Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.8 No.2 June, 2025; p.g. 235 – 244; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

INFLUENCE OF JEWISH AND YORUBA CULTURES ON MARRIAGE INSTITUTION IN AFRICAN CHURCHES

Jegede, O. Paul (PhD), 08073217111, jegedepaul9@gmail.com
Department of Religious Studies, Faculty of Humanities
Federal University of Kashere, Gombe State, Nigeria
&
Elias Jiniya Jiniya, (M. A.), 08100164465, jegedejnr731@gmail.com
Department of Religious Studies, Faculty of Humanities
Federal University of Kashere, Gombe State, Nigeria

Abstract

Marriage is a divine institution established by God. However, the Christian Bible made mention of the practice of two types of marriages prevalence among the Jews. One of which is polygamy. This same marriage system is firmly entrenched in African culture and tradition. In fact, its practice has the influence and support of some Christian religious denominations, more especially among the African Churches in Nigeria. These churches see nothing wrong in their adherents and leaders having many wives as they can cater for. They back such claims with relevant biblical examples and scriptural passages for their actions. Although in the olden days, an average African practiced polygamy form of marriage for various reasons. To them, it served as an index of wealth and as one's status symbol in the society. They also argue that African culture permits its practice. However, the bugging questions are: Do they have any justification to condemn the practice of polygamy in African Churches knowing that such practices have been from time immemorial? Is there any biblical basis to back-up the arguments of these churches on monogamous form of marriage as an acceptable practice? If so, how are the African Churches to understand the cases of polygamy in the Bible? The paper adopted qualitative method of research so as to help in better understanding of polygamy in the time of the Israelites and how it has influenced marriage institution in African churches. One of the findings of this work is that, the problem associated with polygamous marriage and its acceptance by African Churches can be attributed to its practices in Old Testament by pious men of old. As such, it can be submitted that the researchers did not set out to defend any particular church tradition on the issue at hand but to let the biblical data speak for themselves in their cultural and historical contexts. The paper concluded that as long as the practice of polygamous marriage existed in the Christian scripture and pious men of old engaged in it, it will be difficult to dissuade African church members from its practice except such members personally decided against it.

Keywords: Marriage, Monogamy, Polygamy, Culture, Church, African Churches

Introduction

Marriage was first instituted by God in the order of creation, given by God as an unchangeable foundation for human life. Marriage exists so that through it humanity can serve God through children, through faithful intimacy and through properly ordered sexual relationships. This union is patterned upon the union of God with His people who are His Bride, Christ with his church. At this juncture, it is pertinent to say that sexual

revolution has challenged all traditional societal structures—none more aggressively than the institution of marriage. Conservative Christians are of the view that a Christian marriage consists of a father and mother with healthy children (Eph. 6:1-4). To such people, anything outside this is prohibited by God. The questions are: what about families with multiple parents? Is it wrong for a man to marry more one woman? In Nigeria today, just as it was among the Jewish tradition, polygamy is an acceptable form of marriage in Yoruba culture. As such, many Christians disapprove this form of marriage (Igenoza: 1995:25). However, the researchers are not confident in the average believer's ability to defend such a view from the Christian scripture in all cases. Polygamy is well entrenched in the Old Testament and over forty (40) important figures like Abraham, Lamech, and David had more than one wife. It is a practice that is well embraced by many cultures throughout the history of mankind. Although Christians inherited some biblical texts that describe numerous examples of polygamy among the early Christians, most Christian denominations with the exception of African Churches, (though the trend is changing), rejected the practice and upheld monogamy as normative (Murdock, 1999:89). The Christian sacred book also indicates that Christianity witnessed the existence of polygamy and its practices among the Jews. The first polygamist was Lamech who married two women (Gen.4:19). From all indications, polygamy was part of Jewish customs. Abraham had three wives; David, Jacob and Solomon all had multiple wives. Solomon had 700 wives and 300 concubines. It would appear that, at least for a time, God allowed polygamy (Coote, 2002:10). If that is the case, why do Christians not approve of polygamy today? Suffice it to say that the culture of the Ancient Near East with whom the patriarchs sojourned between the third and second millennium B.C permitted their action. It was not considered as a violation of God's primary plan for mankind (Alana, 1999: 23-24).

