

Historical Highlights of Nursing in the Holy Bible

Wilson I. B. Onuigbo

Medical Foundation & Clinic, 8 Nsukka Lane, Enugu 4001001, Nigeria

**Corresponding Author:* Wilson I. B. Onuigbo, Medical Foundation & Clinic, 8 Nsukka Lane, Enugu 400001, Nigeria.

ABSTRACT

Elsewhere, the author dealt with the historical aspects of the didactics of nursing. Here, he draws attention to the historical highlights of this noble profession with reference to the Holy Bible. They are deemed to be worthy of documentation in an international journal devoted to nursing studies.

Keywords: Nursing studies, history, didactics, Holy Bible.

INTRODUCTION

Elsewhere, the author expatiated on Mascagni's didactics principle that a healthy nurse is necessary to run a good hospital (1). Here, attention is turned to the Holy Bible in search of the historical highlights which pertain to nursing.

These are deemed to be worthy of documentation in this international journal of nursing, all the texts coming from the New King James Version, Wide Margin Edition, Thomas Nelson Publishers, 1985.

HISTORICAL TEXTS

- Sarah, in her old age, bore a child. As she had occasion to proudly say, "Who would have said to Abraham that Sarah would nurse children?" (2).
- "So they sent away Rebekah their sister and her nurse and Abraham's servant and his men" (3).
- "Now Deborah, Rebekah's nurse, died, and she were buried below Bethel under the terebrinth tree" (4).
- Rachel's travail in childbirth was not easy. See how it went:

Now it came to pass, when she was in hard labor, that the midwife said to her, do not fear, you will have this son also (5).

- The story of the Hebrews in Egypt was pathetic thus:

Then the king of Egypt spoke to the Hebrew midwives of whom the name of one was Ship rah

and the name of the other Push; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birth stools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." therefore God dealt well with the midwives, and the people multiplied and grew very mighty" (6).

- The deception went further after the birth of Moses thus:

Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages" (7).

- "Jonathan, Saul's son, had a son who was lame in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame" (8).

- Another regal issue manifested itself as follows:

Historical Highlights of Nursing in the Holy Bible

But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed (9).

- Still did royal rampage run recklessly thus: But Jehosheba, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered, and put him and his nurse in a bedroom. So Jehosheba, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him (10).

DISCUSSION

These examples suffice to show the role of the nurse in the Holy Bible. Elsewhere, various journals have provided platforms for me to discuss diverse biblical issues. They included theological texts on obstetrical pains (11), health hints in the four gospels (12), Paul's prayer precepts on head covering (13) and the important fact that the "Matthew effect in science" is an eponymous error (14). Incidentally, the Journal of Religion and Theology has become a front burner for my articles on the Scriptures, beginning with the biblical study of responsibility (15), and including Christ's teaching on work (16). In

conclusion, I am persuaded that the Bible is a veritable soil for sowing the seeds of knowledge with reference to several interesting angles.

REFERENCES

- [1] Onuigbo WIB. A note on nursing didactics according to Morgagni (1682-1771). *Int J Nursing Did act*, 2016; 6(6):11.
- [2] Genesis 21:7.
- [3] Genesis 24:59.
- [4] Genesis 35:17.
- [5] Exodus 1:15-20.
- [6] Exodus 1:7-10.
- [7] Samuel 4:4.
- [8] 2 Samuel 4:4.
- [9] 2 Kings 11:2.
- [10] 2 Chronicles 22:11-12.
- [11] Onuigbo WIB. Theological texts on obstetrical pains. *J Coll Med*, 2000; 5:117-118.
- [12] Onuigbo WIB. Health hints in the four Gospels. *Owerri Med J*, 2007; 2:18-19.
- [13] Onuigbo WIB. Paul's prayer precepts on head covering. *The Good Knight*, 2009; 53:74-75.
- [14] Onuigbo WIB. The Matthew effect in science is an eponym error. *Am J Ethno med*, 2017; Vol. 4 No. 1:6.
- [15] Onuigbo WIB. Biblical study of responsibility. *Journal of Religion and Theology*, 2017; 1(1):61-64.
- [16] Onuigbo WIB. Christ's teachings on work. *Journal of Religion and Theology*. 2018; 2(3): 31-33.

Citation: Wilson I. B. Onuigbo, "Historical Highlights of Nursing in the Holy Bible", *Journal of Religion and Theology*, vol.3, no. 1, pp. 45-46, 2019.

Copyright: © 2019 Wilson I. B. Onuigbo, This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.