Examining The Impact Of Deteriorating Holy Matrimony On The Growth Of Worldwide Gospel Church. Case Study; Molo Subcounty, Kenya

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A RESEARCH REPORT SUBMITTED TO THE FACULTY OF THEOLOGY IN

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BY

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JULY, 2023

DECLARATION

I declare that this dissertation is my original work and has never been submitted for examination to any other learning institution.

Signature   : ……………………..…….. Date : ………………………………..
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APPROVAL

This dissertation has been submitted with the approval from the University supervisor.

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DEDICATION

This work is dedicated to the following people for the support they rendered during my research work. My wife Mrs. Ngigi, I love you so much and thank you for all the support you have rendered to me my dear, also to my work colleagues who have been a vital factor to my coming up with this work research and I would not have achieved this without their support, further more I dedicate my work to my supervisor and group members that have stood with me in discussions and encouragement, may the almighty God bless you.

ACKNOWLEDGEMENT

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List of Abbreviations

OT   Old Testament

NT   New Testament

IPA   Interpretative phenomenological analysis

ABSTRACT

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CHAPTER ONE
INTRODUCTION

1.0 Introduction

This chapter focused on the background of the study, statement of the problem, objectives of the study, research questions, scope of the study, significance of the study and conceptual frame work

1.1   Background to the study

Marital unions are regarded as one of the most important milestones in life by many people. Many people spend their entire lives dreaming of being able to say, "I do." The idea of marriage has become somewhat of a fantasy.

Many couples let the vision of their wedding and all the glitz and glam overshadow the seriousness of "'til death do us part." Yet if we study the Bible, we see that marriage is a serious business. You and your partner are making a holy covenant in theeyes of God.

The act of getting married is called holy matrimony. From the outside, there seems to be very little distinction between holy matrimony and marriage.

An examination of the phrase holy matrimony, however, reminds us of how important it is for two to become one under God's eyes. Marriage goes back to Eden when a man and woman were joined together.

The word holy means "exalted or deserving of complete devotion." God is described as holy. Sacredness of identity, perfection, and divinity are the characteristics of this word. Being holy is to be regarded as a special entity and held in high regard.

What Is the Origin of Holy Matrimony?

Matrimony has an intriguing origin. Matrimonium is Latin for marriage. Moreover, it may be noted that the Latin root matr- indicates the term "mother" and -mony denotes the act of becoming a mother.

As such, the literal definition of matrimony would be the act of becoming a mother. Another definition can be found in the term matrimoignie, which means to join together or to be bound together. Another way of putting it is that Holy Matrimony is more than just the act of joining together. As an act of togetherness, Holy Matrimony is recognized as a holy rite by God, which was created to bind men and women for life.

As an example, in the Roman Catholic Church, wedding ceremonies are revered as sacraments. In the Catholic world, being able to marry signifies being at least 18 years old, being dedicated to one's faith, and being open to children.

This is an irrevocable act. The commitment of Catholics to making sure that couples understand the importance of marriage is something that we can all learn from, even if some don't practice Catholic traditions.

There are a lot of Christian wedding ceremonies that use the term "Holy Matrimony." That's because the officials will use it to remind people that marriage is sacred. Marriage isn't about being happy. A holy marriage is more of a partnership and self-sacrificing.

It's important to recognize that a holy marriage makes "The Holy One" the center of the relationship. It's important to remember that marriage was made for God's glory, not just our fulfillment when we choose to keep the Lord first in our marriage.

Getting married should reflect God's unconditional love for His people, as we go from dating to married. Therefore, the phrase "until death do us part" is a sacred promise to reflect God's mercy and care for the other person.

God constantly talks about the marital relationship when referring to His relationship with His people. The Lord expressed how willing He was to give himself for His bride, the Church, over and over.He asks the same of us when we get married. By doing so, marriage becomes more than just a union between two people; it becomes an act of worship.

The Design of God for Marriage

Even today, many people still just view marriage as a legal contract. Marriage has been reduced to just a sheet of paper, which has hurt our understanding of the Lord's view of marriage.The relationship may look like marriage in every way, but it won't be legal. It's common to see people get married but never treat it as a bond worth holding dear.

Since marriage has become so important in modern society, it has become about finding someone who is going to help you make your life better. Thousands of apps exist to help you connect with the person who is perfect for your lifestyle. However, the most important part of a holy marriage is serving each other and the Lord.

When it comes to the economic outcomes of marriage, we can clearly see the difference between holy matrimony and marriage. Having a spouse gives you discounts on insurance, tax breaks, better mortgage rates, and more.

In some cultures, marriage is still used as a means of advancing in wealth and status and maintaining a cultural identity. It is a no-brainer that marriage is economically beneficial.

Getting married has an element of fiscal responsibility before getting hitched, but holy matrimony is not selfish by nature and seeks to gain.

It's about making a home that honors God. The Lord will provide what money and love the couple needs to sustain them for years to come when they are both committed to it.

From a biblical perspective, we arrive at a different conclusion than the modern worldview on marriage. The biblical definition of marriage includes the following aspects, even though there are several conflicting ideas about marriage and what constitutes a union blessed by God.

Marriage requires a lot of unity. Adultery is when you have relationships outside of your marriage. In God's eyes, unfaithfulness is so bad it can be a reason for biblical divorce.

But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery (Matthew 5:32).

Holy Matrimony

Marriage is the place for intimacy. A husband and a wife have a sexual relationship that is meant to facilitate procreation and pleasure. Because their relationship has become one, the Lord says intimacy like this should not be hidden but freely given.

Paul outlines the importance of sexual intimacy between a husband and wife and that they each belong to one another, one does not rule over the other:

The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. I say this as a concession, not as a command (1 Corinthians 7:3-6)

The couple's time together strengthens their bond and protects them from being tempted by the enemy.

The Lord should be the priority in all Christian marriages. Marriage becomes holy matrimony when people focus on honoring God and serving the other person at the same time. A holy marriage can last a lifetime if God's grace and intentional action are taken by each individual

1.2   Problem Statement

Much as the bible is very clear on the issue of sanctifying the marriage in order to make bed un-defile, most Pentecostal local Churches have had programs of preparing couples in order to be joined in the holy matrimony, there is still a lot of people joining marriages every day in form of cohabitation and other forms of marriages.

In fact most of the rampant weddings which used to happen in Molo Sub County in Kenya every weekend, have decreased to almost nothing every month. The researcher would like to reach the respondents and examine the impact of deteriorating holy matrimony on growth of the worldwide gospel Church.

1.3   General objective

To examine the impact of deteriorating holy matrimony on the growth of worldwide gospel Church

1.3.1   Specific objectives

To examine the impact of deteriorating holy matrimony on the growth of worldwide gospel Church

To examine the cause of deteriorating holy matrimony on the growth of worldwide gospel Church

To assess the possible strategies to strengthen the Holy Matrimony on the growth of worldwide gospel Church

1.4   Research questions

What is the impact of deteriorating holy matrimony on the growth of worldwide gospel Church?

What is the cause of deteriorating holy matrimony on the growth of worldwide gospel Church?

What are the possible strategies to strengthen the Holy Matrimony on the growth of worldwide gospel Church?

1.5   Hypothesis

Deteriorating holy matrimony results into lack of commitment in the marriage which at the end of the day results into divorce.

The cause of deteriorating holy matrimony is majorly lack of fear of God, because the fear of the Lord means hating sin.

1.6   Scope of the Study

In this scope of study, the researcher included the geographical, content and time as an explanation to the conduct of the study. This study was done in Worldwide Gospel Church of Molo Sub County in Kenya. This study took a period of 3 months and more focus was on the impact of deteriorating holy matrimony in worldwide gospel Church.

1.7 Significance of the Study

This study contributed to a deeper understanding of holy matrimony in worldwide gospel Church. Being a minister and a teacher of starting and young marriages, it is important to help couples to become better, and to understand essence of marriage. To enable the researcher acquire hands on skills about processing of research work and data analysis.

1.8 Conceptual Framework

The study will also be beneficial to researchers who intend to embark on study in similar

STRUCTURAL FACTORS

✓ Family structures
✓ Ignorance of the Word

SOCIAL FACTORS

✓ Polygamous families
✓ Peer pressure
✓ False prophecies

Polygamous family background and poor interpretation of the

Teachings about Holy Matrimony

Support morally, spiritually and
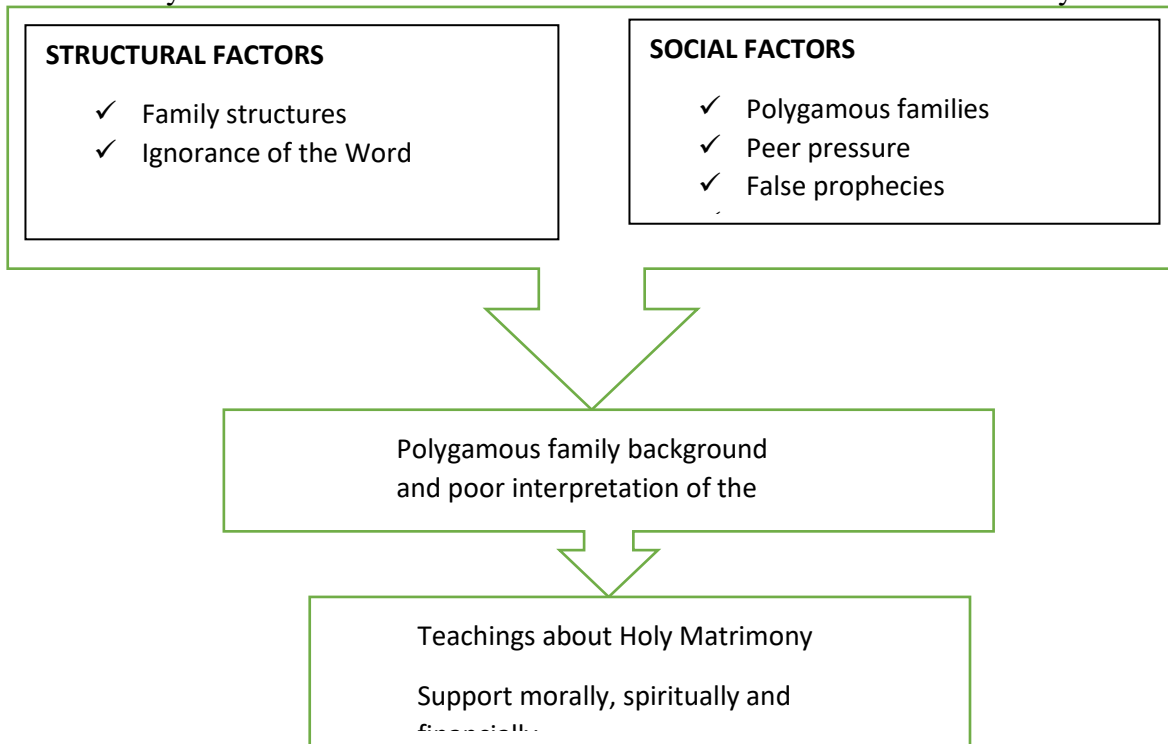
CHAPTER TWO:
LITERATURE REVIEW

2.0 Literature Review

If you looked at the secular definition of matrimony it simply means the state of voluntarily being married. Christians believe it as a sacred covenant and the marriage ceremony is a sacred ceremony and assembly before God. The word itself is from the Old French word "matremoine" which comes directly from the Latin word "matrimonium" and means "wedlock" or "marriage." It has the idea of being locked together on a permanent basis, unlike the way it is in the world today where your chances of getting divorced is more than 50/50

Marriage is Honorable

The author of Hebrews wrote "Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous" (Heb 13:4). Here and in many other places in Scripture, God shows that sex within marriage is the only honorable thing because "God will judge the sexually immoral and adulterous." The lake of fire is the final destination for all who live in sexual immorality without repenting (Rev 21:8). Some in the Corinthian Church had trouble controlling their bodies and so Paul wrote "if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion" (1 Cor 7:9).

Purposes for Marriage

Obviously one reason for marriage is to procreate as God told them to "be fruitful and multiply and fill the earth" (Gen 1:28) but it is also to have a helpmate for one another (Gen 2:18). The Bible is clear that "two are better than one because they have a good reward for their toil" (Eccl 4:9) and "if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up" (Eccl 4:10) but there's even a deeper meaning for marriage. It is symbolic of the relationship that Jesus has with the Church. He is the Bridegroom and He is preparing to marry the Bride someday, which is the Church. The husband is told to love his wife "as Christ loved the Church and gave himself up for her" (Eph 5:25).

Holy Matrimony: Two Become One

Jesus said of marriage that "a man shall leave his father and mother and hold fast to his wife" and "What therefore God has joined together, let not man separate" (Mark 10:7, 9). The man must leave his family and cleave to his wife. The two shall hold fast to one another and they are not to let any man separate. Why? It's because it was "God" who "jointed together" the two and now they are legally married before eye witnesses and before God. Jesus warned that "everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery" (Matt 5:32). By seeing that it is God Who joins together the two, we get the "holy" part of the matrimony. We're not responsible for the holy; God is.

To say that a couple is being joined together in holy matrimony is to say that they become one flesh as Jesus said; "the two shall become one flesh.' So they are no longer two but one flesh" (Mark 10:8) and even in the first God-ordained and God-sanctioned marriage ceremony it says

"a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (Gen 2:24). In writing about marriage in Ephesians 5:31 Paul writes "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." When my wife is hurt, I feel it; when she cuts herself, I bleed; when she cries, I weep. That's because we're one flesh or one new family unit that cannot be separated and we are no longer two but one.

2.1   Objective 1; the impact of deteriorating holy matrimony

Today's employment report provided hopeful signals that momentum is continuing to develop in the labor market. The unemployment rate continued to edge down and expansions in employer payrolls continued to grow. Although still too high, the unemployment rate ticked down from 8.5 percent to 8.3 percent in January. Employer payrolls increased by 243,000 jobs in January—and an average of 201,000 jobs over the last three months—with the private sector again leading the way with 257,000 additional jobs.

In past months, The Hamilton Project has examined long-term trends in earnings for men and women, and the consequences of these trends for families and children. This month we continue to explore the relationship between economic trends and American families.

Fewer Americans are married today than at any point in at least 50 years. The causes of this trend and the consequences for Americans' well-being are naturally the subject of much debate. Charles Murray's new book, Coming Apart: The State of White America, 1960-2010, argues that the decline in marriage, and the concurrent decline in work, is the product of changes in values or social norms that have eroded both industriousness and marital values.

