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Jesus' Teaching on Adultery in Matthew 5:27–28: A Dialogue With Urhobo Understanding of Adultery

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Abstract
Adultery, a moral transgression universally condemned in most religious and cultural traditions, receives unique treatment in the ethical vision of Jesus and in the traditional worldview of the Urhobo people of Nigeria. While Jesus radicalizes the understanding of adultery by internalizing it as a matter of the heart and intentions, Urhobo traditional ethics consider it primarily as a communal taboo with severe spiritual and social consequences. This paper undertakes a comparative theological and ethical analysis of Jesus' teaching on adultery in dialogue with the Urhobo conception of adultery. Using the methodologies of biblical theology, intercultural hermeneutics, and African Christian ethics, it examines the similarities and dissonances in their conceptual frameworks. It concludes by proposing a contextual theological ethic that incorporates Jesus' vision of grace and transformation with the Urhobo emphasis on communal responsibility and spiritual restoration. The study contributes to the ongoing discourse on Christian ethics in African contexts and promotes a culturally relevant and biblically faithful moral theology.

Keywords: Adultery, Jesus' teaching, Urhobo traditional categories, comparative analysis, biblical studies, cultural anthropology.

1. INTRODUCTION

Adultery in its truest form has long been a subject of moral concern across different religions and cultures. It is undisputed that ancient Jewish teachings and African traditional religions treat it as a serious offense, though their interpretations and consequences depend on their unique beliefs and cultural contexts (Loader, 2012; Mott, 1982; Mbiti, 1991; Parrinder, 1976). In the Christian tradition, Jesus' teaching about adultery, found in the Gospels, shifts the conversation in a significant way. Instead of focusing only on the outward act, he points to the inward desires of the heart. For example, in the Sermon on the Mount, Jesus says: *"You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart"* (Matt. 5:27–28). In other words, adultery is not only about physical actions but also about inner intentions. Scholars like Barclay (2006) explain that Jesus is not condemning natural human attraction, but rather the deliberate act of looking at someone with lustful intent—where desire is stirred on purpose.

Jewish Rabbis in Jesus' time had sayings that echoed this concern: "the eyes and the hands are the two brokers of sin" and "eye and heart are the two handmaids of sin" (Barclay, 2006; Keener, 2003). These teachings reflect the idea that what starts in the eyes and heart can lead to moral failure. This perspective not only challenged first-century Jewish legalism but also continues to challenge traditional and modern African views of morality (Bediako, 1992; Sanneh, 1989). By stressing both outward actions and inward thoughts, Jesus redefined sexual integrity as something that goes beyond behavior, reaching into the deepest intentions of the human heart.

In John 8:1–11, Jesus meets a woman accused of adultery. The Pharisees want him to condemn her, but his response is very different. In verse 7 he says: *"Let anyone among you who is without sin be the first to throw a stone at her."* With this, Jesus points the Pharisees back to themselves, stressing humility and self-reflection (Blomberg, 2009; Allison, 2021). After writing on the ground, he tells the woman: *"Has no one condemned you?" She answers, "No one, sir." Jesus replies, "Neither do I condemn you. Go, and do not sin again"* (8:10–11). His words show both compassion and a call to change.

Among the Urhobo people of Nigeria's Niger Delta, adultery (*igberadja*) is seen in a very different light. It is treated as a spiritual offense that upsets the community and angers the ancestors and deities (Ekeh, 2005; Erivwo, 1979). The consequences are not just personal but can affect one's family, lineage, and even the wider community (Onigu-Otite, 2003; Ogbobine, 1991). Unlike Jesus' focus on personal repentance and transformation, the Urhobo tradition addresses adultery through public confession, ritual cleansing, and sacrifices meant to restore balance and peace (Okpevra, 2015; Ukala, 2011).

This research explores the relationship between Jesus' teaching on adultery and the ethics of the Urhobo traditional religion. It is guided by several key questions: What theological ideas shape Jesus' view of adultery? How do the Urhobo people understand and respond to adultery in their cultural and religious setting? Where do these perspectives overlap, and where do they differ? And finally, how can dialogue between the two helps shape a more contextual sexual ethic for African Christianity today? The rationale here is not to decide which system is superior and better, but to encourage a dialogue that values both the biblical witness and African indigenous wisdom (Oduyoye, 1996; Dube, 2001). By drawing from New Testament theology, African traditional religion, and intercultural hermeneutics this study contributes to ongoing conversations in African Christian ethics and contextual biblical interpretation.

