

Marital Sex in the Light of Genesis 2:21-25 as Lesson to Single Youths

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Abstract This research reveals that non-marital sexual escapade which is frowned at by most religions of the world such as Judaism and Christianity, is as now practised and advocated by youths including Christians among them. Sexual relationship is morally and legally accepted within the circle of holy matrimony. Any other attempt of such practice outside marriage is not only an immoral act but a sacrilege. It is not a new trend that boyfriend and girlfriend relationship is now advocated by young people including Christians. As a result of this moral decadence, the following become the order of the day: illicit sex, abortion, prostitution, spiritual backwardness and other related vices. The researcher posits that acceptance of exegetical lessons from Gen 2:21-25 by Christians including youths can be part of solution to these enumerated problems. In this text, emphasis is placed on the reservation and restriction of sexual intercourse for married couples only. It is recommended that if unmarried Christians would maintain this belief there would be restoration of moral and healthy society for unstoppable development. This work employs Narrative method of biblical exegesis in order to attempt a thorough analysis of the text for better understanding and right application.

Keywords Morality, Christians, Young People, Sexual Intercourse, Marriage, Man, Woman

1. Introduction

Illicit sexual intercourse such as homosexuality, lesbianism, bestiality, necrophilia, paedophilia, among contemporary single youths in this 21st century is higher than it was in the previous centuries. This could be as a result of young people's easy access to sex and sexual related actions in the internet. Sexual relation is originally meant to be exchanged between married couples; it was never meant for unmarried people at all. Highlighting on this issue, Eze contributes that illicit sex is associated with millions of youths who are unaware of the dangers of

pre-marital sex. Instead of youths to worship God with their precious time, they waste their time committing sins and destroying their future.[1] Many religious groups such as Judaism, Christianity, Islam and African Traditional Religion frown at sex outside marriage. This fact could be attested to because morality is a crucial subject matter in many universal religions. In other words, most universal religions do not advocate immorality. In the Old Testament particularly, youths were apparently known for chastity. Virginity of young girls was a normal compulsory life whereas sex without marriage was one of taboos of the highest order. In fact, for unmarried young people to live a life of chastity was a culture. Deut 22:13-21 and Gen 38:24 are two of the texts that authenticate this claim.

The text of investigation in this study, Gen 2:21-25 is an Old Testament narrative on the institution of marriage. It is about creation of woman out of the rib of man and positive reaction of man for successful creation of a being like him. The narrative progresses to inform interested readers that the man and the woman become one in the bond of marriage, and concludes that it is in the circle of holy matrimony shall two opposite sex boldly see the nakedness of each other without being ashamed.

However, the reverse has become the case in the modern time. The consequences of pre-marital heterosexual and homosexual intercourse contribute to the bastardization of national development. It is undeniable in the contemporary society that young people as a result of illicit sexual relation become nuisance to their family in particular and the society in general in the following ways: Overpopulating the society by begetting bastard children, commit murder through abortion; and in order to satisfy their lustful desire with each other, they waste resources through prodigal spending. Some of them especially female risk their life to HIV/AIDS scourge through prostitution. In addition, WHO reports that young people, aged 15-24, accounted for an estimated 45% of new HIV infections worldwide in 2007. About 16 million girls, aged 15-19 years, give birth every year, most in low- and middle-income countries. An estimated 3 million girls of the same age group undergo unsafe abortions every

year.[2]

The researcher is of the view that if unmarried Christian young people would accept and abide by the moral standard of sex within marriage alone, and avoid at all cost every form of non-marital sex, there would be reduction of high rate of immorality, and can enable national and human development as time, effort and resources wasted on immorality can be converted and utilized to other important things that can promote living.

Narrative analysis methodology is used in this research work. Narrative method is one of the methods used in biblical exegesis. This method is widely used for stories. It gives a report of an event that has happened in the past. Bamberg sees narrative analysis as an attempt to systematically relate the narrative means deployed in order to make sense out of it.[3] Furthermore, this method is carefully chosen because the text of study is a myth arranged in a narrative form.