It is also true that one finds no references to it in the New Testament and from this, some inferred that the practice must have become obsolete, thus discarded and that at the time of Jesus Christ, the Jewish people had become monogamous. This view is contrary to Flavius Josephus (1974: 171), the early church Historian, who on two different occasions and in two different places mentioned that polygamy is a well recognized institution among the Jews even in the New Testament era. Therefore, it would be wrong to conclude that monogamy was the only recognized form of marriage among the early Christians.

However, a few African scholars like J.A. Omoyajowo, H.R. Rivers, and G.O. Abel were of the view that the practice of polygamy in Africa and African Churches is particularly influenced by the Jewish cultural practices. They maintained that the practice of polygamy is an acceptable in Yoruba tradition and culture. In the view of H.R. Rivers (1914: 34), he pointed out that:

> The continent in which polygamy has reached its highest development is Africa, in many parts of which the practice is so frequent and has so impressed itself upon the social organization that it has influenced the nomenclature of relationships, that special terms are often used to distinguish the children of the different wives from one another.

J. A. Omoyajowo (1978: 56) affirmed that polygamy of marriage is an acceptable practice among Africans prior to the coming of the missionaries. African Indigenous Churches simply identify with this practice and incorporate it in the doctrine. G.N. Abana (interview,

2025) , a leader in one of the African Indigenous Churches wrote in defense of polygamy that, "it is never a law that everyone must marry one wife, rather, the law is given only to Bishops, and Deacons as it is written in 1 Timothy 3:17." For them, polygamy is part of the Jewish, African tradition and culture which the denomination imbibes. J. A. Omoyajowo (1978: 44) further maintained that for this denomination, polygamy is not sinful and neither is monogamy a condition for salvation. As such, if any leader or member of African Indigenous Churches happens to be monogamous, it would be for personal reasons and not that the person is necessarily obeying a divine will (Adewale 1985:56). The questions therefore are: to what extent is ignorance and faulty theology responsible for the confusion and discord which surround the practice of polygamy in African Indigenous Churches? How does one treat and understand the obvious cases of polygamy in the Bible? And to what extent can Jewish and Yoruba cultures influence the marriage institution in African Indigenous Churches?

The Institution of Marriage in the Old Testament

The fundamental form of the earliest marriage system in the history of mankind, as stated in the Christian scripture, is the living together as one body, of the wife and husband, which presupposed a monogamous life (Gen. 2:18; 23ff; 5:1-2). Adam, the first creature in the image of God was a known monogamist. The patriarchs did not practice monogamy. Abraham, for example, was a polygamist. Similarly, extra-biblical documents such as the *Amarna* and *Nuzu* letters and Ras Shamra (Ugaritic) tablets (Unger 2000:42) show that the culture of the ancient Near East with whom the patriarchs sojourned between the third and second millennium B.C permitted Abraham's action. It was not considered as a violation of God's primary plan for mankind. However, Genesis 16:3 raised a cogent issue. Hagar was called a wife apart from Sarah, Abraham's first wife. The fact is that the polygamous life of the patriarchs was in accordance with the moral standards at the time. It was clearly referred to in the legal codes of the period (Gitari, 2004, 57). It is therefore interesting to discover that Genesis 16:1-4, 7-10, also suggests that God later approved of this polygamous life. He (God) sent His angel to comfort Hagar in her flight and to persuade her to return and rejoin her mistress, Sarah.

