population of about 4,000.

3.3 Sample and Sampling Techniques

The sampling shall include purposive sampling techniques;

Purposive sampling technique is implemented by sampling survey through structured interview. Purposive sampling was used because the research was purposively done among Baptist churches using at least Bible teaching to control promiscuity in their Churches.

Fifteen (15) respondents from the two groups of each study area (Iwo-West and Iwo-East Baptist Association); is interviewed in order to comprehensively understand the sources of STDs and the possible coping mechanisms among the people of Iwo in Osun State, Nigeria.

3.4 Description of the Research Instruments

Since this research is situated in the field of biblical studies, particularly in the Old Testament, exegetical survey is used to analyze the text. The integrity of the chosen biblical text, Leviticus 18:9-23, and apposite texts is verified using textual criticism while form critical analysis would be employed to trace the socio-cultural underpinnings of the texts within its historical context.

In addition, both primary and secondary sources information is used to garner data from the field work. The primary source includes data collection through the use of structured interview to collect the opinion of the respondents on STDs in each Baptist Association in Iwo. The secondary source is made up of bibliographical and archival sources, such as data from the literature, through the works of scholars and hospital records.

3.5 Validity of the Research Instruments

Copies of the structured interview and the inventory scale are given to experts in evaluation/core research area for validation. Their suggestions and ideas are collated into the final drafts of the structured interview and range scale before administering on the respondents.

3.6 Reliability of the Research Instruments

Pilot study is conducted using the Two Baptist Associations in Iwo of Osun State. Analysis from the Exegesis, administered interviews and other collected data is used to determine the reliability of the research instruments.

3.7 Administration of Research Instruments

The research instruments are administered personally by the researcher with the help of some Christians in Baptist denomination as research assistants, who understand the biblical language and help to translate the contents to the people, as this facilitates efficient responses.

3.8 Method of Data Analysis

This study used Exegetical and descriptive quantitative analysis in analyzing the collected data. Therefore, data is subjected to Exegetical and descriptive analysis. Some documents obtained during the research were also used in the analysis.

Endnotes

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Chapter Four

Result and Discussion of Findings

This section deals primarily with biblical data, data collection and presentation from State Hospital Iwo and interview questions administered in the studied areas. The data collected was based on STDs in Iwo only between 2018 and 2022.

4.1 Presentation of Data

4.1.1 Exegetical Data

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4.1.2 Presentation of Interview Questions

1. What is human sexuality from Biblical and socio-cultural points of view?
2. What potency does biblical thinking (Lev. 18) have in understanding human sexuality?
3. To what degree has biblical thinking helped to shape and reshape the mentality of Iwo about sex?
4. How do we sustain such thinking in the light of modernity and globalization?
5. What viable framework can the Christians in Iwo adopt to encourage the deployment of biblical dialogue on sexual relationships?

4.1.3 Presentation of Hospital Data

**Table 4.1.3: REPORT OF SEXUALLY TRANSMITTED INFECTIONS (STIs)
FROM 2018 – 2022 STATE HOSPITAL, IWO, OSUN STATE, NIGERIA**

2018												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	1	1	0	1	51	81	316	1479	368	1562
PID	0	0	0	0	0	0	0	1	0	9	0	10
UTI	0	0	1	0	0	0	0	0	3	3	4	3
2019												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	12	13	15	13	58	67	52	41	683	3046	820	3280
PID	0	0	0	0	0	0	0	6	1	62	1	68
GONORRHEA	0	0	0	0	0	0	0	0	1	0	1	0
UTI	0	0	0	0	0	0	1	3	7	35	8	38
2020												
TYPE	< 1 YEAR		1-5 YEARS		6-9 YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	2	2	18	17	21	44	61	83	352	1528	454	1674
PID	0	0	0	0	0	2	0	5	22	152	24	159

UTI	1	1	2	2	0	1	1	1	10	21	14	26
2021												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	2	3	21	22	27	36	247	992	297	1053
PID	0	0	0	0	0	0	1	3	17	92	18	95
GONORRHEA	0	0	0	0	0	0	0	0	2	0	2	0
UTI	0	0	0	0	0	0	0	0	2	0	2	0
2022												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	1	5	13	7	15	21	251	1002	280	1031
PID	0	0	0	1	0	0	0	3	19	114	19	118
GONORRHEA	0	0	0	0	0	0	0	2	0	6	0	8
UTI	0	0	0	0	0	3	0	2	5	22	5	27

Source: State Hospital, Iwo, STDs Survey 2023.

NOTE:

HIV: Human Immune Virus

PID: Pelvic Inflammation Diseases

UTI: Uterine Transmitted Infections

4.2 Analysis of Data and Discussion of the findings

4.2.1 Exegetical Analysis of Leviticus 18

4.2.1.1 The Text

a number of the Mosaic ordinances must have operated sturdily among the ancient Jews, to avoid sins against sexual laws. The legislation of Deuteronomy 22:20-21, according to which a bride who had deceived her husband into thinking her a virgin was stoned to death at her father's door, must in the circumstances have strongly deterred young women from all impure practices. The effect, too, of the law, Deuteronomy 22:28-

29, must have been wholesome. According to this enactment, if a man sinned with a virgin "he shall give to the father of the maid fifty sides of silver and shall have her to wife because he has humbled her. He may not put her away all the days of his life." The Mosaic regulation against prostitution of Jewish women was strict; nevertheless through foreign women this evil became widespread in Israel.

Holiness code is a collection of several laws concerning numerous subjects. Critical scholarship considers it as being generally a work constructed by the collecting together of a sequence of an earlier collection of laws. One of the most obvious elements of the work is a large section concerning the sexual activities, which forbidden in Leviticus 18. It introduces the important idea of Israel's responsibility to the Holy God to be His Holy people and also to be different from the pagan nation. After differs traditional institutions, God here returns to the enforcement of moral precepts. The former is still of use to us as types, the latter still bidden as laws. Verses 1-5 are general laws against all consistency to the corrupt usage of the heathen, 6-18 are exacting laws against incest, 19-23 are prohibitions against Canaanite sexual deviations, while 24-30 is a conclude warning against defiance to covenant stipulation. At this point of choosing a specific passage for the exegesis, five things will be noticed for meaningful exegesis of the passage.

(a) The pericope

Leviticus 18 is chosen under the Holiness code within the canon of the Old Testament. The passage concerns the large section concerning sexual activities. The Leningrad Codex, B 19^A, designated as L is chosen as the vorlage. This is because according to K. Elliger and W. Rudolph, it is readily available being the basis of the Biblia Hebraica Stuttgartensia (BHS)¹ Also, it is the oldest dated manuscript of the complete Hebrew Bible and has been popularised by the Biblia Hebraica Stuttgartensia. Moreover, it is reliable for this study because it serves scholars as the primary source for the discovery of details

in the missing part of Aleppo codex². Furthermore, Biblia Hebraica Stuttgartensia (BHS) is used because it contains both the biblical text and Masoretic notes in the outside margins known as MasoraParva (Mp) and immediately below the text known as masora magna (Mm) and a critical apparatus with alternative readings at the bottom of the page¹.

(b) The Vorlage

Leviticus 18:9-23

- 9 עֲרוֹת אַחוֹתָי בַת־אָבִיךָ אוֹ בַת־אִמֶּךָ מוֹלְדֵת בַּיִת אוֹ מוֹלְדֵת חוּץ לֹא תִגְלֶה עֲרוֹתָי.
10 עֲרוֹת בַת־בְּנִיךָ אוֹ בַת־בְּתוּלָתְךָ לֹא תִגְלֶה עֲרוֹתָי כִּי עֲרוֹתָי הִנֵּה.
11 עֲרוֹת בַת־אִשְׁתְּ אָבִיךָ מוֹלְדֵת אָבִיךָ אַחוֹתָי הוּא לֹא תִגְלֶה עֲרוֹתָי.
12 עֲרוֹת אַחוֹת־אָבִיךָ לֹא תִגְלֶה שְׂאֵר אָבִיךָ הוּא.
13 עֲרוֹת אַחוֹת־אִמֶּךָ לֹא תִגְלֶה כִּי־שְׂאֵר אִמֶּךָ הוּא.
14 עֲרוֹת אַחִי־אָבִיךָ לוֹ תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב וְדַתָּהּ הוּא.
15 עֲרוֹת כְּלִתְךָ לֹא־תִגְלֶה בְּנִיךָ הוּא לֹא תִגְלֶה עֲרוֹתָי.
16 עֲרוֹת אִשְׁת־אָחִיךָ לֹא תִגְלֶה עֲרוֹת אָחִיךָ הוּא.
17 עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת־בַת־בְּנִיךָ וְאֶת־בַת־בִּתְּךָ לֹא תִקַּח לְגִלוֹת עֲרוֹתָי שְׂאֵרָה הִנֵּה זִמָּה הוּא.
18 וְאִשָּׁה אֶל־אַחֶתָהּ לֹא תִקַּח לְצָרֵר לְגִלוֹת עֲרוֹתָי עָלֶיךָ בְּסִינֵיךָ.
19 וְאֶל־אִשָּׁה בְּגִזַּת מִמָּאֵתָהּ לֹא תִקְרַב לְגִלוֹת אֲרוֹתָי.
20 וְאֶל־אִשְׁתְּ עַמִּיתְךָ לֹא־תִתֵּן שְׂכָבְתְךָ לְזָרַע לְמִמָּאָה בָּהּ.
21 וּמִזְרַעְךָ לֹא־תִתֵּן לְהַעֲבִיר לְמַלְךָ וְלֹא תִחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה.
22 וְאֶת־זִכְרֵךָ לֹא תִשְׁכַּח מִשְׁכַּב אִשָּׁה תוֹעֵבָה הוּא.
23 וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׂכָבְתְךָ לְמִמָּאָה־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד לְפָנָי בְּהֵמָה לְרִבְעָה תִּקַּח הוּא.

(c) Transcription of Leviticus 18:9-23

9. 'erwat ahotka bat-abika 'o bat-imeka moledet bayit 'o moledet huc lo tgale 'erwatan

10. 'erwat bat-binka 'o bat-bitka lo tgale 'erwatan ki 'erwatka henah
11. 'erwat bat-eset 'abika moledet 'abika 'ahotka hiw lo tgale 'erwatah
12. 'erwat 'ahot-'abeka lo tgale su'er 'abika hiw
13. 'erwat 'ahot-imka lo tgale ki-su'er 'imka hiw
14. 'erwat iho-'abika lo tgale 'el-'isto lo tiqrab dodatka hiw
15. 'erwat kalatka lo tgale binka hiw lo tgale 'erwatah
16. 'erwat 'eset-ahika lo tgale 'erwat 'ahika hiw
17. 'erwat 'isah 'ubitah lo tgale 'et-bat-binah wet-bat-bitah lo tiqah lgalot 'erwatah sa'arah henah zimah hiw
18. w'e 'isah 'el-ahotah lo tiqah licror lgalot 'erwatah 'aleha bhayeha
19. w'e 'el-isah bunidat mum'atah lo tiqrab lgalot 'erwatah
20. w'e 'el-eset 'amitka lo-titen skabtka lzara lmamah bah
21. umizar'aka lo-titen lha'abir lamlek wlo thalel 'et-sem eloheka ani yhwah (adonay)
22. w'e 'et-zakar lo 'tiskab miskbe 'isah to'ebah hiw
23. ubk'l-bhemah lo-titen skabtka lmamah-bah wu'isah lo-ta'amod lipne bhemah lrib'ah tebel hu

(d) Text-Critical Issues of Leviticus 18:9-23

At this point, it is quite appropriate to examine some text-critical issues found in this chapter. The critical issues cover verses 9-23, since the focus of this paper is human sexuality in Leviticus 18. In verse 9, the critical issue concerns the suffix תה. In Leningrad הַתָּה is added to the Hebrew words ערוה and becomes עֲרֹתָהּ which is interpreted in the text as “their nakedness.” It is a noun common feminine singular construct suffix 3rd person feminine plural.