Exegesis of the Text

Exegesis according to Harper is a 1610s word coined etymologically from Greek origin, *exegeisthia* meaning 'explanation', 'interpretation'. [4] It is a critical explanation or interpretation of a text especially of the Bible (Dictionary.com)[5]. The context of text of the Old Testament cannot be accurately interpreted without good knowledge of Hebrew Language. In respect to this, Akao concurs to this view by asserting that Hebrew language is one of the indispensable tools for the study of the Old Testament.[6] Other tools include Bible commentaries, Bible dictionaries, theological dictionaries, Hebrew lexicon etc In this section, the Hebrew text will be presented followed by English translation according to the choice of English version chosen by the investigators.

Hebrew Text

tx;a; xQ;YIw: !v"+yYIw: ~d"Pa'h'-l[; hm²DEr>T;
 Y~yhiól{a/ hw"ch> •lPeY:w: 21
 hN"t<x.T; rf"BB' rGOðs.YIw: wyt'ê[ol.C;mi
 hV_ ail.~d"Pa'h'(-!mi xq:il'-rv,a) [l²Ceh;-ta,(Y~yhiól{a/
 hw"ch> •!b,YIw 22
 ~d"(a'h'(-la, h'a,ðbiy>w:
 yrI+fB.mi rf"bb'W ym;êc'[me(~c,[,... ~[;P;ah; tazOæ
 è~d"a'h'¥ érm,aYOW: 23
 `taZO*-hx'q/lu(vyaiðme yKiî hV'êai arEäQ'yI 'tazOl.
 Wyâh'w> ATêv.aiB. qb;äd" w> AM=ai-ta,w> wybiPa'-ta,
 vyaiê-bz"[jy:¥ '!Ke-l[24
 `dx'(a, rf"ib'l.
 `Wvv'(Bot.yl al{ßw> AT=v.aiw> ~d"Pa'h' (~yMiêWr[]
 ~h,ynEv. WyÝh.YI)w 25

English Translation: New Revised Standard Version

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

23 Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

24 Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

25 And the man and his wife were both naked, and were not ashamed.

Textual Criticism of the Text

The ability to distinguish between original text and subsequent translation is highly appreciated in biblical studies. Looking at the translated text critically, one can observe that the later translation of the Hebrew text does not wholly represent the thought intended by the original writer or editor. This subsequent variation alters the meaning, intention and expectation of both the divine and human author to the original users of text and the subsequent generation. On this note, biblical exegetes are beset with unreserved effort to become a good polyglot of especially Biblical Hebrew language and English language for thorough and critical study of the Old Testament.

In Gen 2:21-25, inability to give a complete sense of the use of woman in v22 and the use of man v22 and in later v24 is discovered. The Hebrew word *'iššâ* translated "woman" in v22 alters its original sense of "wife", the female counterpart of man who is his helpmeet. It is used in the original text to pinpoint her uniqueness in the whole life of man. This also posits that the *'iššâ* is a divine gift to man. She is not just an ordinary creature but a crown of her husband, the reason for the new status of her husband who was just an ordinary or single man prior to her creation and acceptance of responsibilities for enhancement of the man's whole life. The use of "man" in v22 is not akin to its use in vv 23b and 24. Whereas *'ādām* translated "man" in English version is used to in the context of "human being" or "mankind", its use in vv 23b and 24 as *'iš* implies "husband" of a woman. He is the recipient of the divine gift *'iššâ*. In the same vein, the Hebrew word *'iššâ* translated "woman" in English version implies "wife" in the context of the text. It is used to illustrate that she is a legally married woman. She is neither a girlfriend nor a mistress to the man.

Critical Study of the Text

In order to interpret the text for better understanding of the contextual sense, and to appreciate it, it is divided according to its sub structures with a sub theme for each sub unit.

Vv21-22: The creation of woman

V23: Man's response to creation of woman

V24: Unity of two in marriage

V25. Eligibility for heterosexual exercise.