The Old Testament allows polygamy but does not encourage it. However, the Mosaic Law made it mandatory in one circumstance, "If a married man died without leaving a male heir, his brother was required to marry the widow regardless of whether he already had a wife." This was so that she would have support during her old age and for the family name and land would be passed on (Deut. 25:5-6). Polygamy was also allowed in other circumstances and the only restriction was that you should not marry two sisters (Lev. 18:18). Eli, the High Priest in Shiloh, was not concerned with the polygamous marriage of Elkannah, the Ephraimite (Anderson, 2025: 158). Rather, his primary concern was the piety and personal need of Hannah (1 Sam. 1:1-18) whom he blessed (Harmon, 2012: 78). In the same vein, Samuel did not fume nor fuss over the domestic affairs of both Saul and David; He was only interested in their socio-political responsibilities that their performances might be acceptable to God and their subjects. Solomon had the worst case of them all. He was not only a polygamist but a violator of Mosaic Law who married foreign women that succeeded in making him to forsake God (1 Kings 11:1f). More importantly, in the Jewish tradition, marital status was not a criterion to determine eligibility to assume public office be it religious or political.

It is pertinent to say that most of the biblical materials are descriptive rather than prescriptive. In other words, they simply describe what people did in particular situations rather than making statements about the morality of their actions. The Bible itself has no clear-cut statements condemning or prohibiting polygamy as practiced in the Old Testament. Since God does comment on some of the incidents recorded, we can only hope that any conclusions we reach will reflect God's intention for marriage.

Marriage in the New Testament Period

While there are many examples of polygamy in the Old Testament, no case of polygamy is ever mentioned in the New Testament. Therefore, it must be emphasized that in the New Testament, the prescribed marriage system is not clear. Rather, from the available but scanty references it may be inferred that monogamy was preferred. Most Jews outside Palestine and some in Palestine disagreed with polygamy. For example, the Qumran sect regarded polygamy as one of the three great sins of mainstream Judaism. They called these sins "the nets of the devil" by which the "smooth-speaking" Pharisees entrapped the people. In Matthew 5:32 and 19:3-9, it may be deduced that Jesus was particularly promoting monogamy. The disciples expressed their dissension with Christ's rigidity on marriage and divorce, though they generally shared his opinion. Christ did not marry himself but in all his discussions, he encouraged monogamy as the ideal form of marriage (Fashole, 1978: 73, 78).

Enforcing monogamy may have cleared away a scandal but it created a new problem for the church in the New Testament period. Suddenly, there were more widows without husbands and proper support because they could not become second wife. In other to help these widows, the church created a new type of social club for them—a widow's association. Right from the start of this association, problems surfaced; the Greek-speaking widows complained that the Aramaic speakers were being given more food and attention (Alana, 1990: 70). Nevertheless, this association was a good solution to their needs and it was much better than asking these women to find a new husband.

Therefore, when a traditionalist converts to Christianity, what happens to all his wives? Should he divorce them and send them back to their parents' home in shame and penury or should he live away from them in a separate house, but continue to provide for them financially? This is a problem and one to which there is no easy answer.

The Practice of Polygamous Marriage in African Churches

African Churches exist in almost all sub-Saharan African countries. The term applies to churches that are led by Africans and that have deviated from the colonial churches led by white people over the course of the 20th century. This trend should be understood partly as a rejection of European models and partly as resistance to white hegemony (Jegede, 2013: 98). The African Indigenous Churches have followed their own trajectory, cultivating indigenous spirituality. This kind of church only exists in Africa. The struggle for indigenous churches began in the late 19th century. During the first wave, African churches arose in the context of the "Ethiopian" movement. It emphasized a biblical reference to Africans, who were called "Ethiopians" in the original Greek context. A second wave began in the 1920s when African prophets started churches that focused on healing and prayer

(Ananda, 2020: 47). This was a form of silent protest against colonial powers and missionary churches, which initially ignored, then condemned and sometimes even persecuted them. The new churches played a role in African independent struggles and the indigenization movement.