This argument ignores well-documented changes in demand that have caused the earnings of many Americans to decline. The decline in marriage is concentrated among these very same Americans. A large body of evidence links the decline in employment and earnings for less-skilled workers to globalization, technological change, and changes in labor market institutions—changes beyond the ability of individuals to control no matter what their values are.

One of the most important reasons we care about marriage is because of the clear association between marriage and poverty: women and children in single-parent households are at particular risk for living in poverty and indeed family earnings for half of the nation's children have been falling over time. Rather than focusing on changing values, a more effective approach to addressing both poverty and marriage may be to improve economic opportunities for all Americans, particularly for low-skilled, less-educated workers.

As we explore the consequences of the changing economy, we also continue to explore the "jobs gap," or the number of jobs that the U.S. economy needs to create in order to return to pre-recession employment levels while also absorbing the 125,000 people who enter the labor force each month.

The Link between Income and Marriage

Contrary to much of the hype around the decline in marriage, there are positive outcomes worth noting. In particular, many Americans are waiting longer to get married due to opportunities for women to pursue careers outside the home, due to better control over the timing of childbearing, and due to the ability to be more selective when choosing a spouse. These marriages starting later in life appear more stable and are less likely to end in divorce—a better outcome from any

perspective. Delayed marriage contributes, in part, to the decline in the number of people married at a given time (see

Stevenson and Wolfers 2007). However, it is also likely that the combination of declines in marriage and declines in economic opportunity have contributed to worse outcomes for some people, and especially for some children.

Social scientists have long posited a relationship between economic opportunity and marriage. William Julius Wilson, in The Truly Disadvantaged, argued that the decline in marriage and rise in single parenthood among urban blacks was directly a consequence of the declining economic fortunes of young black men. High rates of unemployment and incarceration meant that the local dating pool was populated by unmarriageable men—and the result was that women chose to live independently.

This story resonates broadly today because adverse changes in labor markets have recently impacted many Americans: for instance, in the last forty years, low- and middle-income men—those who experienced the biggest falls in real earnings over time—also experienced the sharpest decline in their chance of being married.

Incomes, Marriage Rates and Men

In the 1970s, the vast majority of middle-aged men were married, regardless of where they fell in the distribution of income. While marriage rates have declined across the board, the decline is far more pronounced among middle- and lower-income groups. The figure below shows both the change in earnings and the change in the share of men married by earnings percentile. The figure illustrates a strong correlation between changes in earnings and changes in marriage: men that experienced the most adverse economic changes also experienced the largest declines in marriage

As workers face an extended economic slowdown, the U.S. may also confront related challenges on other fronts. Many factors have contributed to the changing relationship between income and marriage. The patterns that have emerged have important economic and social implications for the well-being of individuals and families. Most notably, parental income inequality among children has dramatically increased over the last thirty-five years, creating an uneven playing field for future generations (Michael Greenstone and Adam Looney, 2012).

There is no silver bullet for closing the marriage gap, but perhaps the most promising approach to improving family outcomes is to focus on the underlying economic contributors to the sea change in marriage and family structure. Investments in education and training would help put Americans back to work in well-paying jobs, promoting economic security that can lead to more and better marriages—and better opportunities for the children of those marriages. In today's global economy, the competition for employment has become fierce and we must act to prepare American workers for the jobs of the future. A strong economy is a sound foundation for a strong social fabric

2.2   Objective 2 Cause of deteriorating holy matrimony on growth of the church
Diverse Christian views on marriage

From the earliest days of the Christian faith, Christians have honored holy matrimony (as Christian marriages are referred to) as a divinely blessed, lifelong, monogamous union, between

a man and a woman. According to the Episcopal Book of Common Prayer (1979), reflecting the traditional view, "Christian marriage is a solemn and public covenant between a man and a woman in the presence of God,"(Hymnal, 2019)"intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture."(Common Prayer, 2019)However, while many Christians might agree with the traditional definition, the terminology and theological views of marriage have varied through time in different countries, and among Christian denominations.

Many Protestants/evangelicals consider marriage to be a sacred institution or "holy ordinance" of God. Roman Catholics and Eastern Orthodox Christians consider marriage a holy sacrament or sacred mystery. However, there have been and are differing attitudes among denominations and individual Christians towards not only the concept of Christian marriage, but also concerning divorce, remarriage, gender roles, family authority (the "headship" of the husband), the legal status of married women, birth control, marriageable age, cousin marriage, marriage of in-laws, interfaith marriage, same-sex marriage, and polygamy, among other topics, so that in the 21st century there cannot be said to be a single, uniform, worldwide view of marriage among all who profess to be Christians.

Christian teaching has never held that marriage is necessary for everyone; for many centuries in Western Europe, priestly or monastic celibacy was valued as highly as, if not higher than, marriage. Christians who did not marry were expected to refrain from all sexual activity, as were those who took holy orders or monastic vows.

In some Western countries, a separate and secular civil wedding ceremony is required for recognition by the state, while in other Western countries, couples must merely obtain a marriage license from a local government authority and can be married by Christian or other clergy if they are authorized by law to conduct weddings. In this case, the state recognizes the religious marriage as a civil marriage as well; and Christian couples married in this way have all the rights of civil marriage, including, for example, divorce, even if their Church forbids divorce.

Since the beginning of the 21st century, same-sex couples have been allowed to marry civilly in many countries, and some Christian Churches in those countries allow religious marriage of same-sex couples, though others forbid it, along with all other same-sex relationships

Discouraging Roles and responsibilities

Roles and responsibilities of husband and wives now vary considerably on a continuum between the long-held male dominant/female submission view and a shift toward equality (without sameness) of the woman and the man. There is considerable debate among many Christians today—not just Protestants—whether equality of husband and wife or male headship is the biblically ordained view, and even if it is biblically permissible. The divergent opinions fall into two main groups: Complementarianism (who call for husband-headship and wife-submission) and Christian Egalitarians (who believe in full partnership equality in which couples can discover and negotiate roles and responsibilities in marriage).

There is no debate that Ephesians 5 presents a historically benevolent husband-headship/wife-submission model for marriage. The questions are (a) how these New Testament household codes are to be reconciled with the calls earlier in Chapter 5 (cf. verses 1, 18, 21) for mutual submission among all believers, and (b) the meaning of "head" in v.23. It is important to note

that verse 22 contains no verb in the original manuscripts, which were also not divided into verses: Ephesians 5 (NIV) 1 Follow God's example, therefore, as dearly loved children 2 and walk in the way of love....18 be filled with the Spirit...

Lack of Submission to one another out of reverence for Christ.

22 Wives, submit yourselves to your own husbands as you do to the Lord. 23 For the husband is the head of the wife as Christ is the head of the Church, his body, of which he is the Savior. 24 Now as the Church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the Church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant Church, without stain or wrinkle or any other blemish, but holy and blameless. 28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. 29 After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the Church— 30 for we are members of his body. 31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." 32 This is a profound mystery—but I am talking about Christ and the Church. 33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Eastern Orthodoxy

The Wedding of Nicholas II and Grand Duchess Alexandra Feodorovna, by Ilya Yefimovich Repin, 1894 (Russian State Museum, St. Petersburg).

In the Eastern Orthodox Church, marriage is treated as a Sacred Mystery (sacrament), and as an ordination. It serves to unite a woman and a man in eternal union before God. It refers to the 1st centuries of the Church, where spiritual union of spouses in the first sacramental marriage was eternal. Therefore, it is considered a martyrdom as each spouse learns to die to self for the sake of the other. Like all Mysteries, Orthodox marriage is more than just a celebration of something which already exists: it is the creation of something new, the imparting to the couple of the grace which transforms them from a 'couple' into husband and wife within the Body of Christ.

Byzantine wedding ring, depicting Christ uniting the bride and groom, 7th century, nielloed gold (Musée du Louvre).

Marriage is an icon (image) of the relationship between Jesus and the Church. This is somewhat akin to the Old Testament prophets' use of marriage as an analogy to describe the relationship between God and Israel. Marriage is the simplest, most basic unity of the Church: a congregation where "two or three are gathered together in Jesus' name."(Mt 18:20) The home is considered a consecrated space (the ritual for the Blessing of a House is based upon that of the Consecration of a Church), and the husband and wife are considered the ministers of that congregation. However, they do not "perform" the Sacraments in the house Church; they "live" the Sacrament of Marriage. Because marriage is considered to be a pilgrimage wherein the couple walk side by side toward the Kingdom of Heaven, marriage to a non-Orthodox partner is discouraged, though it may be permitted.

Unlike Western Christianity, Eastern Christians do not consider the sacramental aspect of the marriage to be conferred by the couple themselves. Rather, the marriage is conferred by the action of the Holy Spirit acting through the priest. Furthermore, no one besides a bishop or priest—not even a deacon—may perform the Sacred Mystery.

The external sign of the marriage is the placing of wedding crowns upon the heads of the couple, and their sharing in a "Common Cup" of wine. Once crowned, the couple walk a circle three times in a ceremonial "dance" in the middle of the Church, while the choir intones a joyous three-part antiphonal hymn, "Dance, Isaiah"

The sharing of the Common Cup symbolizes the transformation of their union from a common marriage into a sacred union. The wedding is usually performed after the Divine Liturgy at which the couple receives Holy Communion. Traditionally, the wedding couple would wear their wedding crowns for eight days, and there is a special prayer said by the priest at the removal of the crowns.

Divorce is discouraged. Sometimes out of economia (mercy) a marriage may be dissolved if there is no hope whatever for a marriage to fulfill even a semblance of its intended sacramental character. The standard formula for remarriage is that the Orthodox Church joyfully blesses the first marriage, merely performs the second, barely tolerates the third, and invariably forbids the fourth. "On the basis of the ideal of the first marriage as an image of the glory of God the question is which significance such a second marriage has and whether it can be regarded as Mysterion. Even though there are opinions (particularly in the west) which deny the sacramental character to the second marriage, in the orthodox literature almost consistently either a reduced or even a full sacra-mentality is attributed to it. The investigation of the second marriage rite shows that both positions affirming the sacra-mentality to a second marriage can be justified(Eckert, M, 2013 p143-156)."

Orthodox Church prepared for a wedding (Hagia Sophia, Thessaloniki.)

Early Church texts forbid marriage between an Orthodox Christian and a heretic or schismatic (which would include all non-Orthodox Christians). Traditional Orthodox Christians forbid mixed marriages with other denominations. More liberal ones perform them, provided that the couple formally commit themselves to rearing their children in the Orthodox faith.

All people are called to celibacy—human beings are all born into virginity, and Orthodox Christians are expected by Sacred Tradition to remain in that state unless they are called into marriage and that call is sanctified. The Church blesses two paths on the journey to salvation: monasticism and marriage. Mere celibacy, without the sanctification of monasticism, can fall into selfishness and tends to be regarded with disfavor by the Church.

Orthodox priests who serve in parishes are usually married. They must marry prior to their ordination. If they marry after they are ordained they are not permitted to continue performing sacraments. If their wife dies, they are forbidden to remarry; if they do, they may no longer serve as a priest. A married man may be ordained as a priest or deacon. However, a priest or deacon is not permitted to enter into matrimony after ordination. Bishops must always be monks and are thus celibate. However, if a married priest is widowed, he may receive monastic tonsure and thus become eligible for the episcopate.

The Eastern Orthodox Church believes that marriage is an eternal union of spouses, but in Heaven there will not be a procreative bond of marriage.

Oriental Orthodoxy

The Non-Chalcedonian Churches of Oriental Orthodoxy hold views almost identical to those of the (Chalcedonian) Eastern Orthodox Church. The Coptic Orthodox Church allows second marriages only in cases of adultery or death of spouse.

Non-Trinitarian denominations

A Celestial Marriage must be performed in an LDS temple. The Church of Jesus Christ of Latter-day Saints

In the teachings of The Church of Jesus Christ of Latter-day Saints (LDS Church), celestial (or eternal) marriage is a covenant between a man, a woman, and God performed by a priesthood authority in a temple of the Church. Celestial marriage is intended to continue forever into the afterlife if the man and woman do not break their covenants. Thus, eternally married couples are often referred to as being "sealed" to each other. Sealed couples who keep their covenants are also promised to have their posterity sealed to them in the afterlife. (Thus, "families are forever" is a common phrase in the LDS Church.) A celestial marriage is considered a requirement for exaltation(LDS Church, 2011).

In some countries, celestial marriages can be recognized as civil marriages; in other cases, couples are civilly married outside of the temple and are later sealed in a celestial marriage. (The Church will no longer perform a celestial marriage for a couple unless they are first or simultaneously legally married.) The Church encourages its members to be in good standing with it so that they may marry or be sealed in the temple. A celestial marriage is not annulled by a civil divorce: a "cancellation of a sealing" may be granted, but only by the First Presidency, the highest authority in the Church. Civil divorce and marriage outside the temple carries somewhat of a stigma in the Mormon culture; the Church teaches that the "gospel of Jesus Christ—including repentance, forgiveness, integrity, and love—provides the remedy for conflict in marriage." Regarding marriage and divorce, the Church instructs its leaders: "No priesthood officer is to counsel a person whom to marry. Nor should he counsel a person to divorce his or her spouse. Those decisions must originate and remain with the individual. When a marriage ends in divorce, or if a husband and wife separate, they should always receive counseling from Church leaders."

In Church temples, members of the LDS Church perform vicarious celestial marriages for deceased couples who were legally married.

New Church (or Swedenborgian Church)

The New Church teaches that marital love (or "conjugial love") is "the precious jewel of human life and the repository of the Christian religion" because the love shared between a husband and a wife is the source of all peace and joy. Emanuel Swedenborg coined the term "conjugial" (rather than the more usual adjective in reference to marital union, "conjugal" to describe the special love experienced by married partners. When a husband and wife work together to build their marriage on earth, that marriage continues after the deaths of their bodies and they live as angels in heaven into eternity. Swedenborg claimed to have spoken with angelic couples who

had been married for thousands of years(Swedenborgian, 2013). Those who never married in the natural world will, if they wish, find a spouse in heaven.