2. UNDERSTANDING THE URHOBO CONCEPTION OF ADULTERY

Among the Urhobo people of Southern Nigeria, adultery is not seen as just a private mistake but as a serious offense that affects the whole community. It carries social, religious, and even spiritual consequences (Ekeh, 2005; Onigu-Otite, 2003). This is because Urhobo morality is deeply connected to their religious beliefs and the need to preserve harmony within the community (Idowu, 1973; Awolalu & Dopamu, 1979). Adultery called *igberadja* is viewed as a grave act that disturbs both the moral order and the spiritual balance of society. As Dominic (2019) explains, "adultery awakes the interest of the kinsfolk as they keep their eyes on women married into the family." In Urhobo tradition, adultery usually refers to a situation where a married woman has a sexual relationship with a man who is not her husband, which brings shame not only on her but on her entire family.

In Urhobo tradition, sexual ethics are strongly shaped by gender roles and community expectations. A girl who loses her virginity before marriage is labeled *igberadja* (prostitute) and seen as a disgrace to both her family and the wider society. Even within marriage, a woman is not expected to ask her husband for intimacy. If she does, she may also be called *igberadja* (Ejenobo, 2003; Erivwo, 1979). For unmarried people, the term *ọfanrhiẹn* (fornication) is sometimes used interchangeably with *igberadja*. By contrast, boys face little to no stigma for premarital sex. In fact, a young man who sleeps with many girls may even be praised, as reflected in the Urhobo saying: *"usiame rọye nabọ te orhare"* (his manhood is active and strong). In marriage, men also enjoy significant freedom. Under traditional Urhobo custom, a man can have as many concubines as he can provide for, and his wife cannot complain if he is unfaithful (Mabogunje, 2000; Ejenobo, 2003). A man is only considered adulterous if he has sexual relations with another man's wife, and even then, the consequence is usually a fine rather than shame (Ottuh, 2012). Some men in this situation are even treated with a measure of respect, as shown in the saying *"igberadja r'ọshare,"* where drinking with the left hand is a sign of dignity (Eserukukona, personal communication, 2025). For women, however, adultery carries much harsher consequences. A woman who commits adultery is stigmatized for life, considered both immoral and a taboo (Ottuh, 2012; Okaba, 2005). While polygamy is widely accepted, polyandry is forbidden (Talbot, 1926). A wife has no grounds to protest if her husband is unfaithful, but if she is the one who strays, her husband is expected to act decisively, often with the backing of the *erivwi* (ancestral spirits).

In Urhobo culture, adultery is understood in two main ways: direct and indirect. Direct adultery refers to actual sexual intercourse, while indirect adultery includes actions that suggest or imply sexual involvement, such as fondling, flirtatious dancing, or openly praising a woman's body (Ubrurhe & Eghwubare, 2010). Erivwo (1991) describes such behavior as *umuemu* (sin), and when it becomes a repeated habit, it is called *orukuruku* (iniquity). Akpobome (personal communication, 2025) explains this through the saying *"aye Urhobo mu oma phiyọ ọghọ"*, meaning: Urhobo women must respect themselves. Unlike some Igbo customs that allowed "wife hospitality," Urhobo tradition strictly forbids such practices (Ilega, 2001). For widows, there are also specific rules. A widow who remarries without returning the bride price to her late husband's family is considered to have committed adultery, unless proper rituals are performed (Usenu & Aruoture, personal communication, 2025). In cases of levirate marriage, a widow must also go through required rites before remarrying, otherwise she risks being labeled adulterous (Magesa, 1997). Other behaviors considered adulterous include: holding a married woman's waist or hand, crossing her legs, flirting, exchanging gifts with someone other than one's spouse, forming unnecessary emotional attachments, dancing with another man's wife, serving a male visitor with the husband's special plate (*ẹmẹvwẹrẹ*), or confiding in another woman's husband (Ottuh, 2012; Ogbobine, 1991).

3. JESUS' TEACHING ON ADULTERY: MATTHEW 5:27–28 AND ITS BIBLICAL-THEOLOGICAL FRAMEWORK

Although the Jewish ethical heritage is strongly anchored in Jesus' attitude to adultery, it is drastically reoriented toward a kingdom ethic of internal transformation (Davies & Allison, 2004; Luz, 2007). His teachings demand a purity of heart based on covenantal faithfulness

(Boloje & Groenewald, 2014) and present a view of human sexuality that goes beyond simple legal compliance, particularly as expressed in the Sermon on the Mount (Matthew 5–7) (Van der Watt, 2006; Green, 1997).

