

**BIBLICAL POSITION ON DIVORCE: ITS IMPLICATIONS ON CHURCHES AND EDUCATIONAL DEVELOPMENT OF PUPILS IN OYO-WEST LOCAL GOVERNMENT, OYO STATE**

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**Abstract**

In recent time, it seems that the objective of instituting marriage is fading away in some families in the society including the Christian home. Some see marriage as a thing that can be dissolved at will without any reason, forgetting the implication it may cause on the couple and the children in particular. There is no doubt that issues that revolve round divorce has caused a lot of damages to many families and have affected the life of children who are victims in the areas of education, social, emotional and psychological thinking. It is on this note that this work examined the concept of divorce and its implications on the educational development of children in Oyo west Local Government Area of Oyo state. To achieve the objectives of this work, primary and secondary sources of gathering data were used to collect information. Questionnaire were used to elicit response from the respondents under the primary source, the data collected were analysed with simple percentage. Under the secondary source, Books, journals and Internet materials were consulted. The finding of this work showed that God instituted marriage and some of the objectives of instituting marriage as laid by down by God is fading away. In some families, divorce has led to separation within families and has affected the educational development of children. The work therefore recommended that, church should balance its counseling program on the need to be aware of the dangers inherent in divorce, that Christians should imbibe the teaching of Christ on divorce. Finally, tolerance, adjustment and endurance should be the watch words and qualities of couples.

**Keywords:** Divorce, implications in christiandom, educational challenges.

## **Introduction**

One of the oldest institutions which were instituted by God in the universe is marriage. Marriage according to Oxford Dictionary (2010) is the legal relationship between a husband and wife. *Webster's Comprehensive Dictionary (2010)* corroborates this with the assertion that marriage is the act of marrying or the state of being married; especially a compact entered into by a man and a woman. The above views signify that family finds its origin in marriage, which further permits the living together or recognition of the husband and wife and the children born within the wedlock. Meanwhile, issue of marriage revolves round the love God has for mankind to solve the problem of loneliness in the society. This originated when God provided a help mate for Adam in the garden of Eden (Genesis 2:18 – 23). In Genesis 2:24 – 25, God said “therefore a man shall leave his father and his mother and cleaves to his wife and they become one flesh. The man and his wife were both naked and were not ashamed”.

Going by the way God instituted the marriage of which we have family as an offspring; the system needs to be held in high esteem. Though, in the society, family takes its source from marriage and it is regarded as the smallest social unit, but a look at the composition of some families in recent time reveals that the purpose, aims and objective of the family is fading away gradually in the society. The reason for putting in place family by God is no longer in existence in some families. This is because some couples are found guilty of extra-marital affairs. Trust is no longer in existence in some families, which usually leads to divorce among some couples. Issues of companionship are no longer stress in some families. To this end, divorce is no longer hidden among the believers in Christ and non-believers. Some people find it difficult to say the purpose of their marriage. The wave of civilization and modernization had to certain extent affected the behaviour of both husband and wife to the extent that the negative impact is the one controlling their behaviour. Poverty, lack of being contented are major problems in some homes.

In Christianity, the view is that marriage is for life, and God planned it to be enjoyable, fruitful and permanent (Genesis, 1:24, Matthew 19:5 – 6 and Romans 7:2 – 3). But as good as marriage is, many families do face problem which often resulted to divorce between the husband and the wife, which usually affects the children in the later part of their life, especially the educational career. This implies that children are the one that use to suffer most whenever divorce occurs between the father and mother. In Christianity also, Malachi 2:16 opines that God hates divorce, but we have divorce cases in the church of God and among the non-believers in Christ. The question is, is it right for Christians to divorce? What will be the influence on the children and the family as a whole? It is on this note that this work examines the concept of divorce among Christians and its implications on the educational development of secondary school students in Oyo West Local Government Area of Oyo State Nigeria.