It is interesting to note that when the European missionaries brought Christianity to Africa, the religion was embraced by Africans. The Europeans, however, did not take into consideration the culture of the Africans like mode of dressing and polygamy and other peculiar traits of the Africans. The European missionaries had no sympathy for the culture of the Africans but rather impose the European culture on the Africans alongside with Christianity which ought not to be so at all. The European missionaries condemned polygamy and some other African cultures entirely (Macaulay & Clarence, 2015: 40). The attitude of the African Christians, no doubt, differs from the white missionaries on the issue of polygamy. Thomas Price submitted that, "insistence on the right to contract polygamous marriage is responsible for most disciplinary expulsions from the churches and for the setting up of African Indigenous Churches in Africa. The sad effect of this was that it reduced the level of co-operation of the Africans and paved the way for the emergence of African Churches founded by African charismatic figures like Moses Orimolade, Joseph Oshoffa and a few others.

Suffice it to say that the practice of polygamy has been from time immemorial. Its practice is firmly entrenched in African culture and tradition which African Indigenous Churches is well identified with. Among the African Indigenous Churches, polygamy is not well encouraged but tolerated and practiced by both the Church leaders and her members (Ayandele, 1999: 336). They do not believe that polygamy is the ticket to heaven. Rather, the ticket to heaven is a personal relationship with Jesus Christ. In the word of Isaac Oluseyi Bada (interview, 2024), he was of the view that the emergence of African Indigenous Churches could be attributed to the rejection among other reasons, of converted Africans to the Mission Churches, who had already married more than two wives. This is not an indication of the acceptance of polygamous practice but those already engaging in it are being counseled to see its disadvantages.

The African Churches are no doubt indigenous Churches. They are churches that have identified Christianity with African culture. This explains why African culture and tradition is giving as one of the reasons for the practice of polygamy (Olatosho Oshoffa, interview, 2025). At this juncture, the pertinent questions are; what is the right biblical position on the issue of polygamy? And is anything morally or spiritually questionable about it? In the attempt to answer these questions, it would be theologically naïve to argue that because the "father of faith" and Jacob were polygamous, there is nothing wrong with the practice. However, monogamy, on the other hand, should not be seen as an option for the Christians living in cultures where polygamy is still being practiced, but, as inherent in the faith. At the same time, polygamy is neither a moral or spiritual issue. Rather, it has always been a socio-economic issue (Ayandele, 1999: 337).

Reasons for Polygamous Marriage in African Churches

It must be stated that there was nothing necessarily wrong for the missionaries to proclaim the ideal of monogamy as they saw it from the outset. However, it was done with such

rigidity and without sympathy for the Church that openly and favourably embraced polygamy. The Mainline Churches failed to put into consideration the reasons behind their acceptance of multiple marriage(s) and the African Indigenous Churches, on the other hand, do not believe that monogamy is the only acceptable form of marriage or ticket to heaven, rather, one's personal relationship with Jesus Christ ((Ogayemi, interview, 2025).

However, the African Churches did not object to monogamy but tolerate the practice of polygamy using Old Testament examples as their biblical basis. The polygamous lifestyles of the patriarchs was well illustrated in the Old Testament books and such are being used today by both the leaders and members of African Indigenous Churches to support their view on polygamy. For instance, Abraham had three different wives called Sarah, Hagar, and Keturah. He married Keturah after the death of Sarah (Patrick, 2011: 83). Although reasons were given to indicate Abraham's action for multiple wives and one of such reasons could be attributed to the covenant relationship between him and God. God promised to bless him and make him father of a multitude (de Vaux, 2004: 116). Abraham knew that he needed a "male heir" without which the fulfillment of God's promise might be impossible and as such engaged in polygamy. Therefore, we cannot but ask; can we then say that the measure taken by Abraham to secure the fulfillment of God's promise was right? Is it, then wrong for any other person to engage in polygamy? If critically examined, it can be deduced that the prevailing culture that allowed for multiplicity of wives among the Israelites must have aided Abraham's decision to marry as many wives as possible while not forgetting the need for an heir to perpetuate the family name (Ridderbos, 1989: 45-47). With this in mind, if Abraham could have succeeded in marrying three wives, with perhaps, God's approval, African Indigenous Churches see nothing wrong in doing same as long as genuine reasons are available for such actions (Patrick, 2011, 54). Jacob tolled same line by marrying Leah and Rachel because the custom permitted it.

