



UNDERSTANDING BIRTH CONTROL IN THE CONTEXT OF GENESIS 38: 8-10

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Abstract

Birth control before Western civilization was incongruous in African milieu. A prosperous family was determined by the number of children teeming in the compound. Any family with few numbers of children was pitied. However, in the recent time, the reverse is now the case. Many couples who have plenty children wish to have less than they have. Economic hardship and other social problems are the causes of this regret. It is apparent that families with large number of members find it more elusive to survive the economic drought and some moral evils more than families with optimum number of members. As couples may not afford to relinquish their sexual obligation to each other, there have been various attempts to control more procreation of children after partners have had desired number as their economic capacity can carry. These attempts gave birth to methods of controlling birth rate. However, some people still contend that controlling birth is inimical to divine order, hence an immoral act. Using Narrative method of biblical exegesis, the researcher seeks to throw more light on main need for birth control from the exegetical finding of Gen 38:8-10. The text is narrative of Onan's use of withdrawal method when he had sexual intercourse with his deceased brother's wife and the subsequent precarious aftermath that led to his sudden death. The researcher contends that if couples would be knowledgeable about the major intention of using birth control methods, there would be conspicuous reduction of mass poverty among many families in the future.

Keywords: birth control, couple, sexual relation, understanding, context, Genesis 38

Introduction

Approach given to birth control by adherents of religious faith from the past decades to the contemporary time creates the need to give a balanced analysis on the subject matter (birth control) in order to arrive to a better understanding for a better human society. Over the years, religious-based organizations such as Christian denominations developed some opposing propositions against birth control. Anyacho (2013) contends that some Christians reject methods of birth control other than natural probably because it is believed to be inimical act against their object of worship. The Catholic Church and some other Christian denominations according to Oderinde (2001) hold that responsible family planning is an important objective which can be pursued only within the context of the moral law which teaches that there is an unbreakable union of the unitive (or relation) and procreative meaning of material sexuality. Oderinde (2001) went further to observe that many Christians use the incidence in Genesis 38:7-10 where Onan applied coitus interruptus (withdrawal) method and died because God was annoyed with him. However, some contend that the death of Onan was because of his selfish and wicked intentions other than birth control method. Some Christians according to him are of the view that practice of birth control is to disobey God's command to propagate the race quoting Genesis 1:28.

The perennial argument on whether birth control is morally accepted and not inimical within the religious and social milieu is still on. On this note, whereas some argue against the use of birth control, some schools of thought give it a strong allegiance. Experience and enlightenment revealed that reasons for populous family have been overtaken by religio-cultural, sociological, psychological, economical, and technological discovery and development in the recent time. Iwe (1979) maintains that the church must realize that it is legitimate to control mortality rate without any accusation or interference with the course of nature, it is also acceptable to assert rotational control over fertility and human reproduction under honest circumstance. It is also argued that birth control or family planning should be encouraged so that the quality of the future generation may not be jeopardized (Anyacho, 2013 p.117). In the similar vein, Castle () insists that the quality of the next generation is jeopardized because there is a strong inverse correlation between child health and family size and rapid increase of the child population delays educational innovations and improvement.

All these argument against and argument for on birth control which poses problem on "which" does the right approach and application become the problem which researcher seeks to attempt solution to, in this paper.

Gen 38:8-10 is a narrative reporting Onan unwillingness to ejaculate to an expected venue during his sexual escapade

with her sister-in-law according to the tradition of that time. He rather preferred to use coitus interruptus approach and subsequently erased from earth by God according to the text. The researcher is of the view that if birth control method is well understood by members of religious adherents and entire society, there would be peace, better standard of living, and optimum population for easy control and management.

The exegetical methods used in this work are narrative and sociological approaches respectively. Narrative method studies the plot in the story, the characterization of persons, places, events involved in the story, and the particular point of view taken by the narrator while the sociological approach is the study of *Sitz-im-Leben* or the life situation that generated a particular text (Obiorah, 2015). Narrative method is used because the text is a story while sociological method is deployed in order to find out the social context of the text.

Exegesis of the text

Exegesis is the scientific study of a Biblical text in order to discover the meaning/implied meaning and intention of a text. Old Testament exegesis in the words of Steck (1995 p.3) is "the endeavour to determine the historical, scientific, and documentary meaning of texts which have been transmitted in the Old Testament. Exegesis, therefore, confronts the task of determining the meaning and the intention of statements in the encountered text." A thorough Old Testament exegesis cannot be done without principal knowledge of Hebrew language. Ugwueye (2007) contends that if Hebrew is ignored, the Old Testament student destines himself for an enterprise of second-hand knowledge.

