



Theology of Sin in the Torah and Its Implications. A Lesson for Ecohumanism

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Abstract

The concept of sin is universal and peculiar to humanity. Sin is the act of breaking either divine or societal laws that are meant to restrict the evil acts of humanity. Different approaches have been documented on the concept of sin as an expression of evil. Attention is focused on this direction because Nigeria (being the scope of the study) is a multi-religious nation, where Godly messages, prayers, and all other religious activities are taking place daily against sin and its consequences, yet the level of atrocities such as; human ritual, kidnapping for ransom, massive killing, rape, fraud, incendiarism and looting of nation's treasury among others is gaining more appreciative ground. Data is sourced from the relevant scholarly literature. The findings revealed that people hardly consider ill-human behaviour ridiculous but rather a classic way of exposure and pleasure. These seems to have brought havoc to the land. The work suggested that strict observation and practice of the tenet spelled out in the Torah would create a better environment.

Keywords: Theology, Sin, Torah, Lesson, Ecohumanism



Introduction

Theologically, sin is the violation of the divine laws and standards of God as revealed in his word. Sin originated in the Garden of Eden when Adam violated a direct command of God. As a result, Adam became spiritually dead and took on a sinful nature. The human being as the progeny of Adam, is born with a sinful nature, in other words, original sin is imputed.¹The concept of sin is a phenomenon that no one can gloss over, it is a reality. It permeates the whole of human existence.



All the major religions in the world grapple with it as far as their relationship with God is concerned.¹ It is about the breaking of taboos, crimes, and sacrilege.² This might sound like how one perceives sin today. The difference, however, is that the sin, for example, murder, is a sin not because of the act of hurting a fellow man or woman, but because of it being a rebellion against the gods and that it disturbed the order of the cosmos. This was something that could very well bring the gods' punishment onto the people, and since the gods were superior being's actions that they punished were considered evil.³

Augustine and Pelagius had different perspectives on the concept. To Pelagius, sin is something that humanity chose by themselves, and the church should be welcoming only those who had high moral standards, while Augustine, on the contrary, claimed that sin was a disease inherent in every human being, and therefore "was happy to regard the church as a hospital where fallen humanity could recover and grow gradually in holiness through grace".⁴

Augustine used the following analogy to explain the existence of sin in humans:

Consider a pair of scales, with two balance pans. One balance pan represents good and the other evil. If the pans were properly balanced, the arguments in favour of doing good or doing evil could be weighed, and a proper conclusion drawn. But what, asks Augustine, if the balance pans are loaded? What happens if someone puts several weights in the balance pan of evil? The scales will still work, but they are seriously biased toward making an evil decision. Augustine argues that this is exactly what has happened to humanity through sin. The human free will is biased toward evil. It exists and really can make decisions – just as the loaded scales still work. But instead of giving a balanced judgment, a serious bias exists toward evil.⁵

¹ Harold, W. *The Doctrine of Sin*. USA: Liberty University Press, 2018.

² Awolalu, J.O. Sin and Its Remover in African Traditional Religion. *Orita: Ibadan Journal of Religious Studies*, 1979, 10(1):3-23

³ Peter, A. A Theological Reflection on the Concept of Sin in Christianity. *E-Journal of Humanities, Arts and Social Sciences (EHASS)*, 2020, 1(4):106-108

⁴ Annette H. E. Augustine and Pelagius as a Cameo of the dilemma between original sin and Free Will. *Scriptura Journal*, 2021, 120(1):1-12

⁵ Herbert, McGonigle. Augustine Vs Pelagius on Original Sin. Available at <https://didache.nazarene.org>eurasia-2000>file>



Looking at Pelagius' view, was that human beings are born free from sin and later choose to behave sinfully or with goodness, while Augustine's standpoint was that sin is something inherent in every person. However, It is important to note that the doctrine of original sin, the evil inherent in every human being is nowhere to be found in the Bible itself, but rather something which has been fashioned out afterwards.

