

DNA Versus Christian couples: Examining Joseph's Πατρότης in Matthew 1:18-20 as a panacea for the DNA Paternity Crisis in Lagos Metropolis

By

Sachia Ephraim IKYERNUM
(University of Ibadan)
ephraimikyernum@gmail.com

Silas GUDAMISHI

Nigerian Christian Bible College, Akwa Ibom, Nigeria

&

Jonathan Oraduen TARTER

Nigerian Christian Bible College, Akwa Ibom, Nigeria

tarterjonathan2018@gmail.com, +234 810 531 2193

Abstract

This study addresses a critical gap in biblical scholarship by analyzing the figure of Joseph in Matthew 1:18-20 through psychological and economic lenses, contrasting with existing theological and legal perspectives. It investigates Joseph's initial trauma and marital crisis upon discovering Mary's pregnancy, framing his experience as a biblical archetype for contemporary paternity disputes amongst Christian couples. The research is situated against the alarming backdrop of DNA paternity testing (Artificial intelligence) in Lagos, where reports indicate 27% of tested men are not the biological fathers of their children, leading to widespread psychological distress and economic disengagement. Employing narrative criticism, biblical exegesis, and a hermeneutics of enculturation, this interdisciplinary paper bridges biblical studies with social science. It proposes that Joseph's journey from shock to divinely-guided acceptance of a non-biological child offers a counter-model to the prevalent responses of abandonment in modern Nigeria. The anticipated findings suggest that Joseph's fatherhood provides a framework for trauma management and sustainable economic responsibility in blended parenting contexts. Consequently, the study will recommend the promotion of this ethical model in church teachings and family policy to foster family stability and responsible fatherhood beyond mere biological ties, offering a constructive response to the paternity crisis in Lagos.

Key words: Fatherhood, Psychology, Economic, DNA Testing, Artificial Intelligence

Introduction

The figure of Joseph of Nazareth has experienced a resurgence in scholarly interest, yet his portrayal remains largely confined to theological, legal, and sociological frameworks. Scholars have aptly described him as the righteous man (δίκαιος) who legally inserts Jesus into the Davidic lineage (D'Souza, 2022; Mielcarek, 2023), a humble and just figure (Ghirlando & Abela, 1996), and a silent, ascetic patriarch (K. Mielcarek, 2023). However, the profound human crisis depicted in Matthew 1:18-20 led to Joseph's shock upon discovering Mary's pregnancy, his traumatic contemplation of divorce ("Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. *Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν*"),

and his eventual acceptance of a non-biological child remains underexplored in its full contemporary resonance. This narrative presents a pivotal moment of paternal crisis, triggered by the sudden revelation of non-paternity, which finds a stark parallel in modern-day Lagos, Nigeria. Recent reports indicate that 27% of paternity tests conducted in Lagos yield negative results, revealing a widespread crisis of paternity fraud that leaves many men psychologically traumatized and economically disoriented (Smart DNA Report, 2024; Ihejirika, 2024). This paper argues that the Matthean account provides a critical, ancient lens through which to examine this very modern dilemma.

A comprehensive review of literature reveals a significant scholarly gap. While the concept of fatherhood has been extensively discussed (Levitz, 2014; Parke, 1996), and Joseph's role has been analyzed theologically (Suarez, 2012; Philippe, 2010) and sociologically (J.B. Green, 1997; Fitzmyer, 2008), the specific psychological and economic dimensions of his fatherhood in Matthew 1:18-20 have been largely neglected. Previous research has focused on the consequences of marital crisis and divorce (Ugochukwu & Felicia, 2014; Instone-Brewer, 2002) without systematically applying these insights to the Joseph narrative and its implications for non-biological parenting. This study fills this void by conducting an interdisciplinary analysis. It employs Psychological Trauma Theory (Herman, 1992; Van der Kolk, 2014) to frame Joseph's initial shock and resolve to divorce quietly as a recognizable trauma response to betrayal. Simultaneously, it utilizes Economic Rational Choice Theory (Becker, 1976; Coleman, 1990) to analyze his hesitation and subsequent decision to assume economic responsibility for Jesus, weighing the costs against divine imperative. Furthermore, through a hermeneutic of enculturation (Manus, 2002; Katongole, 2017), this paper bridges the ancient text and the modern context, comparing Joseph's dilemma with the experiences of contemporary Nigerian fathers in Lagos. By integrating biblical exegesis with social science research, this paper moves beyond describing Joseph as a theological figure to proposing him as a critical counter-model for trauma management and economic responsibility in blended parenting contexts, offering a unique contribution to both biblical scholarship and social ethics in an era of DNA-driven paternity disputes.