Vv21-22: The Creation of Woman

The reality of opposite sex enables co-existence. Male human being was alone and unsatisfied prior to the existence of the female human being. In other words, creation of woman makes man complete. Without the creation of woman, man would have been perpetually unsatisfied in life. The first exclamation of gladness of man in the creation story was at the successful creation of woman. The influence of a woman in the life of a man cannot be over emphasized. It will not be an overstatement to infer that the successful fulfillment of a man's destiny is dependent on his relationship with a woman especially one's wife.

hm²DEr>T; Ÿ~yhiól{a/ hw"“hy> •lPeY:w: vayyaPPël yhvh('ädönäy) 'élöhîm TarDēmâ shows exclusive act of God. The phrase *deep sleep* in English translation is one word in Hebrew *tardemah* and the text described LORD God as the ultimate cause of that. Theological insight gained from the text attested to the fact that God remained the first and only surgeon that did operation without undergoing any structured or unstructured tutelage from anyone. The narrative highlighted the awesomeness and perfection of God in His work of creation as it was not reported that the man felt any pain after the opening of his body and removal of one of his ribs. Benson buttressed that the opening of his side and the taking away of his rib might be no grievance to him. While he knows no sin, God will take care that he shall feel no pain.[7] In an effort to interpret this text, Raymond, Joseph and Roland (eds) assert as follows, "... the man's own self is the woman fashioned, an explanation at once of sexual attraction between men and women.... The deep sleep is from God." [8] The taking of man's rib as a secondary material for making of a woman is neither from the higher nor lower part of man's body. This implies that woman is neither to take authority over man nor be subjugated by man. In addition to this claim, Benson avers that the woman was taken out of the man's side, and not out of a higher or lower part of his body, to show that she is neither to govern nor usurp authority over him.[7] Henry (para 4) teaches that

man had been made sensible of his want of a meet help; but, God having undertaken to provide him one, he does not afflict himself with any care about it, but lies down and sleeps sweetly, as one that had cast all his care on God, with a cheerful resignation of himself and all his affairs to his Maker's will and wisdom.[9]

The foregoing reveals the need for man's submission to the will of God. God who is all knowing provided the need of man without hesitation in His own faultless formula as he (man) totally rely on him for his maximum and adequate provision. h'a,Ḃbiy>w which is translated "brought" is derived from Hebrew root awb which is the root of the Hebrew verb to come. Combined with w> particle conjunction awb becomes verb hiphil vav consecutive imperfect. It is 3rd person masculine singular suffix, and

3rd person feminine singular (Bible works) [10]. The implied meaning of the word therefore is came in or went in. God did not only bring the woman to the man but cause the woman to come in or go in to the man. This is true companionship and intimacy. It is very crucial to unveil the implied meaning of the word woman as used in the text. The Hebrew noun used in the text is hV'ai 'iššâ meaning "wife." God by implication made a woman and allowed her to go in to the man as his wife for some specific reasons. Excel itemizes the reasons as follows:

1. In order that she might relieve his solitude by intelligent companionship.
2. That she might be his helpmeet in the struggle of life.
3. To develop his intellectual thinkings.
4. To culture his moral sympathies. This implies that the man having taken social and other responsibilities as a husband needs to develop moral attitudes deposited in him during creation by God.
5. To aid him in the daily needs of life.
6. To join him in his worship of God.
7. That the woman might receive the love, protection and care of the man[11]

V23: Man's Response to Creation of Woman

The literal representation of the text depicts both man's appreciation to God for the gift of woman and whole acceptance of her companionship. Man was highly elated, and the tone of that gladness is eloquently expressed as captured by the text. According to Calvin, the use of the expression, 'this is now bone of my bone' by Adam indicates that something had been wanting to him; as if he had said, now at length I have obtained a suitable companion, who is part of the substance of my flesh, and in whom I behold, as it were, another self.[12] And he gives to his wife a name taken from that of man, that by this testimony and this mark he might transmit a perpetual memorial of the wisdom of God. A deficiency in the Latin language has compelled the ancient interpreter to render *ishah* by the word *virago*. It is however germane to remark that the Hebrew term means nothing else than the female of the man.