In the Creation story, grave punishments are given when Adam and Eve break the law, but none of these speak of their souls having been damaged or something similar. God says that their lives will be filled with physical hardships, but he does not mention a spiritual consequence. Through supplementary thinking, the punishments for eating the fruit, presented in the Bible were considered to be one part of the consequences, because all of humanity descended from Adam and Eve, had been flawed by the sinful act they committed. God says that if they eat the fruit of the Tree of Knowledge of good and evil, they will die.⁶

This can be interpreted as spiritual death as well as bodily death. Since the Hebrew word *ḥāṭā'* (חַטָּא) could mean transgression, illegal, anti-behaviour against or contrary to the law and order, from the biblical days up to this century, man subdues man for the survival of himself, take captives and subject the victims to servitude for ransom. Many have been sold for ritual, money, and power. The concept of sin as expressed in both the Old Testament and New Testaments has great variations of terminologies whose diverse shades of sense are sometimes either difficult to express in English or are inadequately conveyed by the word "sin." Bible translators have had to deal with the challenge of translating the concept of sin into other mother-tongues partly because there is no single word that is suitable for theological purposes in Hebrew and Greek.⁷

Several methods have been proposed for the study of sin. Erickson proposes at least three approaches such as; the inductive approach in which the actions of biblical figures are studied after which general observations on their behaviour, as it relates to sin are made. The paradigm approach is the second approach in which one terminology for sin is carefully chosen and made the archetypal through which related sins are analyzed. The last approach emphasized by Erickson is the assembly of all the terminologies for sin

⁶Peter, A. A. (EHASS), 2020, 1(4):109

⁷ Akintunde, D.O. and Dairo, A.O. Sexual Sin in New Testament Times Biblical and Contextual Perspectives in Nigeria, *Ilorin Journal of Religious Studies (IJOURS)*, 2011, 1(1): 33-45



in the bible, after which the concepts that emerge from examining these terminologies are studied to discover the essential nature of sin as a whole.⁸

The nation (Nigeria) according to Tunde has been engulfed in a religious quagmire that threatens to destroy it. The state has had to deal ruthlessly with religious and civil protests which more often than not, involve the loss of lives and properties. As civil society disengages itself from the state through violent actions, it has itself adopted violence in its mode of daily operations. Crime is on the increase, marital quarrels and divorces in the law courts; child and female abuses, and denial of the citizen's fundamental human rights are more frequent.⁹ The welfare of the citizens to satisfy their needs for lucrative jobs in the government sector, food, regular salaries for the already employed workers, and food security become secondary agenda while the personal satisfaction of the leaders becomes more prominent to them. Then, the citizens are combative and eager to fight to settle the scores. All these predicaments scoffing over Nigeria are the consequences of sin as a violation of God's principles stipulated in the Torah against a rebellious nation just like the Jews experienced it. Thus, this work will examine the theology of sin in the Torah and its implications, and proffer possible solutions to the present ugly situation in Nigeria.

The Concept of Sin (חטא) in the Torah (תורה)

Torah (Pentateuch) is a Greek adaptation of the Hebrew expression "amishshah umshe ha Torah (five-fifths of the law) applied to the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It indicates that these five books were to be taken as a whole, as it was in the first distinct reference to a division of the biblical books by the Greeks as a consequence, the various books are named in Hebrew by the first significant words of the section; Beresit (Genesis), Shemot (Exodus), Wayikra (Leviticus), Bemidbar (Number) and Debrim (Deuteronomy).¹⁰

The Theological concept of sin comes from the study of words used in both Testaments for sin. The terms are numerous, compared to the words for grace in the Bible. Only three words are needed to express

⁸ Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker Academic, 2013. P. 515

⁹ Tunde, L., *Nigeria in the 1980s: Religion and National Integration*. In: Jacob, K. (ed.), *Religion and Society in Nigeria: Historical and Sociological Perspectives*. Ibadan: Spectrum Books, 1980. P.230.

¹⁰Greenberg, M. nsh in Exodus 20:30 and the Purpose of the Sinaitic Theophany. *Journal of Biblical Literature*, 2000, 79: PP. 273-276.



grace (Chen and Chesed in the Old Testament and Charis in the New). By contrast, there are at least eight basic words for sin in the Old Testament and a dozen in the New Testament, together with the basic concepts involved in the doctrine. Sin may properly be defined by using all these descriptive words for its various forms as recorded in the Old and New Testaments. Such a definition would be accurate though lengthy. Indeed, it might be a good idea to define it as missing the mark, badness, rebellion, iniquity, going astray, wickedness, wandering, ungodliness, crime, lawlessness, transgression, ignorance, and falling away.¹¹