## **Statement of the Problem**

The rate of divorce in the society is now sky-rocketing. House wives with three or four children often leave the husband and children roaming about the street looking for food that is not available. Similarly, since men often divorce their wives without any genuine reasons, apparently, children are at suffering end. This act often affects performances of children in school. Even, some children from divorced homes use to be the architect of some social vices in the society. To this end, this work aimed at studying the problem of divorce in the society, more especially in some of the Christians home and its implications on the children of the divorced parents.

### **Purpose of the Study**

The aims and objectives of this work could be seen in the following areas:

- (1) to find out what marriage is and how it was instituted
- (2) to look into the purposes of marriage
- (3) to examine the concept of divorce and its effects within the context of family
- (4) to give reasons for divorce in the family
- (5) to find out the prevalent problems on children of divorced parents within the home and the society at large
- (6) to determine whether or not divorce is allow in the bible and Christian home in general
- (7) to search for the effect of divorce on educational development of a child.

### **Significance of the Study**

Some of the significance of this study can be itemize in the following ways;

1. the study would go a long way to assist both men and women to understand that, there must be a well-defined purpose in their marriage.
2. the work would expose both young and aged to the importance of love, endurance and adjustment as good ingredients of a successful marriage
3. the work would significant because it hoped to inform the society that God must be at the central position of every family
4. the study would reveal to the society the need to do away from divorce since it can only destroy the family and create problems for the children.

### **Scope of the Study**

This study cover the term marriage in its literary form, the biblical view on marriage, and its importance. The work also examined issue of divorce in the society, the view of Bible on divorce and whether or not should a Christian divorce for just any reason. The work shall also view the implications of divorce on the educational development of the students in Oyo West Local Government Area of Oyo State

### **Research Questions**

To achieve the aims of this work, the following research questions were set:

1. Is it good for a man and a woman to marry?
2. Does marriage have any value among human beings
3. Does God institute marriage for the purpose of divorce
4. Is there any effects of divorce on the parents and the children as a whole
5. Is there any effect of divorce on the academic performance of students.

### **Review of Related Literature**

A family finds its origin in marriage which is the approved union of a man and a woman by the society. Marriage permits the living together or recognition of the husband and wife and the children born within the wedlock as a family. Marriage can be described as a more or less durable union, sanctioned by the society between husband and wife. To obtain the sanction of the society, it is necessary that the relationship be formed and conducted in accordance with unwritten customs and taboos in primitive societies, or in accordance with established law as in the modern societies. (Dicanio, 2003).

Norman (2004) opined that marriage is not specifically Christian institution, he opines that it is God's gift to mankind and for the Christian, God ordained it that a man and a woman should come together and become one flesh. The implication of this is that, throughout the world, marriages unite men and women and bring about the creation of new

family units. It is highly commendable that Norman said that marriage brings about unity but in some cases for example in Yoruba society, divorce cases happen. In his own opinion, Kunhiyop (2004) defines marriage as a union of a man and a woman. He stresses further that, it is a unity that exists between a man and a woman, and a relationship that integrates with other people and relationships in the society. Kunhiyop states that unity brings about the progress of family but there are some marriages that were forced on some couples which they were not ready for. For instance, when a man rapes a woman and through the act the woman gets pregnant and she is not allowed to abort the pregnant by her parents and later forced to marry, the implication is that unity will not exist in such family because the marriage was not properly planned. In addition, if the husband fails to fulfill his obligation, unity is likely to fade in such family. Mbiti (1980) however submits that marriage is a complex affair with economic, social and religious aspects which often overlap so firmly that they cannot be separated from one another. He acknowledges that marriage is a duty, a requirement from the corporate society and rhythm of life in which everyone must participate. But in view of Mbiti, he only limited himself on economic, social and religious aspect of contributions of the family both from the bride and groom sides. This is because for the growth and progress of the family the two families usually have an impact. The impact may be in the areas of finance, words of encouragement and mutual support. For the purpose of this work, marriage is viewed as the legal relationship between the husband and wife, and can only be brought to an end through a legal means which is contrary to biblical view.

