

RAPE OF TAMAR IN 2 SAMUEL 13: 1-22, 32 AND ITS IMPLICATIONS FOR NIGERIAN YOUTHS IN THE 21ST CENTURY

Peter Olanrewaju Awojobi, PhD.

*Department of Religions, History & Heritage Studies,
Kwara State University, Malete, Kwara State, Nigeria
paawojobi@yahoo.com or peterawojobi@gmail.com
+2348033798379*

Abstract

The story of Tamar's rape in the Bible by her brother Amnon is a pivotal part of the narrative in 2 Samuel and the decline of the reign of King David their father. By situating the passage within the broader context of gender dynamics and societal norms in Nigeria, this study seeks to explore the socio-cultural and legal implications of rape on Nigerian Youth in the 21st Century. Historical and exegetical methods were used for the study. The study argues that the consequences of Tamar's rape are still relevant today, and that it is important to understand the issue within the broader context of gender dynamics and societal norms in Nigeria. The study identifies the following implications: First, the narrative includes a troubling message about the power dynamics between men and women in Nigerian society, implying that women are vulnerable to abuse by men in positions of power. Second, the narrative reveals the prevalence of rape culture in Nigeria, which has been perpetuated by a lack of education and enforcement of laws to protect the rights of women and girls. Finally, the narrative serves as a cautionary tale about the importance of taking action against gender-based violence. The study concluded that, the narrative of Tamar's rape in 2 Samuel 13 has a significant impact on Nigerian youth in the 21st century. The story serves as a powerful reminder of the consequences of gender-based violence, and the need for better education and enforcement of laws to protect women and girls. It is hoped that through continued academic discourse and dialogue, the implications of this narrative will be fully explored and integrated into Nigerian society.

Keywords: Rape, Tamar, Amnon, Implications, Nigerian Youths

Introduction

Rape is a global phenomenon and is mostly being perpetrated by Men. Rape is a global challenge which is experienced among people of different races, colours and classes. Unfortunately, rape has not been given the global attention it deserves. Rapists are men who engage in sexual violence and all forms of abuses on the opposite sex. Most rapists are related or known to their victims. Rapists could be father, brother, uncle, teacher, clergy and friend. Rape can be carried out by a person or group of persons. In most cases, Men who have lost their sense of reasoning and cannot control their libido are usually involve in this act. Sometimes the Men who

engage in rape may be under the influence of alcohol, or certain powers. They take advantage of innocent, vulnerable and unprotected girls and women and can go to any length to achieve their purpose (Phiri, 2006).

In Nigeria, Rape cases have increased since the birth of COVID 19 pandemic (Olajide, 2020). Rape and any sexual crime dehumanize and reduces the worth of its victims (Muhammed, 2020). It is held in some quarters that the lockdown imposed by the Nigerian Government contributed to rape increase in Nigeria. Between March and June 2020 over one thousand cases of rape were reported (Vanguard 13 June, 2020). This study, therefore examined the Rape of Tamar by Amnon in 2 Samuel 13: 1-22, 32 and its socio-cultural and legal Implications for Youth in Nigeria. Historical and exegetical methods were used for the study. The study considered the grave consequence of death which uncontrolled lust brought on Amnon who raped his own sister, Tamar. As a result of this, Tamar became desolate in the house of her brother Absalom. The goal of this work is to relate its implications to Nigerian Youths today that rape has grave consequences on the victims and the perpetrators.

Rape Examined

A rape is nonconsensual sexual intercourse, when a man has sex with a woman without her consent (Freetly, 2009: 87). It is forcefully having canal knowledge of a woman or a girl against her wish. Rape is forced sexual activity by a person of either sex. In other words, rape perpetrator could either be a male or a female who seize the opposite sex with the mind to plunder, destroy, or inflict pains on his or her victims. Nnachi (2011) sees rape as an act of seizing a person and forcing sexual intercourse on the person, especially a woman or a girl without her consent. As far as Akintunde is concerned (2002) rape is an infringement on the right of women and girls. Iroleh (2006) asserts that rape is a violation of the sexual right of the opposite sex. In other words, rape is associated with violence and expression of wickedness devoid of the feeling of the victim. Consequently, the person raped is often left with injury, trauma and even death. In view of these grievous consequences, Ridout (1974) urged the contemporary society to rise against rapists in their domain. However, Fortune (1993) opined that rape of a man or boy is very unpopular in Nigeria. In this study, our understanding of rape is sexual assault or violation against a woman or a girl child by male counterpart.