The Hebrew statement hV'êai arEäQ'yI 'tazOl lüzó't yiqqärë' 'iššâ translated "this one shall be called woman" strongly man's acceptability of the woman as his wife. Although the meaning of the word arEäQ'yI yiqqärë' is called, the second implied meaning is to encounter or meet. The man in essence had an encounter with the woman. This encounter promoted the status of the man from a single man to husband of a woman, hence the subsequent expression out of man this one was taken. Buttressing further on the text, Clarke (para 2) opines as follows

There is a very delicate and expressive meaning in the original which does not appear in our version. When the different genera of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed

received their names. To this circumstance the words in this place seem to refer. Instead of this now is *zoth happaam*, we should render more literally this turn, this creature, which now passes or appears before me, is flesh of my flesh, etc. The creatures that had passed already before him were not suitable to him, and therefore it was said, For Adam there was not a help meet found, Genesis 2:20; but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind every way suitable to be his companion.[13]

V.24: Unity of Two in Marriage

If the text of v.24 will be left for literal interpretation, it will pose a problem for ages. Whereas some surmise it is biblically right for a married man to abandon his parents, some may propose it is a biblical injunction not to consider the welfare of parents when one (a man) is married. But the original text gives us both the grammatical and theological implication of the text. The Hebrew word *bz:l'* 'ázab which is translated to mean to leave should be left for literal interpretation in this text in order to explore its implication. It has a well-articulated meaning deeper than what is rendered in the English translation. It does not mean to abandon or to forsake parent for the purpose of marriage. The word also means from Hebrew origin *to restore or to repair*. It is used in order to substantiate that a man who gets ready for marriage should not remain source of burden to his parent but source of restoration to them. He has been promoted to the rank of independence and assigned a herculean role to ensure that his parents are well taken care of. His parents as a result of his new and greater status will not be left to suffer in their old age when they would not be able to provide enough for themselves. Moreover, the consequences of his independence are encapsulated in his capability to provide accommodation, feeding, protection (spiritual and physical) for himself, his family and others. Buttressing further on this issue Alber maintains that for the man to leave his parents designate a new form of relationship as he thoroughly understood the relation between himself and the woman, there is no new difficulty in conceiving him to become acquainted at the same time with the relationship of son to father and mother, which was in fact only another form of that in which the newly-formed woman stood to himself.[14] Ellicot (para 6)] opines that

the inspired narrator was moved by the Spirit of God to give this solemn sanction to marriage, founded upon Adam's words. The great and primary object of this part of the narrative is to set forth marriage as a Divine ordinance. The narrator describes Adam's want, pictures him as examining all animal life, and studying the habits of all creatures so carefully as to be able to give them names, but as returning from his search unsatisfied. At last one is solemnly brought to him who is his

counterpart, and he calls her *Ishah*, his feminine self, and pronounces her to be his very bone and flesh. Upon this, "He who at the beginning made them male and female "pronounced the Divine marriage law that man and wife are one flesh.[15]

From the foregoing, it is a divine command that no one including father or mother should become impediment to the oneness of husband and wife. The man is free from his parents' directives or authority in relating with his God-given wife but under the giver, God to relate with her appropriately. Gray supports this claim by adding that, it is God speaking through the human agent.[16]

Another Hebrew word in the text that attracts interest for interpretation is *qb;D'* *dābaq* which is to cleave. Its usage in the text indicates that it is an imperative. The word has other alternative meanings such as to cling, stick, stay close, keep close, stick to, stick with, follow closely, join to, in Qal form; to stay with, in Pual form; to be joined together in Hiphil form; and to be made to cleave in Hophal form. The word is in Qal form representing imperative like qal imperative in the text, and joined with *vav* consecutive *qb;ād'w>* *vadābaq*. The use of the word implies that man is under divine command to carry his wife along in everything. Closest relationship must be advocated and maintained in marriage. Secret of any sort must not be allowed because they are no longer two different entities in the world of marriage but one. *rf'B'* *bāSār* shows an idea of blood relationship; the man and his wife are one body in the course of sexual intercourse shared between them as approved by God according to the divine narrator (inspired author). They have the right to meet each other sexually for the purpose of satisfaction and procreation of new offspring. The moral and theological result reserved in this text connects itself with reservation of heterosexual relation among married people alone. It denotes that marital sex is a form of sacred responsibility; in this regard, Keil and Delitzsch maintains that marriage itself, notwithstanding the fact that it demands the leaving of father and mother, is a holy appointment of God; hence celibacy is not a higher or holier state, and the relation of the sexes for a pure and holy man is a pure and holy relation.[17] According to Jamieson, Fausset and Brown, the use of *one flesh* shows that the human pair differed from all other pairs, that by peculiar formation of Eve, they were one.[18] It is proper to assert that the passage gives clue to the divine institution of marriage. Any attempt to indulge in such exercise outside marriage is abomination against God because it is fringing upon perfect standard of God for human. Premarital sex is unaccepted in His sight, and any unmarried youth who lives contrary to this godly standard will not escape His wrath which can be instantly or subsequently. Unmarried youths, and couple who are unfaithful to their spouse are left with a lesson for better life.