### **Old Testament Position on Divorce**

God, the creator of humanity laid out his plan for marriage as a lifelong union. In the Bible, marriage is the first institution created by God. God made the first man, Adam; he later declared that it was not good for Him to be living alone. In this wise, In Genesis 2:21 *“the lord God caused a deep sleep to fall upon the man, and while he slept, he took one of his ribs and closed up its place with flesh, and the rib which the lord God had taken from the man he made into a woman and brought her to the man”*. After the creation of man God gave the opportunity to Adam to name all the animals created in the world. This made God to bless the two (Adam and Eve) and gave them the authority to rule over the world. It is worthy to note that the creation of marriage occurred prior to sin’s entrance into the world and it is regarded as perfect design for mankind. (Amy, 2012).

Ravi (2012) was of the opinion that divorce is synonymous to separation. He acknowledges that divorce was not as easy in the period of Moses, the most important thing that time was to protect oneself with the Deuteronomy legislation. This implies that the husband needs to give his wife a bill of dismissal for divorce to take effect. He further notes that, under the legislation, the woman was further protected in that, if her husband had committed an offence against her before he married her, or if he had brought a false accusation of adultery against her after he has married her, he could not divorce her; this means that such marriage is indissoluble. Norman (2004) corroborates this view with the idea that a husband needs to declare that he had found something indecent about the wife he wishes to divorce. Under Moses, a man cannot just leave a woman. If the need arises to be separated from such woman, he is required to spend time and money on securing for the wife a certificate of divorce that will serve as legal document, which an ex-wife could use to assume a new husband that her former husband had renounced his marriage to her.

In the history of the Israelites, Norman (2004) opines that there was no record of Israel’s prominent leaders divorcing their wives, but he acknowledges that David’s first wife, Michal was taken from him by her father, Saul and was given to another man, Phalteil. This was due to the crisis between Saul and David. Though, David did not divorce Michal at the

initial stage but by getting her back by force seems that he had broken the Biblical law which says God hates divorce in Malachi 2:16. Meanwhile, towards the end of Old Testament period, divorce seems to have become prominent among the people, and this made the people to be married to foreigners who were not in the way of God. The book of Malachi 2:3-16 says that the Lord was displeased because of the unfaithfulness of the men concerned. The book emphasized that marriage is sacred and that God hates divorce and marriage is designed to produce children of good character. In Ezra 9 and 10, marriages to foreign women are viewed as diluting the purity of Jewish blood and Jewish faith. Under the influence of the Ezra, the men of the day agreed to divorce their foreign wives in accordance with the law of Moses.

### **New Testament Position on Divorce**

In Matthew 5:31-32, the scripture states that; *“whoever divorces his wife, let him give her a certificate of divorce”*, *but I say to you that everyone who divorces his wife, except on the ground of chastity, makes her an adulteress; and commits adultery*. It could therefore be inferred that divorce is permitted on the premise of chastity; the situation of having sex relation with someone or anyone one did not married to, but in the Greco-Roman world of the first century marriages were just as easily dissolved as they were made. Duke (1998) posits that the dominant cultural perspective of the Greco-Roman world regarded male power over women as unrestricted, and divorce has legitimate for most reasons; such as stealing money, arguments with one’s mother-in-law, unpleasant treatment, sickness, and unpleasing behaviour. He further acknowledges that in Roman law, either husband or wife could initiate divorce. Within Judaism however, Ravi (2012) states that the situation is different; he holds the view that only the husband could initiate divorce. He further acknowledges that Hillel and Shammai schools have different opinion about divorce. Hillel’s school allowed divorce for any reason and Shammai held more restrictive view on divorce. The union of male and female was regarded as an essential ordinance of God and integral part of God’s creation.