Hebrew Standard Transliteration of Gen 38:8-10

8. wayyömēr yihûdâ lû'ônân bö' 'el-'ëšet 'ähikâ wüyaBBëm 'otâ wühäqëm zera` lû'ähikâ.
9. wayyüda` 'ônân Kî lö' yihyeh hazzära` wühäyâ 'im-Bä' 'el-'ëšt 'ëHîw wüšihët 'arcâ lübiltî nütân-zera` lû'ähîw.
10. wayyëra` Bü'ënê yüwâ `äšer `äsâ wayyâmet Gam-`otô.

English version of Genesis 38:8-10 (New Revised Standard Version)

- 8 Then Judah said to Onan, "Go into your brother's wife and perform the duty of a brother-in-law to her; raise up offspring for your brother."
- 9 But since Onan knew that the offspring would not be his, he spilled his semen on the ground whenever he went into his brother's wife so that he would not give offspring to his brother.
- 10 What he did was displeasing in the sight of the LORD, and he put him to death also.

Social context of the text

The event in Gen 38:8-10 is a fulfillment of levirate law in Israel. Clifford and Murphy (1989) trace the enactment of this law to Deut 25:5-10. However, it was perhaps the practice of the Ancient Near Eastern nations from where Israel's forebears dwelt. This law gives adult male member of every family the responsibility of fulfilling sexual duties to the wife

of his deceased brother with the prime aim of procreation on behalf of the deceased brother. It is not certain if the law was specific about the marital status of the expected person who would perform such sexual role. Levirate marriage was a common and compulsory practice in the then society, and it was accepted and upheld. This gave clue to why the survived son of Judah, Onan, who was at the age of responsibility never complained nor was reluctant about being remarried by her sister-in-law.

Genre of the text

Genre is the literal form in which a biblical text appears. Mundele (2012) who refers to genre as *style* avers that every literary genre has been produced from a concrete social context. There are numerous and varied genre in OT according to him, and they include narratives, psalms of laments and thanksgiving, novella, didactic stories, myth, laws including apodictic laws, wisdom saying, priestly and royal oracles, songs/poem among others. The text (Genesis 38:8-10) is a story preserved in narrative form. Genre otherwise called *Gattung* of a text is indispensable as it enables a biblical exegete to determine a suitable method of biblical exegesis for proper interpretation of the text.

Archaeological discovery of the text

It is interesting to discuss the connectivity between Old Testament text with archaeological discoveries. Many a time, Old Testament canonical books have some elements of relationship with ancient discoveries of archaeology. Leggett (1974) asserts that the Middle Assyrian Laws (MAL) being inspired by the Code of Hammurabi, the MAL contains a section(s) which regulates marriage customs and are concerned with levirate. Number thirty (30) of the law (MAL) deals with the situation of a man who had already given a betrothal gift to the father of a bride for his son, but the marriage was not consummated when the groom died. Thus, he (the father of a deceased man) can either marry another of his sons to the same bride as a substitute for a deceased one or reclaim the given betrothal gift.... It is interesting that neither the bride herself nor her father nor the brother of the dead groom have any say in the matter-the only person entitled to decide according to the law is the groom's father.

This gives clue to the use of Judah's authority over his son, Onan to remarry his deceased brother's wife. The ancient Middle Assyrian law revealed that levirate law was a legal establishment, not only a culture or social life.

Furthermore, Ellicott (1905) brings to limelight that the law of the Levirate, by which the brother of the dead husband was required to marry the widow, was of far more ancient date than the law of Moses. Its object, first of all, was to prevent the extinction of any line of descent, a matter of great importance in those genealogical days; and, secondly, it was an obstacle to the accumulation of landed property in few hands, as the son first born after the Levirate marriage inherited the property of his deceased uncle, while the second son was the representative of the real father. A similar custom existed in parts of India, Persia, and prevails now among the Mongols. The Mosaic Law did not institute, but regulated the

custom, confining such marriages to cases where the deceased brother had died without children, and permitting the brother to refuse to marry the widow, under a penalty, nevertheless, of disgrace. This report flourishes one with better knowledge on why and how Onan faced death penalty.

Structure of the text

The structure of a biblical text is used to refer to the organizational arrangement of the text. It is the breaking of the selected text into units for the purpose of explanation of the text. It prepares the researcher for the close reading of the text. Content and mood enables an exegete to determine accurate structure of a biblical text. Structurally, Genesis 38:8-10 can be given a common theme of purpose of levirate with the division below.