V25. Eligibility for Heterosexual Exercise

The one and only qualification or prerequisite for heterosexual intercourse between two opposite sex is

marriage. It is repeated in the scripture in different ways as captured by the following Old Testament texts, Ex 20:14; Gen 6:2-3; Gen 20:3-4; Lev 20:10ff; 1Sam 1:17, 22; Prov 31:3; Song of Solomon 3:5 to mention but a few. ~Ar[¹ `árom which is derived from the Hebrew root to be bare or to be naked as used in the text is traced to the preceding verse which told us that the woman is now the wife of the man and the man her husband, and are no longer two different people but one flesh. They are not under any curse for exposing their nakedness to each other because they both have it in common. They are under a curse to share it with any other person in life. The divine narrator accounts to us that they are not under bondage of shame to have shared their nakedness in common. It is both shameful to one and defiance to God for one to enter into sexual affair with one who is unidentified as one's spouse. It is an easiest way of incurring God's precarious judgment upon a person. In an attempt to interpret nakedness of husband and wife as reflected in the text, Keil and Delitzsch[17] comment that their bodies were sanctified by the spirit which animated them. Shame entered first with sin, which destroyed the normal relation of the spirit to the body, exciting tendencies and lusts which warred against the soul, and turning the sacred ordinance of God into sensual impulses and the lust of the flesh. Barner comments that

They were both naked, and were not ashamed." Of nakedness in our sense of the term they had as yet no conception. On the contrary, they were conscious of being sufficiently clothed in a physical sense by nature's covering, the skin - and, in a spiritual point of view, they were clad as in a panoply of steel with the consciousness of innocence, or, indeed, the unconsciousness of evil existing anywhere, and the simple ignorance of its nature, except so far as the command of God had awakened in them some speculative conception of it. Hence, they were not ashamed. For shame implies a sense of guilt, which they did not have, and an exposedness to the searching eye of a condemning judge, from which they were equally free.[19]

The English rendition of the Hebrew word *vwb Bōš* as used in the text include "to put to shame", "be ashamed", "be disconcerted", "be disappointed", "to feel shame", "to be ashamed", "disconcerted, disappointed." This implies that unmarried person who carelessly indulge in non-marital sex stand to suffer shame and disappointment either in the present or future time; and the manner and form in which it will come cannot be fathomed by anyone except the one (God) from whom it comes. This *Bōš* (shame) as consequence of illicit sex differ among people. It could come in form of *Bōš* of incurable disease; *Bōš* of unexpected pregnancy; *Bōš* of emotional stress; *Bōš* of possession of several demons that will incessantly or interally torment one; *Bōš* of academic setback; *Bōš* of

being unproductive; *Bōš* of becoming spiritual zombie; *Bōš* of ill-luck; *Bōš* of close of heaven etc.

2. Pre-marital Sex among Youths

Pre-marital sex means sex before marriage. It is when two young people of opposite gender enter into a sexual relationship before marriage. This act is highly predominant among youths of this present age. Aji, Aji, Ifeadike, Emelumadu, Ubajaka, Nwabueze, Ebenebe and Azuike observe that another type of unaccepted sex engaged in by young people is same-sex intercourse – gay and lesbianism.[20]

The rate at which young people engage in illicit sex is becoming increasingly alarming and unacceptable. Historically, pre-marital sex has been greatly condemned by cultures and religions of the world. Sexual immorality was seen as a taboo or grievous offence and greatly frowned at. But today, western influence has replaced the age long cultural cum religious value placed on sex only in marriage with immoral sexual behaviours. Globalization and western civilization has posed a serious threat to our moral values. On daily basis our youths are repeatedly exposed to pictures of naked ladies on social media, pornographic pictures/movie, and profane music among others.