Brief Literature Review

This literature review surveys existing scholarship on themes related to the fatherhood of Joseph in Matthew 1:18-20, aiming to establish a foundation for analyzing its psycho-social and economic implications for the contemporary DNA paternity crisis in Lagos Metropolis. The review is structured around several key areas: the concept of fatherhood, legal perspectives on fatherhood (particularly adoption), the theological and sociological roles of Joseph, and the broader issues of divorce and marital crisis. The review begins by exploring the multifaceted nature of fatherhood. Scholars define a father as a provider, teacher, and role model who guides his children through life (Cron, 2011; Colbert, 2009). Etymologically, the term "father" has deep roots across Indo-European languages, with its essence often tied to wisdom and authority (Levitz, 2014). Fatherhood is defined both biologically, as the male who contributes sperm, and socially, as a source of inspiration, protection, and guidance (Lamb, 2004). The term also carries a formal, respectful connotation when applied to prominent figures like priests or God, highlighting a father as a source of wisdom (Holland, 1998).

In terms of the legal perspective on the concept of Adoption: A significant portion of the review is dedicated to the legal concept of adoption, as it is the closest analogue to Joseph's non-biological

Fatherhood of Jesus. In the Greco-Roman world, adoption was a formal, codified practice in Roman law primarily aimed at ensuring family succession and maintaining the family line (Bartlett, 2008). The adoptee, usually male, would be transferred into a new family, assume its name, have all previous debts cancelled, and gain the right to inheritance, while the paterfamilias assumed full responsibility for him (Lyall, 1969). This practice was crucial for political succession, as seen in the line of Roman emperors.

Theological Perspective of Joseph's Fatherhood: Scholars have extensively analyzed Joseph's role from a theological standpoint. He is portrayed as a righteous and silent figure whose silence is not emptiness but a profound contemplative stance before divine mystery (Suarez, 2012). This silence made him receptive to God's commands through dreams, which he obeyed promptly to protect Mary and Jesus (Matthew 1:20-21; 2:13). Theologically, Joseph's most critical function was to provide Jesus with a legal lineage to King David, thereby establishing Him as the legitimate Messiah and heir to David's throne (Thompson, 1891). Through his marriage to Mary, Joseph legally inserted Jesus into the Davidic line, fulfilling prophecy without being His biological father, thus avoiding a curse on his own direct descendants (Jeremiah 22:30). He is thus a crucial, albeit silent, link in the fulfillment of God's salvific plan (D'Souza, 2022).

From a sociological viewpoint, Joseph acted as the functional father and head of the Holy Family. He was known in Nazareth as "the carpenter's son," indicating his recognized paternal role in Jesus' upbringing (Matthew 13:55). Joseph was entrusted with naming Jesus, a legal act that formally incorporated a child into the father's lineage (Gordon, 1977). He served as a teacher and guide, imparting to Jesus the trade of carpentry and modelling virtues like humility, hard work, and trust in God (Gordon, 1977). His love for Jesus was that of a true, self-giving foster father, providing a stable and loving family environment in Nazareth.

The review also covers divorce as a consequence of marital crisis. In the Old Testament, while the divine ideal for marriage was permanence (Genesis 2:24), divorce was regulated as a concession to human hard-heartedness (Deuteronomy 24:1-4). The prophet Malachi strongly condemns divorce, stating God "hates divorce" (Malachi 2:16). In the New Testament, Jesus reaffirms the creation ideal of indissoluble union but allows for divorce in cases of porneia (sexual immorality), highlighting that remarriage after an invalid divorce constitutes adultery (Matthew 19:4-9). The review further details numerous causes of divorce in modern Christian contexts, including childlessness, adultery, financial challenges, polygamy, and poor communication (Manasseh, 2012; Hagin, 2006). The devastating effects on children include academic failure, delinquency, and emotional problems, while parents, especially women, often face economic hardship and identity crises (Amato & DeBoer, 2001).