The first unit is v 8 which records Judah's command to Onan, his survived son to take his deceased brother's wife and perform conjugal duties. This segment can be given a theme thus, prime purpose of levirate marriage.

The second part v 9 narrates Ona's unwillingness to actualize the purpose of the marriage because he did not want to raise a generation for deceased person with his semen. Instead of ejaculating the sperm to the appropriate destination, he converted it to a waste. Hence, the proper theme of this division could be selfish act/selfish use of birth control method.

The third being the last section gives account of divine wrath on Onan for his selfish act in the previous section. His act of selfishness was culminated into wickedness, hence he could not survive divine vengeance. This unit can be tagged the theme of aftermath effect of wrong use of birth control method.

Close reading of the text (Genesis 38:8-10)

Close reading in Old Testament exegesis designates careful and thorough explanation of OT text(s). In close reading of any text, close and special attention is given to Hebrew words. Aspects such as semantics, etymology, implication, and syntax of Hebrew grammar are highly indispensable in this section. It is here that expertise in the application of Hebrew grammar is employed. Close reading otherwise called elucidation of OT text often emerges to suitable interpretation of the selected text.

Prime purpose of levirate marriage v8

It is not debatable that v8 of Genesis 38 reveals the practice of levirate marriage during the time of ancient Israel. The Hebrew clause *bō' 'el- 'ēšet 'āHikā* translated "go in to your brother's wife" indicates command. The Hebrew word *bō'* is verb qal imperative masculine singular. Hebrew imperative reflects command. By implication, Judah commanded his son to take his deceased brother's wife as a wife. Perhaps, Onan might not have accepted the prevalent tradition wholeheartedly; it could be that he succumbed to his father's decision because the provision of levirate law and practice didn't give him chance for alternative. Deducing on the reason for levirate, Benson (n.d) avers that as long life among the Jews was generally reckoned a blessing from God; so an

untimely death was accounted a punishment. The next brother, Onan, was, according to the ancient usage, married to the widow, to preserve the name of his deceased brother that died childless.

In this same vein, Calvin (n.d) asserts that since each man is born for the preservation of the whole race, if anyone dies without children, there seems to be here some defect of nature. It was deemed therefore an act of humanity to acquire some name for the dead, from which it might appear that they had lived. Now, the only reason why the children born to the surviving brother, should be reckoned to him who had died, was, that there might be no dry branch in the family; and in this manner, they took away the reproach of barrenness. The Cambridge Schools and Colleges (n.d) posits that the first instance of the "levirate" (Lat. *lêvir*, "brother-in-law") law which made it obligatory for a surviving brother to marry the widow of his brother if the latter should die childless. This suggests that levirate marriage is necessitated only if the deceased brother of the expected levirate husband did not have a succeeding generation (children).

wiyyaBBēm 'ōtā wühāqēm zera` lū'āHikā rendered "and perform your duty as a brother-in-law to her, and raise up offspring for your brother." in English version shows another form of command as the Hebrew word *wiyyaBBēm* is in its imperative base. Onan was under compulsion to not only marry his late brother's wife but he was also obligated to get a new generation for him whether at his will or against his will as a person. Onan according to Henry (1991) was duty-bound not to refuse to raise offspring for his deceased brother. Begetting a new generation for the deceased was the nucleus for every levirate marriage during the time of ancient Israel and other surrounding nations of Ancient Near East including the Middle East.

Selfish act/selfish use of birth control method v9

This section carries the bone of contention of the argument on birth control which is the thrust of this work. The crucial question that comes to intellectual mind here is: Was Onan killed because he used coitus interruptus method to control birth when he slept with his deceased brother's wife as the custom demands? The exegetical result of this text will provide objective answer to this question.

wayyüda` 'ōnān Kî lö' yihyeh hazzāra` wühāyā. The above Hebrew rendition translated in English version as "But since Onan knew that the offspring would not be his" speaks volume of ulterior motive of Onan from the onset. More so, Onan according to the tone of the text was consumed by the legal provision of levirate marriage to take the widow of his elder brother in such sexual related duty. It was not at his willful submission to go in with her. That was why he initially articulated the implication of the obligation which he had already knew that it did not favour him in return. However, Clifford and Murphy (1989) contend that Onan's offence is obvious; he selfishly refuses the responsibility of fulfilling his duty to his brother, as the law provided. Onan's action according to Leale (n.d) was prompted by a low motive. It

was as selfish as it was vile. Onan's design was to preserve the whole inheritance for his own house.