However, in some manuscripts such as Samaritan Pentateuch, Septuagint, and Syriac version, it is rendered עֲרֹתָהּ which means “her nakedness” (3rd person feminine singular)

from the same word ערוה as compared in verse 17. The two interpretations are still correct since there may be one or more sisters in relation. The first interpretation “their nakedness” indicates two or more sisters in relation, while the last interpretation “her nakedness” indicates a sister in relation. The two statements focus on “nakedness” and complete the Hebrew clause: לא תגלה ערותן which means “you shall not uncover their nakedness”. From the socio-linguistic context, it means a man should not have any sexual relation(s) either from the half mother (step-mother) or his real mother. It is an evil in the land.

In verse 11, the text-critical issue is the phrase לא תגלה which has been interpreted in the text as “you shall not uncover”. However, in Septuagint manuscripts, especially, some articles in R. Elia Karaeo of the LXX. The Phrase is written as ουκαποκαλυψεις which mean “not reveal” from the word αποκαλυπτω which means “to reveal” (2nd person singular verb indicative future active). The two statements are correct as regards to nakedness. Therefore, the concept of לא תגלה in the text refers to the revealing of the body (uncover or open). The phrase is completed with the word ערותה (her nakedness). Thus, it is written in Hebrew as לא תגלה ערותה³ “you shall not uncover (reveal)³ her nakedness”. From the socio-linguistic context, it means, a man should not have sexual relation(s) with his sister of the same father.

In verse 12, the textual issue concerns the addition and omission כִּי. Some manuscripts such as Septuagint, Syriac and Latin Vulgate add conjunction כִּי to תגלה likewise in verse 14. But in verse 13 Samaritan Pentateuch omitted it in its version. However, the addition or omission of the conjunction in the passage does not change the meaning of the passage, since the conjunction could mean “for, of, with” and the phrase could be interpreted as “not uncover the nakedness of your relatives” or “not having sexual relations with your relatives”.

Another issue in verse 14 is the preposition לַא which means “to” in Leningrad (L) but in several Hebrew manuscripts such as Samaritan Pentateuch, Septuagint, Syriac, Aramaic manuscripts according to M. Ginsburgler, Pseudo-Jonathan 1903 and Latin Vulgate, it is written as לְאִי which means “and to, and into, or and toward”. Hence, the phrase could read thus לְאִי אִשְׁתּוֹ which could be interpreted as “and to his wife”. The preposition affirmed that the statement here is not a conditional statement but a command from the Lord and failure to obey this command is a sin of incest.

Another text critical issue is the word in verse 17, אֲרֵרָה, meaning near kin or near kinswoman but in Septuagint(LXX) it is written οικειαιγαρσου meaning household members of the household (adjective normal nominative feminine plural). There is no problem with the two words since they emphasise on close relations, particularly feminine gender. However, אֲרֵרָה is probably used in Leningrad codex. From sociolinguistic context, it means there should not be sexual relations(s) with near kin.

In verse 21, the critical issue is the suffix יָ in Samaritan Pentateuch instead of יִ in Leningrad codex from the same word לְהַעֲבֹב which means “to spread over, to cross over, to pass over”. That of Samaritan Pentateuch is compared with the Septuagint word “λατρευειν” from the word “λατρευω” meaning “to serve or worship” to mean the same as worshipping Moloch, the “god of Ammonites” “τψμολοχ” (a ruler), לְמֶלֶךְ in Leningrad codex (a King). Syriac version of the ancient manuscripts put it this way “nwkrijt’ mulier aliena”, meaning “another wife or another woman”. From this meaning, it could be interpreted that you should not give your female child or woman to marry moloch. Likewise in chapter 20: 2,3,4.

And the last issue in this verse is אֱלֹהֵיךָ from the word the word אֱלֹהִים meaning “God” or “god”, but in Septuagint manuscript, it is written “τοαγιον” from the root “αγιος”

meaning “Holy” or “saints” compared with chapter 20:3, 22:2. It could be seen that the whole verse is talking about “Cult prostitution or Temple prostitution” whereby a child is given to Moloch (god) for sexual activities. No fire is been mentioned in this verse as some versions (e.g KJV) put it. It could be read thus; do not give any of your children ‘for Cult prostitution’⁴. Cult or Temple prostitution is a condition whereby a child is given to god for sexual enjoyment in worship. It is an irregular form of sexual practice among the Greeks known as ‘sacred prostitution’. It is also referred to as temple, holy or religious prostitution. Sacred prostitution is a sexual rite activity relating to sexual intercourse or other activity performs in the context of religious worship, particularly, as a form of religious rites. From the sociolinguistic view, it means the female or woman should not give herself to Moloch (god) for sexual activities.

The first textual issue in verse 23 concerns the word לְרִבְעָה (her). The suffix עָה (her) lays emphasis on sexual relations with woman and animal as compared with verses 20 and 16 from Leningrad(L) manuscripts and the second Hebrew word הוּא which is interpreted (he, it, that, itself, himself) in Leningrad(L) manuscript emphasizes that the act of sexual relations with animal is perversion or confusion while in Samaritan Pentateuch, Syriac, Latin Vulgate, and Pseudo-Jonathan 1903, it is written as הִיא which means “she” which emphasizes on the second aspect of the verse, that is woman. Since the whole verse is talking about male and female being having sexual relations with animal, the writer prefers the use of הוּא in Leningrad (L) manuscript which lays emphasis on the act, not the gender (e.g female alone) and this could be read thus; it is perversion/ confusion or that is perversion /confusion.

(e) Translation of Leviticus 18:9-23

⁹You shall not uncover the nakedness of your sister(s),⁵ the daughter of your father or the daughter of your mother, whether born at home or born abroad. ¹⁰You shall not uncover

the nakedness of your son's daughter or of your daughter's daughter, for their nakedness is your own nakedness. ¹¹You shall not uncover (not reveal)⁶ the nakedness of your father's wife's daughter, begotten by your father since she is your sister. ¹²You shall not uncover the nakedness of your father's sister; she is your father's near kinswoman. ¹³You shall not uncover the nakedness of your mother's sister, for she is your mother's near kinswoman. ¹⁴You shall not uncover the nakedness of your father's brother, 'and to',⁷ approach his wife; she is your aunt. ¹⁵You shall not uncover the nakedness of your daughter-in-law; she is your son's wife you shall not uncover her nakedness. ¹⁶You shall not uncover the nakedness of your brother's wife; she is your brother's nakedness. ¹⁷You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are your near kinswomen (household members)⁸; it is wickedness. ¹⁸And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is yet alive. ¹⁹You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. ²⁰And you shall not lie carnally with your neighbour's wife, and defile yourself with her. ²¹You shall not give any of your children as 'Cult prostitution'⁹ to Molech, and so profane the name of your God: I am the LORD. ²²You shall not lie with a male as with a woman; it is an abomination. ²³And you shall not lie with any beast and defile yourself with it, neither shall any woman give herself to a beast to lie with it: it is a perversion.

4.2.1.2 Interpretation of the Text

Having explained some words that are connected with sex, it is clear that the concept goes back to the occasion of Israel. The men were created in the image of God, after His likeness. In other words, man shares in the communicable attributes of God which include life, personality, truth, wisdom, love, holiness, justice. The man has the ability for spiritual fellowship with God.

a. Socio-Historical Context of the Sexual laws of Leviticus 18

The book of Leviticus falls into two major divisions. The first part (Chapters I through 17) speaks to human need and tells us how we should approach a holy God. It discloses our inadequacy as a sinful people and sets forth God's response to that inadequacy. The second part (chapter 18 through 27) discloses what God expects from us in reaction, instructing us in how to live holy, sanctified lives, distinct from the world around us. This section portrays the holy, sanctified lifestyle that God makes possible. It is all concerning how we should live as obedient people who belong to a holy God. Note that God does not tell us how we should live until He has first told us about the provision He has made to enable us to draw near Him. He discusses the power by which we are to act, and then he talks on our behavior. He desires us to understand that He has first made the provision, gives us the foundation upon which to build a holy lifestyle.

This division is built upon four vital elements. First, there is a need to comprehend the basis for wholeness which is blood. Anyone who has read the Old Testament knows that it is full of blood, in fact, a river of blood flows throughout the thirty-nine books of the Old Testament¹⁰. The second element is the application of love in all the relations of life. It deals with relationships in the family, among friends, and with society in general. It also shows us exactly the kind of love bond that God makes possible in all these areas of life. The third element is the pleasure of God. His presence and His power. It tells us how to live in relationship to God, how to worship God, and how to experience the living presence of God. The most important thing in life is not rituals and laws but an experience of the living God who is behind all the rituals and laws.¹¹ The last element is the choice that God calls us to make. He makes us conscious of the vital issues at stake, of how our whole live hangs in the balance, and that a choice is required of us. The key verse and the key theme of Leviticus, establish in Leviticus 20:26 "you are to be holy

(whole) to me because I, the Lord, am holy (whole) and I, have set you separately from the nation to be my own". It is essential to note the verb tense of that last phrase in our English text, it is in the future tense: "you are to be --- my own." but the Hebrew language fit in to this one phrase all three tenses: past, present, and future. It is as if God is saying, you were mine, you are mine, you shall be mine. You were mine-this is a confirmation of the wonderful love and patience of God, who draws us to himself even when we resist Him. Then in the present tense, God looks at us in our brokenness ache, and flaw, and His loving hand on us and says "you are mine right now, just the way you are. You belong to me." "You will be mine", He says in the future tense, you will be healed and made whole. All your blemishes and deformities will be corrected; all your faults will be straightened out, all your sins will be erased, all your tangled relationship unsnarled. You will be whole, for I am whole that is what this book is about, that is what the Bible is about.

b. Socio-Cultural Implications of the Sexual laws of Leviticus 18

In its instant context, chapter 18 sets the phase for the remains of the book of Leviticus. Not only does it initiate the key theme of Israel's responsibility to the Holy God to be his Holy people, it also to be separate from the pagan nation. After divers' traditional institutions, God here returns to the enforcement of moral laws. Moses lists sexual relationships (18:1-28) anyone who practices these prohibited sins is to be "cut off from their people" (29-30).

Verses 6-18 are regulations relate to the seventh commandment. Marriage is a godly institution, intended for the ease of human life and the polite and honorable spread of the human race, such as become the dignity man's nature above that of the beasts. Uncleaness, committed with any of these relations out of marriage, is likewise

prohibited here. In this section, some words are analyzed and explained for better understanding.

FLESH: Literarily flesh of his flesh that is blood relation as opposed to the relation simply by marriage. The general principle of this section is given in verse 6: do not have sexual relation (the Heb. uses a Euphemism trans. lit. “to uncover the nakedness of” with any close relative other than your spouse. The primary thrust of the passage is to forbid illicit marriages, and the prohibition against adultery was assumed. But in contract, a scholar also assumed that is the prohibition against marrying a non-Israelite as forbidden in (Deut. 7: 3-6, cf. 1 Kings 11:1-2). However, if a non-Israelite as Ruth was converted to the Lord, marriage was possible.¹²

UNCOVER: To uncover their nakedness is a Hebrew idiom for having sexual intercourse. This is a exclusion of incest.

THE NAKEDNESS OF THY FATHER (verse 7): These regulations were addressed to men. Hence, this verse contains a prohibition not against incest between father and daughter, but against incest between son and mother only. The same brought upon the mother was brought also upon the father, as they were one flesh (Gen. 2:24). Marital intercourse makes wife and husband in to one flesh.¹³ **FATHER’S NAKEDNESS:** Even though a step mother is not a blood relation, the status of man and wife compelled the same prohibition and for the same reason as in verse 7.