The Hebrew word ḥāṭā' (sin) occurs about 522 times in the Old Testament. Its basic meaning is to miss the mark and is equivalent to the Greek word hamartano. But missing the mark also involves hitting some other mark i.e., when one misses the right mark and thus sins; it means to hit the wrong mark. The idea is not merely a passive one of missing, but also an active one of hitting. It is used for moral evil, idolatry, and ceremonial sins. Some important references include Exodus 20:20 and 19:2.¹²

The Mosaic covenants also known as the Sinaic covenant refer to the biblical Israelites including their proselytes. The establishment and stipulations of the Moses covenant are recorded in the first five books of the Hebrew Bible, which are traditionally attributed to Moses and collectively also referred to as the law of Moses or the 613 Mitzot (Ten Commandments).¹³

Scholars have examined the sources of the Mosaic covenants, including those within the Pentateuch (such as Deuteronomist) in the mid-twentieth century. George Mendenhall advanced comparisons of the covenant with agreements in nearly all cultures. The concept of a covenant began long before the biblical era, especially the beginning of Israel. To Mendenhall, covenants were originally established as legal customs and then later replicated in the field of religion. Those covenants were created based on an oath, a promise between two parties followed by performance. Involving in an oath implied that if one side were to default, God would consequently ensure they receive proper punishment.¹⁴ Judaism regards the violation of any of the 613 commandments as a sin. Judaism teaches

¹¹ Philip, B. *Encyclopedia of Jewish Concepts*. Hebrew Publications Company, 1964.

¹² Neusner, J. *The emergency of Judaism*. Levisville: Westminster John Knox Press, 2004

¹³ Abe, G. O. 1983. *Covenant in the Old Testament*. Ibadan: University press.

¹⁴ Mendenhall, G.E. *Covenant Forms in Israelite Tradition the Biblical Archaeology*. New Heaven: The American Schools of Oriental Research, 2001.



that sin is a part of life since there is no perfect man and everyone has an inclination to do evil from his youth. Some sins are punishable with death by the court, others with death by heaven, some with lashes, but no sin committed with willful intentions scot-free without consequence. However, it is noted among the Jews that sins committed ignorantly are not considered sins but attached to less severe punishment.¹⁵

A large number of Old Testament passages show that a sin is anything that puts a man in the wrong concerning another man which offends him. Pharaoh's butler and baker offend their master and are put into prison. Laban pursues Jacob and reminds him that he can do him an injury. Jacob expostulates: "What is my trespass? What is my sin that thou hast hotly pursued me?" Similarly, Abimelech to Abraham: "What have I done to thee, and what have I sinned against thee, that thou hast brought upon me and my kingdom a great sin?" David raises the same question when convinced of Saul's enmity. Jephthah's argument with the Ammonites turns on the point of whether there has been actual injury (sin) to justify the war. Judah will be a sinner against his father if he does not bring Benjamin back to him, and Bathsheba asserts that if Adonijah comes to the throne she and Solomon will be sinners. In no one of these cases is there a question of violation of positive law, or deviation from a moral standard. The only thing that the writer has in mind is that there has been the offense of one person by another. Similarly, when Hezekiah confesses to Sennacherib that he has sinned, he does not mean that he did not act in good conscience in revolting, but that events have put him in the power of his adversary. To this extent only is he in the wrong.

According to Ariela Pelaia,¹⁶ It is believed that all humans enter the world free of sin. This makes the Jewish view of sin quite different from the Christian concept of original sin. However, humans are tainted by sin from conception and must be redeemed through their faith. Jews believed that individuals are responsible for their actions and as well facing the results, whenever human inclinations go astray. *Yom Kippur* (Day of Atonement), one of the important Jewish holidays is a day of repentance and reconciliation for Jews and is held on the tenth day of the tenth month in the Jewish calendar (September or October). The ten days leading up to *Yom Kippur* are called the Ten Days of Repentance, during this time, Jews are encouraged to seek out anyone they might have offended and to sincerely request

¹⁵Scribner, C. Pentateuch: Jewish Encyclopedia. New York: Charles Scribner's Son, 2004.