In respect of Jesus teaching on divorce the Pharisees came to Jesus and tested him in Matthew 19:3-7 *“Is it lawful to divorce one’s wife for any cause?” Christ answered, “have you not read that he who made them from the beginning made them for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. What therefore God has joined together let not man put asunder”*. The Pharisees asked further, *“why “then did Moses command one to give a certificate of divorce, and to put her away?”* Jesus replied them that, it was because of their hard-hearted mind that Moses permitted divorce among them which is a sign that Jesus was against divorce but gave a concession like Moses that divorce can be allowed if they commit adultery, otherwise it is not possible and it is not the will of God that man and woman should separate.

### **Relevance of Biblical Position on Divorce to Contemporary Churches**

Christians’ views on divorce find their basis from biblical sources particularly when the law was given to Moses (Deuteronomy 24:1-4). In the view of the synoptic Gospels, Jesus emphasized the permanence of marriage and also stressed its integrity. Jesus acknowledged that Moses allowed divorce of wives because of hardness of heart, for it was not so in the beginning; for whoever divorces his wife and marries anyone else commits adultery, unless his wife was found with activities relating to chastity.

In the contemporary churches, different denominations have different believes about divorce. Like homosexuality, it is an issue on which those who sincerely seek to follow the way of Jesus have not yet come to one mind. Christian Enquiry Agency (2014) states that some Christians believe that marriage vows are unbreakable. These are Christians with a

more conservative view of life such as Roman Catholics. Goodman (1992) adds that the Catholic Church prohibits divorce. Besides, most Protestant Churches like Baptist, Anglican, Methodist, ECWA, among others discourage divorce, but do not actually prohibit it through church doctrine. The conclusion here is that, even in the distressing circumstances in which a couple separates, they are still married from God's point of view.

Apart from above mentioned point in the contemporary Churches there are people of liberal mind who accept that divorce is the best thing in some circumstances. Many times they don't want to follow what the scripture says. Some do operate on their wisdom rather than the wisdom of God. For example they hold the view that divorce is important in order to relieve one's partner of intolerable oppression, unfaithfulness or desertion. They come to the conclusion that God would prefer that men and women separate formally, because his heart is set on people coming to a point at which life is fulfilling and good. This opinion is attached with people of more liberal understanding of the Christian faith (Christian Enquiry Agency, 2014). In both cases, this work reiterates that marriage is viewed as an important institution which begins with vows that will last for an entire lifetime. In the contemporary churches, divorce is never taken lightly, and it is not regarded as a way of moving into a new life.

In some churches today, the church leaders do not encourage their members especially those who have previously been married to remarry if the former partners are still alive. Before divorce can take place, the church leaders and the victim concerned would want to talk about why the previous marriage would come to an end and assist those involved to come to a point of forgiving each other. However, no excuse is tenable in the Christendom in respect of divorce, unless a woman is found guilty of an adulterous act as stated by Jesus Christ. Before the process of re-marriage can take place, the church will want to be sure that a new marriage is not going to cause grief to former husband or wife.

Okas (2007) states that the Christians in the contemporary churches hold that the sacrament of marriage produces one person from two, and are seen as inseparable from each other. In marriage, the husband and wife are one person in-law. This implies that every being of legal existence of the women is suspended during the marriage but incorporated and consolidated into that of the husband, under whose wing, protection and cover, she performs everything. Since husband and wife become one person upon marriage, that oneness should not be broken.

Just as Canon law, the Christians in the contemporary churches make no provision for divorce. In addition, many Protestant churches such as Baptists, Anglican, and Methodist among others strongly oppose divorce, viewing it as a sin. Reference is made to Malachi 2:16, which states that "for I hate divorce" says Yahweh, the God of Israel. Most of the churches hold that there is rarely divorce without pain. Even when divorce comes as a relief, it follows the pain of broken relationships and it may likely lead to a great anxiety on the children.

Besides, Christians seek to help in creating a stable society in which everyone has the best chance of a good life. To this end, Norman (2004) states that Christians in the contemporary churches agreed on the following on divorce:

- Divorce is not God's ideal (Malachi 2:16)
- Divorce is not permissible for any cause (Matthew 19:9)
- Divorce creates problems
- Divorce violates God's design for marriage
- It breaks a vow made before God
- Jesus condemned all divorce in any form except on ground of chastity.
- Apostle Paul condemned divorce
- Divorce violates a sacred typology.