THE NAKEDNESS OF THY SISTER: This is a reference to a half sister. A step sister is found here, whether she be born at home or born abroad is mainly likely a reference to whether the girl was a product of a marriage later to or prior to that which produced the son. In verse 10, intercourse between him and grand daughter is forbidden.

THY FATHER'S WIFE DAUGHTER: reference is made to a half sister since a blood connection exists.

THY FATHER'S SISTER: The verse refers to an aunt, Sister of either father or mother.

THY FATHER'S BROTHER: Intercourse even with the wife of a paternal uncle is forbidden, sine this would bring dishonour upon in blood relation.

THY DAUGHTER IN-LAW: disgrace upon a son will result from unlawful relation between father and daughter in-law.

THY BROTHER'S WIFE: The reference is to a sister-in-law. This however did not obtain where the deceased brother had left no children, rather the man was grateful to marry his brother's widow (Deut 25:5) in order that she might bear a child to protect the name of the deceased. In verse 17, intercourse with both a woman and her daughter or with both a woman and her grand-daughter is forbidden.

A WIFE TO HER SISTER: Marriage to two sisters while both were living was forbidden. The words to vex her, to be a rival, to be secondary wife all three are likely renderings, taken in link with a marriage with the word in her life time, indicate that such marriage is not barred on grounds of affinity; it is a lawful, but only after the death of the wife. Although the law, it seems did not prevent marriage to the sister of deceased wife. However, the case of Jacob, Leah, and Rachael (Gen.29:23,30), confirms that the law was not known in early time. In verse 20, adultery in Old Testament is described as intercourse between a married or betrothed woman and a man other than her husband. He did not include intercourse between a married and a single woman, which was lesser crime (Ex. 22: 16-17, Deut. 22:28-29). In verse 21 the word *fire* is not in the Hebrew text but is simply an interpretation by the translators, based on such passages as 11kings16:3,

17:17, 21:6. Molech was a heathen god who was called Moloch (Amos 5:26), milcom (1kings 11:33) and Malcham (Zeph.1:5). In 1kings 11:5 he is called “the abomination of the Ammonites”, and in 1kings 17:7 Solomon is said to have built a high place for him, in the hill that is before Jerusalem. In Jer. 32:35 it was at the high place of Baal that Molech was worshipped, thus shown a close relationship between the two gods. Molech was a traditional god of Ammonites (1kings 11:7, cf. 2kings 23:10, Jer. 32:25). Child sacrifice by burning (2kings 3:27, Deut. 12:31, 18:10) is probably in view here the severe punishment (cf. Lev.20:2-5), though the context supports Snaith’s interpretation that children are cult prostitutes.¹⁴ By worshipping Molech the children of Israel would profane the name of God. To profane (ḥillēl), is “to belittle, defile, make common”. It is interesting to note that the Hebrew word is very similar in spelling to another word which means the very opposite (hillēl), “to praise, celebrate, glorify.”¹⁵ The perversions mentioned here in verses 22 and 23 cannot produce progeny and thus they defeat the reason for which mankind was given such responsibility and capability. This therefore, is revolt against God and against a God-ordered society.

DEFILE NOT YE YOUR SELVES: (cf verse 3). The portrait in the remaining verses of the chapter is that of the person, nauseated by the corruption and wickedness within, fiercely expelling from his system that which would only further defile him. By contrast God reminded the people that they were to look to him as their God and to separate themselves from the customs of the heathen nations and unto him. The word, ‘*which I cast out*’ (24) is a participle and would be better rendered, which I am casting or going to cast out, it refers to the future. AV and RV render most of the verbs in verses 25, 27 (I AM CASTING OUT) in the present tense. But the series of tenses would favour making them refer to the past, especially in view of their rendering of the last verb in verse 28, as it spued out (RV ‘vomited out’) the nations (RV ‘nation’) that were before you.

The chapter concludes with a sovereign remedy against this infection: therefore you shall keep my law that you commit not any one of these detestable customs (v 30). A close and constant adherence to God's ordinance is the most effectual preservative from the infection of gross sin. The land vomited out its inhabitant is a graphic personification (vv 25, 28) shows how detestable (vv 26, 29-30) these practices are in God's sight.¹⁵

c. Sexual Health Implications of the Leviticus 18

As a result of the all-pervasive presence of sin' writes a scholar "our sexuality, which was intended to be a vehicle for expressing the nature of God, can easily be twisted"¹⁰. Sexual passion, considered as the basis for the bonding that leads to community, can be misdirected and expressed in unhealthy and damaging way. Aware of this, God sets some restrictions on our sexual expression in order to avoid others from being hurt or damaged by our lack of control. Our sexual coerce needs strong boundaries if it is not to cause untold misery in the lives of those around us. Therefore, this section is divided into three (3) broad heads for better explanation.

i. Forbidden sexual practices in the family (18:6-18)

These are particular laws against incest. That is a exclusion against incestuous unions.

The general principle of this section is given in verse 6: do not have sexual relations with any close relative other than your spouse. The primary thrust of the passage is to forbid illicit marriages, and the prohibition against adultery was assumed. But in contract, Harrison also assumed that is the prohibition against marrying a non-Israelite as forbidden in Deut. 7: 3-6, cf. 1 Kings 11:1-2.¹¹ However, if a non-Israelite as Ruth is converted to the Lord, marriage was possible.

A light proportion of the chapter (6-18) is concerned with the rule of sexual relationships within the large family units that were characteristic of early Israelite society. In verse three both Egypt and Canaan are mentioned, the former rather unusually in this context.

The licentiousness of the Canaanites is often denounced in the Old Testament; the mentioned of Egypt is especially opposite to verses 6-18 in view of the common Pharaonic practice of marrying within the prohibited degrees. However, Leviticus 18:6-18 explains detail what “near of kin” means and it is interesting that the orders about forbidden sexual relationships are addressed to men. The primary drive of the passage is to forbid unlawful marriages. Marriage between those closely related by blood or by marriage is prohibited in Israel. It is mainly intended to forbid the marrying of any of these relations. Marriage is a divine institution, intended for the comfort of human life and decent and honourable spread of the human race, and such as became the dignity man’s nature above that of the beasts. Sexual relations cover both casual sexual intercourse and marriage close relatives include not only those whom we would call blood relatives that are biological parent or sibling, but also step relatives. This exclusion is therefore someone wider than a severe definition of incest and is designed to protect the truthfulness of relationship within the extended family structure that was characteristic of Israel’s social system. Egypt which had no marriage laws, such marriages were frequent. Therefore Israel is to avoid behaviour which is bringing God’s judgment on the land.

Verse 8, your father’s wife this could easily reflect a polygamous situation as a case of re-marriage by a widower.

Verse 9, born in the same home or elsewhere is a strange expression which may hold legitimate and illegitimate children.

Verse 11, is concerned with half-sisters, whereas verse 9 deals with sisters generally, Abraham’s marriage to Sarah (cf. Gen.20:12) would not have been tolerable by this later standard.

Verse 16, does not contend with the institution of levirate (Gen. 38:7-11, Duet 25: 5-10, Matt 22:23-28) since it was only intended to apply during the Brother’s lifetime.

Verse 18, against and by definition, the prohibition applied during the wife's lifetime (cf. Gen.29:30). The term rival wife (1Sam. 1:6) hints at the domestic unhappiness which must often have accompanied polygamy; this unhappiness was institutionalised in the use of the term.

ii. Forbidden sexual practices outside the family (18:19-23)

These are prohibitions against Canaanite sexual deviations such as Bestly lusts and Barbarous idolatries. In verse 20, adultery in Old Testament is described as intercourse between a married or betrothed woman and a man other than her husband. It did not include intercourse between a married and a single woman, which was a lesser crime (Ex. 22: 16-17, Deut. 22:28-29). In verse 21, Molech was a traditional god of Ammonites (1kings 11:7, cf. 2kings 23:10, Jer. 32:25). Child sacrifice by burning (2kings 3:27, Deut. 12:31, 18:10) is probably in view here the severe punishment (cf. Lev.20:2-5), though the context supports Snaith's interpretation that children sacrifice are cult prostitutes.¹² They are chiefly concerned with unnatural relations and acts. In verse 19 a kind of impurity and unnatural crime are mentioned by saying, no man was to approach a woman during her period. Akan taboos applying to a woman during her monthly period are similarly those found in Leviticus.¹³

Adultery- It is defined in terms of having sexual relations with another man's wife, and the person who commits it is said to lack judgment and to be set on a course of self-destruction (prov.6:32). Adultery was condemned plainly in the Ten Commandments. Hebrew similarly encouraged believers not only to keep the marriage bed pure, for God, will judge the adulterer and all the sexually immoral, but to hold marriage itself in high honour (Heb.13:4).

Child sacrifice/Molech- The next item on the list of exclusion is sexual behaviour outside the family. Molech, who is mentioned on several occasions in the Old Testament,

was a abominable god of the Ammonites. His cult, located at the foot of what was to become the temple mount in the valley of *Ben Hinnom*, was popular among the people, and even Solomon was lured to take part in it in his old age. To be sacrifice (v 21cf.20:1-5) possibly to make them pass through *fire* as an offering to *Molech*, god of the Ammonites (1King 11:7, 11king 16:3, 21:6 Jer. 7:31). There is no mention of fire in Hebrew text 'you shall not surrender any of your children to Molech' but in 11 King 23:10 and correct Snaithe on this point, perhaps involved some sexual pervasion; otherwise it is difficult to account for the present setting of the prohibition. Molech has the consonants of a Semitic root for 'king' and the vowels of the Hebrew word for 'shame'.

In the Old Testament, there are diverse instances of scribal disapproval being expressed in the vocalisation of the originally unvocalized Hebrew text, for example, the name *Ashtoreth*. A scholar suggests, Molech's name, means 'the king of shame'¹⁴. The rituals associated with his name were certainly shameful and involved the sacrificing of children, most likely requiring them to pass through the fire to their deaths. Budd picks up the resemblance of terms between this and the previous verse and points out that 'to give one's seed to a woman in an adulterous relationship was as serious an offence as to give one's seed to Molech. While not severely a sexual act, it was sensuous behaviour that hovered on the borders of sexual behaviour. The practice is not mentioned in the New Testament because by that time the cult of Molech was no longer an issue. In verse 24, if the Israelites are culpable of the same sins that stained the Canaanite civilisation, let them remember what befell their predecessors in the land lest history repeat itself (cf. Rom.11:21). Hence, Israel is to avoid behaviour which bringing God's Judgment on the land (cf. Gen.15:16).

Homosexuality- The third prohibited sexual practice is that of homosexuality. The simple meaning of this verse is that homosexual actions are considered completely unacceptable among God's people. Homosexual practice clearly flies in the look of the reliable advocacy of heterosexual marriage in scripture. Homosexual men do not have a vaginal and therefore will have oral or anal sex together which is abominable before God and not divinely practice even in Christian marriage. Several factors support this straightforward interpretation. Genesis 1:27-28 and 2:24-25 teach that God's original plan was that a man should prevail over the isolation through an friendly and binding relationship with a woman and that children would be born through their becoming one flesh. Thus, the fulfilment of personal need and the blessing of biological fruitfulness can only truly be achieved through a faithful heterosexual relationship.