Jehovah's Witnesses

The Jehovah's Witnesses view marriage to be a permanent arrangement with the only possible exception being adultery. Divorce is strongly discouraged even when adultery is committed since the wronged spouse is free to forgive the unfaithful one. There are provisions for a domestic separation in the event of "failure to provide for one's household" and domestic violence, or spiritual resistance on the part of a partner. Even in such situations though divorce would be considered grounds for loss of privileges in the congregation. Remarrying after death or a proper divorce is permitted. Marriage is the only situation where any type of sexual interaction is acceptable, and even then certain restrictions apply to acts such as oral and anal sex. Married persons who are known to commit such acts may in fact lose privileges in the congregation as they are supposed to be setting a good example to the congregation(Jehovah's Witness, 2008).

Interdenominational marriage

In Christianity, an interdenominational marriage (also known as an ecumenical marriage) is a marriage between two baptized Christians who belong to different Christian denominations, for example a wedding between a Lutheran Christian man and a Catholic Christian woman. Nearly all Christian denominations permit interdenominational marriages.

In Methodism, 81 of the 2014 Discipline of the Allegheny Wesleyan Methodist Connection, states with regard to interdenominational marriages: "We do not prohibit our people from marrying persons who are not of our connection, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description(Methodist, 2014. p33)."

The Catholic Church recognizes as sacramental, (1) the marriages between two baptized Protestants or between two baptized Orthodox Christians, as well as (2) marriages between baptized non-Catholic Christians and Catholic Christians, although in the latter case, consent from the diocesan bishop must be obtained, with this being termed "permission to enter into a mixed marriage"(Burke, John, 1999 p96). To illustrate (1), for example, "if two Lutherans marry in the Lutheran Church in the presence of a Lutheran minister, the Catholic Church recognizes this as a valid sacrament of marriage." Weddings in which both parties are Catholic Christians are ordinarily held in a Catholic Church, while weddings in which one party is a Catholic Christian and the other party is a non-Catholic Christian can be held in a Catholic Church or a non-Catholic Christian Church(Catholic, 2020).

Interreligious marriage

Main article: Interfaith marriage in Christianity

In Christianity, an interfaith marriage is a marriage between a baptized Christian and a non-baptized person, e.g. a wedding between a Christian man and Jewish woman(Schram, Robert H, 2013 p93).

In the Presbyterian Church (USA), the local Church congregation is tasked with supporting and including an interfaith couple with one being a baptized Presbyterian Christian and the other being a non-Christian, in the life of the Church, "help[ing] parents make and live by

commitments about the spiritual nurture of their children", and being inclusive of the children of the interfaith couple. The pastor is to be available to help and counsel the interfaith couple in their life journey(Interfaith Marriage, 2010. p2).

Although the Catholic Church recognizes as natural marriages weddings between two non-Christians or those between a Catholic Christian and a non-Christian, these are not considered to be sacramental, and in the latter case, the Catholic Christian must seek permission from his/her bishop for the marriage to occur; this permission is known as "dispensation from disparity of cult"(Catholic, 2015).

In Methodist Christianity, the 2014 Discipline of the Allegheny Wesleyan Methodist Connection discourages interfaith marriages, stating "Many Christians have married unconverted persons. This has produced bad effects; they have either been hindered for life, or have turned back to perdition." Though the United Methodist Church authorizes its clergy to preside at interfaith marriages, it notes that Corinthians 6 has been interpreted "as at least an ideal if not an absolute ban on such [interfaith] marriages as an issue of scriptural faithfulness, if not as an issue of Christian survival." At the same time, for those already in an interfaith marriage (including cases in which there is a non-Christian couple and one party converts to Christianity after marriage), the Church notes that Saint Paul "addresses persons married to unbelievers and encourages them to stay married."

Engaging in ungodly marriages like Same-sex marriage

Blessing of same-sex unions in Christian Churches and Same-sex marriage; Anglican denominations such as the Episcopal Church in United States the Anglican Church of Canada, the Anglican Church in Aotearoa, New Zealand and Polynesia, the Anglican Episcopal Church of Brazil, the Scottish Episcopal Church (UUA, 1996) and mainline Protestant denominations such as the United Church of Christ, the United Church of Canada, the Metropolitan Community Church, the Presbyterian Church (USA), the Quakers, the United Reformed Church, the Church of Iceland, the Church of Sweden, the Church of Denmark, the Church of Norway, the United Protestant Church in Belgium, the Evangelical Church in Berlin (Gaystarnews, 2015)

The Evangelical Lutheran Church of America, the Evangelical Lutheran Church in Canada, some lutheran and united Churches in Evangelical Church in Germany, some reformed Churches in Federation of Swiss Protestant Churches, the Protestant Church in the Netherlands (Protestant Church, 2007) does not administer sacramental marriage to same-sex couples, but blesses same-sex unions through the use of a specific liturgy.

The Roman Catholic Church, the Orthodox Christian Church, and other more conservative Protestant denominations do not perform or recognize same-sex marriage because they do not consider it as marriage at all, and considering any homosexual sexual activity to be sinful. The Global Anglican Future Conference (GAFCON) consisting of the Church of Nigeria, Anglican Church of Kenya, Anglican Church of Tanzania, Rwanda and Uganda; Anglican Church of South America, Australia, parts of England, Canada, USA and Church of India through the Jerusalem Conference clearly asserted "the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy."[140]

Discouraging Location of the wedding

With respect to religion, historic Christian belief emphasizes that Christian weddings should occur in a Church as Christian marriage should begin where one also starts their faith journey (Christians receive the sacrament of baptism in Church in the presence of their congregation) (Dooley, Sandra, 2016 p29–30). Catholic Christian weddings must "take place in a Church building" as holy matrimony is a sacrament; sacraments normatively occur in the presence of Christ in the house of God, and "members of the faith community should be present to witness the event and provide support and encouragement for those celebrating the sacrament."

Bishops never grant permission "to those requesting to be married in a garden, on the beach, or some other place outside of the Church" and a dispensation is only granted "in extraordinary circumstances (for example, if a bride or groom is ill or disabled and unable to come to the Church)." Marriage in the Church, for Christians, is seen as contributing to the fruit of the newlywed couple regularly attending Church each Lord's Day and raising children in the faith.

Excess Family authority and responsibilities

Orthodox betrothal depicted by Vasily Vladimirovich Pukirev, 1862.

Much of the dispute hinges on how one interprets the New Testament household code (Haustafel), a term coined by Martin Luther, which has as its main focus hierarchical relationships between three pairs of social classes that were controlled by Roman law: husbands/wives, parents/children, and masters/slaves. The apostolic teachings, with variations, that constitute what has been termed the "household code" occurs in four epistles (letters) by the Apostle Paul and in 1 Peter.

In the early Roman Republic, long before the time of Christ, the law of manus along with the concept of patria potestas (rule of the fathers), gave the husband nearly absolute autocratic power over his wife, children, and slaves, including the power of life and death. In practice, the extreme form of this right was seldom exercised, and it was eventually limited by law (Severy, Beth, 2003).

Theologian Frank Stagg (Stagg, Frank, 1962 p187), finds the basic tenets of the code in Aristotle's discussion of the household in Book 1 of Politics and in Philo's Hypothetica 7.14. Serious study of the New Testament Household Code (Haustafel) began with Martin Dilbelius in 1913, with a wide range of studies since then. In a Tübingen dissertation (Crouch. James E, 1972), by James E. Crouch concludes that the early Christians found in Hellenistic Judaism a code which they adapted and Christianized.

The Staggs believe the several occurrences of the New Testament household code in the Bible were intended to meet the needs for order within the Churches and in the society of the day. They maintain that the New Testament household code is an attempt by Paul and Peter to Christianize the concept of family relationships for Roman citizens who had become followers of Christ. The Staggs write that there is some suggestion in scripture that because Paul had taught that they had newly found freedom "in Christ", wives, children, and slaves were taking improper advantage of the Haustafel both in the home and the Church. "The form of the code stressing reciprocal social duties is traced to Judaism's own Oriental background, with its strong moral/ethical demand but also with a low view of woman.... At bottom is probably to be seen the perennial tension between freedom and order.... What mattered to (Paul) was 'a new creation' and 'in Christ' there is 'not any Jew not Greek, not any slave nor free, not any male and female'.

Two of these Christianized codes are found in Ephesians 5 (which contains the phrases "husband is the head of the wife" and "wives, submit to your husband") and in Colossians 3, which instructs wives to subordinate themselves to their husbands.

The importance of the meaning of "head" as used by the Apostle Paul is pivotal in the conflict between the Complementarianism position and the Egalitarian view. The word Paul used for "head", transliterated from Greek, is kephalē. Today's English word "cephalic" (/səˈfælɪk/ sə-FAL-ik) stems from the Greek kephalē and means "of or relating to the head; or located on, in, or near the head." A thorough concordance search by Catherine Kroeger shows that the most frequent use of "head" (kephalē) in the New Testament is to refer to "the anatomical head of a body". She found that its second most frequent use in the New Testament was to convey the metaphorical sense of "source". Other Egalitarian authors such as Margaret Howe agree with Kroeger, writing that "The word 'head' must be understood not as 'ruler' but as 'source'" (Margaret Howe).

Wayne Grudem criticizes commonly rendering kephalē in those same passages only to mean "source", and argues that it denotes "authoritative head" in such texts as Corinthians 11. They interpret that verse to mean that God the father is the authoritative head over the Son, and in turn Jesus is the authoritative head over the Church, not simply its source. By extension, they then conclude that in marriage and in the Church, the man is the authoritative head over the woman (Wayne Grudem, 1985).

Another potential way to define the word "head", and hence the relationship between husband and wife as found in the Bible, is through the example given in the surrounding context in which the word is found. In that context the husband and wife are compared to Christ and his Church. The context seems to imply an authority structure based on a man sacrificing himself for his wife, as Christ did for the Church; a love-based authority structure, where submission is not required but freely given based on the care given to the wife.

Some biblical references on this subject are debated depending on one's school of theology. The historical grammatical method is a hermeneutic technique that strives to uncover the meaning of the text by taking into account not just the grammatical words, but also the syntactical aspects, the cultural and historical background, and the literary genre. Thus references to a patriarchal Biblical culture may or may not be relevant to other societies. What is believed to be a timeless truth to one person or denomination may be considered a cultural norm or minor opinion to another.

2.3 . Objective 3; the possible strategies to strengthen the Holy Matrimony
Biblical foundations and history

Christians believe that marriage is considered in its ideal according to the purpose of God. At the heart of God's design for marriage is companionship and intimacy.

The biblical picture of marriage expands into something much broader, with the husband and wife relationship illustrating the relationship between Christ and the Church.

It is also considered in its actual occurrence, sometimes involving failure. Therefore, the Bible speaks on the subject of divorce.(Stagg, Evelyn, Stagg, Frank, 1978) The New Testament recognizes a place for singleness. Salvation within Christianity is not dependent on the continuation of a biological lineage(Fahlbusch, Erwin and Geoffrey Bromiley, 2000)

Old Testament

The Genesis creation account tells the story of when God instituted marriage. This took place after the creation of the first woman, Eve, from Adam, the first man(Cole, Steven J., 2020). The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." That is why a man leaves his father and mother and is united to his wife, and they become one flesh. — Genesis 2:18-24, NIV

Polygyny, or men having multiple wives at once, is one of the most common marital arrangements represented in the Old Testament(Isidore; et al., eds., 1901-1906) yet scholars doubt that it was common among average Israelites because of the wealth needed to practice it(Gene McAfee, 2020) Both the biblical patriarchs and kings of Israel are described as engaged in polygamous relationships. Despite the various polygamous relationships in the Bible, Old Testament scholar Peter Gentry has said that it does not mean that God condones polygyny. He also made note of the various problems that polygamous relationships present with the examples of Abraham, Jacob, David, and Solomon in the Bible(Showalter, Brandon, 2020)alternatively, this could be a case of graded absolutism.

Betrothal (erusin), which is merely a binding promise to get married, is distinct from marriage itself (nissu'in), with the time between these events varying substantially(Encyclopaedia, 1903) Nonetheless, when a couple is betrothed, they are held accountable to the laws against adultery, like an officially married couple. From this, it is implied that a couple is considered to be married even they've only betrothed. Since a wife was regarded as property in biblical times, the betrothal (erusin) was effected simply by purchasing her from her father (or guardian) (i.e. paying the bride price to the woman and her father); the woman's consent is not explicitly required by any biblical law. Nonetheless, in one Biblical story, Rebecca was asked whether she agreed to be married before the marriage took place. Additionally, according to French anthropologist Philippe Rospabé, the payment of the bride price does not entail the purchase of a woman, as was thought in the early twentieth century. Instead, it is a purely symbolic gesture acknowledging (but never paying off) the husband's permanent debt to the wife's parents(Graeber, David, 2011)

Rembrandt's depiction of Samson's marriage feast

Like the adjacent Arabic culture (in the pre-Islamic period),(Smith, 1885 p81) the act of marriage appears mainly to have consisted of the groom fetching the bride, although among the Israelites the procession was a festive occasion, accompanied by music, dancing, and lights. To celebrate the marriage, week-long feasts were sometimes held.

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In Old Testament times, a wife was submissive to her husband, which may interpreted as Israelite society viewing wives as the chattel of husbands. The descriptions of the Bible suggest that she would be expected to perform tasks such as spinning, sewing, weaving, manufacture of clothing, fetching of water, baking of bread, and animal husbandry(Bible)However, wives were usually looked after with care, and bigamous men were expected to ensure that they give their first wife food, clothing, and sexual activity.

Since a wife was regarded as property, her husband was originally free to divorce her with little restriction, at any time (Encyclopaedia, 1903). A divorced couple could get back together unless the wife had married someone else after her divorce, Deut 24:2–4.

Jesus on marriage, divorce, and remarriage

Sometimes used as a symbol for Christian marriage: Two gold wedding rings interlinked with the Greek letters chi (X) and rho (P)—the first two letters in the Greek word for "Christ" (Labarum)

The Bible clearly addresses marriage and divorce. Those in troubled marriages are encouraged to seek counseling and restoration because, according to some advocates of traditional marriage ethics, most divorces are neither necessary nor unavoidable(Amy Desai, J.D, 2018).

"Have you not read that at the beginning the Creator made them male and female, and said, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh"? So they are no longer two, but one. Therefore, what God has joined together, let no one separate." Matt. 19:4–6, Mark 10:7–9.