In summary, there is no ground for divorce in the scripture and for this reason divorce is seen as sin and remarriage after divorce is not divinely acceptable.

### **Concept of Education**

Education as a concept does not have a single or universally accepted definition. It is defined in various ways by different scholars and most of these definitions make the concept to be ambiguous. As a concept, education is regarded as the foundation for national, social, economic, political, and human development. It is an effective instrument of positive change in the society and a fundamental social institution for transmitting basic knowledge which includes values, norms, skills and culture to the younger ones in the society (Ololube & Egbezor, 2012). Apart from this, education is the process of building, training and developing the inborn, potentials and capabilities of the individual learner so as to make him or her useful member of the society. It is a systematic process that influences people's knowledge, skills and attitudes which develops the cultures of a given area (Ololube & Egbezor, 2012). In most of the time, the development enables learners to become functional adults who will take care of themselves and their families and contributes to sustainable national development.

Besides, education is the process by which the culture of each generation is carefully transmitted to those who are to be successors, in order to qualify them for at least keeping up and if possible for raising, the level of improvement which has been attained Oduolowu (2012). Ololube & Egbezor (2012) viewed education as a the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive values to the society in which he lives. Thus, education can be seen as a concept that is shaping individual behaviour for adequate adjustment in the society. In addition, Oxford Advance Learner's Dictionary (2010) defines education as the systematic training and instruction of people especially the young one in schools and colleges. The training process involves acquiring knowledge and abilities.

Oduolowu (2012) states that education is the means of ensuring social continuity of life. She asserts further that education is the shaping of behaviour in modification of an individual's behaviour for adequate adjustment in the society. Oduolowu (2012) cited Bamisaiye (1987) observes that education is expected to affect the social behaviour of either the educated person or the person being educated. Such social behaviour ranges from avoidance of social crimes like stealing, murder, rape, avoidance of abusive language unruly behaviour among the others. From the above definitions, aesthetic and ethical; considerations are relevant to the concept of education, It also involves acquisition of knowledge, abilities and skills which would enable the individual to be more functional in his environment and society at large.

### **Research Methodology**

The study employed survey research design in eliciting information from the respondents on how Christians could promote peace in pluralistic society. A total of 100 males and female subjects drawn from the Pentecostal and main-line churches were randomly selected within Oyo West Local Government area of Oyo state.

The said sample was stratified into 60 male and 60 female from each of the churches. A questionnaire consisting of 20 items based on 4 points likert scale of SA, A, SD, D was employed. The result was analyzed through simple percentage method of data analysis. The draft instrument was validated by experts from History Department of school of secondary Education, (Arts and Social Science programmes), Emmanuel Alayande College of Education, Oyo.

### **Implication of Divorce on Educational Development in Nigerian Society**

In December 2014, it was reported that single-parent family due to divorce was reported to have more adverse effect on children's well-being in the society ([www.ncbi.nlm.nih.gov/NCBI/literature/pubmedcentral](http://www.ncbi.nlm.nih.gov/NCBI/literature/pubmedcentral) (pmc) to control for selection into divorce, the organization used an estimated system of simultaneous equations to investigate the root causes of divorce, it was later discovered that, there were stronger effects of divorce on educational attainment of the victims.

In the recent time, the strongest arguments against divorce are frequently made on behalf of the children of divorced parents. The belief is that children are damaged by the divorce of their parents which predisposes them to delinquency and emotional maladjustment. At the initial stage of divorce of parent, it usually brings about insecurity of life, retardation of progress, educational retrogression, psychological problem and constitute nuisance and bad behaviours that may be detrimental on the growth of the society. On emotional and unhealthy characters, it may bring about cruelty, malice, isolation of the part of the children.

Educationally, the growth of the children may be retarded and the academic work, may likely suffer. This is because of lack of proper care on the part of the parents. On the other hand, Children exposed to divorce are likely to repeat a level several time because adequate instruction, training, watching may not be properly given to the children. At the tender age he/she may not know the implication.