While previous scholars have thoroughly explored the theological, legal, and sociological dimensions of Joseph's fatherhood and the topics of divorce and adoption, they have not connected this analysis to the modern psycho-social and economic challenges of DNA paternity crises. The research notes that "Joseph's fatherhood in Matthew 1:18-20 and its psycho-social and economic implications on DNA paternity crisis in Lagos metropolis has been given little or

no attention." This study aims to fill this gap by using Joseph's model of non-biological, legal, and social fatherhood as a framework to address the contemporary crisis of paternity doubt amongst Christian couples and its effects on families in Lagos.

DNA Paternity Crisis in Lagos Metropolis

The discovery of the DNA double helix structure by James Watson and Francis Crick in 1953 was a monumental milestone in molecular biology, building upon earlier work by scientists like Miescher, Griffith, and Chargaff (Watson & Crick, 1953). This discovery revolutionized biology, paving the way for modern genetics, including genetically modified organisms (GMOs), cloning--exemplified by Dolly the sheep in 1996 and the sequencing of the human genome by 2003 (Brown, 2011; Ewan, 2012). A critical application of this knowledge is in establishing paternity. The United Nations Convention on the Rights of the Child (1989) affirms a child's right to be raised by their biological parents, making accurate paternity testing a matter of children's rights. DNA, the primary unit of heredity found in bodily cells, allows for precise identification of biological relationships by matching genetic material between a child and an alleged father (NHS, 2014). The legal adoption of scientific paternity testing began with blood tests under England's Family Law Reform Act (1969) and evolved with DNA evidence, which was widely admitted in U.S. courts by the mid-1990s.

Legal Framework and Paternity Disputes in Nigeria

In Nigeria, the legal framework for DNA testing was solidified with the enactment of the Child's Rights Act (2003). This law empowers courts to direct the use of scientific tests, including DNA, to determine paternity when it is in question in civil proceedings (Child's Rights Act, 2003). However, Nigerian courts balance this with the principle of protecting the family unit and the child's best interests. They may refuse a DNA test order in specific situations, such as when a claim is made by a third party against the wishes of the married couple, or when it concerns an adopted child (e.g., Tony Anozia v Mrs Patricia Okwunva Nnani & Ors, 2013). Despite the legal provisions, paternity disputes often lead to personal crises. High-profile cases, such as that of a Delta State Judge who publicly disowned three children after DNA tests, and popular comedian Nedu, whose marriage collapsed after a test revealed he was not the biological father of his son, highlight the profound social and emotional impact (AA Magazine, 2024; The Times Nigeria, 2024). These cases often leave children stigmatized and families shattered.

DNA testing has seen a significant surge in Lagos Metropolis. A senior geneticist at a Lagos testing center reported that monthly tests increased from an average of 100 to 400, with a shocking statistic that nearly 60% of tests result in a negative paternity outcome (S. Abiodun, 2021, as cited in Premium Times). This increase is driven by several key factors: Increased Paternity Disputes and Mistrust: Rising cases of suspected infidelity lead men to seek confirmation of biological fatherhood (Adebayo, 2021). Growing Public Awareness: Media coverage and social media discussions on paternity fraud have educated the public on the availability and utility of DNA tests (Okafor et al., 2020).

Expansion of Private Laboratories: Companies like 54Gene and Medbury Medical Services have made testing more accessible, affordable, and efficient (Afolayan, 2022). Legal and Immigration Requirements: Embassies, particularly those of the U.S. and UK, often mandate DNA tests to confirm biological relationships for visa applications (Ibrahim, 2022). Health Screening: There is growing demand for genetic testing to screen for hereditary disorders like sickle cell anemia (Akinlabi, 2022). Technological Advancements: Reduced costs and the introduction of home testing kits have made DNA tests more accessible to the general public (Bakare, 2021). Celebrity Influence and Media: Public figures sharing their DNA testing experiences have normalized the practice (Eze, 2023). The surge in DNA testing creates a conflict with traditional Nigerian, particularly Igbo, conceptions of fatherhood. In the Igbo worldview, "fatherlessness" is not defined by the absence of a biological father but by the lack of legitimacy conferred through traditional marriage rites, especially bride price payment (Alexander et al., 2023). A child from a union where the bride price has not been paid is considered illegitimate, regardless of who the biological father is (Ike, 2001). As one narrator in Chukwuemeka Ike's novel states, "a man who did not pay bride price on a woman has no claim of any child he and the woman make" (Ike, 2001, pp. 60-78).