The point of emphasis, however, is that there were pious men as at the time these kings reigned over Israel. They did not deem it fit or proper to interfere in the personal lives of their kings, rather, they were concerned and interested in how these kings discharged their social and political responsibilities in an acceptable manner both to God and their immediate subjects. Therefore, if these kings could marry multiple wives and the religious leaders of their days like Eli, Samuel and a host of other prophets saw nothing wrong with it, then, the adherents of African Churches see nothing bad in doing the same.

It is often argued and seen as an abominable practice that the leaders in African Churches do marry many wives as against one. To other denominations, this is in contrary to the divine injunction given to the elders in the Church that; "elders must be husband of one wife" (1Tim. 3:12). If that is the case, how do we treat the case(s) of some kings in the Old Testament who married more than one wife? Such kings were not merely political kings. In other words, they were also religious kings. Hence, they can equally be described as "bishops" and "deacons" because they were God's representatives and were supposed to act in a supervisory capacity in guarding the (subjects) flocks of God aright (Rivers, 1974: 45). In spite of this, the biblical account records that these kings were highly favoured by God in their days.

The Problems of Polygamous Marriage in African Churches

Right from inception, the white missionaries advocated monogamy as an ideal marriage owing to the fact that they came from the background where monogamy was the only legal form of marriage. Western missionaries found the polygamous practices they encountered in Nigeria very difficult to understand or deal with. Moreover, the problem of polygamy is equally aggravated by the foreign missions. The practice of "one man, one wife" was highly regarded as a social norm and simultaneous polygamy was considered to be abnormal among the members of African Churches (Ogayemi, interview, 2025). However, with the use of proof texts like Romans 7: 2 and 1 Corinthians 7:39, the issue of polygamous marriage in African Churches is further compounded. These texts state that, "a married woman is bound to her husband as long as both of them are live; it was concluded that Christian marriage must be absolutely monogamous and indissoluble (Jones, 2000: 15).

The challenge of polygamous marriage in African Indigenous Churches can also be traced to African cultural heritage. The denomination accepts polygamous marriage in the name of culture and cites the pious men like Abraham in support of their position. According to J.M. Ogayemi (interview 2025), a Senior Apostle in one of the African Indigenous Churches submitted that the denomination did not believe in or preach monogamy form of marriage. In his opinion, as the population of the world continued to grow after creation, God did not forbid men to marry more than one wife, nor did He ever categorize children as legitimate or not.

Similarly, Olatosho Oshoffa (interview, 2024), the tenth son of the late founder of Celestial Church Christ (CCC) Worldwide, Bilewu Oshoffa, stated the position of the Church in relation to the custom of having more than one wife or husband at the same time. According to him:

> Anyone who desires to marry only one wife is allowed to do so. The Church allows it. In the same way, the Church does not have a law that binds a clergy to have only one wife. So, you are a freedom. Maybe in the future, there will be a law that will bind us to have only one wife, but as of today, there is no law that binds a shepherd or prophet in CCC to marry only one wife. In addition, he added that, as of today, o be frank, polygamy is not forbidden among the clergies.

In sharp contrast to the above submission, Ulrich Zwingli (2015: 31) vehemently opposed polygamous marriage in any form for whatever reason when he opined that:

> It is according to the law and constitution of God that each man has his wife and her alone, for God said, "The two shall be one flesh." For if at some-time in derogation of the law one man should have many wives, the law is not abrogated.

The fact must be stated clearly that the fundamental problem African Churches must grapple with as to do with their acceptance of polygamy as against the practice of monogamy in the history of mankind. If that is the case, then, the Patriarchs were also guilty of this. Although it can be argued that the actions of these "men of faith" must have been influenced by the prevailing culture they found themselves. For this reason, their

actions were not considered as a violation of God's primary plan for mankind (Patrick, 2011: 35).