If care is not taken, attainment of educational materials may not be provided by a single parent, more especially in the current situation when things are hard for nearly everybody in the society. The parental separation or divorce is often time associated with academic difficulties, disruptive behaviors and emotional problem in the life of the students. This is because the parents who supposed to join hand in training the child are not in one accord.

When it comes to building a child on good wealth which he/she can acquire through education, it may be difficult in a home where divorce is prevalent. It can even lead the children to remain in poverty condition for life. .

Children from broken homes tend to play a lot of truancy in school and most of the time; they find it difficult to live happily with their colleagues. Besides, their behaviour tends to be un-usual, disrespectful and delinquent. In most of the time, most of them find it difficult to cope with the academic rigour and thereby become drop-out.

## Results and Analysis of Data

### Research Question I: Reasons for marriage between man and woman

Table I

S/N	ITEMS	SA	%	A	%	D	%	S/D	%
1.	A responsible man is complete without marriage.	04	4.0	25	25.0	40	40.0	31	31.0
2.	Marriage has nothing to do in the development of both man and woman.	20	20.0	23	23.0	40	40.0	17	17.0
3.	A man and a woman who refused to marry may not be held in high esteem in the society.	14	14.0	61	61.0	25	25.0	00	00
4.	Some marriages in Christendom are not in line with Bible.	40	40.0	35	35.0	23	23.0	02	2.0

Source: Field work, 2021

From the table above, it is revealed that there are some reasons why a man and a woman need to marry. For instance, from the table, 71 respondents representing 71% of total respondents are of the view that a reasonable man is not complete without marriage. Perhaps, this may be the reason why God created Eve for Adam in Genesis 2:18, "God said, it is not

good for the man to be alone, I will make a helper who is just right for him” (NIV). This is done for Adam to make him a complete being. This further states that if both man and woman are together in true love, it will bring about development in their lives and children as a whole. From the second item on the above table, 57 respondents representing 57% of total respondents hold the view that marriage has a lot to do with the development of a family. Besides, a man and a woman who refuse to marry is not likely to be respected in the society and may not be counted as a responsible man nor hold in a high esteem. To this end, 75 respondents representing 75% of the total number of population used for this study agreed with this view, while 25% of the respondents disagreed with the view maybe they do not know the important of marriage in the life of human being. Moreover, 75 respondents representing 75% of the population of this study agreed that some marriages in Christendom are not in line with Bible. These respondents may be of the opinion that some men and women, boys and girls do not receive authorization from their parents before moving to their husband’s house due to effects of modernization and urbanization. Though, 25% of the respondents disagreed with the view perhaps they think that individual has right to his or her life. From table 1 therefore, marriage is seen as significant and essential in the life of both man and woman.

**Research Question II: The value of marriage among human beings**

**Table II**

S/N	ITEMS	SA	%	A	%	D	%	S/D	%
1.	Is it only monogamy that is regarded as viable marriage in the society?	15	15.0	28	28.0	50	50.0	07	07.0
2.	Marriage system has no value in the life of human being.	14	14.0	15	15.0	45	45.0	26	26.0
3.	Is it only procreation that is regarded as benefit of marriage?	06	06.0	15	15.0	55	55.0	24	24.0
4.	Companionship is seen as the only and major value of marriage between husband and wife.	04	04.0	35	35.0	50	50.0	11	11.0
5.	Caring of the family is the only responsibility of a woman in the house.	07	07.0	20	20.0	45	45.0	28	28.0
6.	Sexual pleasure is regarded as the major reason for marriage.	05	05.0	20	20.0	55	55.0	20	20.0