In the instant context of Leviticus 11, the reason of which was to create an environment in which fit family could flourish, it is simple to see how homosexuality would undermine that aim but hard to see how it would contribute to it because homosexual partners are, bi-biological definition unable to produce. However, some who want to support the legality of homosexual practice and yet do not want to let go of the Bible altogether, sometimes implement the strategy of taking this text, and other relevant texts, and reinterpreting them. So with view to the Leviticus prohibitions, some emphasise the context in which the exclusion is found. Israel is to set itself against the practices of Canaan, where male temple prostitutes played an important role. So the actual sin, it is said, is not that of homosexuality but that of idolatry, since homosexuality today no longer plays a task in idolatry (though this is highly questionable), the prohibition on this type of behaviour needs no longer concern us. Others are keen to argue that the prohibition on homosexuality belongs to the ceremonial law rather than to the moral law and that since the ceremonial law has been abolished, this particular law needs no longer exercise

authority over us. All these recent interpretations, however, seem like special pleading and fly in the face of the clear meaning of these texts. If the reason of the Levitical rules is to bolster family life and create a stable environment in which children can be born and nurtured, it naturally follows that homosexuality, along with the other application that is condemned in this chapter, has no position among God's people because it would prevent them from reaching this goal. It is sometimes pointed out that lesbianism is not mentioned in these rules. The examination is correct, but the clarification for its absence is simple. The quiet about lesbianism does not mean that it is allowed but rather that, the framer of the laws may not have envisaged that such even existed.¹⁴

Bestiality- The final forbidden sexual act is that of bestiality, a constraint that is applied to both men and women. Given that Israel was an agrarian society, in which people lived cheek by jowl with animals, it would have been all too easy to be enticed in this direction. Ancient literature testifies that such practices were acceptable in other culture. For instance, in South Africa, where there is a major AIDS epidemic, it was told of men who keep goats specifically for the purpose of bestiality. This is rooted in the belief that having sex with human being makes them vulnerable to AIDS but having sex with animals does not¹⁵.

iii. Closing exhortation (18: 24-30)

The existence of unrestrained sexual license that characterised the Canaanites had become so foul that even the land in which they lived was sickened by it. This section is a close warning against defiance to covenant stipulations. It functions like the nuisance section of a covenant treaty. Because of the things just described (esp. vv 19-23), God had programmed the termination of the Canaanites rebellious Israelites would suffer the same penalty as their predecessors. The land vomited out its resident, is a graphic

personification (vv 25, 28) illustrates how detestable (vv 26, 29-30) these practices are in God's sight.

4.2.1.3 Relevance of Biblical Hermeneutics in Typical Iwo Societies

The relevance of Biblical hermeneutics can offer inspirational insights and tools for application in Iwo if it takes African heritage and experience of marriage and sex seriously. The Biblical data with respect to Holiness code as is with other biblical material share same common traits with Africa waging war against sexual immoralities. A few highlights would therefore be adequate. However, while the premise that African world view comes close to the Biblical world especially of the Old Testament is a fact, it is to be well-known however that there are certain congruencies as well as divergences between the two world views:

a. Points of Convergence between the Indigenous and the Holiness code's Measures against Promiscuity & STDs

The Biblical data with respect to Holiness code as is with other biblical material share same common traits with Iwo waging war against sexual immoralities. It was a family, clan and community matter. That explains why transgression of marriage laws affected the entire family, clan or community. Marriage was for procreation, spiritual, protection, pleasure, and security. A few highlights would therefore suffice.

Both the holiness code and Iwo tradition had laws and sections specifically related to marriage and sex, while God provided the standards and punishment for marriage and sex, Iwo community drew taboos and sanctions to marriage and sex from gods, goddess, divinities, deities and ancestors. The punishments share same commonalities such as

death, hunger, excommunication, social stigma and cutting of such families from the people.

In both Old Testament and Iwo society, virginity was upheld extremely as sexual promiscuity was an abomination. Incest, homosexuality, adultery and bestiality were “abomination”. Unwanted pregnancies and bastards were not accepted in both societies. Betrothal did not allow for what is called “trial marriage”¹⁶.

Like in Holiness code, marriage in Iwo was held in high regard and was to be safeguarded, but the requirements allowed for some abuses in some cases. The standard of virginity held in Old Testament seems to be stricter and found force in the covenant relationship with God than that of Iwo.

In Old Testament, the man was allowed some freedom in adultery cases while the woman was more vulnerable. This was also typical of the Iwo society too. Homosexuality was also abhorred in Holiness code just as in Iwo. It was rare as incest and gang rape were discouraged.

Several terms and euphemisms are used in both Holiness code and Iwo society to refer to sexual union or sexual intercourse. Talking openly about sex and naming sexual organs was a taboo in both societies. Both societies made levirate marriage a necessity. A levirate marriage legislated for in Deuteronomy 25:5-10 was meant to safeguard the homogeneity of the family, preserve the name of its male members, preserve the family estate and ensure the welfare of the widow (Gen. 28; Ruth 4). It was therefore meant not only to afford an heir but also to prevent dispute and litigation which would be more likely to occur if a widow were to marry outside the family.

b. Points of Divergence between the Indigenous and the Holiness code's Measures against Promiscuity & STDs

While the biblical holiness code measure shares some common traits with the Iwo traditional measure, it is noted however that there are also certain divergences between the two. For instances, the concept of “social sex”¹⁷ found in African society and particularly in Iwo, was foreign to Holiness code and the Old Testament generally. Also the concept of “Cohabitation”¹⁶ which is called “trial marriage” which has become an accepted social custom today in Iwo is strange to the Holiness code and Old Testament.

The rate of homosexuality which was in Leviticus is very few in Iwo. This is found among down-trodden and the rich who have elevated it to a level of ritual, in search of fortunes such as power, money and fame. Similarly lesbianism (female – female sex) is also recognized among girls who belong to the cults and the high rank ladies in the society.

However, it is helpful to note that a scholar has cautioned, “that marriage in the Old Testament revelation is no model for a doctrine of marriage” The imperfections and examples of marriage and sex abuse in the Old Testament make it inadequate to provide the basis for formulation of any theology on marriage and sex in Africa.¹⁸

4.3 Result from Data

4.3.1 Interview Questions

Question 1: What is human sexuality from Biblical and socio-cultural points of view?

Majority of the respondents have accurate information about human sexuality, probably they are biblical scholars and Yoruba adults. Only one-third of them have no accurate knowledge of human sexuality.

Question 2: What potency does biblical thinking (Lev. 18) have in understanding human sexuality?

The interview contained a number of questions on what potency does biblical thinking (Lev. 18) have in understanding human sexuality. Only few of them have little knowledge while majority of respondents have the knowledge of the Bible

Question 3: To what degree has biblical thinking helped to shape and reshape the mentality of Iwo about sex?

Majority of the respondents associate human sexuality with STDs especially multiple sexual partners in Iwo

Question 4: How do we sustain such thinking in the light of modernity and globalization?

An overwhelming majority of the respondents agreed that STDs can be better handled with ethical/spiritual consideration and thereby recommend this strategy in Iwo and African as a whole.

Question 5: What viable framework can the Christians in Iwo adopt to encourage the deployment of biblical dialogue on sexual relationships?

Almost all of the respondents strongly agreed with the viable frame work to encourage the deployment of sexual ethical teaching such as prayer, teaching, understanding and obey the word of God, thereby reducing the risk factor for STDs through heterosexual relations which are the main mode of transmission in Nigeria and particular in Iwo.

4.3.2 REPORT OF SEXUALLY TRANSMITTED INFECTIONS (STIs)

FROM 2018-2022 STATE HOSPITAL, IWO, OSUN STATE, NIGERIA

Table 4.1.3

2018

TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	1	1	0	1	51	81	316	1479	368	1562
PID	0	0	0	0	0	0	0	1	0	9	0	10
UTI	0	0	1	0	0	0	0	0	3	3	4	3
2019												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	12	13	15	13	58	67	52	41	683	3046	820	3280
PID	0	0	0	0	0	0	0	6	1	62	1	68
GONORRHEA	0	0	0	0	0	0	0	0	1	0	1	0
UTI	0	0	0	0	0	0	1	3	7	35	8	38
2020												
TYPE	< 1 YEAR		1-5 YEARS		6-9 YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	2	2	18	17	21	44	61	83	352	1528	454	1674
PID	0	0	0	0	0	2	0	5	22	152	24	159
UTI	1	1	2	2	0	1	1	1	10	21	14	26
2021												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	2	3	21	22	27	36	247	992	297	1053
PID	0	0	0	0	0	0	1	3	17	92	18	95
GONORRHEA	0	0	0	0	0	0	0	0	2	0	2	0
UTI	0	0	0	0	0	0	0	0	2	0	2	0
2022												
TYPE	< 1 YEAR		1-5 YEARS		6-9YEARS		10-19 YEARS		> 20 YEARS		TOTAL	
	M	F	M	F	M	F	M	F	M	F	M	F
HIV	0	0	1	5	13	7	15	21	251	1002	280	1031
PID	0	0	0	1	0	0	0	3	19	114	19	118
GONORRHEA	0	0	0	0	0	0	0	2	0	6	0	8
UTI	0	0	0	0	0	3	0	2	5	22	5	27

Source: State Hospital, Iwo, STDs Survey 2023.

NOTE:

HIV: Human Immune Virus

PID: Pelvic Inflammation Diseases

UTI: Uterine Transmitted Infections

1. The table (4:1:3) shows that the cases (STDs) are prevalence in Iwo.
2. The table shows that the cases (STDs) are more prevalence in female than male.
3. It shows that the case is more prevalence in young adults than the teenagers and the aged.
4. The table indicates the prevalence of HIV/AIDS followed by PID, UTI and Gonorrhoea while the other STDs are not generalized.
5. It shows that there is increase of STDs cases between 2018 and 2019 but gradually decreased from 2019 to 2022.

4.4 Discussion of findings

This section deals primarily with interpretation and discussion of the data collected from Iwo State Hospital. However, the data collected are analytically interpreted as follows:

1. The table (4:1:3) shows that the cases (STDs) are prevalence in Iwo

One can deduce from the table that STDs especially HIV/AIDS cases are prevalence in Iwo. This is because Iwo is the center of activities in Iwo land. The agricultural potentials and commerce in Iwo brought more people from other cities in to the town. The influx of the people led to fast development of social life in the town. Hence the religious, economic and social background of the town led to high number cases of HIV/AIDS in the town.

2. The table shows that the cases (STDs) are more prevalence in female than male

Furthermore, the case is more prevalence in female than male as one can deduce from the table. The reason is that, a variety of things account for the higher rate of STDs infection among females when compared to their male counterparts.

Biologically speaking it is easier to transfer the virus from an infected man to a woman than it is for an infected woman to transfer it to man. This is mainly due to the physiological construction of the male and female sex organs. The woman has a wider open area that increases the chances of the virus finding a wound or otherwise penetrate the walls of the woman's sex organ. Again menstruation provides more opportunities of the virus entering the body of a woman since there are many opened spaces during the monthly natural flows of blood. A scholar added that, "It is easier for a woman to get HIV infection from a man, than a man from a woman. This is mainly because of the large area of mucous membrane inside the vagina compared to the small area at the penis. In addition, there is more viruses present in the semen than in the vaginal fluids."¹⁹

Socially and culturally, women occupy a subordinate place to men and this subordination makes them dependent on men. Men in Iwo town like African society are allowed to have more than one wife. This means that if a man is married to three wives and gets infected with HIV, he could eventually pass it to the three women. A scholar added that "female in certain societies are also discouraged and prevented from gaining access to decision on sex education."²⁰ This makes it impossible for the females to make vital decisions on sexual issues that they are bound to face.

Women are also likely to be victims of sexual crime/ abuse such as rape, coerced marriages and so on. These sexual crimes increase their chances of infection since we could assume that they will be forced to engage in unprotected sex.

Moreover, females are also vulnerable because of the increasing tendency of older men having sexual relations with younger girls in Iwo town. Older men prefer younger girls for a reason that a younger girl will be able to take care of and nurse the old man with little or no financial reward. The older man, most of the time, would have had multiple sex partners, some of whom could have gotten him infected.

Economically speaking, women are more likely to be commercial sex workers. Some women in Iwo choose to make an income by becoming prostitutes thereby revealing themselves to virus during their daily trading. At the same time, Apprentice works like tailoring, Hair dressing, Driving, Carpentering and so on attract the same problems. Females in those works fear of losing their boyfriends or husbands who may be a source of financial support to them and take risks with their lives.