In both Matthew and Mark, Jesus appealed to God's will in creation. He builds upon the narratives in where male and female are created together and for one another. Thus Jesus takes a firm stand on the permanence of marriage in the original will of God. This corresponds closely with the position of the Pharisee school of thought led by Shammai, at the start of the first millennium,(Sotah) with which Jesus would have been familiar. By contrast, Rabbinic Judaism subsequently took the opposite view, espoused by Hillel, the leader of the other major Pharisee school of thought at the time; in Hillel's view, men were allowed to divorce their wives for any reason(Gittin).

Some hold that marriage vows are unbreakable, so that even in the distressing circumstances in which a couple separates, they are still married from God's point of view. This is the Roman Catholic Church position, although occasionally the Church will declare a marriage to be "null" (in other words, it never really was a marriage)(Catechism). William Barclay (1907-1978) has written:

There is no time in history when the marriage bond stood in greater peril of destruction than in the days when Christianity first came into this world. At that time the world was in danger of witnessing the almost total break-up of marriage and the collapse of the home. Theoretically no nation ever had a higher ideal of marriage than the Jews had. The voice of God had said, "I hate divorce"(Barclay, William, 2001)

Jesus brought together two passages from Genesis, reinforcing the basic position on marriage found in Jewish scripture. Thus, he implicitly emphasized that it is God-made ("God has joined

together"), "male and female," lifelong ("let no one separate"), and monogamous ("a man...his wife").(Stagg, Frank, 1962)

Jesus used the image of marriage and the family to teach the basics about the Kingdom of God. He inaugurated his ministry by blessing the wedding at Cana. In the Sermon on the Mount he set forth a new commandment concerning marriage, teaching that lustful looking constitutes adultery. He also superseded a Mosaic Law allowing divorce with his teaching that "...anyone who divorces his wife, except for sexual immorality (Gk. porneia),(Thayer, Smith) causes her to become an adulteress, and anyone who marries the divorced woman commits adultery"(Mt. 5:32 Mt 19:19 Mk 10:11 Lk 16:18). Similar Pauline teachings are found in Corinthians 7. The exception clause—"except for..."—uses the Greek word porneia which is variously translated "fornication" (KJV), "marital unfaithfulness" (NIV 1984), "sexual immorality" (NIV 2011), "unchastity" (RSV), et al. The KJV New Testament Greek Lexicon, KJV says porneia includes a variety of sexual "deviations" to include "illicit sexual intercourse, adultery, fornication, homosexuality, lesbianism, intercourse with animals, and sexual intercourse with close relatives"

Theologian Frank Stagg says that manuscripts disagree as to the presence in the original text of the phrase "except for fornication" pp.300–301 Stagg writes: "Divorce always represents failure...a deviation from God's will.... There is grace and redemption where there is contrition and repentance.... There is no clear authorization in the New Testament for remarriage after divorce." Stagg interprets the chief concern of Matthew 5 as being "to condemn the criminal act of the man who divorces an innocent wife.... Jesus was rebuking the husband who victimizes an innocent wife and thinks that he makes it right with her by giving her a divorce". He points out that Jesus refused to be trapped by the Pharisees into choosing between the strict and liberal positions on divorce as held at the time in Judaism. When they asked him, "Is it lawful for a man to divorce his wife for any cause?" he answered by reaffirming God's will as stated in Genesis, that in marriage husband and wife are made "one flesh", and what God has united man must not separate(Stagg, Frank, 1962 p300-301)

There is no evidence that Jesus himself ever married, and considerable evidence that he remained single. In contrast to Judaism and many other traditions,(Fahlbusch, Erwin, Geoffrey Bromiley, 2000 p283) he taught that there is a place for voluntary singleness in Christian service. He believed marriage could be a distraction from an urgent mission, that he was living in a time of crisis and urgency where the Kingdom of God would be established where there would be no marriage nor giving in marriage:

"I tell you the truth," Jesus said to them, "no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life."

In Matthew 22, Jesus is asked about the continuing state of marriage after death and he affirms that at the resurrection "people will neither marry nor be given in marriage; they will be like the angels in heaven."

New Testament beyond the Gospels

The Apostle Paul quoted passages from Genesis almost verbatim in two of his New Testament books. He used marriage not only to describe the kingdom of God, as Jesus had done, but to define also the nature of the 1st-century Christian Church. His theological view was a Christian

development of the Old Testament parallel between marriage and the relationship between God and Israel. He analogized the Church as a bride and Christ as the bridegroom drawing parallels between Christian marriage and the relationship between Christ and the Church.

There is no hint in the New Testament that Jesus was ever married, and no clear evidence that Paul was ever married. However, both Jesus and Paul seem to view marriage as a legitimate calling from God for Christians. Paul elevates singleness to that of the preferable position, but does offer a caveat suggesting this is "because of the impending crisis"—which could itself extend to present times (Pauline privilege). Paul's primary issue was that marriage adds concerns to one's life that detract from their ability to serve God without distraction(Rubio, Julie Hanlon, 2003)

Some scholars have speculated that Paul may have been a widower since prior to his conversion to Christianity he was a Pharisee and member of the Sanhedrin, positions in which the social norm of the day required the men to be married. But it is just as likely that he never married at all(Adams, Jay E, 1986)

Yet, Paul acknowledges the mutuality of marital relations, and recognizes that his own singleness is "a particular gift from God" that others may not necessarily have. He writes: "Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion."

Paul indicates that bishops, deacons, and elders must be "husbands of one wife", and that women must have one husband. This is usually understood to legislate against polygamy rather than to require marriage:

Now the overseer (bishop) is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.

A deacon must be faithful to his wife and must manage his children and his household well.

The reason I left you in Crete was that you might put in order what was left unfinished and appoint (or ordain) elders in every town, as I directed you. An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient.

In the Roman Age, female widows who did not remarry were considered more pure than those who did(Peter Walcot, 1991 p.5-26). Such widows were known as one man woman (enos andros gune) in the epistles of Paul. Paul writes:

No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds".

Paul allowed widows to remarry. Paul says that only one-man women older than 60 years can make the list of Christian widows who did special tasks in the community, but that younger widows should remarry to hinder sin.

Marriage and early Church Fathers

Building on what they saw the example of Jesus and Paul advocating, some early Church Fathers placed less value on the family and saw celibacy and freedom from family ties as a preferable state.

Nicene Fathers such as Augustine believed that marriage was a sacrament because it was a symbol used by Paul to express Christ's love of the Church. However, there was also an apocalyptic dimension in his teaching, and he was clear that if everybody stopped marrying and having children that would be an admirable thing; it would mean that the Kingdom of God would return all the sooner and the world would come to an end(Armstrong, Karen, 1991). Such a view reflects the Manichaean past of Augustine.

While upholding the New Testament teaching that marriage is "honorable in all and the bed undefiled,"(Augustine, cp. 27) Augustine believed that "yet, whenever it comes to the actual process of generation, the very embrace which is lawful and honorable cannot be effected without the ardor of lust. This is the carnal concupiscence, which, while it is no longer accounted sin in the regenerate, yet in no case happens to nature except from sin."

Both Tertullian and Gregory of Nyssa were Church fathers who were married. They each stressed that the happiness of marriage was ultimately rooted in misery. They saw marriage as a state of bondage that could only be cured by celibacy. They wrote that at the very least, the virgin woman could expect release from the "governance of a husband and the chains of children."(Scholer, David M, 1993)

Tertullian argued that second marriage, having been freed from the first by death, "will have to be termed no other than a species of fornication," partly based on the reasoning that this involves desiring to marry a woman out of sexual ardor, which a Christian convert is to avoid.

Also advocating celibacy and virginity as preferable alternatives to marriage, Jerome wrote: "It is not disparaging wedlock to prefer virginity. No one can make a comparison between two things if one is good and the other evil." On First Corinthians 7:1 he reasons, "It is good, he says, for a man not to touch a woman. If it is good not to touch a woman, it is bad to touch one: for there is no opposite to goodness but badness. But if it be bad and the evil is pardoned, the reason for the concession is to prevent worse evil."

St. John Chrysostom wrote: "...virginity is better than marriage, however good.... Celibacy is...an imitation of the angels. Therefore, virginity is as much more honorable than marriage, as the angel is higher than man. But why do I say angel? Christ, Himself, is the glory of virginity."

Cyprian, Bishop of Carthage, said that the first commandment given to men was to increase and multiply, but now that the earth was full there was no need to continue this process of multiplication.

This view of marriage was reflected in the lack of any formal liturgy formulated for marriage in the early Church. No special ceremonial was devised to celebrate Christian marriage—despite the fact that the Church had produced liturgies to celebrate the Eucharist, Baptism and Confirmation. It was not important for a couple to have their nuptials blessed by a priest. People could marry by mutual agreement in the presence of witnesses.

At first, the old Roman pagan rite was used by Christians, although modified superficially. The first detailed account of a Christian wedding in the West dates from the 9th century. This system, known as Spousals, persisted after the Reformation.

Today all Christian denominations regard marriage as a sacred institution, a covenant. Roman Catholics consider it to be a sacrament, Marriage was officially recognized as a sacrament at the 1184 Council of Verona. Before then, no specific ritual was prescribed for celebrating a marriage: "Marriage vows did not have to be exchanged in a Church, nor was a priest's presence required. A couple could exchange consent anywhere, anytime(Monger, George P, 2004 p70–71)."

In the decrees on marriage of the Council of Trent (twenty-fourth session from 1563), the validity of marriage was made dependent upon the wedding taking place before a priest and two witnesses, although the lack of a requirement for parental consent ended a debate that had proceeded from the 12th century. In the case of a divorce, the right of the innocent party to marry again was denied so long as the other party was alive, even if the other party had committed adultery.

The Roman Catholic Church teaches that God himself is the author of the sacred institution of marriage, which is His way of showing love for those He created. Marriage is a divine institution that can never be broken, even if the husband or wife legally divorce in the civil courts; as long as they are both alive, the Church considers them bound together by God. Holy Matrimony is another name for sacramental marriage. Marriage is intended to be a faithful, exclusive, lifelong union of a man and a woman. Committing themselves completely to each other, a Catholic husband and wife strive to sanctify each other, bring children into the world, and educate them in the Catholic way of life. Man and woman, although created differently from each other, complement each other. This complementarity draws them together in a mutually loving union.

The valid marriage of baptized Christians is one of the seven Roman Catholic sacraments. The sacrament of marriage is the only sacrament that a priest does not administer directly; a priest, however, is the chief witness of the husband and wife's administration of the sacrament to each other at the wedding ceremony in a Catholic Church.

The Roman Catholic Church views that Christ himself established the sacrament of marriage at the wedding feast of Cana; therefore, since it is a divine institution, neither the Church nor state can alter the basic meaning and structure of marriage. Husband and wife give themselves totally to each other in a union that lasts until death.

Arbëreshë Albanian couple during marriage in an Italo-Greek Catholic Church rite.

Priests are instructed that marriage is part of God's natural law and to support the couple if they do choose to marry. Today it is common for Roman Catholics to enter into a "mixed marriage" between a Catholic and a baptized non-Catholic. Couples entering into a mixed marriage are usually allowed to marry in a Catholic Church provided their decision is of their own accord and they intend to remain together for life, to be faithful to each other, and to have children which are brought up in the Catholic faith(Libreria Editrice, 2009 p1633–1637).

During the Warsaw Uprising (1944), a Polish couple, members of an Armia Krajowa resistance group, are married in a secret Catholic chapel in a street in Warsaw.

In Roman Catholic teaching, marriage has two objectives: the good of the spouses themselves, and the procreation and education of children (1983 code of canon law, c.1055; 1994 catechism, par.2363). Hence "entering marriage with the intention of never having children is a grave wrong and more than likely grounds for an annulment." It is normal procedure for a priest to ask the prospective bride and groom about their plans to have children before officiating at their wedding. The Roman Catholic Church may refuse to marry anyone unwilling to have children, since procreation by "the marriage act" is a fundamental part of marriage. Thus usage of any form of contraception, in vitro fertilization, or birth control besides natural family planning is a grave offense against the sanctity of marriage and ultimately against God.

Protestantism

Wedding ceremony at First Baptist Church of Rivas, Baptist Convention of Nicaragua, 2011. The Wedding of Stephen Beckingham and Mary Cox by William Hogarth, c. 1729 (Metropolitan Museum of Art, N.Y.).

Purpose

Essentially all Protestant denominations hold marriage to be ordained by God for the union between a man and a woman. They see the primary purposes of this union as intimate companionship, rearing children and mutual support for both husband and wife to fulfill their life callings. Protestant Christian denominations consider marital sexual pleasure to be a gift of God, though they vary on their position on birth control, ranging from the acceptance of the use of contraception to only allowing natural family planning to teaching Quiverfull doctrine—that birth control is sinful and Christians should have large families(Joyce, Kathryn, 2009 p174). Conservative Protestants consider marriage a solemn covenant between wife, husband and God. Most view sexual relations as appropriate only within a marriage. Protestant Churches discourage divorce though the way it is addressed varies by denomination; for example, the Reformed Church in America permits divorce and remarriage, while connexions such as the Evangelical Methodist Church Conference forbid divorce except in the case of fornication and do not allow for remarriage in any circumstance.

Many Methodist Christians teach that marriage is "God's gift and covenant intended to imitate God's covenant with humankind" that "Christians enter in their baptism(Tucker, Karen, 2011 p188)." For example, the rite used in the Free Methodist Church proclaims that marriage is "more than a legal contract, being a bond of union made in heaven, into which you enter discreetly and reverently."

Theological good views on marriage

Christians seek to uphold the seriousness of wedding vows. Yet, they respond with compassion to deep hurts by recognizing that divorce, though less than the ideal, is sometimes necessary to relieve one partner of intolerable hardship, unfaithfulness or desertion. While the voice of God had said, "I hate divorce", some authorities believe the divorce rate in the Church is nearly comparable to that of the culture at large.

Christians today hold three competing views as to what is the biblically ordained relationship between husband and wife. These views range from Christian egalitarianism that interprets the New Testament as teaching complete equality of authority and responsibility between the man

and woman in marriage, all the way to Patriarchy that calls for a "return to complete patriarchy" in which relationships are based on male-dominant power and authority in marriage.

1. Christian Egalitarians believe in an equal partnership of the wife and husband with neither being designated as the leader in the marriage or family. Instead, the wife and husband share a fully equal partnership in both their marriage and in the family. Its proponents teach "the fundamental biblical principle of the equality of all human beings before God".

"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." (Gal. 3:28)

According to this principle, there can be no moral or theological justification for permanently granting or denying status, privilege, or prerogative solely on the basis of a person's race, class, or gender.