**Source: field work, 2021**

Item one on table 2 above states that both monogamy and polygamy system of marriages are viable in the society. 57 respondents representing 57% of total respondents are of the view that it is not only monogamy system of marriage that is viable in the society. This is because there are some factors that are responsible for polygamy system of marriage such as childlessness, farming caring of surplus women in the society, also during breast feeding, to ensure safety of the baby and the mother, some men may want to have relationship with other women. Apart from this, it is only in Christianity that monogamy system of marriage is stressed for the unity and proper understanding between husband and wife and the children as a whole. In addition, Quarcoopome (2004), Kunhiyop (2004) are of the view that procreation and companionship can be regarded as part of the value of marriage system in the society. In item three and four on table 2, 79 respondents representing 79% of the total respondents are of the view that procreation is valuable in the marriage system. Besides, 61 respondents representing 61% of the total respondents agreed that companionship is significant between a man and a woman who had married. Other important value in the marriage system is sexual pleasure. Item six on the table above shows that, 75 respondents representing 75% of the total respondents agreed that sexual pleasure is also important in the affair of a man and a woman

who have married. Thus, some values that could be deduced from the marriage system are caring of the family, procreation, companionship, sexual pleasure and among others.

**Research Question III: Does God institute Marriage for the purpose of Divorce?**

**Table III**

S/N	ITEMS	SA	%	A	%	D	%	S/D	%
1.	All Christians are of the view that divorce must not take place between husband and wife.	05	05.0	25	25.0	45	45.0	25	25.0
2.	God instituted marriage for the purpose of divorce.	07	07.0	08	08.0	30	30.0	55	55.0
3.	In Christian home, inability of a man to fulfill his financial obligations can lead to divorce.	02	02.0	25	25.0	40	40.0	33	33.0
4.	Childlessness can never lead to divorce in Christian home.	13	13.0	12	12.0	53	53.0	22	22.0
5.	Issues relating to extra-marital affair on either of the spouse are handled with levity in some Christian homes.	11	11.0	22	22.0	45	45.0	22	22.0

**Source: field work, 2021**

Table III explains the causes of divorce in some of the Christian homes in Nigerian society especially in Oyo West Local government area of Oyo State which is the area of study. It was revealed from the table that not all Christians agreed that divorce must not take place between husband and wife. The position here is that since views are bound to be different from each family to another. It must also be noted that attitude towards events, actions are different, this may be the reason why 65 respondents representing 65% of the total population of the study are of the view that it is not mandatory for Christians not to divorce either the husband or the wife if the need arises, this is in response to item one of table 3 above that again buttresses how some couples divorce each other in Christendom forgetting that God did not institute marriage for the purpose of divorce. In marriage, issues relating to tolerance, endurance, adjustment must not be ignored for proper relationship between husband and wife, for these are some of factors that can sustain a family in the face of any odd. 75 respondents representing 75% of the population used for the study agreed that inability of a man to fulfill his financial obligations can lead to divorce. For any man to be respected, revered or held in a high esteem. He must be ready to fulfill all obligations in the family including finance aspects for this will give him the grip of his family and honour among others in the society. Moreover, divorce occurs for many reasons such as childlessness, extra-marital affair, financial constraints and the likes. Meanwhile, most of these factors are responsible as factors that destabilize many families including Christian home. Some men hold on to African culture on whom to be the heir of the family, making attempt to do away with the first wife if she is unable to procreate or get involved in extra-marital affair that will later bring problem to the family. From the table III therefore, issues relating to childlessness, extra-marital affair, financial problems can lead to divorce including the Christian home. In addition, 67 respondents representing 67% of the population agreed that issues relating to extra-marital affair on either of the spouse are handled with levity in some Christian homes. The position here is that a woman (wife) needs to be faithful with her husband in order to maintain peace, progress and unity in the home. Meanwhile, same is expected from the man to his wife. But there are some spouses that are not bothered or care due to peer influence, delay in child bearing, covetousness have found themselves in the act of extra-marital affairs which has levied problems to their family.