Since woman occupy a subordinate role to men in African, so house wife in Iwo too depend on her husband and she should obey him of anything including sex. The house wife feels weaker in making her sexual partners practice safe sex and this detriment not only to husband's health but to the health of herself since she is more susceptible to getting infected with STDs. Other jobs attract STDs infection in rare cases.

3. It shows that the case is more prevalence in young adults than the teenagers and the aged.

This shows that there is highest STDs cases between age of 20-49 years (adults) while the cases between age of 0-19 (children) and 50-70 years (aged) are very low.

The least cases of age between 0-19 years might be as a result of immature aged. While that of age from 50 years and above might be as a result of old age, the age range between 20-49 years is an adult in this report. This age captures those in their most sexually active years. While the risk of HIV infection continues beyond the age of 50 years, the vast majority of people with substantial risk behaviour are likely to have become infected at this age. A scholar captures the situation at Iwo when he says "the young adult population, who are the most productive in supporting the family and the economy, are being destroyed."¹⁹ It also noted in this report that those with HIV/AIDS and are above 50 years would have died before or at their seventy (70) years birthday.

4. The table indicates the prevalence of HIV/AIDS followed by PID, UTI and Gonorrhoea while the other STDs are not generalized.

However, Iwo town has been a Muslim dominated city right from the time when the city was founded. Therefore, the practice of polygamy can become a risk factor in HIV/AIDS transmission. Since Islam positively endorses multiple marriage partners, it is to be expected that sexual unfaithfulness will be widespread among Muslim men and women thus leading to heterosexual transmission of HIV/AIDS more than other forms of infection. For every one infected, the infection rate may multiply in a more diffuse rather than linear manner. Polygamy has the potential of expanding the infection network indefinitely. This is largely because, unlike other sexually transmitted diseases where a line of infection can be terminated by treatment, HIV/AIDS still has no cure and therefore, any infection line started has the potential of multiplying unimpeded.

5. It shows that there is increase of STDs cases between 2018 and 2019 but gradually decreased from 2019 to 2022.

Knowledge is extremely important for controlling STDs. A few people are wise enough to believe what they see and hear about STDs. Because they hear and believe the facts, they change their life styles in the course of this research and thereby gradually reduce the epidemic.

Table 4.2.4 Interview Questions administered on major mean of spread gSTDs in Iwo

Iwo Baptist Association	SEXUAL	OTHERS
Iwo-East Baptist Association	13	2
Iwo-West Baptist Association	14	1

TOTAL	27	3
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Source: Oloyede S.A Interview Questions administered, STDs 2023.

In order to balance the information collected from the state hospital Iwo, interview questions were administered to some people within the community, table 4.2.4 shows the mode of which STDs is spread in Iwo town. Random sampling technique was adopted to select respondents in the studied area. However, thirty (30) respondents were interviewed to cover fifteen (15) respondents each in Iwo-East and Iwo-West and the respondents include pastors, Deacons, Deaconesses, Health Officers, Students, Learners, Business men, and Civil servants.

According to the table, it is seen clearly that sexual intercourse is strongly agreed and agreed as the major mean of transmitting STDs in Iwo town which has thirteen (13) respondents in Iwo-East and fourteen (14) respondents in Iwo-West. Total number of 27 respondents strongly agreed and agreed that sexual intercourse is the major mean of transmitting STDs in Iwo town; other views are rare and not rampant. A scholar said rightly, when he says it is common knowledge that it is through sex and human sexuality that HIV/AIDS find's it fertile soil. It has been asserted that about 80% of those living with HIV/AIDS were infected through sexual relations.²¹

4.5 Promiscuity and STDs in Iwo

The previous work stressed that casual sex is not an acceptable form of sex in the then society since it gives spiritual implication 'curse' (Deut. 27: 20-23). This was also typical of the Iwo town like other Africans which shared the same patriarchal status with the Old Testament. Therefore, this section will go further to examine the promiscuous sex and STDs in Iwo society.

4.5.1- Factors encouraging promiscuity and STDs in Iwo

Indiscriminate sex which includes misuse, abuse, mistreatment, taking advantage, manipulation of women and children in different places are the major factors for STDs in Iwo town. The acts include the followings:

Sexism- which refers to varying forms of discrimination against women or the belief that men are superior to women is violence against women.²² Thus any thought or action based on making one sex more to the other is sexism, Iwo people sees to it that women are grouped as delicate and frail gender and are often refused the so-called male roles. Men are by this societal creation regularly make the norm of humanity, and women otherwise are restricted to the biological task of procreation.

Domestic work- This is becoming more and more dangerous, partly because of the lower age at which some children get engaged in domestic services. Although mainly are in their teens, a few are as young as nine or ten. Another factor is the change in the way in which children get engaged as servants. Once recruited into domestic employment, children are in an extremely unsafe situation. Rarely are members of their own families able to monitor their welfare. They frequently work very long hours, poorly fed and clothed. These children are deprived of emotional care and affection, deprived of any opportunity to go to school. Significantly the girls are also vulnerable to sexual harassment and exploitation, not only from employers but often also from older male workers in the household. This is very prevalent in Iwo land especially in the houses of the rich.

Prostitution- It is the practice of a woman who allows a man to pay her a price to have sexual intercourse with her, it is public when the public authority recognizes it or tolerates it. Otherwise it is clandestine. This category of women ply their trade in varying proportion in hotels, bar, and brothels and on the streets. The women involved are the young ones usually under the ages of 25 to 30 years. The women operate outside their local communities in order to avoid detection. Scholars captured the situation in Iwo when they observed that about 60 % of these women are

single, unmarried, separated or divorced.²³ About half become mother before embarking on the trade and are financially responsible for their children who in most cases are looked after by grandmothers in their hometown.²⁴

Get Rich Quick Syndrome- While poverty and lack of opportunities for socio-economic development may be among the general factors influencing some women to commercial sex work. Much more important are inequality which generates high claim for commercial sex from relatively wealthy men, and the “get rich quick” syndrome which encourages young women to exploit their bodies in a temporarily basis, hoping that this will be a means of speedy improvement and building up of saving by settling down to a more normal life. Of course, many do not attain these expectations and are dragged down by the demeaning conditions of their work and by ill health and in the worst of cases victim to STDs and eventual death.

Sugar Daddyism- The widespread occurrence of “Sugar daddy” in which sexual favour are traded for money or gifts has created a cultural context in which the change to commercial Sex work is but a short step. Sugar daddies and mummies confine and enslave young boys and girls for the purpose of sexual enjoyment.

Sexual exploitation of girls and women- this is not limited to prostitution alone. There are many women and girls experience other forms of sexual abuse.

Scarcity of jobs- the economic demands of dependent children and insufficient financial support from husbands make some women exposed to sexual pressures at work. Sometimes girls and women become involved in sexual contact to obtain all kinds of favour from gift career promotion. In addition, due to the widespread sexual exploitation of woman and girl in Iwo town, there are a lot of venereal diseases, which have culminated in the spread of STDs in the society.

4.5.2 Implications of promiscuity and STDs in Iwo

The occurrence of promiscuity and STDs clearly has some impacts on the society. One of the key fundamentals of sexual abuse is that the manner or behaviour is unwelcome and illegal in Iwo as in many cultures in Africa. Some of these implications include:

i. **Individual** - Promiscuity and STDs devastate a person's sense of joy and happiness in Iwo town. To the affected person, the consequences comprise : weightless or gain due to eating disorders, alcoholism, feeling betrayed and / or violated feeling angry or violent towards the perpetrator, Depression, anxiety, sleeplessness, night mares, shame, guilty, difficulty concentrating feeling powerless or out of control, increased blood pressure, loss of confidence and self-esteem, withdrawal and isolation, loss of trust in people, traumatic stress, post-traumatic stress disorder (PTSD), complex PTSD, suicidal thoughts or suicide attempt, to mention but a few.

It is very miserable to know that one has been infected with deadly disease that has no cure and costs a lot of money to manager. Also it is disheartening when one thinks about the fact that is certain precautions had been taken to prevent the transfer of the virus, one might not have been in the costly medical position. The individual, who engages in certain activities like sports, camping and so on, finds it hard as the virus manifest into AIDs.

ii. **Family** – It is clear to note that lots of disaster has been done by some parents due to their non-gallant manner toward sex education. Some parents are the backbones of sexual activities which some of the children are drawn in today. Most parents are even at fault of indecent dressing and they encourage their children to dress half naked. Children who are scholars and are expected to be in the school so that that can come out nation as a whole infected with Sexually Transmitted Diseases (STDs) especially HIV/AIDs and dropped

out of school. This could be as a result of shame or their mates discriminating against them. In the families where parents infected by HIV/AIDs the burden falls on children who may have to leave school to assume the role of bread winners, through hawking, and other forms of child labour or prostitution. In some instances, children in their teens are compelled to assume the leadership of households in the event of the death of parents, and other guardian. The families infected with STDs go through emotional and psychological distress of watching the prolonged illness eventually death of a spouse or parent. The disease has a destruction impact on family income and resources, huge medical bills and the lost labours, time and income of both the sick person and the care giver who is most often a spouse, a child or extended family relative. From experience, it has been noted that at least one-third of the monthly income of a family infected by STDs is exhausted on STDs related care.

iii. **The Community**—In agriculture a significant percentage of the agricultural population in Nigeria resides in rural areas are among the less-privileged. The impact of STDs on food is fast in the areas of loss of labour (rural men, women and children who farm), the inability to cultivate traditional crops due to illness or lack of access to land, loss of farming skills and so on. In education, some lecturers were shown out of the school, sequel to several allegations, bordering on sexual abuse and misconduct. In religious – males who are restrained by religious or moral up building suffer from ‘sexually assaulting girls’ and live quietly with masturbation. Flaunting erotic parts of the body by females in the community make male in the community to suffer from diverse psychological disorders.

iv. Socio-Economic

A community in which a vast number of its members are of STDs will face low productivity and hence high levels of poverty. In Iwo town, some available facilities are taken over by STDs patients.

The community is filled with orphans who cannot fend for themselves. Their standard of living dropped to levels that are below subsistence. There is also the issue of loss of land and community values. At microeconomic level, the loss of production resulting from illness and death in the population of working is translated into a reduction in gross domestic product and compared to what has been achieved in the absence of STDs. In order of word agriculture, including food production is likely to be seriously affected. The incapacitation and eventual death of some numbers of skilled professionals through AIDS is affecting many areas of public sector for the delivery of social services. Such man power losses can affect a wide range of institutions. Education for instance, where the school teacher is affected in a village, that village loses such a man power. A decline in the number of agricultural workers also leads to a shortage in food supply, which at the same time can lower national revenues in the country.

v. Cohabitation or Trial marriage -Peer pressure plays a key role in the promotion of sexual scandal in Iwo community. It is a known fact that peers have pervasive pressure on one another. This occurs as a result of the coming together of boys and girls with diverse value systems from different family backgrounds. As they become friends they learn from one another both good and bad attitudes and behaviours. This leads to sexual immorality through “cohabitation”¹⁶ Young girls destroy lives through abortion. These innocent lives are seen as an unbearable burden and thus, eliminated or dumped by their mothers. This act is both a display of the spiritual death and life threatening to human existence in the society.

Endnotes

¹K.Elliger and W.Rudolph,eds;1997. Biblia Hebraica stuttgartensia.Germany: DeutscheBibelgesellschaftStuttgart.xii

²Aleppo codex lacks most of torah section and many other parts including the chosen text

³The Septuagint (LXX) statement in bracket means "you shall not reveal the nakedness of your father's wife's daughter"

⁴The phrase in quote is put as an alternative word to describe what the passage is talking about. That's, Sexual pleasure in worship of moloch.

⁵The letter in bracket indicates the word פְּרוֹתָן (their nakedness).That's the nakedness of your sisters.

⁶The phrase in bracket is an additional statement and it is used for better understanding.