Owing to the avowed position and insistence of the African Churches on polygamous marriage system, the denomination has been able to win for itself a number of antagonists from different denominations and this has further compounded her problems. Notable church fathers like W.F. Kumuyi of Deeper Life Bible Church and others opposed the practice of polygamy in African Churches. The Mainline Churches in particular described the African Indigenous Churches as nothing but cults and as such, her religious leaders are viewed with disdain.

The Influence of Jewish and Yoruba Cultures on the Polygamous Marriage in African Churches

Culture is a very complex human entity with social and environmental facets. It may also be termed as people's way of life as molded by their societies and environments. In the words of E.B. Taylor, culture is that "complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society (1948: 53). Just as it exists among the members of African Churches, certain marital practices associated with the patriarchs are known to have been part and parcel of the customs of ancient Babylonia and Assyria of the second millennium. In the same vein, the African Indigenous Churches are being guided by prevalent custom of her society. Every culture is human achievement, a human endeavour, in response to given situations, as presented by the society and the environment at large. Owing to the fact that culture is a human creation, and because humanity itself after the Fall was caught in the downward process of moral and spiritual decay, no culture is perfect (Unger, 2025: 21). Of more importance to us are the laws governing plural marriages both among the Jewish and African Indigenous Churches in Nigeria.

In the submission of George Murdock (1999: 34), polygamous marriage is well entrenched in Yoruba culture. In fact, it is an institution in Yorubaland. As such, the Yoruba culture is not against its practice. Murdock further opined that a society may be considered polygamous whenever the culture permits and the public opinion encourage a man to have more than one wife at the same time (1999: 38). Since African Church adherents are no doubt members of a society, it can best be easily imagined why they often engage in polygamy.

However, it can also be submitted that where one fell a victim to cultural practices which might conflict with the divine will in the marital relationship just as the case was with Abraham, one might still have the favour of God. If God did not revoke His promises to Abraham despite his action, the church members in African Churches are of the opinion that polygamy, then, is not the gate-way to heaven and neither is monogamy. Just like Abraham, one of the founding fathers of Cherubim and Seraphim Church, an African Church, Moses Orimolade came from a traditional ruling house where polygamy was an acceptable practice in their culture (Olatosho, interview, 2025). As such, the movement he founded easily embraced polygamy.

Like in the Jewish race, polygamy is not against the conventional moral standards of the Yoruba people, neither is it against the native law and custom. As such, all children procreated from polygamous marriage, unlike Abraham's, are bona fide heirs of that family, though this could not be generalized in the case of the Jews. For instance, Solomon, he king and successor of David was not only an offspring of a polygamous home, but in fact, he was from a questionable marriage which by all standards is against human justice and propriety. Polygamy among the Yoruba was certainly not merely a means of satisfying male lust. It had socio-economic functions and advantages (Ogayemi, interview, 2025). It was also a remedy for divorce. However, to say that the African Churches in Yorubaland are fundamentally polygamous in order to procreate and fulfill their lustfulness will be unfounded.

The intolerance by the missionaries and some contemporary church leaders has created many ethical and social problems and has left a legacy of embittered wives and children, who were sent away without anyone to provide for them. Some have even had to resort to prostitution in order to survive. This situation raises the questions: is it morally right to require that a man who has contracted marriages to more than one wife renounce them on conversion? Which one is greater; polygamy or divorce? What happened to the children? In Yorubaland, being without a parent causes serious social problems and has long-lasting psychological implications. The children of the rejected wife have no one to take care of them and are considered as illegitimate. One of such children expressed his frustration and anger thus:

> It is my opinion that legislation against polygamy has done more than good. The church's position is neither warranted by Scripture nor sanctioned by apostolic example nor justified by common reason. Whenever the church breaks up legitimate family ties, it creates bastards out of legitimate children and indirectly promotes adultery or whoredom; it is failing in its mission to bring the gospel of Jesus Christ to a sick world (Inyamah, 2023: 42).