¹⁶Ariela, P. The Concept of Sin in Judaism, viewed on 6 February 2023, <https://www.Learnreligions.com/do-Jews-believe-in-sin-2000-2076758>



forgiveness. Thus, *Rosh Hashanah* can begin with a clean slate. This process of repentance is called *teshuva*. It is an important part of *Yom Kippur*. In Jewish tradition, fasting and prayer on *Yom Kippur* provide forgiveness only for those offenses committed against God; hence, people must make an effort to reconcile with others before participating in *Yom Kippur* services. There are many types of sin recorded in the Bible, all of which are tragically illustrated by various individuals. Here is a general alphabetical listing: Adultery (2 Sam. 11:4), Anger (Num. 20:7-11; Matt. 5:22), Anxiety (Phil. 4:6; 2 Kings 6:15), Apostasy (Jude), Arrogance (Exod. 5:2), Attempted genocide (Esther 3), by mention few. In the New Testament, John uses *αμαρτια*, missing the mark for sin, his definition of sin is lawlessness, *ανομιαν*. Once an individual deviates from God's standards and nature, such a person has sinned. Given God's nature as light and love, walking in darkness as well as hating one's neighbour also constitutes sin. For John, sin is something an individual possesses by being human and also commits intentionally. It is only in Christ that the principle of sin is dealt with.¹⁷

To Odeleye, sin in African Traditional Religion is referred to as taboo (*eewo*), violation of divine instructions from the ancestors, divinities, and Supreme Being.¹⁸

However, abuse of grace among some individuals in the rationale for trivialization must be disposed to promote moral uprightness for peaceful ecohumanism.

The Christian concept of sin is translated as "aronis" which means "a bad thing". Surprisingly, the same word is used to refer to the occurrence of death! This, however, does not mean that the more abstract notions of sin and evil are non-existent in African religious consciousness; it is to say that the moral perspective of African religion is quite concrete and pragmatic. The concept of "sin/ evil" seems to give less emphasis on wrong or bad actions, which emanate from bad people, people who have an "evil eye" or "bad heart", which the African religious consciousness prefers. In African religion, sin is always attached to a wrong-doer and ultimately the wrongdoer is a human person. The sense here, then, is that sin and evil do not and cannot

¹⁷Felix Cornelus Agyei and Jonathan Edward Tetteh kwornu-adjnottor. An Examination of *αμαρτια* (Sin) in I John and the Akan Concept of Bone (Sin). *Journal of Mother-Tongue Biblical Hermeneutics and Theology (MOTBIT)*, 2023. 5(6):95-105. <https://doi.org/10.38159/motbit.2023562/>

¹⁸Odeleye, A. O. Comparative Ethical Analysis of Sin in African Traditional Religion and Christianity. <https://www.semanticscholar.org>paper>comparative>



exist in the human experience except as perceived in people.¹⁹It is people who are evil or sinful, whether or not they are aided by invisible forces. Even when invisible forces intervene in human life to cause harm, it is more often than not because they are "used" by evil people and are manipulated by forces on earth. Otherwise, these spirits (though without physical bodies of their own) are personalized by the African mentality to express their badness in what they do as "bodied" beings.

Sin in Nigeria Context

Sin or immorality is the violation of moral laws, norms, or standards. It is indeed a deliberate violation of divine or moral law. Carmody opined that sin is an offense against God or the sacred moral order.²⁰Awolalu¹ submitted his opinion in traditional perspectives that sin (Ese from Yoruba interpretation) is an offense of doing what is contrary to the will of and direction of Deity.²¹ Vidler made some clarity between sin and social crime that crime involves activities that result in breaking the law of the land and not necessarily the divine law. He further asserted that:

Sin is an offense against God, not merely against a human ideal, and it makes a man guilty before God. Nor is a sin the same thing as a crime. A crime is a transgression of the law of the state. Crimes no doubt are usually sins, but not necessarily so; for a state may order a man to do something that is an offense against God.²²

The norms and conducts given were to regulate the lifestyle of the people in conformity with the will of God. Believing that no state regulation (constitution) stipulates thuggery and other anti-social activities. Thus, the major problem confronting Nigeria today is the general level of indiscipline and immorality, gone are the days when morality and discipline used to be virtues, but today, it is the exact opposite, citizens now live in a decadent society where morality and

¹⁹ Kasomo, Daniel. An Investigation of Sin and Evil in African Cosmology.

International Journal of Sociology and Anthropology 1(8):145-155.

<http://www.academicjournals.org/ijasa>

²⁰Carmody, D. L. and Carmody, J. T. Ways to the Center: An Introduction to World Religions in Nwangama, U. The Concept of Sin and Atonement in Igbo Traditional Religion: A Case Study of Ezza Community in Ebonyi State University of Nigeria, 2005. 30

²¹Awolalu, J. O. Sin and its Remover in African Traditional Religion. Journal of the American Academic of Religion, 1976. 44 (2): 279.