⁷The phrase in quote is an additional statement and it is used for better understanding.

⁸The phrase in bracket is put as an alternative word to פְּאֵרָה (near kin or near kinswoman) to describe what the passage is saying.

⁹The phrase in quote is put as an alternative word to describe what the passage is talking about. That's, Sexual pleasure in worship of moloch.

¹⁰Stanley Grenz.Quoted in John Knox,1997.Sexual Ethics: A Biblical Perspective.p53.

¹¹R.K.Harrison, rev.2019. Leviticus: An Introduction and Commentary. Downers Grove: Intervarsity Press, p.186.

¹²Snaith Norman. 1969. Leviticus and Numbers. London: Nelson and Sons p.125.

¹³Tokunboh Adeyemo. 2006. *Africa Bible Commentary* Grand Rapids: Zondervan Corporation p.159.

¹⁴ Derek Tid Ball. 2022. *The Message of Leviticus Old Testament*. England: Intervarsity Press pp.12-13.

¹⁵www.animallawreform.org. Criminal law sexual offences and Related matter amendment Acts 32 of @2024

¹⁶“Cohabitation” or “trial marriage” is a marriage or arrangement whereby a boy and girl(s) come to live together without a formal wedding.

¹⁷“social sex” a kind of permitted sex out of the strict matrimonial home.

¹⁸Bryson Arthur, a Theology of Sexuality and marriage, Uzima press, Nairobi, 2001, p 152

¹⁹C.JeanGarland. 2003. *AIDS is Real* p.40.

²⁰Adetokunbo,Badejo. 2004. *HIV/AIDS* p.26.

²¹Vicient Nyoyoko in Deji Adegboyin (Ed). 2010. “HIV/AIDS and Theological Education in Africa” *WAATI* p.237.

²²J.O Kayode “African Ethics on Sex” in S.O Abogunrin. 1986. *Religion and Ethic in Nigeria* (Ibadan: Daystar Press, p.52.

²³Orubuloye (Ed) Quoted in Raji, R.A.(Ed). 2006. *Religion, Governance and Development in the 21st Century Ago* Iwoye: NASR p.272.

²⁴P.H Ge. ,1975. “Sexual Behaviour, Human”, *Encyclopedia Britannica* vol.16 Chicago p.585.

Chapter Five

Conclusion

This chapter summarizes all that has been said in this study pertaining, the intersection between promiscuity and STDs in Iwo. Summary of findings, Conclusion, appropriate recommendations, contribution to knowledge, and suggestions for further research are given.

5.1 Summary of Findings

Human sexuality in Biblical era, just as it is today was a basis of enjoyment and intimacy as well as misery and anguish. Bible stories and passages can assist people to identify and live according to their own values and to differentiate between sexual decisions that are life enhancing or critical. The people of faith must recognize that the bible affirms a well and positive view of human sexuality. We must understand the correct perspective of biblical concept/teaching on marriage and sex in order to guide its meaningful response. Marriage and sex must be spoken and taught as the STDs epidemic has even provided such avenues for meeting the dispute.

Bible investigation reveals significant variations in the occurrence of extramarital sexual activity in various subgroups, this, therefore, calls for the need to deal with ways of stemming the wave of STDs theologically and biblically in our Society.

In this study, survey research design is preferred to gather information on the sexual attitudes and behavior of the people of Iwo. The quantitative type of survey research method involves describing in detail specific situation using research tools. Therefore, Exegetical survey research designs consist of the Hebrew text of Leviticus 18:9-23. The integrity of the chosen biblical text, Leviticus 18:9-23, and apposite texts is verified using textual criticism while form critical analysis is employed to trace the socio-cultural underpinnings of the texts within its historical context.

The text is analyzed into phrases and key words, and the syntax of its sentences is studied in its original historical contextual setting. Then, a deduction is made based on contextual, historical, literary and intercultural considerations. Intercultural hermeneutics is adopted because the study involves two cultures – biblical culture and Iwo (Yoruba) culture. The text is critically examined and the two studies are contextually and theologically examined to compare and contrast between the Jews of the biblical times and the people perspectives of sexual behaviour in Iwo, Osun State, Nigeria.

In addition, both primary and secondary sources information is used to gather data from the field work. The primary source includes data collection through the use of structured interview to collect the opinion of the respondents in each Baptist Association in Iwo (Iwo East and Iwo West). The secondary source is made up of bibliographical and archival source. The reports from NACA (p.82) and State hospital Iwo (table 4.2.2), established the existence of STDs in Osun and Iwoland respectively. However, the advent of STDs has kindled interest in sexual behaviour both before and outside

marriage. In an attempt to identify the numbers and characteristics of men and women at risk of contacting STDs, especially through heterosexual activity, an overwhelming majority of respondents had accurate information about STDs. In particular, they associated STDs transmission largely with casual sex or having multiple sexual partners. In this study, data is examined on STDs awareness and perceptions which are, then related to biblical sexuality. The section concludes that the global threat needs a biblical solution which is by avoiding all sexual sins including the perversion of sex like homosexuality. God's plan is for sexual intimacy to be within the context of the marriage covenant.

5.2 Conclusion

From the look of things, it is seen that sex is a worldly matter. But the fact needs to comprehend from the onset, is that as far as Hebrews and Africans are concerned, sex is interpreted to have spiritual savor. It is in the light of this that sex today is not only a social issue, but also a theological one, and discussing it is very essential, given the spread of STDs in our country generally, and particularly in Iwo. The problems that often occur as a result of sex abuse.

It is obvious from what has been said above that sex is not necessarily erroneous in itself. Yet not all sex is physically or spiritually helpful. The fact that these people knew that certain acts destroyed their connection with the divine, should make us conscious that God does indeed reveal Himself to humankind. Paul makes this exact point when he says that the requirements of the law of God are written in people's heart (Rom. 2:13-15). Therefore, sexual regulations (Leviticus 18), which is God's law on how we are to conduct ourselves in our sexual relationships, which seem to be full of 'do not's' is certainty of good news. It is the pathway we must walk if we are to experience life in all its fullness. Hence, it is high time proper understanding of sexual purity via religion is

promoted. Without it, one cannot attain the science of life. “The marriage bed is to be undefiled; adulterers and fornicators will be judged by God!” Hebrews 13:4.

In this light, the project work suggests biblical solutions to STDs problem in Iwoland. It is observed that such suggested solution will be of better benefits. Since it is certain that sexual action before and outside of marriage is the major reason that STDs is spreading so quickly in Iwo. The paper focuses on sexual purity as a preventive, spiritual means to deal with plague of STDs in Iwo. It is sure that if there were no promiscuity, there would be no epidemic of STDs, especially HIV/AIDS. According to a research, approximately 90% of those living with HIV/AIDS contracted the disease by sexual intercourse with an infected person.¹ This work maintains that knowledge is power and it is when one gets a worthwhile knowledge that one can lead a chaos-free life.

5.3 Recommendations

This paper has examined STDs in the light of human sexuality from a conservative biblical point of view. The world is holding its breath in horror and in anticipation of the disaster that will be fall Nigerians if we do not take effective steps to stop the spread of STDs, particularly HIV/AIDS in our society. With all things said and done, this section recommends preventive measures which can be achieved in two broad ways: general control and behavioural change, and the viable frame work to encourage the deployment of sexual ethical teaching.

i. General control

- Avoid indiscriminate sex
- Control of blood transfusion. Reduce the use of blood transfusion unless absolutely necessary. Improve the safety of the blood supply by screening all blood before transfusion.

- Handle all body –piercing devices with care. This includes Razor blade, Nails, Needles and so on.
- Avoid drugs and Alcohol. Those who abuse drug such as cocaine and heroine should stop it. Alcohol being a depressant and arouser can lead to indiscriminate sex through excitability
- Treat all STDs at formerly and completely. This is necessary because the presence of a STDs increases the risk of the infection with HIV.
- The use of gloves and other defensive measure by health workers especially where there is a cut in the hand is very important.
- Condoms were develops to avoid pregnancy. They are not the answer to the STDs public health problem, either a medical or social standard point. However, when used correctly and consistently, do substantially reduce the risk of transmitting STDs, especially HIV/AIDS but they do not eliminate that rate.

ii. Behavioural change

There must be a behavioural change if STDs is to be controlled. In this matter of behaviour change everyone, whatever age, status, needs to understand and involve in it.

Since, STDs is being multiply by certain behaviour; such as sexual promiscuity, to stop its spread will require a change of behaviour by all. This work recommends the following to Christians, youths, the church of God in Nigeria, parents, academic institutions and Nigerian government.

Parents, towards their children in terms of discipline for moral and Godly life, youth perspective of life in terms of friendship and sex, spouse faithfulness to each other, the religions, schools, and society, general attitude towards sex education as to change for good. We need to go back to the way of God and see life/pleasures in God's way.

Parental role-Parents should educate the younger ones sex education on the menace of STDs at earlier age before the child becomes sexually active. Parents should understand their children and love them. In terms of discipline, parents should think a better ways for them than beating them always and the child should not be rejected or neglected in the cause of discipline.

- a. Parents owe it to their children to keep them from STDs by talking with them about these things. God wants parents to educate their children during the early years. He wants them to prepare them to face the temptations outside the home. The bible says parent need to train their young ones in the way that they should go and that when they are old they will not leave that way (Prov.22:6). Parents should teach their children about how to live. They should derive inspiration from the mother of King Lemuel. Parents should teach their children how to live and enjoy life. They should discourage sexual immorality, gluttony, materialism, worldliness, etc. in their children. Homes are to be schools where timely virtues/values will be inculcated to children.²

Therefore, we must be willing to talk about these issues if we are to change the next generation.

In addition to that, parents should be more vigilant toward their female children, watch the kind of friends they make, trace their steps to know whether they go to school or not, see what they put on and again children should be economically satisfied.

Youth perspective of life in term of friendship and sex- Young people are very aware to peer pressure. This means feeling pressure to be just like one's friends and age mates. A person may not have enough courage to be different if his/her friends are talking about their sexual experiences. A young person may have sex just to keep away from being

different from friends. This is a powerful trick of the evil one who is prowling around seeking whom he may consume. Young people may be involved in decision making.

- Youth should say no to sex before and outside marriage.
- They should say yes to healthy friendship before marriage. Friends to all, lovers to none.
- They should also say yes to God's plan for marriage-one husband, one wife and that is for life.
- They should say yes to a strong family for our children to grow in.
- Abstinence is training in perseverance and self control. You cannot make someone to love you by giving sex. No is just a little word you can say if you don't want to sell off your precious birth right of virginity for a bowl of beans like Esau (Heb.12:16).

Spouse- The prevention of STDs is best promoted in God's ideal of fidelity and faithfulness in monogamous marriage and sexual abstinence before marriage. Therefore, the simple answer to STDs in marriage is an outbreak of faithfulness to each other.

Education- Knowledge is very important for controlling STDs. Therefore the prevention of HIV transmission requires first and foremost, that people are well informed about how the virus can and cannot be transmitted from one person to another. Understanding these facts should enable people to make responsible choices that will prevent this transmission. In this case the religion organizations, schools, and society must present educational messages that are obvious and easy to understand, using appropriate media targeting specifically on the groups to be educated.

Religious organizations- should spread moral teachings through the publication of magazines, papers, and workbooks that would develop sexual morality. The charge to

enhance sexual morality is for all of us. Hence, there is the necessity to go back to African methods of social control, which has religious savor. Resuscitating and reactivating African values will help to develop the place and significance of public opinion in saving the values of members of the society. From the foregoing, it is obvious that there is correlation between sex and spirituality. The three major religions practice in Nigerian provide adequate information on this statement. In the same way, such information is good enough to enhance better understanding of human sexuality from the religious point of view, and from which the secular society can learn a lot. Hence, we have a collective task to fight sex related diseases that have been destroying our contemporary society.