Most scholars are of the opinion that the reasons for rape in the society are impunity, drug abuse, and mental illness, addiction to alcohol, ritual purposes, drug addiction, ignorance, indecent dressing and bad company. Rape has resulted in untimely death of victims, sickness, suicide, injury, trauma, unwanted pregnancies, diseases, loss of dignity, low self-esteem and stigmatization (Nnachi, 2011). In the event of rape, the woman or the girl is helpless, abused and annihilated (Deidre, 2014, Akintunde, 2002).

Gleaning from the biblical literature we discovered that there are cases of rape in the Old Testament. Prominent among them are: the rape of Dinah in Genesis 34.

Dinah was raped by Shechem, the son of Hamor, a Hivite prince who was ready to marry her but he was killed in revenge by Dinah's brother. In Judges 19:1-30, there is a story of a woman who was raped and killed. This is a case of male dominance and brutality against women (Trible, 1984).

In Nigerian Constitution, a man is considered a rapist if he has sexual intercourse with a woman without her consent. Consent shall not be treated as existing where the apparent agreement to sexual intercourse is extorted by physical assault or threat or fear of physical assault to the complainant or to third person or obtained false or fraudulent representation as to the nature of the actor the identity of the offender (Part 11, Section 1 of the Sexual acts, 2006). The law provides at least 15 years or life imprisonment penalty for rapist on conviction by a Court of Law. Also, rape attempt is liable on conviction in a Court where at the time of the attempt the rapist was armed with a dangerous or offensive weapon or instrument, to imprisonment for a term not exceeding ten years. (The Sexual Offences Act was promulgated by the Act of the National Assembly in 2006 but came into effect in 2011). Nnachi (2008) maintained that because sexual offences Act passed by the National Assembly since 2006 has not been rightly domesticated in most states in Nigeria, rapists have continued in their wicked acts against humanity especially women and girls.

At this juncture, we shall consider some of the rape cases witnessed in Nigeria in recent times. One of these cases is that of late Miss Vera Uwaila Omozuwa, an undergraduate student of the University of Benin who was raped and killed by a gang inside a Church where she was reading in preparation for examinations (Vanguard, June 16, 2020, pp.5, 13). Also, a twelve years old girl in Dutse, Jigawa State was raped turn by turn by twelve men, one of the rapists was a 57 years old man. Besides, a 21 years old Charity Ngozi Eze was raped and killed in Ogrute Primary School at Imufu, Igbo-Eze North LGA of Enugu State while attending extra-mural class for the 2019 UTME (Vanguard Tuesday August 18, 2020, pp. 32). Furthermore, Rs Agnes Okekpewas raped until she went into coma by some herdsmen at Ebenebe in Akwa North LGA, Anambra State and died few days later (Vanguard, Wednesday July 1, 2020). Cases of rape have become a serious concern among the Nigerian citizens to the extent that the action has been described as cruel and barbaric and offensive to human sensibility and decency (Vanguard, June 3, 2020). Most cases of rape go unreported due to shame and fear of being blamed by the police. Rape is a grave human rights violation with physical, emotional, psychological, medical, social and spiritual consequences for the victim.

The Background to 2 Samuel

The book of 2 Samuel begins by narrating David's rise and reign as king of Israel, illustrating the Lord's generosity and kindness to those who are faithful to him. However, in recounting the sins of David and his sons- Amnon and Absalom, this book also shows the sorrow and tragedy that accompany violations of the Lord's commandments (<https://churchofjesuschrist.org>). However, as noted by EerdWord

(https://eeword.com,2023), the purpose of 2Samuel is not only to explain the meaning of the Israelite monarchy as a political institution but also to show how God led king David's life specifically despite his grave sins against God in order to keep his promise to provide heirs, to establish his eternal dynasty. The rest materials were compiled from documents written and collected by the prophets Nathan and Gad (1Chr 29.29). However, modern scholars view it as a composition of a number of independent texts of various ages from c.630-540 BCE. This is referred to as later sources.