Traditional society had "evolved successful methods of playing the role of father without a natural father," prioritizing the child's welfare and integration into the community (Alexander et al., 2023). The contemporary emphasis on biological paternity through DNA testing directly challenges this system, shifting the basis of fatherhood from social and traditional legitimacy to genetic truth, which can disrupt established family structures and identities. The DNA paternity crisis in Lagos is a multifaceted issue at the intersection of science, law, and culture. While advancements in DNA technology provide a powerful tool for ascertaining biological truth and upholding individual rights, they also challenge deep-seated traditional norms about family and fatherhood. The high rate of negative paternity results points to significant social issues, and the legal system is tasked with navigating the delicate balance between discovering the truth and protecting the best interests of the child and the stability of the family unit.

Examining Joseph's Fatherhood (πατρότης) in Matthew 1:18-20 as a panacea for the DNA paternity crisis in Lagos Metropolis

This text details the nature of Joseph's fatherhood in Matthew 1:18-20 through a narrative and theological lens. The passage details the crisis surrounding Mary's pregnancy before cohabitation,

Joseph's righteous response, his divine dream, and his ultimate acceptance of the role of Jesus's legal father. The analysis pays attention to key grammatical phrases, cultural context, and the psychological and economic implications of Joseph's unique paternal role (Mielcarek, 2023).

Joseph and Mary's Betrothal (Matthew 1:18)

Matthew's narrative begins by establishing the formal betrothal (μνηστευθείσης) between Joseph and Mary. In Jewish tradition, betrothal was a legally binding marriage contract, with the bride price paid, though the marriage was not yet consummated (D'Souza, 2022). The phrase "before they came together" (πρὶν ἢ συνελθεῖν αὐτοῦς) underscores that they had not yet begun cohabitation. Virginity (בְּתוּלָה, *betulah*) was highly valued in this context, with severe legal

consequences for its violation before marriage (Deut. 22:23-27; McConville, 2002). This established marital context sets the stage for the scandal of Mary's pregnancy.

"Found to be with Child" (Matthew 1:18)

Mary's pregnancy before consummation placed her in grave legal and social peril. Culturally, she stood accused of three offences: adultery (since betrothal was equivalent to marriage), premarital sex with a betrothed virgin, and conceiving a child out of wedlock (a mamzer; Kaiser, TWOT 1:498). Ancient Near Eastern law codes, including those of Ur-Nammu and Hammurabi, prescribed death for adultery (Roth, COS 2.131:344; 2.153:409), and the Mosaic Law similarly demanded severe penalties (Exodus 20:14; Deut. 22:20-24). A child born out of wedlock was forbidden from entering the assembly of the Lord (Deut. 23:3), highlighting the sanctity of marriage (Hamilton, NIDOTTE 2:971).

The Divine Conception and Joseph's Righteousness (Matthew 1:18-19)

The narrative introduces a pivotal defense: Mary's child was conceived "of the Holy Spirit" (ἐκ Πνεύματος Ἁγίου). This divine claim transforms the situation, placing it beyond human jurisdiction. Joseph's response is characterized by his being a "just man" (δίκαιος ὢν). This term denotes a pious Jew who scrupulously follows the Torah (Condra, 2002; Oegema, 2007). His righteousness is initially demonstrated by his plan to "divorce her quietly" (λάθρα ἀπολῦσαι αὐτήν). This reflects a balance between justice (mishpat), adhering to the Law which demanded action and mercy (chesed), seeking to avoid publicly shaming Mary (Keener, 2009; Sanders, 1990). This decision illustrates a traditional, Torah-based righteousness.

The Evolution of Joseph's Righteousness

Joseph's initial plan to divorce shows he did not believe Mary's story, representing a "psychological imbalance" from the perceived betrayal (Haubner & Fisher, 2008). This can be analyzed through the lens of paternity discrepancy, which triggers shock, cognitive dissonance, and emotional pain (Festinger, 1957; Buss & Shackelford, 1997). Joseph's resolve to divorce aligns with a common trauma response of relational breakdown (Turney, 2010). However, Joseph's righteousness evolves beyond strict legal observance. When an angel confirms Mary's story in a dream (κατ' ὄναρ), Joseph is called to a "new righteousness" that transcends the written Law (Hagner, 1993; Davies & Allison, 2004). By submitting to this divine revelation, he moves from a Pharisaic model of righteousness to one defined by obedient faith in God's unfolding salvific plan, anticipating the greater righteousness Jesus teaches in the Sermon on the Mount (Matt. 5:20; Brown, 1993). Joseph thus embodies both traditional Jewish piety and the new demands of discipleship.