Furthermore, religious organizations should double their efforts in promoting sexual awareness education not only among the teenagers, but also among married people. Such crusade teams should go to hotels, restaurants, and even recreation centers. The fact still remains that religion is still a significant force in Nigeria in enhancing human sexuality. The church of God should set the pace and Christian scholars/ethicists should follow the set standard. The church should crusade against immorality, materialism and licentious living in the name of pleasure. Ethics of Enjoyment should emphasize prudence, moderation, self-discipline, care for the poor/oppressed, patience and the fear of the Lord. After all, the bible teaches that adulterer/adulteress would be judged of the days of judgment.

African Christians must be trained to talk openly about sex and educate the youths about it. This will decrease sexual tension in marriage and the society. It will also guard against sexually transmitted diseases like Gonorrhoea, Syphilis, Genital Herpes, HIV/AIDS, etc. God wants husband and wife to enjoy sex with each other—and with no one except each

other. Sex in marriage is beautiful. Sex outside marriage is bitterly sinful.”³ This is the position of God and Leviticus on the matter.

For religious organizations to carry this task effectively, their leader should lead by example.

Schools- At schools, teachers require not only suitable psycho-pedagogic training and the related scientific knowledge, but also effectual maturity and a complete vision of the meaning and value of sexuality. In some situations a psychologist or medical therapy may be needed. Effective-sex education must always be adapted to the individual. The progressive character of this education must be respected, attentive to the stages of physical and psychological development. One needed to be assured that the pupil has assimilated the values, the knowledge and the motivation which has been proposed. This teaching must be objective, frank and prudent, adapting the matter to the expectations of the pupil, with appropriate choice of language and respect for the child’s sense of decency. Human and Christian values of sexuality need to be presented with conviction and confirmed by the testimony of life.

Society- The community must be concerned in identifying the cultural and social practices, which increase or decrease the risk of STDs transmission, and in formulating education programmes suitable for its situation. Society at large should be persuaded to change their manner toward the issues of gender. There is a double standard at various levels of society. For instance, in many parts of Africa, men are encouraged to have more than one wife at the same time but it is forbidden for a woman to have more than one husband in a life time. Young boys are encouraged to live immoral lives, while girls are discouraged from having sex before get married. A lot of these gender inequalities are

looked at from a cultural point of view, but a cultural practice that is proving to be harmful to society has to be amended.

Leaders- Leaders need to keep in mind that young people are in a time of change. They are moving from acting with no much thought (like children) to considering consequences before acting like adult. Some people never really make this change from childhood to adulthood in the matter of choices and consequences. Peer pressure tends to force youth to stay at the child level. They need more support to break free from being a slave to other people's thoughts and thoughtlessness. They need encouragement to become responsible for their own lives.

Although change is not easy, it is necessary. To be effectual leaders and change agent leaders, we must understand all that we can about the process of behavioural change and work towards helping people to change their behaviours. Traditional rulers can help in the fight against sexual immorality by ensuring that traditional ethics on sex is upheld. Also Religious leaders can equally help in their sermons in exposing the benefits of living lives of chastity and the consequences of immorality. Leaders must be convinced of the need for behaviour change. If we fail to change, then Nigeria will see total families in villages and towns dying of AIDS.

Government- The government has to give programmes that will aid in preventing future STDs infection and also provide for people who already have STDs patent as well as the orphan left behind by those who died of AIDS. In addition, the government has to provide essential social amenities that will help tackle the root cause of STDs. For example, it is clear that education is a key factor in tackling the STDs epidemic, but many youths are out of school. According to UN-AIDS, 113 million young people don't attend schools.⁴ The government has to offer free or affordable social infrastructures like education, health

care facilities and shelter. African government ought to make the provision of free education to all children, their top main concern.

Lastly, when HIV was formerly discovered in the 1980s, majority of the people living with the virus were men. Presently, women are in the majority. Women are victims of several crimes like forced marriages, rape and so on. Government has to offer a safe haven for women in the form of legislations that seek to guard the right of young females. The legislations should pass and inflict to discourage discrimination and vicious against women.

The government should sanction the law enforcement agencies to control social and night clubs that are promoting debauchery and licentious living in the society. This will guard the young ones from misbehaving and put adults on right course of action. This is essential because where there is no law people will become laws to themselves.

iii. Viable Frame Work to Encourage the Deployment of Sexual Ethical Teaching.

Church and community-based programmes have had some efficiency in checking the spread of Venereal diseases. The church really has a lot of resources to battle the enemy, what it lacks is a battle plan. In living out its identity as a caring community and in facilitating change, the Church can develop practical approaches to STDs. In so doing they help to prevent STDs from spreading, and find hope for the future of their families and communities.

The Bible has enjoined us to make use of the open doors (2 Cor. 2:12) before us, grab the opportunity we have before us and make good use of it to reach out. Special weeks or days declared worldwide, nationally or locally, can be exploited by the Church to tackle issues that concern its members, the community, and the society, especially STDs.

Below is a sketch of some of the local, national and world celebration days for church information.

Table 5.3 Taking Advantage of Special Weeks/Days

MONTH	DAY	CELEBRATION	FOCUS
February	14	Valentine's Day	Otherwise known as "Lovers Day" observed throughout the world.
March	8	UN Day for Women's Right and International Peace	Focus on women right and peace
	13	Mother's Day	Focuses on mothers in appreciation of their role as mothers (in the USA)
April	7	World Health Day	Focuses on the world's health
May	15	International Day of Families	Focuses on the families
	Every 2 nd wk in May	Baptist Mother's Week	Focuses on mothers in appreciation of their role as mothers in Baptist Denomination
	27	Children's Day	Focuses on children
	26	World focus on Drug Abuse	Focus on the need to control/eradicate drug abuse and trafficking
	11	World Population Day	Focus on the need to control population and the need to plan our families

July	Every 3 rd wk in July	Baptist Health Week	Focuses on the people's health in Baptist Denomination
October	1	National – Independence Day of Nigeria	Focus on the joy/celebration of being free
	1	World International Day of Older Persons	Focus on the old people in the society and the need to give them attention
	17	International Day for the eradication of poverty	Focus on the need to care and eradicate poverty.
November	16	International Day for tolerance	Focus on the needs to tolerate each other and eradication of racism.
	20	Universal Children's Day	Focus on children
December	1	World AIDS Day	To draw world attention to the impact of AIDS and the need for control/prevention.
	10	Human Rights Day	Focus on Right and Democracy

Source: S.Oloyede, Field Survey, February/March 2024

A church can announce a week once a year to give awareness to the health needs of its members, such as HIV/AIDS, drug abuse, family planning, family health/hygiene, STDs, etc. this week if well planned and observed yearly can help in updating and educating members on these issues and others not mentioned. Programmes during this week should be participatory as much as possible with adequate room for discussion,

and questions and answer sessions. This week can be organized at lower or higher levels of the different churches.

A special prayer service liturgy can be prepared for this reason. A Sunday declared for this purpose can reach many of the church members. Activities can be drawn out by a committee just as we do for annual thanksgiving. It appears the Church is much concerned about annual thanksgiving because it brings in a lot of financial and material resources. What about planning to view a day in the Church for a disease as STDs that is crippling the whole world?

The reason we have so numerous problems in serious areas of society is because Christians have abandoned those areas and lost direct contact. Some years back people were ashamed if anyone found out they were sleeping with their boyfriend or girlfriend. Today people are ashamed to confess they are virgins. No matter how good they may seem to be, it's a severe thing for us to be failing our task. As salt of the earth we must purify, heal, preserve, and season. Let's rise to the incident and do it with all our heart. Where do you stand as a person if the church as a group is failing? It is high time for making a change in the Church: **If not now, when? If not us, who? And if not in the Church, where?**

5.4 CONTRIBUTION TO KNOWLEDGE

Any research painstakingly carried out is expected to add something new to scholarship. This work diligently and painstakingly compared the human sexuality in Leviticus 18 and Iwo people and as a result has contributed the following to knowledge.

5.4.1 Implications for Researchers

- a. Scholars should always be critical, philosophical and objective in their view and presentation. More significantly, they should always make themselves accessible for criticisms. They should always review their works to see gaps to be filled. There is nothing wrong in apologizing and correcting the errors of the past. That is the path to excellence in scholarship. Holiness code is not a polemic against Priestly code as some scholars have erroneously concluded. They are both sides of the same coin. It is even academic to see Priestly code as a Revised Edition of Holiness code. Here, Scholars presented the priestly code as later materials which were added to the Holiness code from time to time in order to keep it in agreement with the changing point of view of the passing years.
- b. Furthermore, the study provides insights that can be useful in fostering more effective relationship between faith-based organisations on the one hand, and governments and social organisations on the other.
- c. More so, the study shows the relationship between science and theology. Since science alone cannot answer every question about STDs, faith and spirituality which springs from religious beliefs and practices can help fill the existing vacuum science leaves. This study, therefore, becomes needful in clinical theology to fill the existing vacuum by using biblical models to solve societal problems associated with human sexuality and behaviour, especially in the Nigerian context and Africa as a whole.

5.4.2 Implications for Practitioners

- a. There is a close connection between theology and beliefs. The ability to reason and evaluate things is given to human beings by God. Leviticus justifies sexual thinking that acknowledges the sovereignty of God. As a result, there is need for contemporary Christians to develop critical mindedness and not to take sexual things at face value in this age of show social and spiritual chaos.

- b. Sexual pleasure is a gift from God and as a result it must not be rejected or shunned, the moment it is carried out with the fear of the Lord. Christians should derive motivation from this and seek to be more positive as they live. Self-discipline, prudence and moderation are God's requirements as Christians enjoy their sexual lives that are amazing gifts from God.
- c. The "Sexual ethical teaching" dug out from Leviticus, in this work makes this work unique. Leviticus felt the requirement to prohibit sexual immorality (sex before and outside marriage), in the name of enjoyment or pleasure because of their grave consequences. It is ethical for human beings to enjoy sexual life but it is not ethical to be unethical in their sexual dispositions. Leviticus put much stress on family solidarity and sexual enjoyment in marriage. Consequently, Christian couples must be available for one another. They should not expose their partners to sexual temptations. God's position pertaining sexual union has not changed: no sex before marriage; no sex outside marriage (Heb. 13: 4). Christian homes should be citadels of peace and joy where water of sexuality is freely and joyfully shared between husbands and wives. This 'sexual ethical teaching' is an urgent need in the society today. African elders and the church of God should set the pace for young ones and adults to follow. Consequently, people (Christians) should live for God and not for sexual enjoyment. Life lived without living association with God is futile. It is unethical to rejoice in the gift of God and yet neglect the giver.
- d. Leviticus unveils the legacies of Israelite. African elders and sages should also renew the ancient practice of instilling suitable virtues in young people through myths, legends, songs, poems, etc. There should be African cultural revitalization in accord with biblical theology.

5.5 SUGGESTIONS FOR FURTHER STUDIES

- a. A further investigation of Holiness Code and its correlation to the exilic and post-exilic periods can add to a scholarly understanding of the significance of this text of Leviticus 18.
- b. Consequent writers should probe into the destructive effects of sexual revolution in the bid to promote safety sex and how the teachings of Leviticus can be used to discourage it in Africa and Nigeria in particular.
- c. Since by now, the origin of some STDs like HIV is still based on speculations, therefore the researcher suggests that the scholars should probe further into the origin of HIV.
- d. Also since sexual intercourse is the major mode of spread venereal diseases, Christian scholars should probe more on the use of biblical models to solve societal problems related with sex and behaviour, especially in Nigerian context and Africa as a whole.

Endnotes

¹C. Jean, Garland. 2003. *AIDS is Real* p.243

²Fred H. White, 1953. *Manners and Customs of Bible Lands*, Chicago: Moody Press, 113-114.