wūšihēt 'arcā lūbiltī nūtān-zera` lū`āHīw. The Hebrew active verb used in this sentence is *wūšihēt* which means “to spoil, to ruin” implies a total waste. The major purpose of Onan meeting sexually with his deceased brother’s widow was to provide chance for succeeding generation of his passed-away brother. Instead, he decided to give the generation of his deceased brother no hope at all. It is necessary to recall that using any method of birth control just as Onan used coitus interruptus method to prevent pregnancy from occurrence, must be an agreement between the sexual partners. But in the case of Onan, he used the method at the detriment of his sexual partner, hence leaving her in a psychological and other related trauma. From the interpretation of the social context of the text, Onan was not labelled wicked because he used withdrawal method to prevent occurrence of pregnancy during sexual intercourse but as a result of ulterior and wicked motive for using the withdrawal method. The intension of adopting any means of controlling birth must be within the moral rectitude of the society as well as considering the will of one’s sexual partner.

Aftermath effect of ulterior motive of the use of birth control method v10

wayyēra` Bū`ēnē yūwā`āšer translated What he did was displeasing in the sight of the LORD in English version shows unhappy mood and tone of a divine Being. The Hebrew gerund *wayyēra`* translated “displeasing” means in other words “to break, to be evil, bad.” The Supreme Lord represented *YHWH* otherwise pronounced or called Adonai considered Onan’s act as wickedness, hence evil.

Calvin (n.d) deduces that it is a horrible thing to pour out seed besides the intercourse of man and woman. Deliberately avoiding the intercourse, so that the seed drops on the ground, is double horrible. For this means that one quenches the hope of his family, and kills the son, which could be expected before he is born. This wickedness is now as severely as is possible condemned by the Spirit, through Moses, that Onan, as it were, through a violent and untimely birth, tore away the seed of his brother out the womb, and as cruel as shamefully has thrown on the earth. Moreover, he thus has, as much as was in his power, tried to destroy a part of the human race. When a woman in some way drives away the seed out the womb, through aids, then this is rightly seen as an unforgivable crime. Onan was guilty of a similar crime, by defiling the earth with his seed so that Tamar would not receive a future inheritor. Clark (1831) observes that the crime that Onan committed was his refusal to raise up seed to his brother, and rather than do it, by the act mentioned above, he rendered himself incapable of it. We find from this history that long before the Mosaic law, it was an established custom, probably founded on a Divine precept, that if a man died childless his brother was to take his wife and the children produced by this second marriage were considered as the children of the first husband, and in consequence inherited his possessions.

Onan, who already knew the implication of raising offspring for his deceased brother (who would take possession of Er’s property), made up his mind to abort the vision in order to inherit the property left by his brother. However, it never occurred to his memory the precarious consequence of what he has resolved to do. In agreement to this, Ellicott (1905) articulates that Onan, by refusing to take Tamar, may have been actuated by the selfish motive of obtaining for himself the rights of primogeniture, which would otherwise have gone to his eldest son, as the heir of his uncle ‘Er.

Buttressing further, Gill (1746) contends that it may be out of covetousness to get his estate into his own hands, and especially as it frustrated the end of such an usage of marrying a brother's wife; which appears to be according to the will of God, since it afterwards became a known law of his; and it was the more displeasing, as it was not only a check upon the multiplication of Abraham's seed as promised, but since the Messiah was to come from Judah.

The foregoing implies that the more reason Onan’s life was taken immediately was as a result of his attempt to impede the genealogy of Judah from where a Messiah of the Jewish race would emerge.

Birth control methods

Birth control methods refer to different approaches used to prevent pregnancy during sexual intercourse. It is crucial and interesting to note that every method is not for everybody. Everyone needs the advice of medical expert to know the best method(s) fit for two sexual partners. This is because body system differs among individuals. Health Francisco Health Plan (n.d) advises users of birth control methods to choose a birth control method that fits one’s life. Note: When you first start using most of these methods, it takes up to a week to start working. Be sure to use backup birth control (like a condom) for the first seven days. In this case, counsel and assistance of medical expert is highly recommended.

Methods of birth control according to Health Francisco Health Plan (n.d) are discussed below:

Long-acting reversible contraception (LARC) methods are the intrauterine device (IUD) and the implant. Both methods are excellent at preventing pregnancy, last for many years, and are easy to use. Both are reversible—if you want to become pregnant or if you want to stop using them, you can have them removed at any time.