²²Vidler, A. Christian Belief. In Nwangama, U. The Concept of Sin and Atonement in Igbo Traditional Religion: A Case Study of Ezza Community in Ebonyi State University of Nigeria. Research Publication, 2005. p. 31.



discipline are overboard. Unfortunately, the society that was once upright with moral values during the medieval period can be morally ill today. The problem of immorality is not only restricted to deviants in the political and economic sectors alone but even to the religious circle, imagine a situation where a religious leader (pastor, Imam, etc) put a lady member of the same faith in the family way and cause extravagant care. Sometimes at Modakeke in Osun state, Nigeria, one of the religious figures was caught with a human head. Indiscipline of various forms has become a culture and norm in Nigeria, one barely sees it as a wrong deed but rather seen as smartness. Immorality among the people has become so bad to the extent that it becoming a culture in the society.²³

Particularly with no respect to the handling of public properties hence, one could say, that sin in Nigeria is responsible for some of the challenges that citizens are facing today. What the government referred to as discipline serves as freedom for all leaders of different sectors in Nigeria to exercise injustice such as embezzlement, wanton killing by the terrorists, human trafficking, kidnapping, siphon country pus, human sacrifice, political thuggery, assassination, and innocents were suffered as a prisoner, the criminals were justified in the law court today because they have godfathers, this is so ridiculous.²⁴

However, our nation continues to burn, leaving big scars on the image of the citizens. In other words, our society is also caught in the throes of sexual immorality as the sex exchange for money continues to define our daily engagements. This has gone to the extent that most of the female marketing executives of Nigerian banks are involved in a sexual habit to get more customers. As an aspiring actress to get a role in Hollywood, sex is the answer. Likewise, in the corporate world, military, civil service, education, religious, political, and other government and non-government sectors, females and even males at times are inundated with requests for sex before employment or promotion can take place. If the country continues to desecrate in sex exchange for favour then, the polity will degenerate into a seismic decay that will rob all aspects of the national investment.²⁵

²³Rotimi, O. Discipline in our Contemporary Society Nigeria; Indiscipline becoming our Culture. Micky Sunday News of 4/30/2012 at 10:07am,

²⁴Aisha, L. Discipline and Morality in Nigeria: A Way Forward. Oxford: University Press, 2007.

²⁵Adiele, P. Sexual Immorality and Social Decay. [https:// www.m.guardian.ng-opinion-sexuality](https://www.m.guardian.ng-opinion-sexuality), 2018.



Theology Of Sin in The Torah an Application for Better Ecohumanism

the Jewish religious tradition is rich and varied; anyone so inclined will find plenty of support in sacred sources for sound environmental policies. The principle of "do not destroy" can provide religious support for a range of environmental policies, such as conservation of natural resources, prevention of water pollution, reforestation, proper disposal of waste products, energy conservation, recycling, reduction of material consumption, and consideration of human rights. All of these policies highlight human responsibility toward the physical environment. In this regard, Judaism can be part of a solution to the contemporary environmental crisis.²⁶

In the second half of the twentieth century, the physical and spiritual survival of the Jewish people, rather than the survival of the planet, have been paramount for Jews. Since the early 1980s, some groups of Jewish environmental activists, educators, and theologians have placed research on ecohumanism and sustainable development on the Jewish agenda. However, the concept of *tikkun olam* (תְּקוּן עוֹלָם) in Hebrew meaning 'world repair', in modern Jewish circles has become synonymous with the notion of social action and the pursuit of social justice. This driving Jewish passion for justice, and ethics of responsibility have been extended to the empirical environment in an attempt to protect humans and other species from environmental degradation.²⁷

Nigeria's environment has yet to produce a systematic, descent, and sweet environmental ethics and philosophy due to the proliferation of sin, but the concept of sin in the Torah has made a cogent policy that can inspire sound environmental policies that can enrich Nigerians through sensitivity towards the laws and instructions spelled out in the Torah.

National violation of the condition of the covenant brings his wrath, God is nonetheless unconditionally bound to the nation by his covenant. He promised that he would never destroy Israel, but his judgment of his people was also his discipline. Israel's suffering despite its ferocity at times is intended not simply to satisfy the demands of retributive justice, but to bring the nation to the point of national repentance. An extreme measure such as the destruction of Jerusalem by the Babylonians does not represent the abandonment

²⁶Hava, Trosh-Samuelson. Nature in the Sources of Judaism. DAEDALUS Journal of the American Academy of Arts and Sciences, 2001.