3.1 The Commandment Reinterpreted

Jesus says, "You have heard that it was said, 'You shall not commit adultery,'" in Matthew 5:27–28. However, I tell you that any man who gazes at a woman with desire has already cheated on her in his heart (NRSV). The seventh commandment (Exodus 20:14), which forbade a married woman from having sex with a man other than her husband, is mentioned at the beginning of this statement (Wenham, 2007).

This mandate was understood forensically in the Jewish legal system, emphasizing bodily acts that were subject to prosecution under the Mosaic Law (Levine, 2006; Milgrom, 2004). Jesus, however, places more stress on internal intention than on external activity. His use of the Greek phrase "looking with lust" (ἐπιθυμῆσαι, epithymēsai) suggests a purposeful, covetous desire rather than merely physical attraction (France, 2007; Keener, 2003). By doing this, Jesus is altering the location of moral accountability rather than just making the law stricter (Hagner, 1993).

This drastic action puts moral demands on the heart, implying that desire, rather than action, is where moral failure starts (Wright, 2012; Hays, 1996). Theologically speaking, this action is consistent with prophetic criticisms of shallow religiosity (Amos 5:21–24; Isaiah 1:11–17) and mirrors the promise of the new covenant in Jeremiah 31:33, which states that the law is inscribed on the heart (Stassen & Gushee, 2003). Therefore, Jesus' ethic is transformative rather than legalistic; it aims to create a new type of human being who can develop dependable covenantal relationships (Hays, 1996; Luz, 2007).

Patriarchal systems that frequently placed the onus of sexual morality on women are challenged by Jesus' internalization of adultery (Witherington, 1990). Jesus upholds an egalitarian morality that respects both sexes by making men answerable for their gaze and wants (Blomberg, 2009; Bauckham, 2002). According to Keener (2003), Jesus calls for relationship integrity and respect and maintains the sanctity of the other person in addition to denouncing sexual activity. Furthermore, Jesus' teachings against adultery relate to his broader concept of the kingdom. The eschatological vision of God's rule, which demands honesty, kindness, and justice, is the foundation for the appeal to radical purity rather than legal observance (Allison, 2021). Jesus uses exaggerated language in Matthew 5:29–30, saying, "If your right eye causes you to sin, tear it out," to highlight the gravity of sexual transgression and the need for immediate repentance (Davies & Allison, 2004). This kind of picture emphasizes how the kingdom ethic necessitates a significant shift in priorities in one's life (Stott, 1978).

Although its textual validity is up for discussion, the passage adulterae (John 8:1–11) offers a compelling narrative portrayal of Jesus' moral stance on adultery (Carson, 1991; Metzger, 1994). In an attempt to trick Jesus into breaking either Roman or Mosaic law, the religious authorities bring a woman who has been caught in adultery to him (John 8:3–6). The emphasis is shifted from judgment to introspection by Jesus' remark, "Let anyone among you who is without sin be the first to throw a stone at her" (v. 7). (Morris, 1995). This story reinterprets justice in the context of divine kindness rather than endorsing sin. Jesus says to the lady, "I don't condemn you either. Proceed as you please and refrain from sin going forward" (v. 11). This represents restorative rather than retributive justice, as noted by Keener (2003) and

Schnackenburg (1980). Jesus exemplifies two major ideas in his ethical philosophy: the gravity of sin and the potential for change.

3.2 Adultery and Marriage Ethics

Jesus' perspective on adultery is also clarified by his teachings on divorce. In response to Pharisaic inquiries concerning the reasons for divorce, he cites Genesis 1–2's original intent for marriage in Matthew 19:3–9. According to him, "what God has joined together, let no one separate" (Matt. 19:6), and remarriage following a divorce, unless it is due to sexual immorality — πορνεία (porneia) — is adultery (Instone-Brewer, 2002). This passage highlights the covenantal nature of marriage, showing that adultery is not just a breaking of rules but a violation of God's plan for human well-being (Loader, 2012). Jesus contrasts the hardness of heart that allowed legal divorce with God's ideal of lifelong faithfulness and mutual love between partners (Malina & Rohrbaugh, 2003). His teaching restores the dignity of marriage and reminds both husband and wife of their shared moral responsibility.