Conclusion

Culture shapes a whole lot of Jewish and African heritages and marriage is just one of such practices. Therefore, whatever form of marriage in practice in both communities has been at the heart of debate for centuries more especially within church parlance. The controversy generated by this issue, particularly among the different denominations could be traced back to the mid-nineteenth (19) century. As the paper reveals, the challenges surrounding polygamous marriage and its practice by some Christian denominations in Nigeria, especially the African initiated Churches could be attributed to its practice in the Old Testament. Suffice it to say that people and individuals hold different views concerning polygamous marriage, the fact remains that it has its part to play in the society. As such, it cannot be dismissed with a wave of hand. Therefore, as long as the practice of polygamous marriage continues to exist in African Churches, it will also continue to attract the interest of scholars and generate controversy among the other denominations and individuals who are in opposition to its practice.

Works Cited

Adewale, S.A. (1985). *African Church Movements and their Impacts on Social and Religious Life in Nigeria,* Enugu: Fourth Dimension Press.

Alana, E. Olu. (1990). "Christianity and Polygamy in Nigeria," *Journal of Arabic and Religious Studies,* vol.7, Ilorin: University of Ilorin Press.

Anderson, B.W. (2002). *Understanding the Old Testament*, New Jersey: Prentice Hall Inc.

Anderson, Herbert. (1993). *The Jewish War.* Westminster: John Knox Press.

Ananda, Kumar. (2002). "Culture and the Old Testament" (ed.) J.R.W. Stott and Robert Coote, *Down to Earth: Studies in Christianity and Culture,* London: Hodder and Stoghton, 2002.

Ayandele, E. A. (1966). *The Missionary Impacts on Modern Nigeria, 1843-1914*, London: Longman Press.

Calvin, John. (1999). *Commentary on Matthew, Mark and Luke*, Colorado Spring: Bakers House.

De Vaux, Roland. (1998). *The Early History of Israel,* London: DLT.

Falk, Z.W. (2004). *Hebrew Law in Biblical Times.* Jerusalem: Wahmann Books.

Fashole, etal, (2001). *Christianity in Independent Africa.* Ibadan: OUP.

Gitari, David. (2004)."The Church AND Polygamy," *Journal of Transformation,* vol.1, no.1. Leicester: Apollos.

Igenoza, A.O. (1995). "Polygamy," *New Dictionary of Christian Ethics and Pastoral Theology*. Leicester: IVP Press.

Iyamah, Zeina. (2023). *The Spirit with no Colour.* Leicester: Newman Spring.

Harmon, Cedric. (2012). *Husband Listen to your Wives.* London: MavLit Publishing.

Jegede, O. Paul. (2013). "A Comparative Study of Women in the Jewish Tradition and African Independent Churches in Yorubaland, Nigeria," A PhD Thesis Defense Work, presented in University of Ilorin, Department of Religions, Kwara State.

Jones, Burton Simon. (2000). *Covenant Marriage and Contract Marriage,* Cambridge: Jubilee Center.

Lowy, S. (1988). *The Extent of Jewish Polygamy in Talmudic Times*, vol. ix.

Murdock, George. (1999). *Social Structures,* London: Collier Macmillan.

Omoyajowo, J.A. (1997). "The Aladura Churches in Nigeria since Independence,"

Personal interview, Ogayemi, J.M. A Senior Apostle, Cherubim and Seraphim Church, Ilorin, Kwara State, April, 2025.

Patrick, Dale. (2011). *Old Testament Law.* London: S.C.M.

Ridderbos, J. (1989). *Deuteronomy.* Grand Rapids: The Zondervan Corporation.

Samuel, Waje Kunhiyop. (2008). "Polygamy." *African Christian Ethics.* Bukuru: African Christian Textbooks (ACTS).

Ulrich, Zwingli. (2015). *Commentary on True and False Religion,* edited by Samuel Macauley Jackson and Clarence Nevin Heller. Leicester: Wipf and Stock.