Originally, the books of 1 and 2 Samuel were one book (Geisler, 2007: 107). The translators of the Septuagint separated them, the events of 1 Samuel span approximately 100years, from c.1100BC to c.1000 B.C. The events of 2Samuel cover another 40 years. The date of writing then, would be sometime after 960 BC (https://bible.org).The last datable event mentioned in 2Samuel 24:25 is 975BC (David's altar at the threshing floor of Arauna), then it may have been written in about 975 BC¹ during the Babylonian Exile, circa 650-540, Deuteronomic history was first committed to writing. Logically, since Samuel is one of the books in Deuteronomic history, the researcher can assume the book was written around 550BC. (Jones, 2001: 197)

Though named after its main character, the prophet Samuel, the book does not claim a specific author. However, Jewish tradition (Talmud) attributed part of the book to Samuel, he probably supplied the information for 1 Samuel 1:1-24:22, which is a biography of his life and career up to his death (Hirsch, www.jewishencyclopedia.com,2023).

The Passage in Hebrew and English

וַיְהִי יָמֵי אֶחָד־מֵי יוֹדֵי וְלֹא־בָשָׁל, וּמִן־כֹּה־נִדְוָה אֶת־זֶה וְשָׂמָה תִּמְרָר וַיֵּאָהֱבֵהָ הָאֱמֶנֶן וְזוֹן כְּוָדָד:

² וַיֵּצֵר לְאֶמֶן וְזוֹן לְהַתְחַלּוֹת בְּעֵבֹר תִּמְרָר אֶחָת וְזוֹן כִּי בְתוּלָהּ הִיא וַיִּפְלֵא בְּעֵינָיו אֶמֶן וְזוֹן לַעֲשׂוֹת לָהּ מְאוּמָה:

³ וְלֹא־אֶמֶן וְזוֹן רָע וְשָׂמוֹ יוֹנֵד בְּכֹה־שָׂמָה אֶת־זֶה וְזוֹן וְזוֹן בְּאִישׁ חֶכֶם מֵאָדָם:

⁴ וַיֵּאָמֶר לְזוֹן מִדְּרָעָה כִּי דָל בְּכֹה־הֵמָּלָךְ בְּבָקָר בְּבָקָר הֵל וְזוֹן אֶמֶן לְזוֹן אֶת־תִּמְרָר אֶת־זֶה וְזוֹן אֶת־זֶה אֶת־זֶה אֶת־זֶה:

⁵ וַיֵּאָמֶר לְזוֹן וְזוֹן בְּשָׂבַב עַל־מִשְׁכָּבָהּ וְהִתְחַלּוֹת וְזוֹן אֶת־זֶה לְרֵאוֹתֶיהָ וְזוֹן אֶת־זֶה בְּאִישׁ נָא תִּמְרָר אֶחָת וְזוֹן תִּמְרָר נִי לְחֶסֶם וְעֵשֶׂת הַלְעִינִי אֶת־הַבְּרִיָּה לְמַעַן אֲשָׁר אֶרְאֶה וְאֶכְלֶת מִיָּדָה:

⁶ וַיִּשְׁפַּב אֶמֶן וְזוֹן וְזוֹן לְרֵאוֹתֶיהָ וַיֵּאָמֶר אֶמֶן וְזוֹן אֶת־זֶה לְרֵאוֹתֶיהָ תִּבְוֹאֵנִי אֶת־זֶה וְזוֹן לְעֵינָיו שֵׁת יִלְבַּב וְזוֹן וְזוֹן מִיָּדָה:

⁷ וַיִּשְׁלַח דָּוִד אֶת־תִּמְרָר הַבֶּן־לְאֵמֶן לְכִי נָא בְּיַת אֶמֶן וְזוֹן אֶת־זֶה וְעֵשֶׂת לְזוֹן הַבְּרִיָּה:

⁸ וְזוֹן לְרֵאוֹתֶיהָ בְּיַת אֶמֶן וְזוֹן אֶת־זֶה וְזוֹן שָׂבַב וְזוֹן אֶת־הַבְּצֹק (וְזוֹן לְשׁ) וְזוֹן לְעֵינָיו וְזוֹן אֶת־הַלְבָּבוֹת:

9 ותקח את המשרת ותצק לפניו וימאן וילאכ וילוי אמר אמנו ון הוציא כל-איש מעל יניצא, וכל-איש מעליו:
 10 וי' אמר אמנו ון אל-תמ'ר קב, יאי הברנה' הס' דר ואכר'ה מנד'ה ותקח תמ'ר את-הלבבות' אש'ר עש'תה ותב, א לאמנו ון אח' ית' החדרה:
 11 ותג'ש אל' יו לאכל' ל' ב'תק-בה' וי' אמר ל'ה ב' ואי שקב, י עמ' י אחותי:
 12 ות' אמר ל'ו אל-אחי' אל-תענ' ני כ'י לא-געש'ה כ'ן ב'ישרא'ל אל-תעש'ה את-הנבל'ה הזאת:
 13 ונא'ני א'נה אוליף' את-הרפת'י ואת'ה תהנה'ה פאת'ה הנבל'ים ב'ישרא'ל ועתה' דבר-נ' א אל-המ'לך כ'י ל'א ימנע' ני ממך:
 14 וכל' א'ב'ה לשמ'ע בקול'ה ויחנן'ה ממ'נה' ויענ'ה וישפ'ב אתה:
 15 וישנא'ה אמנו ון שנאה' גדולה' מא'ד כ'י גדול'ה השנאה' אש'ר שנאה' מאהב'ה אש'ר אהב'ה ויאמר-ל'ה אמנו ון ק'ומי ל'כי:
 16 ות' אמר ל'ו אל-אוד'ת הרע'ה הגדולה' הזאת מאת' רת אש'ר-עש'ית עמ'י לשלח'ני וכל' א'ב'ה לשמ'ע'לה:
 17 ויקר' א את-נערו' מש'רת'ו וי' אמר שלחו-נ' א את-ז'את מעל'י הח' וצ'ה ונע'ל ה' ל'ת אחריה:
 18 ועל'יה' כ'ת נת'פס'ים כ'י כ'ן תלב'ש'ן בנות-המ'לך ה'בתול'ת מעיל'ים ויצ'א אות'ה מש'רת'ו הח' וי'ץ ונע'ל ה' ל'ת אחריה:
 19 ותק'ח תמ'ר א'פר' על-ראש'ה וכת'נת הפס'ים אש'ר על'יה' קר'עה ות'שם ידה' על-ראש'ה ות'לך ה' ו' ונעקה:
 20 וי' אמר אל'יה' אבשל'ום אח'יה' האמינו ון אחיד'ה ה'נה עמך' ועת'ה אחות'י הס'ר ישי' אח'יה' ויא אל-תש'יתי את-לב'ך ל'דבר' ה'נה ות'שב תמ'ר' ו'ש' ממ'ה ב'ית אבשל'ום אח'יה':
 21 ותמ'לך דו'ד ש'מ'ע א'ת כל-הדבר'ים הא'לה וי'סר ל'ו מא'ד:
 22 ו'לא-דבר' אבשל'ום עם-אמנו ון למר'ע ועד-ט'וב כ'י-שנא' אבשל'ום את-אמנו ון על-דבר' אש'ר ענ'ה' את'תמ'ר אח'תו: פ

(2Sa 13:1-22 WTT)

The Passage in English.

2 Samuel 13:1 After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her.
 2 Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her.
 3 But Amnon had a friend whose name was Jonadab the son of Shimeah, David's brother. Now Jonadab was a very crafty man.
 4 And he said to him, "Why are you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."
 5 So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.'"

6 Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand."

7 And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him."

8 So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded it, made cakes in his sight, and baked the cakes.

9 And she took the pan and placed them out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him.

10 Then Amnon said to Tamar, "Bring the food into the bedroom that I may eat from your hand." And Tamar took the cakes which she had made, and brought them to Amnon her brother in the bedroom.

11 Now when she had brought them to him to eat, he took hold of her and said to her, "Come, lie with me, my sister."

12 And she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing!

13 "And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

14 However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

16 So she said to him, "No, indeed! This evil of sending me away is worse than the other that you did to me." But he would not listen to her.

17 Then he called his servant who attended him, and said, "Here! Put this woman out, away from me, and bolt the door behind her."

18 Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

19 Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly.

20 And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house.

21 But when King David heard of all these things, he was very angry.

22 And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

32 Then Jonadab the son of Shimeah, David's brother, answered and said, "Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.

(NKJ)

Interpretation of 2 Samuel 13: 1-22, 32

This section is an attempt to consider the passage under discussion with the aim of understanding the original intention of the author.