The trend in the world today is far from what it was in the past. Young girls care less about what they put on whether it debases from the very core of human nature or not. They have turned to dogs who display their sexual urge everywhere on the street. Hotels are all over the society and youths patronise them as if their life and destiny lie there.

3. Moral Implication of Genesis 2:21-25 to Single Youths

Genesis 2:21-25 contains God's original plan for sexual escapade between a man and a woman. But in the course of time, this original plan of God has been distorted. Pre-marital sex in the form of co-habitation, rape, prostitution, masturbation, lesbianism, homosexuality and the like is an evidence of distortion of this God's standard for sexual relationship.

It is clearly expressed in the text that for the purpose of marriage shall a man cling to his wife and they shall become "one flesh" which is an idea of blood relationship. It therefore becomes necessary that a man should leave his parents by becoming source of their survival and not by any means reason for their subsequent suffering. He unites both in body and soul (in the union of marriage) to a woman who has already become his wife in accordance with accepted tradition. In our contemporary, this divine intention is bastardized and abused by youths who carelessly and unconsciously join their body and soul to prostitutes. Prostitutes in the context of this paper are

people who are not married to each other but unlawfully partake in sexual escapades only in a bid to satisfy their sexual urge. The ladies on their own part cling to men for sexual satisfaction, economic and material benefits. Sex was created by God to be enjoyed by both male and female only on the ground of marital relationship and not “boyfriend or girlfriend” relationship that create more problems than just mere satisfaction that young people seek. Oton adds that the first couple that had sex on earth was the first parent of humanity- Adam and Eve. God created Eve for him so that he could have a close relationship that involved sexual intercourse.[21] It is only spouse that are permitted by God to engage in any sexual activities. Any attempt to do so is an attempt to challenge the authority of God as well violate divine standard for well-being of man. It is pertinent to assert that any violation of divine standard automatically incur divine wrath on the violators either immediately or subsequently. It is appalling that sex which is made for the purpose of satisfaction and procreation of new generation within the circle of marriage has today become source of pain, sorrow, suffering, fall sickness and set back to people of different class in the society. The danger is that most people were and are victims without knowledge of factor behind their predicament. What God designed for pleasure and enjoyment has become a source of pain and sorrow to so many people and families all because of its misuse. Sexual relationship thus becomes valid for male and female only when they have become husband and wife, until then it is dangerous act which could lead to destruction.

The last verse of the text indirectly unveiled the hazardous effect of illicit sex. For the husband and wife to be both naked without being ashamed of each other indicates they are doing the right thing. However, unmarried youths who indulge in the act are already shrouded in shame of different forms. It is important to recall that the Hebrew origin of the word ‘shame’ is *bos* which is alternatively used as ‘disappoint.’ Legally married couples ought not to be ashamed because they are one and have a strong bond in the covenant of marriage which gave them the right to indulge in heterosexual activities. Besides, human nakedness is sacred and should only be seen by another whom one has entered into a marriage covenant with. This exact intention of God has been bastardized.

The manifestation of this shame differs among culprits. It always emerges as effect of ungodly sex. Eze compares the use of sex with atomic power. Sex is a powerful force that can destroy if not used properly. Like atomic power, sex is the most powerful creative force given to man. When atomic power is used correctly, it can create boundless energy, when it is used in the wrong way it destroys life. Sex is the same kind of powerful force.[1] Sex is the gift from God to give us the greatest pleasure to help in creating deep companionship with one's spouse and for procreation of the next generation. But if you play with this powerful force outside the bounds of marriage, it destroys you and

those close to you. Other destructive consequences of non-marital sex are enumerated by her as follows: Sexual activity for young people arrests their psychological, social and academic development.

Pre-marital sex usually takes place sneaking around in hidden places, dealing with the fear of being caught, the fear of pregnancy and feelings of guilt. All these worrisome factors undermine pleasure in premarital sex most especially in women. It was not reported in the text of this study that the woman went in with any other man prior to when she was handed to Adam, her husband. It suggests that it was the Adam who knew the woman sexually at first, and remain the only man who knew her sexually. Following this insight, one can observe that virginity is recognised by God, and could be a precious if not the best gift a spouse can give to his or her partner in marriage.