Jesus' message also challenges the permissiveness and hypocrisy often present in moral systems, whether in ancient Jewish society or in contemporary African contexts (Bediako, 1992; Oduyoye, 1996). His ethic is rooted in grace, accountability, and the transformation of the inner life. While he takes sexual sin seriously, he also offers forgiveness and restoration combining justice with mercy. This vision is different from systems that deal with adultery mainly through punishment or rituals. For example, in Urhobo tradition, the focus is on restoring communal balance and appeasing the ancestors (Erivwo, 1979; Okpevra, 2015). By contrast, Jesus places the focus on personal repentance and God's grace. His teaching, therefore, provides a strong theological foundation for rethinking and enriching African traditional understandings of adultery.

4. COMPARATIVE ANALYSIS: JESUS AND THE URHOBO ON ADULTERY

This section explores the intersections and divergences between Jesus' teaching on adultery and the Urhobo traditional understanding. While both frameworks uphold adultery as a serious moral failing, their theological foundations, ethical implications, and mechanisms of resolution differ significantly (Mbiti, 1991; Parrinder, 1976). These differences provide rich ground for intercultural theological dialogue (Ukpong, 1995; Kalu, 2010).

4.1 Ethical Convergence: The Seriousness of Adultery

At the core, both Jesus' teaching and Urhobo traditional ethics treat adultery as a very serious offense. Jesus' statement that even lustful desire counts as adultery (Matt. 5:27–28) shows how deeply he views the issue (Hays, 1996; Wright, 2012). In a similar way, Urhobo tradition stresses the seriousness of adultery because it can bring ancestral punishment and disrupt the peace of the whole community (Ekeh, 2005; Onigu-Otite, 2003). Urhobo culture even considers indirect acts such as careless touching, suggestive behavior, or flirting to be forms of adultery (Ogbobine, 1991). This parallels Jesus' view that adultery begins in the heart and not just in outward actions. Both perspectives highlight a shared human intuition: adultery is never just a private matter, but something that damages relationships and unsettles spiritual balance (Magesa, 1997). In both systems, adultery endangers the sacredness of marriage and calls down divine or spiritual judgment (Loader, 2012; Erivwo, 1979). This shared seriousness affirms the idea that marriage is not only a personal union but also a sacred and communal covenant (Bediako, 1992).

4.2 Divergence in Theological Foundations

Despite some similarities, the foundations of Jesus' teaching and Urhobo traditional ethics are quite different. Jesus' approach is rooted in a covenant relationship with God and shaped by the values of God's kingdom (Hagner, 1993; Luz, 2007). He moves the focus from outward obedience to inward transformation, stressing repentance and God's grace (Hays, 1996; Stassen & Gushee, 2003). For Jesus, moral change comes through a forgiving God who restores people by grace, not through rituals (Wright, 2012). By contrast, Urhobo ethics are grounded in a worldview that acknowledges Oghene, the Supreme Being, but gives more immediate authority to ancestors and local deities (Idowu, 1973; Awolalu & Dopamu, 1979). In this system, adultery is understood as a violation of the ancestral covenant, and the way to resolve it is through public confession, ritual cleansing, and sacrifices (Okpevra, 2015).

A significant difference lies in where moral responsibility is placed. For Jesus, it begins in the heart and mind of the individual, while in Urhobo tradition, it is defined by the community and the wider spiritual order (Sanneh, 1989). In short, African traditional morality is communal and cosmological (Magesa, 1997), while Jesus' ethic, though still socially aware, emphasizes personal transformation and accountability before God.

4.3 The Role of Confession and Restoration

In both Jesus' teaching and Urhobo tradition, adultery is not seen as a sin beyond redemption. In John 8:1–11, Jesus shows this when he forgives the woman caught in adultery and encourages her to begin a new life (Keener, 2003; Schnackenburg, 1980). In a similar way, the Urhobo allow for restoration through public confession and ritual cleansing (Okpevra, 2015; Ogbobine, 1991). Both systems, then, recognize the possibility of moral renewal, though they go about it differently. The main difference lies in how confession and restoration are understood. For Jesus, confession is a deeply personal act before God, marked by repentance and a transformed life (Luke 15:11–32; Green, 1997). In Urhobo practice, however, confession is usually public, with the main goal of appeasing spiritual powers and restoring harmony within the community (Magesa, 1997). In other words, Jesus emphasizes a vertical relationship between humans and God, while the Urhobo stress a horizontal relationship between the individual, the community, and the spiritual world.