IUD: The intrauterine device (IUD) is shaped like a tiny “T” and made of soft but strong plastic. Getting the IUD is quick and simple. It can be done in an office or clinic. As the IUD goes in (it sits in your uterus), you may feel cramping or pinching. It won’t get in the way of going to the bathroom, having sex, or wearing a tampon. There are two types of IUDs: copper and hormonal. Both work very well. Less than 1/100 women get pregnant while using an IUD. An IUD does not protect against sexually transmitted infections (STIs).

Abstinence: Abstinence typically means not having vaginal sex. “Outercourse” is sex play that does not involve vaginal sex. If you only have outercourse, it is unlikely that you will

get pregnant. But if semen gets into your vagina (or if you have unplanned vaginal sex), it is possible to get pregnant.

Birth Control Pills: Birth control pills are a pill you take each day to prevent pregnancy. They are sometimes called “the pill” or oral contraception. The pill works because of the hormones in it.

Implant: The implant is a type of hormonal birth control. It is a tiny plastic rod, about the size of a matchstick. A healthcare provider can place the implant under the skin of your upper arm. Less than 1/100 women with it will get pregnant each year. Once put in, it slowly lets out a hormone into your body and lasts up to 3 years. After that, the hormone runs out and it stops working. If you want to keep using this method, you have to get a new implant. Your provider can put in a new implant once the old one is removed.

Vaginal Ring: The vaginal ring is a small, flexible ring that you put into your vagina once a month to prevent pregnancy. When you put the ring into your vagina, it stays there for three weeks straight. You take it out the fourth week and get your period. After the week off, put in a new ring and start the cycle again. The ring can sometimes fall out when taking out a tampon, going to the bathroom, or having sex.

Injection/Shot: The birth control shot is an injection of a hormone called progestin. Each shot prevents pregnancy for about three months and works very well. The shot does not protect against STIs. Women can get pregnant after they stop using the shot, but it may take about a year.

Barrier Methods (Male and Female Condoms): The condom is a thin latex tube that fits snugly over the penis during sex. When taking the erect penis out of the vagina or anus after sex, the condom should be held at the base of the penis to keep semen from leaking out of the condom. Throw away the condom (in the trash, never flush down the toilet) after one use. The female condom is a thin plastic tube with a flexible ring at each end to help it stay in place in the vagina. The female condom can be put in up to 8 hours before sex. After sex, you should take it out right away and throw it out. Each female condom can only be used one time. Don't use female condoms and male condoms together because they can stick to each other and rip.

Withdrawal Method: Withdrawal method according Reproductive Health Access Project (2020) is the method that involves pulling penis out of vagina before ejaculation (that is, before coming). In other words, it is the removal of erected penis from the vagina before release of sperm. However, this method is many a time not used successfully because the point of withdrawal is always at the point of the climax of the sexual intercourse.

Reproductive Health Access Project (2020) went further to report that research proves that each birth control method except abstinence has health risk. Snider (1990) concurs that all but natural methods can have negative side effects on a person's body. Oral contraception in particular has been known to cause blood clots in the lungs, eyes, and legs of certain women. Women have had heart attacks and strokes,

gall bladder disease, liver tumors, breast cancer, and even suffered death in conjunction with the use of the pill, especially during its earliest forms. Irregular menstrual bleeding, bone mineral changes, allergic reaction, difficulty wearing contact lenses, hair loss, pelvic pain, and even infertility have been linked to Depo use. Depo-Provera (n.d) identifies another risk as “low birth weight and neonatal infant death and other health problems in infants conceived close to the time of injection.” The IUD has been linked with causing pelvic inflammatory disease and thus infertility, ectopic pregnancy, perforation of the uterus during insertion, and even death. Norplant also has a lengthy list of risks; these include increased menstrual bleeding, heart attack, ovarian cysts, chest pain, numbness in the implanted arm, and an increase in body and facial hair (Judie and Kristine, 1996).

The only hope is that some methods have higher risks whereas some few others have less risk which can be managed.

Benefits of birth control

Greater access to and consistent use of birth control is essential to significantly reducing the number of unplanned pregnancies and abortions in the U.S. At present, the majority of unplanned pregnancies and abortions occur to women who were either not using birth control at all, or not using it consistently (Kaye, Gootman, Ng and Finley, 2014).