In verse 1, relating how the rape began, the author said: "In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David" It is very clear from this statement that Amnon was the half-brother of Tamar. The Hebrew phrase וַיֵּאָהֵב אֶת־תָּמָר בְּתוֹלְדוֹתָא (2Sa 13:1) "Amnon fell in love with Tamar" must be noted. The word וַיֵּאָהֵב (2Sa 13:1) "and he loved her" must be noted. There is little variation in the basic meaning of this verb אָהַב **love**. The intensity of the meaning ranges from God's infinite affection for his people to the carnal appetites of a lazy glutton. The verb appears in all moods of the Qal stem plus Niphal participle and Piel participle. The sixteen Piel forms are not intensive, but usually refer to illicit "lovers." (BDB 168, pg.12; Strong 157; TWOT 29; Holladay 160). The prophets Jeremiah (Jer 22:20, 22; Jer 30:14), Ezekiel (Ezek 16:36; Ezek 23:5 et al.), and Hosea (Hos 2:5-13) use the word to speak of Israel's adulterous relations. Probably Amnon's love could best be described as infatuation mixed with strong lust. Amnon does not care about his half-sister's welfare, but about fulfilling his own sexual obsession (Ralph F. Wilson, www.jesuswalk.com, accessed October 12, 2023).

In verse 2, "Amnon became frustrated to the point of illness..." וַיֵּצֵר לְאֶמְנֹן וְיָנֹחַ לְהַתְחַלֵּוֹת **The word** יָנֹחַ means **be or become sick, faint, weak, diseased, grieved, sorry, et al.** The verb is used fifty-nine times. In many contexts (e.g. Gen 48:1; Ezek 34:16) no distinction need be made between "sick" or "weak," the latter resulting from the former. The other uses of this verb could be construed always to imply a sickness of some sort but this is often not necessary. The verb is also used in the sense of "sick of heart" or "mind," as a girl sick with love (Song 2:5; Song 5:8), (Holladay 2547; TWOT 655; BDB 364, 365, pg. 317; Strong 2470). In the case of Amnon, it was a sickness of the heart. He was sick because of unruly and unbridled lusts for his sister. Amnon made himself sick. It should be noted that as a Virgin, Tamar was well protected and inaccessible to males, including her brothers and this made Amnon to be frustrated and became sick (Barker, & Kohlenberger III, 1994: 458).

In verse 3-10, Janadab, the Amnon's cousin counseled him to pretend to be sick so as to get the attention of King David, and whenever the King comes to visit him, he should he ask him to allow Tamar to prepare a meal for him so that he can eat and the King granted his request. When Tamar arrived in the house of Amnon, he was lying on his bed pretending to be sick. After she finished preparing the food, Amnon request that she brings the food to the bed room while all the Men in the house should leave. Tamar not suspecting anything took the food to Amnon his brother in his bedroom and there the rape happened.

The phrase “come to bed with me, my sister” (2Sa 13:11) in verse 11, should be noted. Here Amnon requested his sister to sleep with him. But Tamar said to her brother “Don’t force me” (2Sa 13:12). The word brother was used in the widest sense of literal relationship and metaphorical affinity or resemblance. Other senses include brother of the same parents; half-brother; relative, kinship, same tribe; each of the and resemblance. Tamar was calling attention of Amnon to the fact that he is half-brother (same father) and such act is foolishness (TWOT 1652; BDB 7245; Holladay 6408). She also said “Don’t do this wicked thing” (2Sa 13:12). “What about me?” (2Sa 13:13). “Where could I get rid of my disgrace?” (2Sa 13:13). To Tamar, what her brother was about to do will bring disgrace. The usage according to the passage means reproach, scorn or shame. Tamar refused Amnon’s advances, calling his actions a wicked thing. She wanted her brother to reason with her, pointing out the unlawfulness of his desire and that, if he took her virginity, she would bear a long disgrace. And what about you? (2Sa 13:13). “You will be like one of the wicked fools in Israel.” (2Sa 13:13). It means stupid, wicked (especially impious). The usage in the passage is vile, foolish and senseless person. Fool denotes not merely one who is stupid and ignorant, but one who has abandoned the fear of God and cast off the restraints. Rape is a foolish act and very disgraceful biblically and even morally. Tamar advised Amnon to speak to the King so that they can marry if he desires to have her as wife but he bluntly refused. Since he was stronger than her, he raped her. Amnon grieved, overpowered, forced, defiled, hurt, ravish, and humiliated her by raping her. Amnon after he raped Tamar hated her (2Sa 13:15) and sent her away shamefully. The word “intense” was used for the kind of hatred Amnon had for his sister after he raped her. It means that the degree of hatred was great. Amnon later forced Tamar out of his house after raping her (TWOT 1652; BDB 7245; Holladay 6408). On the way, “Tamar put ashes on her head and tore the ornamented robe she was wearing” (2Sa 13:19). She also “put her hands on her head and went away weeping...” (2Sa 13:19). The act of putting ashes on the head and tearing her cloth was an expression of mourning over her irreparable loss. As Tamar went away, she was crying along putting on every external mark of the deep grief within; and this was not only fitting in itself, but was a proper means of calling for justice. When Absalom saw his sister in such a pitiable state, he asked if Amnon had been with her. Thereafter, persuaded his sister not to allow herself be disturbed by what her brother had done to her. Subsequently, Tamar remained a desolate woman, in Absalom’s house. When the news got to the king, he became angry but did not reprimand or prosecute his son for such an abominable act.