4.4 Gender, Power, and Moral Asymmetry

One of the striking differences between Jesus' teaching and Urhobo tradition lies in how each addresses gender. Jesus challenges the patriarchal assumptions of his time (Witherington, 1990; Bauckham, 2002). By condemning the lustful gaze of men in Matthew 5:28, he shifts responsibility onto the man who desires, instead of blaming or objectifying women. In John 8:7, when faced with a woman accused of adultery, Jesus also refuses to join in the culture of shaming and violence against women (Oduyoye, 1996; Dube, 2001).

In contrast, Urhobo traditional ethics reflect a strongly patriarchal worldview where women carry most of the burden of sexual morality (Okaba, 2005). Women who commit adultery face severe consequences, often involving ritual cleansing or lifelong stigma, while men's infidelity is frequently tolerated or excused (Talbot, 1926). This imbalance is tied to concerns about

lineage and inheritance, but from a Christian perspective it raises serious ethical questions, especially in light of teachings on equality and mutual responsibility (Asiegbu, 2020).

4.5 Cosmology and Moral Accountability

Another major difference between the two systems is the worldview that shapes moral responsibility. In Urhobo belief, the fear of ancestral punishment is a central way of enforcing morality (Erivwo, 1979; Onigu-Otite, 2003). This creates an external motivation to behave well, but it does not place as much focus on inner transformation (Mott, 1982). By contrast, Jesus' teaching is rooted in the ethic of God's kingdom, which emphasizes inward conviction and love for both God and neighbor (Stott, 1978; Wright, 2012). While Jesus acknowledges divine judgment, he places greater weight on grace and holiness (Hays, 1996). His ethic shifts morality from fear to love, and from ritual observance to relationship with God (Bediako, 1992). Christian ethics are grounded in *agape* self-giving love which redefines moral action, turning it from a mere obligation into joyful obedience (Mott, 1982).

5. TOWARD AN INTERCULTURAL THEOLOGICAL ETHIC

The comparison between Jesus' teaching on adultery and the Urhobo traditional view opens the way for a constructive theological response (Bevans, 2002; Bosch, 2011). Instead of setting one system against the other, the goal is to develop an intercultural ethic that learns from the strengths of both while also challenging their weaknesses (Walls, 2002; Bediako, 1992). This kind of approach values a theology that is rooted in the Bible, attentive to culture, and able to bring real ethical transformation (Ukpong, 1995; Kalu, 2010).

5.1 Contextualizing Christian Ethics in African Cultures

Christianity in Africa must take seriously the cultural contexts in which people live and interpret their faith (Sanneh, 1989; Mbiti, 1991). As Bediako (1992) reminds us, African theology should be "theology from below" that is, theology shaped by the daily experiences, moral traditions, and religious worldviews of African peoples (Orobator, 2008; Magesa, 1997). From this perspective, Urhobo traditional ethics provide a valuable resource for moral reflection, especially in their focus on community life and the seriousness with which they treat spiritual matters (Onigu-Otite, 2003).

At the same time, contextualization must be approached with care. As Sanneh (1989) cautions, taking cultural practices into theology without critique can risk reinforcing harmful norms, particularly those connected to gender inequality or fear-driven morality (Oduyoye, 1996; Dube, 2001). For this reason, a sound contextual ethic must be dialogical bringing Scripture and culture into genuine conversation so that both can challenge and enrich one another (Bevans, 2002; Bosch, 2011).

5.2 Recovering the Sacredness of Marriage

Both Jesus and the Urhobo worldview see marriage as something sacred. Jesus points back to the Genesis vision of unity between man and woman (Matt. 19:4–6), while Urhobo culture views marriage not only as a bond between two people but also as a covenant involving families and ancestors (Erivwo, 1979; Ogbobine, 1991). A Christian ethic in Africa can build on this shared foundation by highlighting the covenantal and even sacramental meaning of marriage (Stott, 1978; Loader, 2012). In today's world where individualism and sexual permissiveness

often undermine marital commitment African Christian communities are called to reclaim marriage as a spiritual vocation that requires fidelity, mutual respect, and grace (Mott, 1982; Walls, 2002). In this sense, Jesus' stress on purity of heart and the Urhobo emphasis on community responsibility can be seen as complementary, offering valuable insights for shaping a strong and life-giving sexual ethic.