2. Christian Complementarianism prescribe husband-headship—a male-led hierarchy. This view's core beliefs call for a husband's "loving, humble headship" and the wife's "intelligent, willing submission" to his headship. They believe women have "different but complementary roles and responsibilities in marriage".

3. Biblical patriarchy, though not at all popular among mainstream Christians, prescribes a strict male-dominant hierarchy. This view makes the husband the ruler over his wife and his household. Their organization's first tenet is that "God reveals Himself as masculine, not feminine. God is the eternal Father and the eternal Son, the Holy Spirit is also addressed as He, and Jesus Christ is a male". They consider the husband-father to be sovereign over his household—the family leader, provider, and protector. They call for a wife to be obedient to her head (her husband).

Some Christian authorities permit the practice polygamy (specifically polygyny), but this practice, besides being illegal in Western cultures, is now considered to be out of the Christian mainstream in most parts of the globe; the Lutheran World Federation hosted a regional conference in Africa, in which the acceptance of polygamists and their wives into full membership by the Lutheran Church in Liberia was defended as being permissible (Deressa, Yonas, 1973 p350). While the Lutheran Church in Liberia permits men to retain their wives if they married them prior to being received into the Church, it does not permit polygamists who have become Christians to marry more wives after they have received the sacrament of Holy Baptism.

Egalitarian view

Christian Egalitarians (from the French word "égal" meaning "equal") believe that Christian marriage is intended to be a marriage without any hierarchy—a full and equal partnership between the wife and husband. They emphasize that nowhere in the New Testament is there a requirement for a wife to obey her husband. While "obey" was introduced into marriage vows for much of the Church during the Middle Ages, its only New Testament support is found in Peter 3, with that only being by implication from Sarah's obedience to Abraham (Stagg, Evelyn; Stagg, Frank, 1978 p190). Scriptures such as Galatians 3:28 state that in Christ, right relationships are restored and in him, "there is neither Jew nor Greek, slave nor free, male nor female."

Christian Egalitarians interpret scripture to mean that God intended spouses to practice mutual submission, each in equality with the other. The phrase "mutual submission" comes from a verse in Ephesians 5 which precedes advice for the three domestic relationships of the day, including slavery. It reads, "Submit to one another ('mutual submission') out of reverence for Christ", wives to husbands, children to parents, and slaves to their master. Christian Egalitarians believe that full partnership in marriage is the most biblical view, producing the most intimate, wholesome, and reciprocally fulfilling marriages.

The Christian Egalitarian view of marriage asserts that gender, in and of itself, neither privileges nor curtails a believer's gifting or calling to any ministry in the Church or home. It does not imply that women and men are identical or undifferentiated, but affirms that God designed men and women to complement and benefit one another. A foundational belief of Christian Egalitarians is that the husband and wife are created equally and are ordained of God to "become one", a biblical principle first ordained by God in Genesis 2, reaffirmed by Jesus in Matthew 19 and Mark 10, and by the Apostle Paul in Ephesians 5. Therefore, they see that "oneness" as pointing to gender equality in marriage. They believe the biblical model for Christian marriages is therefore for the spouses to share equal responsibility within the family—not one over the other nor one under the other.

David Dykes, theologian, author, and pastor of a 15,000-member Baptist Church, sermonized that "When you are in Christ, you have full equality with all other believers". In a sermon he entitled "The Ground Is Level at the Foot of the Cross", he said that some theologians have called one particular Bible verse the Christian Magna Carta. The Bible verse reads: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Acknowledging the differences between men and women, Dykes writes that "in Christ, these differences don't define who we are. The only category that really matters in the world is whether you are in Christ. At the cross, Jesus destroyed all the made-made[clarification needed] barriers of hostility:" ethnicity, social status, and gender.

The Galatians 3 passage comes after the apostle Paul tells us he would not submit to what was "hypocritical" to the Gospel. The apostle Peter had affirmed the truth of the Gospel regarding the Gentiles with his words, but his actions compromised it.

Those of the egalitarian persuasion point to the biblical instruction that all Christian believers, irrespective of gender, are to submit or be subject "to one another in the fear of God" or "out of reverence for Christ". Gilbert Bilezikian writes that in the highly debated Ephesians 5 passage, the verb "to be subject" or "to be submitted" appears in verse 21 which he describes as serving as a "hinge" between two different sections. The first section consists of verses 18–20, verse 21 is the connection between the two, and the second section consists of verses 22–33 (Bilezikian, Gilbert, 1989 p153).

When discussion begins at verse 22 in Ephesians 5, Paul appears to be reaffirming a chain of command principle within the family. However, when interpretation begins with verse 21, the entire passage describes mutual submission within the family. The wife submits to her husband in everything "as unto the Lord." If her husband makes a request unworthy of her Lord, her primary loyalty is "unto the Lord." ...Instruction about submission is four times longer for husbands than for wives. The greatest burden of submission is clearly placed on the husband.

Advocates of Christian egalitarianism believe that this model has firm biblical support:

The word translated "help" or "helper" in Genesis 2 until quite recently was generally understood to subordinate a wife to her husband. The KJV translates it as God saying, "I will make a help meet for him". The first distortion was extra-biblical: the noun "help" and the adjective "meet" traditionally have been combined into a new noun, "helpmate". Thus, wives were often referred to as her husband's "helpmate". Next, from the word "help" were drawn inferences of authority/subjection distinctions between men and women. "Helper" was taken to mean that husband was boss and wife his domestic. It is now realized that of the 21 times the Hebrew word 'ezer is used in the Old Testament, in eight of those instances the term clearly means "savior"— another word for Jehovah God. For example, Psalm 33 says "the Lord...is our help ('ezer) and shield". Psalm 121 reads "I lift up my eyes to the mountains—where does my help ('ezer) come from? My help ('ezer) comes from the Lord, the Maker of heaven and earth." That Hebrew word is not used in the Bible with reference to any subordinate person such a servant (Bilezikian, Gilbert, 1989 p28). Thus, forms of 'ezer in the Hebrew Bible can mean either "to save" or "to be strong" or have the idea of power and strength (Freedman, R. David, 1983, p56-58).

The "two becoming one" concept, first cited in Genesis 2, was quoted by Jesus in his teachings on marriage and recorded almost identically in the gospels of both Matthew and Mark. In those passages Jesus reemphasized the concept by adding a divine postscript to the Genesis passage: "So, they are no longer two, but one" (NIV).

The Apostle Paul also quoted the Genesis 2:24 passage in Ephesians 5 Describing it as a "profound mystery", he analogizes it to "Christ and the Church". Then Paul states that every husband must love his wife as he loves himself.

Jesus actually forbids any hierarchy of relationships in Christian relationships. All three synoptic gospels record virtually the same teaching of Jesus, adding to its apparent significance: (Matt. 20:25–26a Mark 10:42-45 Luke 22:25-27)

The Apostle Paul calls on husbands and wives to be subject to each other out of reverence for Christ—mutual submission.

As persons, husband and wife are of equal value. There is no priority of one spouse over the other. In truth, they are one. Bible scholar Frank Stagg and Classicist Evelyn Stagg write that husband-wife equality produces the most intimate, wholesome and mutually fulfilling marriages. They conclude that the Apostle Paul's statement, sometimes called the "Magna Carta of Humanity" (Jewett, Paul K. Man as Male and Female, 1990, p142.) and recorded in Galatians 3, applies to all Christian relationships, including Christian marriage: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus."

The Apostle Peter calls husbands and wives "joint heirs of the grace of life" and cautions a husband who is not considerate to his wife and does not treat her with respect that his prayers will be hindered.

Each of the six times Aquila and his wife Priscilla are mentioned by name in the New Testament, they are listed together. Their order of appearance alternates, with Aquila mentioned first in the first, third and fifth mentions, and Priscilla (Prisca) first in the other three. Some revisions of the Bible put Priscilla first, instead of Aquila, in Acts 18:26, following the Vulgate and a few Greek texts. Some scholars suggest that Priscilla was the head of the family unit.

Among spouses, it is possible to submit without love, but it is impossible to love without submitting mutually to each other.

The egalitarian paradigm leaves it up to the couple to decide who is responsible for what task or function in the home. Such decisions should be made rationally and wisely, not based on gender or tradition. Examples of a couple's decision logic might include: which spouse is more competent for a particular task or function; which has better access to it; or if they decide both are similarly competent and have comparable access, they might make the decision based on who prefers that function or task, or conversely, which of them dislikes it less than the other. The egalitarian view holds that decisions about managing family responsibilities are made rationally through cooperation and negotiation, not on the basis of tradition (e.g., "man's work" or "woman's" work), nor any other irrelevant or irrational basis (Family, 2004).

Complementarianism view

Complementarianism hold to a hierarchical structure between husband and wife. They believe men and women have different gender-specific roles that allow each to complement the other, hence the designation "Complementarianism". The Complementarianism view of marriage holds that while the husband and wife are of equal worth before God, husbands and wives are given different functions and responsibilities by God that are based on gender, and that male leadership is biblically ordained so that the husband is always the senior authority figure. They state they "observe with deep concern" "accompanying distortions or neglect of the glad harmony portrayed in Scripture between the intelligent, humble leadership of redeemed husbands and the loving, willing support of that leadership by redeemed wives". They believe "the Bible presents a clear chain of authority—above all authority and power is God; God is the head of Christ. Then in descending order, Christ is the head of man, man is the head of woman, and parents are the head of their children." Complementarianism teach that God intended men to lead their wives as "heads" of the family. Wayne Grudem, in an article that interprets the "mutual submission" of Ephesians 5 as being hierarchical, writes that it means "being considerate of one another, and caring for one another's needs, and being thoughtful of one another, and sacrificing for one another."

Scriptures such as 1 Corinthians 11:3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God", (KJV) is understood as meaning the wife is to be subject to her husband, if not unconditionally.

According to Complementarianism authors John Piper, Wayne Grudem, and others, historically, but to a significantly lesser extent in most of Christianity today, the predominant position in both Catholicism and conservative Protestantism places the male as the "head" in the home and in the Church (John Piper, Wayne Grudem, 2006 p165). They hold that women are commanded to be in subjection to male leadership, with a wife being obedient to her head (husband), based upon Old Testament precepts and principles. This view holds that, "God has created men and women equal in their essential dignity and human personhood, but different and complementary in function with male headship in the home and in the Church (Duncan, Ligon, 2004 p12-15)."

Grudem also acknowledges exceptions to the submission of wives to husbands where moral issues are involved (Piper, John and Grudem, Wayne, 1991, p57). Rather than unconditional obedience, Complementarianism authors such as Piper and Grudem are careful to caution that a wife's submission should never cause her to "follow her husband into sin."

Roman Catholic Church teaching on the role of women includes that of Pope Leo XIII in his 1880 encyclical Arcanum which states:

The husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh, and bone of his bone, must be subject to her husband and obey him; not, indeed, as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties (Pope Leo XIII Encyclical, 1880)." This position was affirmed in the 1930 encyclical Casti Connubii, which invokes Ephesians 5:22, "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church.

Though each of their Churches is autonomous and self-governed, the official position of the Southern Baptist Convention (the largest Protestant denomination in the United States) is:

The husband and wife are of equal worth before God, since both are created in God's image. A husband is to love his wife as Christ loved the Church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the Church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation." (Baptist, 2013)

Biblical patriarchy support on marriage

The patriarchal model of marriage is clearly the oldest one. It characterized the theological understanding of most Old Testament writers. It mandates the supremacy, at times the ultimate domination, of the husband-father in the family. In the first century Roman Empire, in the time of Jesus, Paul, and Peter, it was the law of the land and gave the husband absolute authority over his wife, children, and slaves—even the power of life or death. It subordinates all women.

Biblical patriarchy is similar to Complementarianism but with differences of degree and emphasis. Biblical patriarchates carry the husband-headship model considerably further and with more militancy. While Complementarianism also hold to exclusively male leadership in both the home and the Church, Biblical patriarchy extends that exclusion to the civic sphere as well, so that women should not be civil leaders and indeed should not have careers outside the home.

Patriarchy is based on authoritarianism—complete obedience or subjection to male authority as opposed to individual freedom. Patriarchy gives preeminence to the male in essentially all matters of religion and culture. It explicitly deprives all women of social, political, and economic rights. The marriage relationship simply reinforced this dominance of women by men, providing religious, cultural, and legal structures that clearly favor patriarchy to the exclusion of even basic human dignity for wives (Biblical Part 1, 2015).

Historically in classical patriarchy, the wives and children were always legally dependent upon the father, as were the slaves and other servants. It was the way of life throughout most of the Old Testament, religiously, legally, and culturally. However, it was not unique to Hebrew thought. With only minor variations, it characterized virtually every pagan culture of that day—including all Pre-Christian doctrine and practice (VFM).

While Scripture allowed this approach in Old Testament times, nowhere does the Bible ordain it. In the Hebrew nation, patriarchy seems to have evolved as an expression of male dominance and supremacy, and of a double standard that prevailed throughout much of the Old Testament. Its contemporary advocates insist that it is the only biblically valid model for marriage today. They argue that it was established at Creation, and thus is a firm, unalterable decree of God about the relative positions of men and women.

Biblical patriarchates see what they describe as a crisis of this era being what they term to be a systematic attack on the "timeless truths of biblical patriarchy". They believe such an attack includes the movement to "subvert the biblical model of the family, and redefine the very meaning of fatherhood and motherhood, masculinity, femininity, and the parent and child relationship." Arguing from the biblical presentation of God revealing himself "as masculine, not feminine", they believe God ordained distinct gender roles for man and woman as part of the created order. They say "Adam's headship over Eve was established at the beginning, before sin entered the world". Their view is that the male has God-given authority and mandate to direct "his" household in paths of obedience to God. They refer to man's "dominion" beginning within the home, and a man's qualification to lead and ability to lead well in the public square is based upon his prior success in ruling his household (VFM, 2007).

Thus, William Einwechter refers to the traditional Complementarian view as "two-point Complementarianism" (male leadership in the family and Church), and regards the biblical patriarchy view as "three-point" or "full" complementarianism (male leadership in family, Church and society) (VFM).