Examination of Rape in Nigeria

As mentioned earlier, Rape is a global phenomenon. However, in Nigeria due to cultural and social reasons cases of rape are rarely reported. Most of the persons raped are afraid to speak out for the fear of being ostracized in the society. Obagboye observed that 50 to 90 percent of rape cases are not reported due to social stigma and prejudice against victims, blaming of victims, rape by acquaintances and relations, traumatization of victims, insensitive and dismissive attitude of police and difficulty in successfully prosecuting rape cases and low conviction rate (2019).

In Nigeria's traditional settings, crimes like rape are not to be seen or heard, they are considered offensive to communities (Etero et. al, 2023). Nevertheless, sometimes news headline reflected thus: Father bags three life sentences for defiling his under aged daughters (Guardian, June 13, 2023). Lagos arraigns man for allegedly defiling 11-year-old girl (Guardian, June 16,2023). Randy's father arrested for allegedly impregnating, raping daughter for three years (Vanguard, May 11, 2023). Ondo farmer bags life imprisonment for defiling neighbour's 6-year-old daughter. (Vanguard, 29, 2023). The police in Lagos State arrested a lecturer at the University of Lagos, Kadir Babalola, for allegedly raping a 20-year-old undergraduate of the institution. (www.premiumtimes.com). Pastor allegedly rapes, kill nursing mother in Ondo. How Lagos Bishop allegedly raped female pastor twice (Vanguard, May 10, 2023).

Incidences of rape happens almost every day and everywhere - at home, in school, and religious institutions. Suleiman, in his work *Trend and Pattern* analysis of incidence of rape during the periods of COVID-19 pandemic in Adamawa State, North-Eastern Nigeria, reveal that there were high incidents of rape. The given statistics show that the COVID-19 lockdown heightened rape incidents in Nigeria (Uwaegbute&Unachukwu, 2022). These reports of rape triggered huge outcry and condemnation across the country. The victims and concerned families, citizens, civil society organizations, religious groups and other stakeholders continue to demand justice.

Under the Criminal Code of Nigeria (Section 357 & 358), Rape is defined as "having unlawful carnal knowledge of a woman or girl, without her consent, or with her consent, if the consent is obtained by force or by means of threats or intimidation of any kind, or by fear of harm, or by means of false act, or, in case of a married woman, be personating her husband." This offence is punishable by imprisonment for life, with or without caning. Under the Penal Code of Nigeria (Section 282), "A man is said to commit rape who has sexual intercourse with a woman in any of the following circumstance: against her will; without her consent; with her consent, when the consent is obtained by putting her in fear of death or of hurt." Under the Criminal Laws of Lagos State (Section 258) "Any man who has unlawful sexual intercourse with a woman or girl without her consent, is guilty of the offence of rape." Under the Violence Against Persons Prohibition Act (Section 1) "A person commits the offence of rape if he or she intentionally penetrates the vagina, anus or

mouth of another person with any other part of his/her body or anything else without consent, or the consent is obtained by force.”