5.3 Toward a Gender-Just Moral Vision

Jesus' teachings challenge the patriarchal tendencies found both in ancient Judaism and in African traditional cultures (Witherington, 1990; Bauckham, 2002). By refusing to shame women caught in adultery and by placing responsibility on men for their desires and actions (Matt. 5:28; John 8:1–11), Jesus offers a radical model for gender justice (Oduyoye, 1996; Dube, 2001). An intercultural ethic built on this model must affirm that both men and women share equal moral responsibility, while rejecting practices that single out women for blame or public disgrace (Asiegbu, 2020; Parrinder, 1976). African theologians such as Oduyoye (1996) and Dube (2001) have urged Christians to read Scripture in ways that liberate and empower women, while also critiquing cultural traditions that reinforce inequality. Bringing these insights into pastoral work and ethical teaching is essential if theology in Africa is to be truly redemptive and life-giving (Bevans, 2002).

5.4 From Ritual Atonement to Grace-Filled Repentance

The Urhobo rituals of atonement show a deep concern for restoring moral order (Okpevra, 2015), but they often rely on external acts and fear of spiritual punishment (Magesa, 1997). Jesus, on the other hand, points to an inner transformation that comes through grace, faith, and repentance (Wright, 2012; Hays, 1996). A Christian ethic should therefore emphasize the hope of renewal that comes from personally experiencing God's forgiveness (Green, 1997). At the same time, the communal aspect of Urhobo ethics should not be overlooked. Jesus also taught that repentance is not only personal but involves restoring relationships within the community (Matt. 18:15–17) (Bosch, 2011). A truly contextual Christian ethic can hold these two dimensions together—personal renewal through God's grace, and communal reconciliation that strengthens fellowship and peace.

5.5 Proposing a Contextual Pastoral Response

The Church in Urhoboland—and in Africa more broadly—has an important role in mediating this intercultural ethic through pastoral care, teaching, and community life (Ukpong, 1995; Orobator, 2008). This means: teaching that stresses both personal integrity and the communal effects of sin; counseling that supports couples in facing sexual struggles with both truth and compassion; advocacy that promotes gender justice and the dignity of women within both church and culture; and adapting rituals, where possible, to provide Christian ways of confession and reconciliation in place of traditional practices. As Shorter (1998) reminds us, African Christian ethics must follow an "incarnational model" one that allows the Gospel to take root in specific cultures while also transforming them in the light of Christ (Walls, 2002; Bevans, 2002).

6. CONCLUSION AND RECOMMENDATIONS

This study has compared Jesus' teaching on adultery with the Urhobo traditional understanding, highlighting both areas of overlap and key differences. Both traditions treat adultery as a serious moral failure and stress the need for restoration, though they approach it

differently: the fact remains that Jesus emphasizes grace and inner transformation, while Urhobo ethics focus on ritual cleansing and communal reconciliation thereby enhancing the communal life of the society.

A central insight from this dialogue is the importance of developing an intercultural theological ethic—one that engages Urhobo moral wisdom critically while affirming the redemptive vision of Jesus. Jesus calls for deeper moral interiority and gender justice, which can challenge and enrich Urhobo traditions. At the same time, the Urhobo stress on community, accountability, and the spiritual weight of sexual fidelity offers valuable lessons for Christian practice, especially in today's age of moral relativism and sexual perversion.

From this study, the following recommendations are hereby made:

1. Theological institutions should include indigenous ethical systems in their curriculum to strengthen contextual engagement.
2. Clergy as well as other lay leaders of the Church where they operate, should guide communities toward reconciliation rooted in grace, while also recognizing the importance of communal responsibility.
3. Churches and governments must be bold to confront cultural norms that marginalize women and embrace Jesus' inclusive and redemptive ethic
4. Churches and local leaders should collaborate on educational programs that teach sexual ethics in ways that are both biblically grounded and culturally sensitive and acceptable.
5. As a matter of fact, discipleship programs should be developed by Church ministers and Christian Godparents to nurture sexual integrity, respect for marriage, and responsible relationships among young people.
6. Indigenous practices of atonement can be reinterpreted by the Church leadership through Christian sacraments of confession and forgiveness, offering both continuity and transformation.
7. More ethnographic and theological work is needed by students of religious and theological studies to explore how other biblical teachings intersect with Urhobo and wider African moral traditions.

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