Joseph's Divine Dream and Assumed Responsibility (Matthew 1:20)

The angelic dream follows a specific pattern: an introductory phrase, the angel's appearance, a divine command, and an explanation (Brown, 1993). The command, "Do not fear to take Mary as your wife" (μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου), is crucial. The verb "take" (παραλαβεῖν) implies accepting full legal and social responsibility. Joseph is first reminded of his Davidic lineage ("son of David"), connecting Jesus legally to the messianic prophecies (Isaiah

11:1; Jeremiah 23:5). By taking Mary as his wife, Joseph legitimizes Jesus, ensuring He is not considered a mamzer and has a legal claim to David's throne (Witherington, 2006; Bock, 2002). This act requires immense faith, as it involves believing a divine dream and accepting a non-biological son, a situation without precedent in Israel.

The Economic Perspective of Joseph's Fatherhood

Joseph's decision carries significant economic implications, which can be analyzed through household economics (Becker, 1973). Altruism and Investment: Joseph's commitment aligns with Gary Becker's concept of altruism within the family, where resources are allocated based on need rather than strict biological ties (Becker, 1974). As a carpenter, Joseph invested his modest income in Jesus's human capital, providing upbringing, education in the synagogue, and vocational training (Schultz, 1961; Becker, 1964). Accepting Mary and Jesus involved bearing potential economic losses. Social stigma could have harmed his reputation and trade (Akerlof, 1976). His flight to Egypt (Matt. 2:13-15) also indicates significant economic disruption, though gifts from the Magi may have helped (Zahn, 1903). Joseph's choice challenges models of pure rational self-interest. The angel's message acted as a divine "nudge" (Thaler & Sunstein, 2008), altering his cost-benefit analysis toward acceptance based on faith. Joseph fulfilled all economic duties of a father: he provided for Jesus's circumcision and presentation in the temple (offering the sacrifice of the poor, Luke 2:24), enrolled Him in education, and taught Him a trade.

The Disappearance of Joseph: Scholarly Theories and Rebuttals

Joseph's absence from Jesus's public ministry has led to several theories, none of which are ultimately convincing.

Theory 1: Narrative Inauthenticity

Some scholars, like Oberlinner (1975), suggest Joseph's fatherhood was a later addition, as early pre-70 CE writings do not emphasize it. In contrast, Joseph's role is attested in independent Gospel sources (Matthew, Luke, and John 1:45; 6:42). There is no manuscript evidence of later insertion, and early critics like Celsus would have exploited such a fabrication.

Theory 2: Old Age and Death

The most traditional view, found in Proto-James and church fathers like Epiphanius, is that Joseph was an old man who died before Jesus's public ministry began. While plausible given the low life expectancy (~40-50 years), the patristic evidence linking his death to the twelve-year-old Jesus in the temple is historically weak. However, his absence during Jesus's adulthood is culturally normal and explained by likely death before AD 30 (cf. John 19:26-27).

Theory 3: Abandonment of the Family

A.W. Argyle (1951-52) and others posit that Joseph abandoned Mary due to the controversial conception. That it is the reason why even his siblings did not believe in Him. This theory is supported by several speculative argument which can be countered. This tension is better explained by the family's initial misunderstanding of His ministry (Witherington, 2006). The fact

that Jesus's brothers (James, Jude) later became prominent church leaders (Acts 1:14; 1 Cor. 9:5) suggests reconciliation, not lasting resentment from paternal abandonment.

Secondly, they also argue that Jesus's compassion for orphans reflects His own experience of paternal abandonment. However, Jesus's advocacy aligns with broad biblical teachings on caring for the vulnerable (Deut. 10:18; Ps. 68:5), not necessarily personal experience. Had Joseph abandoned Him, Jewish critics would have used this to label Jesus a mamzer, yet no such tradition exists. Thirdly, His strict prohibition of divorce reflects disapproval of Joseph abandoning Mary is highly unlikely. If Joseph had abandoned Mary, Jesus's teaching would implicitly condemn his own father, a charge never raised in early tradition. The early Church Fathers used this passage to affirm marital indissolubility without linking it to Jesus's family history (Brown, 1993). Joseph's portrayal as "just" (δίκαιος) contradicts the character of a man who would shirk his duty.