**Research Question IV: Effects of divorce on family and academic performance of students**

**Table IV**

S/N	ITEMS	SA	%	A	%	D	%	S/D	%
1.	One of the traits that can bring unity and development in Christian home is divorce	08	08.0	12	12.0	57	57.0	23	23.0
2.	The security of a child is certain when there is separation between husband and wife.	05	05.0	07	07.0	55	55.0	33	33.0
3.	The education of a child is usually affected when divorce occurs in the family.	15	15.0	60	60.0	19	19.0	06	06.0
4.	Children from broken homes do attend school regularly and do away with indecent acts.	02	02.0	12	12.0	48	48.0	38	38.0
5.	Issues relating to psychological and irrational behavior can be attributed to children from broken home.	13	13.0	45	45.0	40	40.0	02	02.0

**Source: field work, 2021**

Table IV discusses the effects of divorce in the family as well as academic performance of the students. The table states that unity; development and progress can never exist in the family where there is divorce. This is because there will not be avenue to discuss the progress of the family because both husband and wife have already separated. As it is shown in item one of table 4 above, 80 respondents representing 80% of the total population of the study disagreed with the view that divorce can bring unity and progress in any Christian home while 20 respondents representing 20% agreed. In addition, the security of the children is not certain, this is because, parental care of either or both of the spouses will be missing, which will make the children to be lawless in most of the time. Moreover, the education of the children is likely to be affected due to the fact that proper care may not be given. 75 respondents representing 75% of the total population of the study agreed that divorce may affect the academic career of the children in a divorced home, as shown in item three of table 4 above while 25% disagreed. In addition, item four on table 4 above shows that 86 respondents representing 86% of the total population of the study added that, children from divorced home may involve in acts of indiscipline, indecent dressing or acts, they are likely to pay truancy from school due to the fact that proper care is not given by the parents while 14 respondents representing 14% disagreed. Not only this, psychological and emotional disturbances are likely to set into the behaviour and activities of the students, he/she may even be regarded as inferior students in the school or among his mates. Item five on table 4 above shows that 58 respondents representing 58% of the population used for the study agreed with this view while 42 respondents representing 42% disagreed.

## **Recommendations**

Based on the submission of this work, the following suggestions are considered useful; The church should balance its counselling programmes to the couples with emphasis on dangers inherent in divorce. This will assist them to hold firmly to their commitment in the area of their marriage vows.

Christians should follow the teaching of Christ on divorce and divorce should not be allowed for just any reason. Husband and wife should be ready to adjust, tolerate and endure for smooth running of the family. If divorce is to take place, couple should take the right position or channel to issue certificate of divorce to either party by going to the court of law.

All major and minor problems that cut the link in communication in marriage must be eliminated by both spouses. Among them are prolonged conflicts, unforgiving spirit, and intruder of either in-laws or friends. Husband and wife should love and be faithful to each other to have harmonious relationship and total well-being of the family. Churches should admonish childless couples that childless marriage should not be regarded as an invalid marriage.

## **Conclusion**

To make marriage peaceful in any given home, there should be tolerance, patience, adjustment and endurance between husband and wife. Unlike mere friendship, marriage is seen as a life affair in which death is the only thing that can bring the relationship to an end especially in Christianity. But a look to the contemporary society in recent time indicates that it is not only death that separates husband and wife, other issues such as childlessness, poverty, problems of life have separated many wives and husbands including spouses from Christian home forgetting that marriage is not created for the purpose of divorce.

Going through the scripture, issue of divorce is not all that permitted except on ground of unchastity as stated by Moses. Marriage is meant to produce children of good character. It is a system where true love needs to be exhibited. But in recent time, many people see nothing bad in divorcing either of the partner, Christians are not exempted especially in Oyo West Local Government Area of Oyo State, which makes one to think that if the people really understand the word of God and the objective behind the institution of marriage; which is for procreation, companionship, sexual pleasure and the like. For unity and progress in the home, there should be a balance between leader and the subject of servanthood. At this place, the onus lies on the leader of the family to look for a way to move his family forward and remember from the findings of this work that God instituted marriage and it is not for divorce. Marriage is the source of procreation and the source of any family in the society. It should also be noted that divorce is always a problem or tragedy to the unity and progress of family.

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