The spiritual effects of non-marital sex are also considered. It is a sin - 1Thessalonica 4:3 (for this is the will of God even your sanctification that you should abstain from fornication) 1Cor. 6:9 – No fornicator will enter into the kingdom of God. Colossians 3:5-6 – Fornicators attract the anger of God against themselves. It is a dangerous thing to fall into the hands of God. Deuteronomy 22:13-21 – Penalty of fornication is death. Matthew 5:32 – The sin of fornication is the only ground on which a man should divorce his married wife. Fornication is a very terrible sin as it affects all the body. Fornication brings more sin.

Buttressing further, other effects of pre-marital include unwanted pregnancy, sickness, abandonment, and sale of babies. The rate of abortion has increased because of increase in pre-marital sex. It creates an ungodly soul tie. It fragmentize people's soul. Since sexual intercourse creates soul ties, each person one has sex with, one has given part of one's heart or soul in the spiritual realm. It brings about transfer of unclean spirit from one person to another. Demons and other problems gain entrance into one's body through pre-marital sex. More effects include loss of confidence. One's relationship with one's family becomes unstable and lying sets in. Premature parenthood, rejection and abandonment and infertility are inevitable. It can also kill ones vision. The need of sex education can enable to sensitize youths on appropriation of sexual relation. On this note, Lahana maintains that health professionals, parents and teachers can achieve proper sexual information and education either through programmes of social interference and sensitization or within the school environment.[22]Tica, Pavlv-Mirkovic , Vuleta, and Janjic are of the view that transmitting knowledge and applying it in our way of life becomes the basic target for sexual education and aims at preparing the youngsters for adolescence and make then capable of accepting the physical and functional changes calmlyand naturally without emotional judgments.[23] Help adolescents realize the relation between sexual life, making love and human relationships and free them from fears disgrace and guilt.

Help adolescents adapt associations and views on sexual life which would be in harmony with their own personality. Help adolescents make their own emotional and sexual choices. Teach them to respect those who choose to have a sexual relationship as well as those who do not. Kotrotsiou stresses that lack of sexual education creates problems such as undesired pregnancy during adolescence with all those possible dangers may appear: transmitting sexual diseases, sexual abuse and Ignorance facing sexual problems.[24]

Worthy of note is the fact that Adam waited upon God to provide a suitable companion for him. He was not in haste; he refused to allow his lonely state to push him into taking hasty decisions. One of the reasons pre-marital sex is prevalent in our present society is lack of patience and self-control. Okonta notes other reasons given for premarital sex as peer group pressure, monetary gain, personal satisfaction, curiosity, and lack of home guidance from parents and relatives.[25]

Right from the creation of man, God already put in him the feeling or desire for sexual satisfaction. The mistake that most youths make is that they have allowed this desire to control them. It controls their thoughts, actions and consequently their destiny, whereas this feeling can be controlled whenever it arises. Sometimes, when asked why they engage in pre-marital sex, youths often complain of loneliness as the cause and as such need a companion not knowing that there is no suitable companionship outside marriage. They have refused to imbibe patience as a virtue and wait upon God just as Adam did to provide the correct companion for them who would not only satisfy their sexual needs but also be their helper in every aspect of life. The exegetical result of the text shows that sexual intercourse is reserved for individuals who are married. The man in the text was not single when he began to see the nakedness of the woman. Being her husband, he took her as his own wife. Young people who are not married are warned to desist from any form of sexual activities until the right time (when they are married.).

4. Conclusions

It is very obvious that the heterosexual relation is allowed by the initiator and giver of sex for satisfaction and procreation under the umbrella of marriage union. The aftermath of illicit sexual intercourse including homosexuality, lesbianism, bestiality, necrophilia, paedophilia has adverse effect on people. It is can be one of the factors that keep progress of an individual, family, community, and nation stagnant. Violating the law of sex within marriage becomes an avenue through which young people make their life vulnerable to danger. Careless exchange of blood covenant through non-marital sex can lead one into perpetual captivity as one can be possessed by stubborn and strong demons. It is apparent that there is urgent need for personal determination and genuine change of attitude towards sexual escapade for total eradication of

such immoral lifestyle among unmarried youths for glorification of God, restoration of personal aggrandisement, and society growth at large.

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