The patriarchates teach that "the woman was created as a helper to her husband, as the bearer of children, and as a "keeper at home", concluding that the God-ordained and proper sphere of dominion for a wife is the household. Biblical patriarchates consider that "faithfulness to Christ requires that (Biblical patriarchy) be believed, taught, and lived". They claim that the "man is...the image and glory of God in terms of authority, while the woman is the glory of man". They teach that a wife is to be obedient to her "head" (husband), based upon Old Testament teachings and models

CHAPTER THREE:
RESEARCH METHODOLOGY

3.0.   Introduction

This chapter gives the qualitative research paradigm as the most appropriate method of doing this research and helpful to collect data easily. Bhat, states, "Qualitative research methods are designed in a manner that they help reveal the behavior and perception of a target audience with reference to a particular topic". In the views of current researchers, there are different types of qualitative research methods in an in-depth interview, focus groups, ethnographic research, content analysis, case study research that are usually used. Therefore, this research was designed as a case study to answer questions and investigate the study of the relationship between the pastor's leadership style and Church growth.

McCombes observes that, Descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, when, where, when and how questions, but not why questions. (McCombes, 2019). The descriptive analysis was put in place to analyze the data and report of the findings. The reason was because the data was gathered, collected and written in a descriptive manner to allow the researcher clarify the nature of the problem in a comprehensive and detailed way. Qualitative research was based upon finding a solution to a particular problem that one can identify or focus on in understanding a research inquiry as humanistic or idealistic approaches. Pathak, Jena, and Kalra stated that, "Qualitative method was used to understand beliefs of the people, experiences, attitudes, behavior, and interactions. It generated non-numerical data.

In planning to carry on a case study, certain approaches needed to be done to carrying on the research. These included; stating clearly research problems, objectives, selecting a case study to research, deciding what part a researcher played on the vital role in research, and how to gain entrance into a case study place. Pathak, Jena and Kalra, Continue described that the "Qualitative studies were well-designed and the aims, procedures of the study were meticulously adjudicated". As Bhat stated that, "qualitative research methods are in-depth interview, focus groups, ethnographic research, content analysis, case study researches that are usually used", the researcher may include open end items where the respondents are given an opportunity to express their views; resulting in qualitative data. The interview Questions of (Appendix A, B, C) were used for the interviews with the pastors, Church elders, and Church members as well as the results of qualitative data design were well collected.

3.1.   Research design

The qualitative methods are sometimes assumed to be "easier" or less rigorous than quantitative ones for the fact that information of this kind can provide a depth of understanding about phenomena that cannot be achieved in other ways. Again in qualitative research design, the writers are to discover things in the fields of research priority. Creswell (2013) writes that: In qualitative research, scholars are seeking to discover, explore, identify or describe. These intents particular views that researchers are not only seeking to prove, influence, relate or measure, but identifying facts in the fields of study. Therefore, the characteristics of qualitative research design do not begin from a predetermined starting point or proceed through a fixed sequence of steps, but involves interconnection and interaction among the different design components. Instead of drawing from a large sample, or representative sample of population, qualitative research seeks to acquire in- depth and intimate information about a smaller group of persons.

(Maxwell, 2005), stated that, it is because a person believes that ethical concerns should be involved in every aspect of design. Furthermore, writers have particularly tried to address these concerns in relation to methods, but these are also relevant to research goals, or the selection of research questions, validity concerns, and the critical assessment of conceptual framework.

3.2. Data collection

There are various methods of collecting data for qualitative research. But for this research in particular, the researcher used three methods such as (Questionnaire guide, Questionnaire guide statement, and Qualitative Survey questionnaire tool), and survey toward observation as tools for data collection although the challenges of Coronavirus (COVID-19) pandemic affected the researcher to drop other methods of data collection. Albert, writes, "To gather data through a survey, one can construct a questionnaire to prompt information from selected respondents". From the above inquiry, Gauray, adds that, "In this dissertation, a researcher looked into four different data collection techniques such as observation, questionnaire, interview and focus group discussion and evaluate the suitability under different circumstances." Furthermore, the researcher used open questions, semi-structured questions and adjusted questions to participants where clarifications were needed. When collecting qualitative interview data, the main instrument for data collection was from the researcher. The researcher observed, took notes, talked to people, and conducted interviews, wherever it was necessary.

3.3. Population of the study

The total target population of this study was 120. Kalia, stated that, "a researcher goes through some literature on ideal sample size for example, for factor analysis ~ 120 cases is the good general rule of thumb. Another guide for good sample size suggests: (Comrey and Lee, 1992; Tabacnik and Fidell, 1996; Vanvoorhis and Morgan, 2007). Kenton and Scott defined that, "a population may refer to an entire group of people, objects, events, hospital visits, or measurements. This refers to "a population that can thus be said to be an aggregate observation of subjects grouped together by a common feature". (Kenton and Scott, 2020). The researcher derived a sample from an accessible population. The population included; Pastors, Church elders, and Church members of Worldwide Gospel Church of Molo sub county in Kenya. The participants were interviewed and they all answered questions to enable the researcher to come up with relevant information. It is important to carefully define the target population according to the purpose and practicalities of this project. The population was not very large, although it was demographically mixed, and geographically dispersed, it was easy to gain access to a representative sample.

3.4. Sampling of population

The study used a qualitative approach which allowed a non-probability sample, focusing on in-depth information and not making inferences or generalization. Kenton and Scott narrated that, "A sample is a random selection of members of a population. It was a smaller group drawn from the population that had the characteristics of the entire population.

The observations and conclusions was against the sample data that was attributed to the population". This helped a strategy of the topic under study and participants that are to be selected by choosing participants on informative ability. For this reason of analysis, the researcher divided participants into two groups. The first group was composed of thirty (30) Pastors of Worldwide Gospel Church of Kenya, and the second group was comprised of elders, deacons and youth, (70), totaling to **100** respondents. They all filled questions and others were

interviewed and the researcher attempted to obtain samples that appearedto be the representatives of the population. The number of individuals in the sample depended on the size of the population which was 120, and on how precisely the researcher wanted the results to represent the population as a whole.

3.6. The Source of Data

The data for this study was collected from Worldwide Gospel Church of Molo sub-county in Kenya. The data usedwas from April 15th - June 15th. The Data set obtained three features for the investigational set up in the research for example, the number of congregations; pastors, elders, and other ministers of Christians

3.6.1. Primary Data

In this study, the researcher depended on two kinds of data sources (primary and secondary). The primary data source was used broadly to embody all sources that are original through interviews, surveys, and experiments. Where the data originally originated from and was regarded as the best kind of data in this research. The sources of primary data were chosen and specifically to meet the demands or necessities of this research. Correspondingly, beforehand choosing a data collection source.

3.6.2. Secondary Data

When the data is collected by someone else for his research work and passes through the statistical analysis, it is called the secondary data. Thus, the secondary data is the second-hand data that is readily available from other sources. One of the advantages of using secondary data is that it is less expensive and at the same time easily available, however, the authenticity of the findings can be questioned. In this study, the historical data that was used in this research was secondary data. The historical dataset for four years was used to investigate why Christians abandoned Church service.

3.7. Research Methods

The research methods are techniques by which the researcher applied to collect the data from all the relevant sources to find answers to the research problem, test the hypothesis and evaluate the outcomes. While collecting the data, the researcher identified the type of data to be collected or the source of data, and the method was used to collect the data. Also, the answers to the questions that who, when, and where the data was collected,was addressed by the researcher. The choice of data collection methods depended on the research problem under study, the research design, and the information gathered about the variable. Broadly, the research methods that was used in this study such as questionnaires, interviews, and observation amongst others.

3.7.1. Questionnaires

All the testing and necessary modifications were applied. The questionnaires and administering directly chose a sample for the study. One hundred and ten copies of the questionnaireswere given out to the Church congregation, although a hundred (100) copies were supposed to be given out. The possibility of retrieving the entire questionnaires back were the result of the researcher, colleagues, and Church leaders who offered a helping hand.

3.7.2. Interview

This method of collecting data involved the presentation of oral stimuli and replied in terms of oral – verbal responses. It was achieved in the following ways, personal interview, direct personal indirect oral examination, structured interviews, focused interviews, clinical interview,

and non-directive interview amongst others. Over 5 qualitative respondents were selected for interview.

3.7.3. Observation

Observation was used to refer to several different types of non-experimental studies in which behavior is systematically observed and recorded or a way of collecting data through observing. The observation data collection method was classified as a participatory study because the researcher immersed in the setting where the respondents were, while taking notes and/or recording.

Observation data collection technique were informed by structured or unstructured. In structured observation, data collection was conducted using specific variables and according to a pre-defined schedule. Unstructured observation, on the other hand, was conducted in an open and free manner in the sense that there were no pre-determined variables or objectives.

3.8. The Data Collection Instruments

The researcher designed an interview schedule as one of the data collection instruments for this study. In the congregation of adults Christians were interviewed. The interview questions were aimed at eliciting relevant information.

3.8.1. Closed Questionnaires

The closed questionnaires were answered with "Agree, Averagely Agree, disagree" or "Not sure," and members were restricted to set up a promise of choice (such as A, B, C, D, or all of the above). In this survey there were over one hundred and eight respondents whose questionnaires were collected, although **100** respondents were required. When collecting data there were careful measures over time, for example with repeated (identical), research efforts and the set of possible answers were strictly limited for some reason. After doing enough quantitative research that had excellent multiple-choice questions that covered most of the cases.

3.8.2. Interview Guide

The researcher designed an interview schedule as one of the data collection instrument for this study. Questions relating to methodology and material for adult Christians perceived problems of Christians and learning as well as possible strategies that were adapted. A questionnaire was designed by the researcher. The content of the instrument was based on the findings of the interview conducted.

3.9. Validity and Reliability

This section discussed Validity and Reliability techniques and how to apply those in this study.

3.9.1 Validity

The principles underlying naturalistic and/or quantitative research was based on validity as a matter of trustworthiness, utility, and dependability that the evaluator and the different stakeholders would place into it. As Merriam states in quantitative research, "reality is holistic, multidimensional and ever-changing." Therefore, it was up to the researcher and research participants who attempted to build validity into the different phases of the research from data collection through to data analysis and interpretation. In the main, validity would be concerned with whether the research was believable and true and whether it would evaluate what it was supposed or purports to evaluate. In this regard, Burns stressed that validity was an essential criterion for evaluating the quality and acceptability of research. Generally, the researcher would

use different instruments to collect data. Therefore, the quality of these instruments was very critical because "the conclusions a researcher would draw, would be based on the information obtained using those instruments". Thus, the data and the instruments must be validated. On the whole, the following miscellaneous procedures would be used to validate the instruments and the data.

3.9.2   Content Validity

Content validity was related to a type of validity in which different elements, skills and behaviors were adequately and effectively measured. To this end, the research instruments and the data would be reviewed by the experts in the field of research. Based on the reviewers' comments, the unclear and obscure questions would be revised and the complex items reworded. Also, the ineffective and non-functioning questions would be discarded altogether. Besides, the questions would be face-validated by these people.

3.9.3   Internal Validity

Mainly, internal validity was concerned with the congruence of the research findings with the reality. Also, it dealt with the degree to which the researcher observed and measured what was supposed to be measured. On the whole, to boost the internal validity of the research data and instruments, the researcher would apply the following six methods recommended by Merriam (1998): triangulation, member checks, long-term observation at the research site, peer examination, participatory or collaborative modes of research and researcher bias.

Triangulation. To strengthen the validity of evaluation data and findings, the researcher would try to collect data through several sources: questionnaires, interviews and observations through the Church congregation. Gathering data through one technique would be questionable, biased and weak. However, collecting information from a variety of sources and with a variety of techniques would confirm findings.

Therefore, if they obtained the same results, the researcher would make sure that the data was valid. Certainly, through triangulation the author would gain quantitative data to corroborate his findings.

Member checks. Through member checks, the results and interpretations would be taken back to the participants to be confirmed and validated. Therefore, the results and interpretations of interviews would be handed over to the interviewees to confirm the content of what people had stated during the interview encounter. In this way, the plausibility and truthfulness of the information would recognize and support.

Long-term observation. Repeating observations over an extended period would naturally enhance the validity of research data and findings. The researcher would try to visit different classes to obtain the intended information. The observation continued as long as the saturation point was achieved.

Peer examination. In the peer examination process, the research data and findings were reviewed and commented on by several nonparticipants in the field. However, these peers needed to be familiar with the subject under study and possess enough background information on it. Therefore, the researcher would ask two or three experience experts, Church leaders who knew the same questions or who had worked for some years to review and comment on the interview, observation and questionnaire data and findings. It would be certain that the

plausibility of data analysis and interpretations by these peers would be tremendously argument of the validity of the research.

Participatory or collaborative modes of research. This means that the researcher would try to involve most of the participants in all phases of inquiry. The purpose "was to arrive at evaluation conclusions as a result of a consensus among people from different perspectives in relation to the program" (Lynch, 1996). It was very difficult for the researcher to conduct a study single-handedly. But sharing ideas with different Church leaders, adult Christians (male & female), and children (boys, girls) would strengthen the research findings and interpretations.

Researcher bias. Every researcher had particular values, beliefs and worldviews. The point was the researcher would try to collect, analyze and interpret data as impartially as possible. The inquirer needs would be explicit, critical and faithful at different phases of the inquiry process. Therefore, the researcher would try to remain as nonjudgmental and clear as possible throughout the research process. The researcher would try to stick to the ethical rules and principles, perform the evaluation as accurately as possible and report the findings honestly.

3.9.4 Utility Criterion
In addition to the above-mentioned six criteria of checking and contributing to the validity process, it would add the utility criterion. Lynch asserts that "Utility refers to the degree of usefulness of the evaluation findings from Church management and other stakeholders." This criterion intended to inquire whether or not the research worked. That is, the utility criterion asked whether or not the evaluation endeavor generated enough information for the decision-makers concerning the effectiveness and appropriateness of the program. When the evaluation process provided the different stakeholders with proper and ample information, it was assumed that the utility criterion had been met and, consequently, achieved the validity requirement.

3.9.5 External Validity
One more issue that would be considered was the external validity. External validity was concerned with the applicability of the findings in other settings or with other subjects. As Burns (1999) notes, "How generalizable is our research to other contexts or subjects is our research?" It would depend on the underlying similarities between our context and other contexts. Nunan emphasized the research design and stated that "Is the research design such that would generalize beyond the subjects under investigation to a wider population?"