Rape and sexual assault are serious crimes against the dignity and sexual autonomy of the next person. Every individual has the right and choice to make informed decisions about their sexual conduct and also to respect the rights and dignity of others. Victim of rape needs to establish that penetration occurred and proof must be provided that consent was not given. Kemi DaSilva-Ibru noted four major laws which govern rape in Nigeria; they include:

1. The Criminal Code – which is applicable in all the Southern States
2. The Penal Code – which is applicable in all the Northern States
3. The Criminal Laws of Lagos – which is applicable only in Lagos State
4. The Violence Against Persons Prohibition Act – which is a federal law that has only been domesticated in Anambra, Ebonyi and Oyo State (2019).

Worldwide, sexual violence, including rape, is primarily committed by males against females. According to the law, rape can only be committed by a man to a woman, and it involves only penal and virginal sex but to the contrary males too could be raped. *For instance*, six wives of Uroko Onoja, in the Nigerian village of UgbugbuOwukpa, attacked the man with knives and sticks and demanded he has sex with all of them when he returned home early one morning (Rogers, 2023). According to the most recent large-scale dataset incorporating forced-to-penetrate cases in the National Intimate Partner and Sexual Violence Survey 2010 conducted in the US, Defining rape as “being made to penetrate” for men as including forced penetration by the victims’ penis into the perpetrators’ vagina, anus or mouth as well as attempts (Breiding & Black, 2014), it was found that ‘approximately 1 in 21 (4.8%) of men reported that they were forced to penetrate someone else during their lifetime’ (Black, 2011: 2). Of those 4.8 per cent reported the perpetrator as being female (Black, 2011:24). In light of this, Michael Joseph and Toluwani Bamigboje wrote an article with the capture “*Rape under the Nigerian Laws and the Need for Amendment*” argued that in view of different advancements of the modern world, the law should be amended and the definition should be expanded; special court for sexual offences nationwide, castration of perpetrators, closed trial and death penalty as part of their recommendations (2023).

Implications of Rape for Nigerian Youths in the 21st Century.

Youths are the leaders of tomorrow in any nation. It is expected that they conduct themselves in matter that will not jeopardize their future. Amnon the son of David because he raped his sister died prematurely. Youths are not to do “improper” thing in the name of love. Some persons could steal, lie, kill, lower standard and ruin live. Some girls have turned themselves into men’s sex toy. For some boys, one of the ways of expressing love through sex and as such they are pushed into rape and may eventually kill. We observe from the text under review (2 Kgs. 13:3), that it was

the counsel of Janadab to Amnon that made the rape of Tamar possible. Peer pressure have contributed to the behavior of Youth in the nations. Ungodly friends should be disdained and avoided vehemently. Peer group is an important factor in the upsurge of rape cases in Nigeria. Innocent youths who keep regular company of rapists may easily learn their evil ways (Joseph and Bamigboje)

Parents should never put too much trust in their children, hence, discourage girls from visiting their brothers' houses alone or sharing a room. In verse 7 David said to Tamar, "Go to your brother Amnon's house and prepare food for him. Today, even parents allow children who are of opposite sex to sleep together in a room and even on a mattress. This is not ideal. For grown up girls, hugging, kissing and sitting on daddy's leg should be discouraged. Girls should be careful of entering the house of opposite sex alone, including siblings. Tamar went to her brother Amnon's house alone. Then Amnon said, "Have everyone go out from me." Bring the food into the bedroom was the next instruction from Amnon to Tamar. Ideally, the room of boys and girls should be demarcated and separated. Girls must knock and permission sought before entering room of boys and the purpose must be definite. If a sibling lives elsewhere and he should be visited, female sibling should be accompanied to avoid temptation.

Rape is a forceful sex which should be condemned. In verse 12, Tamar pleaded, "Do not force me" but in verse 14, Amnon forced her and lay with her. The word force means coercion or compulsion, especially with the use or threat of violence. Similar words include constraint, duress, oppression, enforcement, harassment, intimidation, threats, pressure, violence, arm-twisting and badassery. Going by the definitions above, since no consent is sought, everything about rape is force which is against human right. The right to protection from exploitation, violence and abuse is contained in article 20(2) of the International Covenant on Civil and Political Rights (ICCPR). Even in Nigeria according to law journal, rape is a violation of fundamental human rights (www.runlawjournals.com).

Rape is a disgraceful thing even for the rapist. Tamar said, "Do not do this disgraceful thing" vs 12 and she added in verse 13, "you would be like one of the fools in Israel." In other words, rape is an act of foolishness. Sophia wrote a piece with this caption, "I was raped. I'm not ashamed. My rapist should be." This is a brilliant analogy, but key message in her word is "if we want the world to start viewing rape as it does any other crime, isn't it time we all- including we "victims"- start treating it that way? Rapists, not victims should be the ones to feel ashamed (www.timesunion.com). Most rapists caught were often covered with shame and most people connected to them in one way or the other.