<https://www.amacad.org/publication/daedalus/nature-sources-Judaism>.

²⁷ Hava, Trosh-Samuelson. 2001



of the people but is intended to have a disciplinary function. In the Old Testament, what applies on a national basis also applies to individuals. In Lamentation, the author confesses that Yahweh is good to those who hope and seek him but also opined that Yahweh sometimes deals harshly with his people who violate his commandments. Thus, it is declared that no man ought to complain when punished for his sins; rather, it is recommended that his people should examine their ways and return to Yahweh.

According to Psalm 94:12, the psalmist says: 'Blessed is the man you discipline, o lord, and the man you teach from your law'. It is not that God violates the moral autonomy of the righteous person, but it is assumed throughout the wisdom literature that human beings alone are responsible for their own choices. The interpretation of sin and suffering as remedial is also found in the book of Job where Eliphaz compromise, Job instructing him not to despise God's discipline, despite his condition at that time. Likewise, Elihu admonishes Job similarly; he describes how the man was afflicted by illness but restored and recognized due to his confession and thankful for God's discipline. The purpose of God's wrath and suffering is to refine, purify, and cleanse them. Nigeria is in this condition, her current situation is synonymous with that of the Jews when they failed to recognize who they were, and all sorts of social atrocities are unabated among them. Any nation that fails to acknowledge God in its ruling system will eventually face the wrath of God.

According to Africans, although they have no established doctrine for the origin of sin comparable to that of the biblical concept presented above, they all the same accept the effect of sin on the individual and the community. Consequences come in the form of calamities: blight, failure to kill game or acquire food, murderous anger, and all kinds of anti-life phenomena be the personal, social, physical, psychological, or natural. Magesa categorizes these calamities as an affliction, usually perceived as illness or disease.²⁸ There is disease if rains do not fall, scarcity of food, infertility, death among others are the consequences of sin. Any failure that befalls the individual or the community is interpreted as disease. Human illness, of course, forms the deepest core of this conception. The causality of disease in humans can be explained in three ways, using the description of Westerlund. There is religious causality, which presupposes a belief that human beings in different ways are influenced by spiritual powers beyond the human such as God and spirits. Then there is the social (human) causality which refers to relations between living human

²⁸Magesa, L. African Religion: The Moral Traditions of Abundant Life. Nairobi: Paulines Press. P. 155



beings, such as in Africa, witchcraft, and curses. Finally, there is the natural (mainly physical) causation which refers to entities of nature, for example, insects, germs, natural substances, and weather (Westerlund, 1989).²⁹

However, COVID-19 and other challenges facing this country might be a result of the people's transgression. Improper behaviour is to constitute a sin when the acts of infringing on the fundamental human rights of another and cause him severe inconvenience such as murder, rape, adultery, and stealing among others. Sin is an inward and invisible malady, the symptoms of a moral disease. Africans believe that a sense of innocence diminishes as soon as a person sins, the sense of guilt takes its place. In the second Temple text, the idea that God disciplines the recalcitrant nation is maintained. It is used to explain national calamities resulting from the conflict between the Jewish people and the large gentile world. Maccabees accounts that the problem faced by Jews under Ptolemy IV philapator was a result of the sins of the people. Even, in the second Maccabees, it identifies the fact that God was temporarily angry with his people as a result of their sins as the ultimate cause of the crisis precipitated by Antiochus iv. These punishments were not designed for destruction but for the discipline of his people. God disciplines his people with disasters but never forsakes them. He is merciful to the Jews, for he does not allow their sins to reach climax, after which he would have no choice but to destroy them completely. Leaders in Nigeria should play the front role in leading the nation right.

Conclusion and Recommendations

It is to be noted in this paper that the concept of sin is also well understood among the Nigerians yet the people hardly see it as forbidden but a game of fun. This paper therefore suggested that the government should enact a law that will curb indecent dressing to abstain from the current proliferation of female sexual harassment as a contribution to the ongoing debate on female maltreatment. The norms stipulated in the country's constitution, culture, and religion should not be theoretical, but rather observed and practiced accordingly. Above all, the nation as a whole need to retrace its part back to God for mercy and better conditions.

²⁹Westertund, D. *Pluralism and Change: A Comparative and Historical Approach to African Disease Etiologies*. Stockholm: Universitet Stockholm. P. 179-85.



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