3.9.6 Reliability
One of the main requirements of any research process was the reliability of the data and findings. In the main time, reliability would deal with the consistency, dependability and reliability of "the results obtained from a piece of research". Obtaining similar results in quantitative research was rather straightforward because data was in numerical form. However, in quantitative approaches to research would be achieving identical results that were fairly demanding and difficult. It was because the data was in narrative form and subjective. To this end, Lincoln and Guba pointed out that instead of obtaining the same results, it was better to think about the dependability and consistency of the data. In this case, the purpose was not to attain the same results rather to agree that based on the data collection processes of findings and results would be consistent and dependable. Merriam believed that "the human instrument would become more reliable through training and practice." In general, Lincoln and Guba and Merriam suggested that the dependability of the results would be ensured through the use of three approaches: the investigators position, triangulation and audit trial.

3.9.6.1 The position of the investigator

In order to increase the reliability of the research, the researcher needed to explain explicitly the different processes and phases of the inquiry. Therefore, the researcher would elaborate on every aspect of the study. The researcher would describe in detail the rationale of the study, the design of the study, and the subjects.

3.9.6.2 Triangulation.

The researcher would use different procedures such as questionnaires, interviews, and observations to collect data. Also, this information would be obtained through different sources such as Bishops, Pastors. Elders, Deacons and the Youths in the Church. Therefore, collecting varied types of information through different sources would enhance the reliability of the data and the results. In this way, the replication of the study would be carried out fairly easily.

3.9.7 Data Analysis

Quantitative data was derived from narrative materials with verbatim transcripts from the in-depth interviews. The last strategy was concerned with the approach and procedures for data analysis that would enhance trustworthiness. Choosing between the transcendental (descriptive) and hermeneutic (interpretive) approaches to guide the data analysis required further reflection on the aim of the study. The IPA was an approach to psychological quantitative research that focused on how a given person makes sense of the phenomenon in a given context. It was not at the level of description but at the level of interpretation that the natural attitude of the participants was understood. The aim of using IPA was to try to understand the content and complexity of meaning in respondents' experience. The Interpretative phenomenological analysis (IPA) would be used to analyze data from one-on-one interviews in order to develop rich descriptions of human experience and emphasized the importance of individual account. Data analysis was performed by the researchers, who might distort and filter information. After acknowledging that own interpretations might influence the data analysis, then to introduce measures to enhance the trustworthiness of the data analysis. Polit and Beck point out that Colaizzis data analysis method was the only phenomenological analysis that called for the validation of results by returning to study participants. To ensure that experience of the participant was correctly interpreted, Colaizzis method was matched with IPA in the present study. This procedure helped the participants to ascertain if their answers to any questions needed to be rectified, and ensured that the researcher had not misinterpreted the data

3.9.8 Limitation of the Study

In this study, Most of the good research results used large datasets for good data analysis. The duration for carrying out this study would be very short to allow the collection of data from different Churches and denominations for more analysis.

The other factors were time and money. The time would be very limited because the restriction of Coronavirus (COVID-19) had contributed negatively toward the timeframe. Money was another problem that would affect researchers to continue with this study for a long time. The researcher would design this study for a short time.

CHAPTER FOUR:

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.0   Introduction

This chapter presents the findings of the study which have been presented in accordance with the objectives of the study. The finding also presents the demographic data of the respondents.

4.1   Demographic data of the respondents

Demographic information provides data regarding research participants and is necessary for the determination of whether the individuals in a particular study are a representative sample of the target population for generalization purposes. This unit includes presentation of the research findings that were obtained with the aid of tables, chart and graphs, to help in clear understanding of data analysis. The chapter is organized according to research questions formulated by the researcher in relation to objectives and literature review. This section presents the findings in the context of gender, age, marital status, position in Church, the level of education and time length taken in Church.

4.1.1   The Respondent Rate

The respondent rate is the percentage of people who complete your survey out of the number of potential participant contacted. Study response rate is important to ensure your results are representative of your target sample and that your questionnaire is performing as expected

Table 4.2.1: Sex of the Respondents

Male	Female	Total
58	50	108
54%	46%	100%

Primary data findings

Findings revealed that 54% of the respondents were men and 46% percent were female. The researcher found ease in collecting data from most women, they have been found active and smart in the ministry and their information was very vital.

Table 4.2.2: Age of the respondents

18-25yrs	26-35yrs	36-50yrs	51-80yrs	Total
26	43	30	9	108
24%	40%	28%	8%	100%

Primary data findings

The researcher targeted mature respondent for they have reliable information towards this topic. In the ages 26 and above years, most respondents were married and according to their maturity, much and reliable information. 76% of the respondents fell in the age bracket of 26 and above.

Table 4.2.3: Church Position

Pastors	Other Leaders	Total
87	21	108
81%	19%	100%

Primary data findings

According to the findings from table 3 above, most respondents were Church leaders with 81%. Church leaders normally are believed to know many secrets due to the nature of their work which involves a lot of interaction with the local people. Therefore, they have got reliable information in this topic.

Table 4.2.4: Years in Service of the Respondents

1-4yrs	5-9yrs	10-15yrs	16-and above	Total
22	41	33	12	108
20%	38%	31%	11%	100%

Primary data findings

According to the findings, most respondents were falling in long serving ministers. Over 42% (31%+11%) of the respondents fall in the years of service of 10 and above. This means that, the researcher met the most experienced and mature respondents who are having reliable information.

Table 4.2.5: Years in Marriage of the Respondents

1-9yrs	10-19yrs	20-and above	Total
44	36	28	108
41%	33%	26%	100%

Primary data findings

In the findings, the highest population of the respondents were falling in long serving marriages. Over 59% (33%+26%) of the respondents fall in the years of service of 10 and above. Therefore, the researcher met the most experienced and mature respondents who are having reliable information in marriage.

Table 4.2.6: Education Level							
PhD	**Masters**	**Bachelors**	**Diploma**	**A'level**	**O'level**	**Others**	**Total**
3	17	38	28	3	9	10	108
3%	16%	35%	26%	3%	8%	9%	100%

Primary data findings

The findings in the table 6 above reveal that; most respondents are educated to a diploma and above (68%). In this regard therefore, the respondents know what they are doing because most of them are all educated. In Uganda most Christian ministers have not been valuing education to a higher level, there the researcher regards this results are being of high value.

Impact of deteriorating holy matrimony

Table 4.2.7. A defiled bed is the result

Agree	**Averagely Agree**	**Disagree**	**Not Sure**	**Total**
50	45	8	5	108
46%	42%	7%	5%	100%

Primary data findings

The findings in the table 7 above reveal that; most respondents with 88% agreed that a defiled bed is one of the impact of deteriorating holy matrimony. This means that, the bible in the book of Hebrew 13:4 says marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all sexually immoral. Therefore the married should respect themselves because there are those vows they aired out together in a congregation as their witness. A defiled bed simply refers to that marriage that no longer follows the will of God that was initiated way back in the creation where God created both man and woman in His own image to go co-create and fill the world as written in Genesis 1:28, therefore disrespect of marriage makes it fail.

Table 4.2.8. No commitment on the marriage covenant of the Lord

Agree	**Averagely Agree**	**Disagree**	**Not Sure**	**Total**
40	33	24	11	108
37%	31%	22%	10%	100%

Primary data findings

The findings in the table 8 above reveal that; most respondents with 68% agreed that No commitment on the marriage covenant of the Lord, is one of the impact of deteriorating holy matrimony. This means that, marriage was initially designed by God in Genesis where he created male and female for the purpose of co-creation, in Genesis 1:28 a covenant was made between God and mankind. It was through this man and woman would

fulfill the marriage ministry. In the book of Ephesians 5; 22, wives are called upon to submit to their husbands and also on the same note, husbands are called upon to love their wives in Ephesians 5:25. This calls for commitment for both the wife and husband for the sake of Gods kingdom. Where one or both fail to be committed, marriage is likely to fail.

Table 4.2.9. Sinning is the result

Agree	Averagely Agree	Disagree	Not Sure	Total
56	31	16	5	108
52%	29%	15%	5%	100%

  Primary data findings

The findings in the table 9 above reveal that; most respondents with 81% agreed that sinning is one of the impact of deteriorating holy matrimony. This means that, Christians in the Church have resorted to doing what is against the will of God. Christ, failing marriages result to sinning where both partners either join other failed marriages or go for prostitution or even remain single which is against the will of God. Raising children out of marriage results to a generation that does not fear God.

Table 4.2.10. Does not encourage people joining the holy matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
44	35	19	10	108
41%	32%	18%	9%	100%

  Primary data findings

The findings in the table 10 above reveal that; most respondents with 73% agreed that Does not encourage people joining the holy matrimony is one of the impact of deteriorating holy matrimony. This means that, no one would like to join a failing institution even when relating to business and so are Christians to failing marriages. Nowdays Christians are avoiding to go for marriage due to the rampant cases of failing marriages among Christians today especially in the Church, Church is a place where people expect everything to work accurately without fail, on a sad note it's the contrary according to their expectations. Vows are made today then the following day its divorce which comes as a result of very many factions among which are disclosed amongst other members holding back from marriage just to stay away from such issues.

Table 4.2.11. The fear of the Lord is lost

Agree	Averagely Agree	Disagree	Not Sure	Total
37	42	13	16	108
34%	39%	12%	15%	100%

  Primary data findings

The findings in the table 11 above reveal that; most respondents with 73% agreed that the fear of the Lord is lost is one of the impact of deteriorating holy matrimony. This means that, the bible says whatever God has joined together no one should separate it, but what

happens when they have been separated, obviously the fear of God is lost. Christians start looking at marriage as a wastage of time since anytime it will not work out for they know that is the order of the day.

Table 4.2.12. Polygamy is the result

Agree	Averagely Agree	Disagree	Not Sure	Total
37	38	20	13	108
34%	35%	19%	12%	100%

  Primary data findings

The findings in the table 12 above reveal that; most respondents with 69% agreed that Polygamy is the result is one of the impact of deteriorating holy matrimony. This means that, monogamy is the best strategy for marriage where children are raised by two parents where a female is the mother and a male the father whereas polygamy is a strategy where a man has more than one wife and children are raised by different parents not as the intention of the lord.

Table 4.2.13. Ungodly children are scattered in many women

Agree	Averagely Agree	Disagree	Not Sure	Total
35	30	35	8	108
33%	28%	32%	7%	100%

  Primary data findings

The findings in the table 13 above reveal that; most respondents with 61% agreed that Ungodly children are scattered in many women is one of the impact of deteriorating holy matrimony. This means that, the majority of the men always resort to what they term as expanding the clan by having multiple women with different religious backgrounds since they no longer need to focus on one partner, through this act of polygamy, men get many women as they can each woman having a maximum of two children who are brought up as the world deserves not as Gods will, this brings up a generation that believes that its okay for a family to live without a mother or a father. Therefore children are brought up by other relatives other than their biological parents, for the sake of mothers who go one dating different men end up dumping their children at their mother's home and continue engaging with different men. Some children are dumped on roads. Streets, foster homes for the homeless or helpless thus raising a motherless generation. These children grow up with a gap from mother and father's love but are trained by the world which makes them inhuman.

Cause of deteriorating holy matrimony

Table 4.2.14. Ignorance on the word of God

Agree	Averagely Agree	Disagree	Not Sure	Total
39	50	11	8	108
36%	46%	10%	7%	100%

Primary data findings

The findings in the table 14 above reveal that; most respondents with 82% agreed that ignorance on the word of God is one of the Causes of deteriorating holy matrimony. This means that, the word of God clearly says in the book of Genesis 2:18 where he realized that it's not good for a man to be alone so he made him a helper who is Eve, Genesis 2:22 God brought a woman to the man, Genesis 2:23:24 man appreciated her as bone from his bones and flesh from his flesh and become one flesh for the purpose of marriage, but some people have diverted their minds from this and have resolved to something else like polygamous marriages that is causing distortions in marriage.

Table 4.2.15. False prophecies on marriage

Agree	Averagely Agree	Disagree	Not Sure	Total
62	30	11	5	108
57%	28%	10%	5%	100%

Primary data findings

The findings in the table 15 above reveal that; most respondents with 85% agreed that false prophecies on marriage is one of the Cause of deteriorating holy matrimony. This means that, there are some Church leaders in different sectors that are against the will of God that go further and spread false prophesies about marriage

Some believers know marriage as an institution that will deprive them of their freedom, rights, wealth and property in the name of love.

Table 4.2.16. Poor interpretation of the word of God

Agree	Averagely Agree	Disagree	Not Sure	Total
45	38	15	10	108
42%	35%	14%	9%	100%

Primary data findings

The findings in the table 16 above reveal that; most respondents with 77% agreed that Poor interpretation of the word of God is one of the Cause of deteriorating holy matrimony. This means that, the word of God indicates correctly that marriage is a blessing from God where a male and female come together for a purpose of co-creation, this however has been poorly interpreted in a way that a man and a fellow man can go further marry each other adopt children and raise them as their own, one acting like a woman the other as a man which best describes homosexuality, on the same note a woman

marrying a fellow woman for the purpose of marriage where one acts as a man and the other as a woman hence raising fatherless generation which is termed as lesbianism.

Table 4.2.17. Dependence on the cultural beliefs of polygamy

Agree	Averagely Agree	Disagree	Not Sure	Total
60	27	12	9	108
56%	25%	11%	8%	100%

Primary data findings

The findings in the table 17 above reveal that; most respondents with 81% agreed that Dependence on the cultural beliefs of polygamy is one of the Cause of deteriorating holy matrimony. This means that, according to the African Traditional Society where those people lived polygamous lives of one man having many wives as long as he could cater for all their needs, that's the legacy the current people are trying to dig back and carry on to the next generation

There's another sector of religion that allows a man to have a maximum of four wives as long as the man can cater for all their needs equally. With an excuse of carrying on their traditional and cultural beliefs, they tend to also carry the aspect of polygamy which has bad end results of divorce, hence raising children out of the wedlock as bustards which makes holy matrimony fail.

Table 4.2.18. Conditions to fulfill before holy matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
65	20	15	8	108
60%	19%	14%	7%	100%

Primary data findings

The findings in the table 18 above reveal that; most respondents with 79% agreed that conditions to fulfill before holy matrimony is one of the Cause of deteriorating holy matrimony. This means that, there are very many conditions in Church and also from the clan or family members. Some people believe women became wealth property in their families which are exchanged for wealth behind the name of introduction and wedding just like barter trade. Some family members demand a lot as requirements for marriage

Conditions like: a man should be of our religion, from a certain tribe, should be rich, he should be tall all those best traits that describe a successful man to take their daughter for marriage, wealth property to be given as bride price among others.