³Bruce and Carol Britten, 2001. *Answers for your Marriage*, Lagos: Integrated Press, 39, 41. Sexual enjoyment is necessary if family bond will be maintained. Sex unites couples physically, emotionally and spiritually. Sexual intercourse will, however, be enjoyable in the context of love and trust in marriage. See also Shirley Rice, 1973. *Physical Unity in Marriage*, Norfolk: Norfolk Christian Schools, 7-10.

⁴UN-AIDS Report Quoted in Adetokunbo, Badejo.2020. *HIV/AIDS* p.68

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Interviewees

Iwo East	Iwo West
Adeniran Ademola	Fabiyi Taiwo
Mobolaji Kolawole	Akande, Adetona O.
Bunmi Onigbinde	Adedayo Enoch
Oyeniya Oyelekan	Femi Olarinde
Tunji Owoade	Dn. Joshua Olarinde
Mrs Ajayi	Rev. Mrs. Ronke
Mrs Diarah	Bose
Mrs Ronke Olaogun	Rachel
Faluyi Oluwatomisin	Adebayo Elijah
Dn Dr. Wale Adeniran	Dns. Ogunkunle
Babatunde O. J	Rev. Ayanleke Z. O.
Mr. Jide Ayangoke	Dn. Adebayo
Mrs. Joke Omotayo	Deaconess
Rev. Adewoyin	Deaconess Adebayo
Mrs Olawumi	Yemisi Esther

Source: S.Oloyede, Field Survey, February/March 2024

APPENDIX I

ORAL INTERVIEW QUESTIONS

Dear Respondent,

This instrument is designed to obtain information on the STDs (Sexually Transmitted Diseases) among the people of Iwo in Baptist Denomination of Osun State of Nigeria. Your responses shall be treated with absolute confidentiality.

INTERVIEW GUIDE FOR CHRISTIAN DENOMINATION (IWO BAPTIST ASSOCIATION)

A. DEMOGRAPHIC INFORMATION

Kindly tick as appropriate () in the space provided under each item

1. Name -
2. Age range less than 25 () 25 – 49 () 50 – 69 () 70+ ()
3. Gender: Male () Female ()
4. Education background: Primary () secondary () Tertiary ()
5. Marital status - Single () Married ()

6. Association – Iwo West () Iwo East ()

B. ATTRIBUTE OF PEOPLE TOWARDS HUMAN SEXUALITY AND
 VENEREAL DISEASES

Note: Strongly Agree (SA), Agree (A), Strongly Disagree (SD), Disagree (D)

A- WHAT IS HUMAN SEXUALITY FROM BIBLICAL AND SOCIO-CULTURAL POINT OF VIEW?					
NO	REFLECTION QUESTIONS	SA	A	SD	D
1	Human sexuality is the way in which people experience and express themselves as sexual beings. This involves biological, erotic, physical, emotional, or spiritual feelings and behaviours.				
2	Human sexuality has been an important, vital part of human existence throughout history.				
3	The study of human sexuality includes human identity within social groups, STIs/STDs and birth control methods.				
4	In humans, sexual intercourse and sexual activity in general have been shown to have health benefits.				
5	In the past, human sexuality was matter discussed at home. It was regarded as taboo to discuss sex publicly.				

<p>B- WHAT POTENCY DOES BIBLICAL THINKING (LEVITICUS 18) HAVE IN UNDERSTANDING HUMAN SEXUALITY?</p>					
		SA	A	SD	D
1	Holiness code refer to Leviticus chapters 17-26 and is so called due to its highly repeated use of the word “Holy”				
2	According to the text, Holiness is very important to God and should be important to us.				
3	Sexual laws in Leviticus 18 aid communal peace among the people of Israel				
4	Human sexuality in this sense, means not to focus on sex alone but also our growing relationship to each other in society as well as our relationship with the Creator				

5	Leviticus 18 is believed to have been written as a form to avoid sexual deviations, sexually transmitted diseases and other forms of physical illness for the people of Israel with some specified as applicable to proselytes				
C- TO WHAT DEGREE HAS BIBLICAL THINKING HELPED TO SHAPE AND RESHAPE THE MENTALITY OF IWO PEOPLE ABOUT SEX?					
		SA	A	SD	D
1.	Sexual intercourse can be a disease Vector (Sexually Transmitted Diseases)				
2	Sexually Transmitted Diseases (STDs) are prevalent (common) in your community, Iwo				
3.	It is discovered that there is connection between sexual intercourse and venereal diseases/ Sexually Transmitted Diseases				
4.	Sex, especially indiscriminate sex is the major cause of Sexually Transmitted Diseases (STDs) in Nigeria, and particularly in Iwo				
5.	STDs is exacerbated (make worse) by concurrent multiple sexual partners.				

D- HOW DO WE SUSTAIN SUCH THINKING IN THE LIGHT OF MODERNITY AND GLOBALIZATION?					
		SA	A	SD	D
1	Promoting condoms is not the best way to curb Sexually Transmitted Diseases (STDs) and can encourage people to disobey God's law.				
2	The need for it to be handled with ethical/spiritual consideration.				
3	The best way to prevent STDs is to live according to God's guidelines for sexual purity?				
4	Could exegetical study on Leviticus 18 serves as a control to STDs in Iwo				
5	Can you recommend this strategy to control venereal diseases/Sexually Transmitted Diseases in Iwo and African as a whole?				
E- WHAT VIABLE FRAMEWORK TO ENCOURAGE THE DEPLOYMENT OF SEXUAL ETHICAL TEACHINGS?					
		SA	A	SD	D

1	Successfully stay together in prayer and to study the word of God (Holy Bible)				
2	Understanding God's words on sexual relationship through many of your church sermons on the pulpit				
3	Understanding God's words on sexual relationship through many of your church programmes during the week				
4	Learn to build and grow sexual relationships that will bless your life				
5	Live in obedience according to the dictate of God's word				

APPENDIX 11

LIST AND PARTICULARS OF INTERVIEWEES

IWO-EAST BAPTIST ASSOCIATION

S/N	NAMES	GENDER	AGE RANGE	EDUCATION BACKGROUND	MARITAL STATUS
1	Adeniran Ademola	Male	25 – 49	Tertiary	Married
2	Mobolaji Kolawole	Male	25 – 49	Tertiary	Single

3	Bunmi Onigbinde	Male	50 – 69	Tertiary	Married
4	Oyeniya Oyelekan	Male	25 – 49	Tertiary	Married
5	Tunji Owoade	Male	25 – 49	Tertiary	Married
6	Mrs Ajayi	Female	25 – 49	Tertiary	Married
7	Mrs Diarah	Female	25 – 49	Tertiary	Married
8	Mrs Ronke Olaogun	Female	25 – 49	Tertiary	Married
9	Faluyi Oluwatomisin	Female	25 – 49	Tertiary	Married
10	Dn Dr. Wale Adeniran	Male	25 – 49	Tertiary	Married
11	Babatunde O. J	Female	50 – 69	Tertiary	Married
12	Mr. Jide Ayangoke	Male	25 – 49	Tertiary	Married
13	Mrs. Joke Omotayo	Female	25 – 49	Tertiary	Married
14	Rev. Adewoyin	Male	50 – 69	Tertiary	Married
15	Mrs Olawumi	Female	25 – 49	Tertiary	Married

Source: S.Oloyede, Field Survey, February/March 2024

LIST AND PARTICULARS OF INTERVIEWEES

IWO-WEST BAPTIST ASSOCIATION

S/N	NAMES	GENDER	AGE RANGE	EDUCATION BACKGROUND	MARITAL STATUS
1	Fabiyi Taiwo	Male	25 – 49	Tertiary	Married
2	Akande, Adetona O.	Male	50 – 69	Tertiary	Married
3	Adedayo Enoch	Male	Below 25	Tertiary	Single
4	Femi Olarinde	Male	25 – 49	Tertiary	Single
5	Dn. Joshua Olarinde	Male	50 – 69	Tertiary	Married
6	Rev. Mrs. Ronke	Male	50 – 69	Tertiary	Married
7	Bose	Female	Below 25	Tertiary	Single
8	Rachel	Female	Below 25	Tertiary	Single
9	Adebayo Elijah	Male	Below 25	Tertiary	Single
10	Dns. Ogunkunle	Female	50 – 69	Tertiary	Married
11	Rev. Ayanleke Z. O.	Male	50 – 69	Tertiary	Married
12	Dn. Adebayo	Male	50 – 69	Tertiary	Married
13	Deaconess	Female	50 – 69	Tertiary	Married
14	Deaconess Adebayo	Female	50 – 69	Tertiary	Married
15	Yemisi Esther	Female	25 – 49	Tertiary	Single

Source: S.Oloyede, Field Survey, February/March 2024

BIODATA

A. PERSONAL DATA:

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RELIGION/DENOMINATION:	Christianity/Baptist
SEX:	Male
MARITAL STATUS:	Married

CONTACT ADDRESS: First Baptist Church Telemu, Iwo, Osun State.

NAME AND ADDRESS OF NEXT OF KIN:

SPOUSE: Rev. Mrs. Victoria Aderonke Oloyede

CONTACT ADDRESS: First Baptist Church Telemu, Iwo, Osun State

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B. EDUCATIONAL BACKGROUND:

Educational Institutions Attended	Year	Qualification
S.D.A School Omu Aran, Kwara State	1984	F.S.L.C
Ijara Isin High School Ijara Isin, Kwara State	1990	S.S.C.E
College of Health Technology Offa, Kwara State	1999	H.N.D
ECWA Theological Seminary Igbaja, Kwara State	2004	B.A.Th
Nigerian Baptist Theological Seminary Ogbomoso	2005	B.Th
University of Ibadan, Oyo State	2004	B.A.Rel.St.
University of Ibadan, Oyo State	2012	M.A.Rel.(O.T)
College of Education Ila-Orangun	2020	N.C.E
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C. WORK EXPERIENCE AND POSITION WITH DATES:

- As an Environmental Health Officer, Owu Isin, Kwara State 1999-2000
- As Pastor, in Nigerian Baptist Convention 2004 to date
- School Proprietor, Bapt. Standard Sch. Telemu Osun State 2006-2016
- Financial Secretary, Iwo Baptist Association Pastors' fellowship 2009-2011
- Vice Moderator (Ministerial), Iwo West Baptist Association 2019-2022
- Clergy, Board of Governors Comprehensive College Telemu 2021 to date
- WAEC Marker 2022 to date
- Moderator, Iwo West Baptist Association 2023 to date

D. MEMBERSHIP OF ACADEMIC PROFESSIONAL BODIES:

- Member of Nigerian Association for Biblical Studies (NABIS)
- Member of Nigerian Association of Pastoral Counsellors (NAPCOUN)

E. PUBLICATIONS:

- The Nigerian Church in the face of HIV/AIDS Epidemic © 2004
- Indiscriminate Sex & HIV/AIDS: A Biblical perspective © 2013

- The Stipulations of the Holiness Code, Sexuality and Sustainable Development in Africa, An article presented at NABIS Conference, ACU Oyo August, 2016 (published)
- Understanding sexual purity in Holiness code from an African Traditional Cultural perspective (A Case Study of Iwoland) An Article Presented at 31st NABIS Conference, Uyo July, 2018 (published)
- Rev. Dr. D.O Eytayo: An Epitome of Christian Leadership in Contemporary Society (A Book Dedicated for his Retirement on 3rd August, 2019.) © 2019
- Understanding Biblical Human Sexuality from an African Traditional Cultural perspective (a case study of iwoland) Article Published at LCU 2022
- Pastoral Care and Counselling in Pastoral Ministry for Achieving Sustainable Spiritual Development. Article yet to be published at LCU 2023

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Date.....

University Compliance Certification

This is to certify that the thesis by Oloyede, Samson Adekunle in the Department of Religious and Intercultural Studies, faculty of Arts, Lead City University, Ibadan is in full compliance with the approved University Format and Style.

Signature

Date

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