Another argument says Jesus unique focus on God as Father indicates the absence of an earthly father. In sharp defense, Jesus's divine sonship is a theological cornerstone of His identity, not a compensatory mechanism (Wright, 1992). Jewish tradition already referred to God as Father (Exod. 4:22; Isa. 63:16). These passages, written when Joseph was likely deceased, focus on Christ's deity rather than commenting on His human family situation. Others say Jesus' Lament over Jerusalem (Matt. 23:37-39) reflects personal bitterness from familial rejection due to Joseph's absence. On the other hand, the lament follows a well-established prophetic tradition (Jer. 12:7; Isa. 66:13) and expresses divine sorrow over national Israel's rejection, not personal resentment (Davies & Allison, 1997). Luke 2:51 notes Jesus was obedient to both parents, implying Joseph was present during His upbringing. Another argument says Jesus was not buried in a family tomb because Joseph had abandoned the family (Mark 15:43-46). In defense, Jesus was buried in a borrowed tomb due to the circumstances of His crucifixion as a criminal and the urgency of burial before the Sabbath (John 19:38-42). As His family was from Nazareth, not Jerusalem, a family tomb in Jerusalem would not be expected (Evans, 2001). In conclusion on Joseph's Disappearance, the abandonment theory lacks a historical basis. Joseph's role is firmly attested in Scripture, his likely death explains his absence, and his portrayal as "just" is irreconcilable with abandonment. The speculative arguments linking Jesus's teachings to paternal trauma do not withstand scrutiny.

Conclusion

Joseph's fatherhood offers a profound paradigm for faithful, sacrificial care beyond biological bonds. Joseph accepted Jesus as his son despite societal stigma (Matt 1:20-24), modeling covenantal commitment. He was a provider and protector. He safeguarded Mary and Jesus (Matt 2:13-15), embodying steadfast love (hesed). His quiet obedience underscores that true parenthood is defined by action, not acclaim. Joseph's legacy demonstrates that fatherhood is a calling, not merely a biological accident. His example challenges modern stepfamilies, adoptive parents, and mentors, showing that love, not DNA, defines true kinship (Gal 3:26-29; Eph 1:5). His disappearance reflects not failure but fulfillment: having raised Jesus to adulthood (Luke 2:51-52), his earthly role was complete.

References

- AA Magazine. (2024, October 17). "DNA and the Crisis of Paternity". Retrieved May 13, 2025, from <https://aamagazine.net/2024/10/17/dna-and-the-crisis-of-paternity/>
- Adebayo, O. (2021). *Paternity Disputes and the Rise of DNA Testing in Nigeria*. Lagos Press.
- Afolayan, D. (2022). "Private Healthcare Expansion and Genetic Testing in Urban Nigeria". *Journal of African Medicine*, 15(2), 45-60.
- Ahrons, C. (1995). *The good divorce: Keeping your family together when your marriage comes apart*. Harper Perenna.
- Akerlof, G. A. (1976). "The Economics of Caste and of the Rat Race and Other Woeful Tales". *Quarterly Journal of Economics*, 90(4), 599–617.
- Akinlabi, O. (2022). "Forensic DNA and Criminal Justice in Nigeria". *Nigerian Criminology Review*, 8(1), 22-35.
- Alexander, A., Onwumere, L. C., Madumere, U., & Iwuji, U. (2023). "Identity Crisis: An Enigmatic Wrench of Fatherlessness in Igbo Cultural Cosmology in Chukwuemeka Ike's Conspiracy of Silence". *Asian Journal of Language, Literature and Culture Studies*, 6(3), 156-169.
- Amato, P., & DeBoer, D. (2001). "The transmission of marital instability across generations: Relationship skills or commitment to marriage?" *Journal of Marriage and Family*, 63(4), 1038–1051.
- Argyle, A. W. (1951-2). "The Influence of the Testaments of the Twelve Patriarchs upon the New Testament". *Expository Times*, 63, 256–258.
- Bakare, T. (2021). "Affordable DNA Testing: A Game Changer in Lagos". *Biotechnology Today*, 10(3), 12-18.
- Bartlett, D. (2008). "Adoption in the Bible". In M. Bunge (Ed.), *The child in the Bible* Eerdmans (pp. 377–385).
- Becker, G. S. (1964). *Human Capital: A Theoretical and Empirical Analysis*. University of Chicago Press.
- Becker, G. S. (1973). "A Theory of Marriage: Part I". *Journal of Political Economy*, 81(4), 813–846.
- Becker, G. (1976). *The Economic Approach to Human Behavior*. University of Chicago Press.
- Bock, D. L. (2002). *Jesus According to Scripture: Restoring the Portrait from the Gospels*. Baker Academic.