The shrewd use of birth control methods and family planning, education of married women became feasible. Women's educational attainment and participation in the labour market have increased dramatically since modern family planning became widely available to both married and unmarried young women in the early 1970s (Kaye et al., 2014a).

It enhances improved family well-being. Delaying pregnancy until one is actually seeking parenthood significantly improves parent-child relations and increases the odds that children reside in two-parent households (Kaye, Gootman, Ng, & Finley, 2014)..

The benefit of birth control extends to the society. Pregnancy planning achieved through both the availability and affordability of birth control also benefits society as a whole in terms of fewer health disparities for disadvantaged populations, reduced child poverty, and lower public spending (Kaye et al., 2014b).

Birth control method helps in the planning of healthy pregnancy. Very short intervals between pregnancies raise the risk of preterm birth, low birth weight, slow neonatal growth, and infant death (Gemmill and Lindberg, 2013), (Conde-Agudelo, Rosas-Bermudez, and Kafury-Goeta, 2006). In fact, the risk of infant mortality is 67% higher for births occurring less than 12 months after a previous birth, compared to births spaced at least 18 months apart, even after controlling for other infant risk factors (Hussaini, Ritenour and Coonrod, 2013).

It equally encourages birth spacing, thus, preventing unplanned pregnancy and better timing of pregnancy can contribute to maternal and infant health not only by

supporting healthier maternal behaviour, but also by increasing intervals between births. Pregnancies spaced closer than 18 months apart are considered to be risky.

Application of the text

The basis for determination of whether birth control method(s) is accepted or rejected within the ethical rectitude of a given society is dependent on the motive. Natalie (2003 p.) interrogates the some ethical questions in regards to birth control, thus: is chemical contraception a blessing from God for people to use for the betterment of their lives and the lives of their families? Is it just like any other medication? Scientists know a lot about reproduction and genetics. Is it wrong to use and experiment with this knowledge? Does the use of birth control have any undesirable effects on one's physical, emotional, or spiritual health or on one's marriage? Does the use of birth control have anything to do with one's faith in Christ and the Bible? However, the exegesis of the text (Gen 38:8-10) revealed that the sexual escapade between Onan and his deceased brother's widow was purposeful. The essence was not the fun of the intercourse but formation of a future generation on behalf of his deceased brother. However, this solemn purpose was attempted to be wholly aborted by Onan's use of coitus interruptus method otherwise called withdrawal method. The ulterior motive of the use of any birth control method is highly frowned at in any healthy moral society. The method adopted by Onan was not the reason at all for his demise but his demonstrated selfish interest for using the method.

In the contemporary society, sexual partners especially young people make use of birth control method for variety of ulterior motives. Some of selfish purposes include exploitation of one's sexual partner, avoid any means of getting married to the sexual partner even after making fake marriage proposal by the male sexual partner or fake acceptance of marriage proposal by the female sexual partner. In some cases, selfish sexual partners seize the use of birth control method as a means to empty the financial pocket of their partner instead of taking responsibility.

Another crucial aspect about the use of birth control method is the one discovered in the course of doing the exegesis. Onan was not in agreement with his sexual partner about the immediate need for the use of the withdrawal method during the sexual intercourse. He never considered the need of his partner because he was drenched by his plan and desire to take the primogenitures of his deceased elder brother, Er whom he was supposed to beget a generation for. Hence his use of withdrawal method was to the detriment of his partner. It is needful to bring to public awareness that sexual partners needs to agree over use of specific birth control method in order to have oneness of mind and spirit within the intercourse since sexual intercourse itself is means of spiritual, psychological, and social bond between partners.

Recommendations

Birth control should be encouraged among couples who have satisfactorily fulfilled all marital customs and rites.

No Religious belief should give allegiance to any teaching that does not promote use of birth control method for healthy family and betterment of the society.

Ulterior motive for use of birth control method(s) must be consciously averted by sexual partner(s) as this lead to immediate or impending danger.

Using the text of Genesis 38:8-10 to propose a supposition or belief against, to condemn the use of birth control method is very wrong and unsuitable; hence it must be avoided at all cost.

Every method of birth control method must be self-centered free and must encourage optimum population of the society as well as promote family health and welfare.

Conclusion

The result/finding of the exegesis of genesis 38:8-10 sheds one with the better of the withdrawal method of birth control used by Onan. The text never condemns the use of birth control method; rather it frowns solemnly at the wrong and callous intention for using the method. It is obvious that this study discovered that birth control methods are highly relevant in the contemporary society for health purposes and provision of adequate welfare for the members of the society.

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