For the victim, rape is also shameful and disastrous. "Where could I take my shame," Tamar sighed. In verse 19, "Tamar put ashes on her head, and tore her robe of many colours that was on her, and laid her hand on her head and went away crying bitterly. So Tamar remained desolate in Absalom's house. This happened after Amnon raped Tamar according to verse 20. The feeling of shame is so intense for rape

victims that many never tell anyone what happened to them. Despite more than two decades of change in social attitudes about rape, I still found it difficult not to feel ashamed when others reacted to me with discomfort (Nancy Venable Raine). According to H. Staff,” (www.healthyplace.com), rape victims always have some regrets after the incident. They often blame themselves because they feel they did something wrong which caused them to be sexually assaulted. Sometimes they feel it was the way they dressed, the drink they took, visiting at odd hours and being alone with the man that was the reasons for their predicament (www.healthyplace.com). In Nigeria, when a woman is raped and it becomes public knowledge, “she and her family are ‘ostracized’ due to the dishonor associated with rape.” (legalpedionline.com).

Human rights as well noted thus, rape by strangers is usually less common than rape by people the victim knows. As Reported to Law Enforcement, Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, Sexual Assault of Young Children, the majority of children and Teenagers victims know the perpetrators. Of sexual abuse cases reported to law enforcement, 93% of juvenile knew the perpetrator. 59% were acquaintances, 34% were family members and 7% were strangers to the victim (Sexual Assault of Young Children as reported to Law Enforcement Agency, 2000).

The consequences of rape is very grave for both the victim and the rapist. In very verse 21, King David was very angry and Absalom hated Amnon due to this in verse 22. Towards the end of the chapter, verse 32 precisely, Absalom killed Amnon two year later as revenge for the rape of Tamar. Tamar wisely asked Amnon to consider the result of his desire, both for her and for him. It would shame Tamar and reveal Amnon as one of the fools. People who have been raped can be traumatized and develop post-traumatic stress disorder, serious injuries can result along with the risk of pregnancy and sexually transmitted infections. A person may face violence, threats even death from the rapist, and, sometimes, from the victim's family and relatives (Zeenews.india.com). *A survivor may develop a negative outlook and feel “damaged” or unworthy of a better life. Drug or alcohol abuse may also become an issue as way to cope with the overwhelming feelings. Women may also have trouble with their menstrual cycle and fertility* (www.joyfulheartfoundation.org).

Recommendations

Enlightenment on rape should start from home but schools, religious bodies, non-governmental organizations and Government would complement.

Parents should be vigilant and discourage excessive closeness with their matured daughters as the case may be.

Boys should be prohibited from entering girls’ room alone to sleep, rest, watch movie and the like.

Parents should monitor and screen the kind of movie that their children should watch.

Rapists should be exposed no matter who and how close the person is and appropriate punishment meted.

Rape victims should not be left uncared for spiritually, medically, psychologically and emotionally and the care must be prompt.

Building self-defense skills of girls should be encouraged so that the chance of being raped would be significantly reduced.

Conclusion.

It is clear from the going that rape is a global phenomenon and it is nonconsensual sexual intercourse and as such a violation of human right. Rape cases are very rampant today in Nigeria. Most perpetrators, rapists are not strangers but known people as Amnon was known to Tamar. The perpetrators could be father, brother, teacher, clergy, and friend. The causes for rape include bad movie, drugs, alcohol and bad friends/peers. It was Amnon's peer by name Jonadab who pushed him. Rape has grave consequences which could be medical, social, mental, psychological, spiritual and marital. Amnon was desolate till death, perhaps, no one married him. Some victims' marital life is affected. For perpetrators, constitution says imprisonment which could be life or even death sentence. Rape cost the life of Amnon for Absalom killed him as revenge. Girls should do their best never to be raped, they should be careful with places to go and avoid being lonely with opposite sex including siblings. Parents should check undefined closeness between the males and females' children in the house and always be watchful. Enlightenment would be helpful also, which could be done by parents and others. Girls should be taught self-defense so that they would be able to resist rapists.

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