- Brown, R. E. (1993). *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*. Doubleday.
- Brown, T.A. (2011). *Introduction to Genetics: A Molecular Approach*. Garland Publishing.
- Buss, D. M., & Schmitt, D. P. (1993). "Sexual Strategies Theory". *Psychological Review*, 100(2), 04–232.
- Buss, D. M., & Shackelford, T. K. (1997). "Susceptibility to Infidelity in the First Year of Marriage". *Journal of Research in Personality*, 31(2), 193–221.
- Capes, D. B. (2013, April 19). Adoption in the New Testament. Retrieved from <https://davidbcapes.com>
- Child's Rights Act. (2003). Laws of the Federation of Nigeria.
- Childs, B. S. (1974). *The Book of Exodus: A Critical, Theological Commentary*. Westminster.
- Colbert, S. (2009). *I am America (and so can you!)*. Grand Central Publishing.
- Coleman, J. (1990). *Foundations of Social Theory*. Harvard UP.
- Condra, E. (2002). *Salvation for the Righteous Revealed. Jesus amid Covenantal and Messianic Expectations in Second Temple Judaism*. Brill.
- Cron, I. M. (2011). *Jesus, my father, the CIA, and me: A memoir of sorts*. Thomas Nelson.
- Davies, W. D., & Allison, D. C. (2004). *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. T&T Clark.
- D'Souza, R. F. (2022). St. Joseph and the Mystery of his Silence in the Divine Plan of Salvation. *Teresianum* 73, 89-116.
- Evans, C. A. (2001). *Mark 8:27–16:20*. Word Biblical Commentary.
- Ewan, B. (2012). The Making Of ENCODE: Lessons for Big-Data Projects. *Nature*, 489(7414), 49-51.
- Eze, P. (2023). Media Influence on Public Perception of DNA Testing. *African Media Studies*, 7(4), 55-70.
- Family Law Reform Act. (1969). United Kingdom.
- Festinger, L. (1957). *A Theory of Cognitive Dissonance*. Stanford University Press.

- Fitzmyer, J. (2008). *The Gospel according to Luke I--IX. Introduction, Translation, and Notes AB 28A*. Yale University Press.
- Ghirlando, M., & Abela, J. (1996). Guzeppi, ir-Ragel Gust ta' Nazaret (Joseph, the Just Man of Nazareth). *Suppliment Rivista Biblika "L-Art Imqaddsa"*, Edizzjoni TAU, 20-24.
- Gordon, C. H. (1977). Paternity at two levels. *Journal of Biblical Literature*, 96, 101–104.
- Green, J. B. (1997). *The Gospel of Luke NICNT*. Eerdmans.
- Hagin, K. (2006). *Marriage, divorce and remarriage*. Faith Library Publications.
- Hagner, D. A. (1993). *Matthew 1–13*. Word Books.
- Haubner, V. M., & Fisher, M. L. (2008). Non-Paternity and Its Emotional Consequences. *Human Nature*, 19(4), 347–363.
- Herman, J. (1992). *Trauma and Recovery*. Basic Books.
- Holland, A. (1998). Re-conceptualizing fatherhood: Issues revisited and virtues reclaimed. [Paper presentation]. 3rd National Conference on Parenting in the 90s and Beyond, Melbourne.
- Ibrahim, Y. (2022). DNA Testing and Immigration Policies in Nigeria. *Migration Journal*, 19(1), 88-102.
- Ihejirika, P. I. (2024, Oct. 28). DNA Testing: Revealing Growing Crisis of Paternity Fraud in Nigeria. *Leadership*. Retrieved from <https://leadership.ng/>
- Ike, C. (2001). *Conspiracy of Silence*. Longman Nigeria Plc.
- Instone-Brewer, D. (2002). *Divorce and Remarriage in the Bible: The Social and Literary Context*. Eerdmans.