Some of these conditions are hard to meet when one person ha all of them, one might have 50% of the listed traits making it hard for the intended married couple to continue dating

Some conditions are just hindrances of marriage in case the family head or clan members did not appreciate their daughter or son to get into marriage with the other person.

Table 4.2.19. Men are few and women are many

Agree	Averagely Agree	Disagree	Not Sure	Total

33	25	30	20	108
31%	23%	28%	19%	100%

Primary data findings

The findings in the table 19 above reveal that; most respondents with 54% agreed that men are few and women are many is one of the Cause of deteriorating holy matrimony. This means that, this fact is known worldwide that men are few and women are many. This has been proved during census events and also the rate at which female babies are born is rapid than male

Men us this fact as the only excuse to their polygamous acts. That's why some women are not married in Church but have children, others are single, others dedicated themselves as offertory to serve God,

Regardless the least number of men, more are reducing because they engage themselves in activities which reduce their life span, deprive them of their lives and families for example military force, the army police.

This can clearly be evidenced in the current affairs of Uganda and South Sudan where the republic of Uganda under the President sent some peace makers and later were announced dead while trying to promote peace law and order hence brought back to their homeland in caskets. This makes wives to these fallen soldiers widows, children as orphans and later homeless.

How will the number of men increase yet they are the ones who are given the most jobs that easily rob their lives, therefore the number makes marriages fail.

Table 4.2.20. People fear to make long lasting covenants

Agree	Averagely Agree	Disagree	Not Sure	Total
40	35	20	13	108
37%	32%	19%	12%	100%

Primary data findings

The findings in the table 20 above reveal that; most respondents with 69% agreed that people fear to make long lusting covenants is one of the Cause of deteriorating holy matrimony. This means that, friends find it hard to keep friendship relationships which takes few years to collapse then how would it be with marriage covenants, with marriage is death to do them apart which seems hard for some people to keep till the end. Those vows made in Church are really hard to keep without breaching any of them

All that is a risk to them, so they decide to avoid such long lasting covenants hence going for short term covenant relationships like court weddings where after some time in case one is fade up of the other, court meetings are arranged then property is shared amongst each other,at that point life moves on without one hunting the other after all it was a six year marriage contract.

Possible strategies to strengthen the Holy Matrimony

Table 4.2.21. The Church to teach about the holy matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
70	24	11	3	108
65%	22%	10%	3%	100%

Primary data findings

The findings in the table 21 above reveal that; most respondents with 87% agreed that the Church teaching about the holy matrimony is one of the possible strategies to strengthen the Holy Matrimony. This means that, the married and those preparing to join marriage soon should be called to attend marriage gatherings, meetings so as to be groomed on how marriage is to be handled, these meetings should be arranged by those who have already been there in the marriage institution not the single ones

They should be taught on how to handle their spouse, respect marriage, and handle issues regarding marriage. There are very many issues to talk about marriage since it's a big institute where no one can understand it in a one week's time, there should be marriage guiding and counselling lessons at Church where couples are given time to talk to the counselor one on one just to help bridge a gap between the two spouses in case there are issues trying to tire their marriage apart.

The combination of marriage comes about a man and a woman coming from two different homes, all with their own traits, characters, wants, needs backgrounds all coming together in the name of love as a unifying factor, it's really hard to find them agreeing on the same plane unless they are helped by those already in the field of marriage as their elders or foreseers. Through this, the characteristics of love which includes patience, forgiveness, among others are instilled in relationships hence strengthening marriage bonds.

Table 4.2.22. To conduct mass wedding to reduce the cost

Agree	Averagely Agree	Disagree	Not Sure	Total
37	43	13	15	108
34%	40%	12%	14%	100%

Primary data findings

The findings in the table 22 above reveal that; most respondents with 74% agreed that to conduct mass wedding to reduce the cost, is one of the possible strategies to strengthen the Holy Matrimony. This means that, mass weddings simply mean that a multitude of couples are helped to get holy matrimony at a time due to different factors.

Factors that may lead a couple to go for mass weddings are many among which includes instability in financial issues, this among others is a major factor which makes other factors sprout. There are many Churches that come up with mass weddings for example:

 Miracle Center Cathedralunder Pastor Robert and Jesca Kayanja ministries which carried out that event where many people were wedded as long as they had received a letter authorizing them to go ahead from the parents.

In the month of February, victory Christian center together with impact FM and Dream TV usually host a marriage show called the Agape love month where different couples are called upon to narrate their love story from scratch to success, very many personalities show up for the sake of marriage then as the month ends, a mass wedding is held as very many single people participate and every one willing is registered and given an opportunity to be wedded.

This helps very many couples to mitigate the costs that would rise due to fullfilling the holy matrimony call with ease by the help of the Church after going for pre -marital counseling meeting.

Table 4.2.23. Wed couples even at introductions ceremonies

Agree	Averagely Agree	Disagree	Not Sure	Total
50	13	20	25	108
46%	12%	19%	23%	100%

Primary data findings

The findings in the table 23 above reveal that; most respondents with 58% agreed that wedding couples even at introductions ceremonies is one of the possible strategies to strengthen the Holy Matrimony. This means that, wedding ceremonies all together are expensive to hold especially during this new normal culture where an introduction ceremony is held on different day from the wedding. It calls for a lot of time, sacrifice, resources which may necessarily be available for some couples, therefore the Church is highly advised to combine the wedding and introduction ceremony together just to minimize costs incurred.

This is simple and flexible to wrap up everything in one day, a simple way is having time properly allocated to the activities on the function so that vows can be aired out when the members are still around as witnesses of the two couples vowing to each other.

This would help to reduce a number of unwedded couples in the Church.

Table 4.2.24.Reduce the cost involved in Church wedding

Agree	Averagely Agree	Disagree	Not Sure	Total
45	34	18	11	108
42%	31%	17%	10%	100%

Primary data findings

The findings in the table 24 above reveal that; most respondents with 73% agreed that reducing the cost involved in Church wedding, is one of the possible strategies to strengthen the Holy Matrimony. This means that, the intended couples to be wedded are the ones the contribute the highest percentage of the fee for their wedding ceremony to be colorful for example buying the mass, the reverend to help them take vows, holy sacrament and pay the choir to celebrate mass on that scheduled day this is how the fee accumulates however this culture should be revised by the leaders

In other words, the Church should cut costs through helping the couples to meet the costs hand in hand since they are part of their congregation, minimization of such costs will help very many couples exercise the privilege of holy matrimony.

Table 4.2.25. Conduct seminars to strengthen those in holy marriage

Agree	Averagely Agree	Disagree	Not Sure	Total
36	47	8	17	108
33%	44%	7%	16%	100%

Primary data findings

The findings in the table 25 above reveal that; most respondents with 77% agreed that conducting seminars to strengthen those in holy marriage, is one of the possible strategies to strengthen the Holy Matrimony. This means that, seminars particularly for those whom have already joined the institution of marriage because they are attacked by difficult challenges that can neither be solved by themselves nor friends but by those who have a calling and a seniority in marriage counseling

Through these counseling meetings, the couples should be educated on how to live happily together with each other regardless the challenges faced. The live example is the Agape Love Month seminar in the month of February hosted by Pastor

However these seminars should not only be arranged after a rampant cases of failing marriages but also under normal circumstances.

Table 4.2.26. Begin esteeming those ones in holy marriage

Agree	Averagely Agree	Disagree	Not Sure	Total
84	15	5	4	108
77%	14%	5%	4%	100%

Primary data findings

The findings in the table 26 above reveal that; most respondents with 91% agreed that esteeming those ones in holy marriage, is one of the possible strategies to strengthen the Holy Matrimony. This means that,through appreciating those who are seen as successful in marriage in different ways like recognizing them in Church and invited to have a speech on how they overcame, through giving them appreciation gifts, giving them platforms in Church or other congregation gathering.

Table 4.2.27. To restrict Church ministry to those in holy matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
70	29	4	5	108
64%	27%	4%	5%	100%

Primary data findings

The findings in the table 27 above reveal that; most respondents with 91% agreed that restricting Church ministry to those in holy matrimony, is one of the possible strategies to strengthen the Holy Matrimony. This means that, there are certain positions in Church that should only be reserved for marriage people for example women leader, men leader, such positions are not expected to be occupied by single people because the know nothing a bought marriage nor what marriage is composed of.

CHURCH WEDDINGS IN YOUTH

Table 4.2.28. The number of Church weddings rise with time

Agree	Averagely Agree	Disagree	Not Sure	Total
60	25	17	6	108
56%	23%	15%	6%	100%

Primary data findings

The findings in the table 28 above reveal that; most respondents with 79% agreed that the number of Church weddings rise with time, is one of the Church weddings in youth. This means that, most of the Christians start dating in their youth full age where they start weighing which marriage partner suits them best. The youth stage is one where most Christians focus more on serving God and working since the bible talks about this stage as one where a Christian should do everything with all the strength for there is no time to reverse the wasted moments, David is seen as a best example in his youth stage where he worked so hard as a farm boy who later fought Goliath and conquered him

Therefore the youth are expected to work harder in their youth age just to prepare for their old age thus finding it simple to join marriage since they will have settled financially to meet the necessary requirements and others which will rapidly increase the number of youth weddings in Church.

Table 4.2.29. Our Church has got youths

Agree	Averagely Agree	Disagree	Not Sure	Total
75	31	0	2	108
69%	29%	0%	2%	100%

Primary data findings

The findings in the table 29 above reveal that; most respondents with 98% agreed that our Church has got youths, is one of the Church weddings in youth. This means that, majority of the youth have joined the Church due to the ministry expanding. This has been made possible through outreach trips to different places, evangelism teams that preach the good news of Christ's salvation to the world, their call to serve God, even the parental advice given to them that keeps them in Church.

Most Christians have joined the Church because of their surrounding that is to say having youth friends in Church, being near Church or sometimes most youth face challenges that no one can help as soon as possible unless the Church, therefore after being helped these youth decide to stay in Church and serve God after delivering them from tough situations.

Conditions that make youth stay in Church are; denial from parents or a family at large after choosing to give their lives to Jesus Christ, death of parents whereby they do not know any other related family members, harassment from parents or family members either sexually, psychologically or emotionally, these among others keep the youth in Church which makes them increase rapidly.

Table 4.2.30. Our Church conducts pre-marital counselling

Agree	Averagely Agree	Disagree	Not Sure	Total
42	34	17	15	108
39%	31%	16%	14%	100%

Primary data findings

The findings in the table 30 above reveal that; most respondents with 70% agreed that our Church conducts pre-marital counselling, is one of the Church weddings in youth. This means that, pre-marital counselling is a segment before marriage where the couples arrange meetings with the pastor briefing them about the composition of marriage, how to handle each other, how to sort out complex issues faced in marriage, the two that intend to become one are asked questions that are responded by the couples to the pastor, questions like, has any of you been married before, if yes how many children each, what led to the failure of the previous relationship or marriage among others. These questions give counselors a crew on how to handle the couples and how to guide them best.

Perhaps, different counselors are invited apart from the Church leaders where confidential information is shared, this helps the exercise successful since the couples become open to the counselor by responding positively to every question or query raised.

This helps the couple have a clear image on how marriage is dealt with before they take vows. At this stage, any of them can decide to withdraw or go further and be committed to each other, loving and respecting their relationship as it is written in the book of Ephesians 5:33 where husbands are reminded to love their wives as themselves and the wives respect their husbands.

Table 4.2.31. There are cases of separation in our Church

Agree	Averagely Agree	Disagree	Not Sure	Total
65	26	10	7	108
60%	24%	9%	6%	100%

Primary data findings

The findings in the table 31 above reveal that; most respondents with 84% agreed that there are cases of separation in our Church, is one of the Church weddings in youth. This means that, there are untold scripts on how marriages in Churches are failing after a long time taken during pre-marital counseling, courtship and dating. Reasons behind the failure of those marriages are many so this makes the cases of separated marriages in Church rampant

In this case we look at Church leaders with failed marriages, not necessarily single but resorted to other marriage partners which is highly discouraged, there are very many cases of separation of married people outside the Church

Table 4.2.32. Those who went through Church marriages are still together

Agree	Averagely Agree	Disagree	Not Sure	Total
30	32	31	15	108
28%	30%	29%	14%	100%

Primary data findings

The findings in the table 32 above reveal that; most respondents with 58% agreed that those who went through Church marriages are still together, is one of the Church weddings in youth. This means that, regardless the separations, there are still married people who are still together and they have more examples than the separated ones. However more emphasis is laid on the separated ones other than those still together.

Therefore those strong marriages help to make other people committed to each other in marriage.

Table 4.2.33. Youth fear Church weddings (holy marriage)

Agree	Averagely Agree	Disagree	Not Sure	Total
61	30	0	17	108
56%	28%	0%	16%	100%

Primary data findings

The findings in the table 33 above reveal that; most respondents with 84% agreed that Youth fear Church weddings (holy marriage), is one of the Church weddings in youth. This means that, this is absolutely right because Church marriages need a lot of devotion from both the wife and husband because with Church marriages, most people make it clear that both should be of the same faith so as to make it simple deciding where to have their wedding conducted.

Other factors that make youth fear Church wedding is the crowd, expenses incurred, the requirements from the Church and the in-laws, pressure from the society whose friends keep asking them what good they find in going for Church weddings, these among others make youth scared to go for Church marriage, for if they go for traditional and other forms no one will be on their back after all they didn't vow to be together for the rest of their lives

That's why most youth remain unmarried under the Church but resort to other methods.

Table 4.2.34. Our Church supports the youth in wedding budgets

Agree	Averagely Agree	Disagree	Not Sure	Total
45	44	0	19	108
42%	41%	0%	17%	100%

Primary data findings

The findings in the table 34 above reveal that; most respondents with 83% agreed that our Church supports the youth in wedding budgets, is one of the Church weddings in youth. This means that, the couples are introduced to the Church congregation, a budget shared among the congregation, ideas shared and solutions adopted among which comes with strategies on how to raise the money that would support the couples, besides this fund raising is conducted at Church, different meetings held at different intervals discussing what has been sorted and what is left, the Church also supports the couples in other aspects like providing man power in different departments like catering, ushering while also offering maids and grooms boys just to escort them as they go make their life time vows down the aisle .

Therefore support is offered in different aspects not only financially.

Table 4.2.35. Parents support their youth for the Church wedding

Agree	Averagely Agree	Disagree	Not Sure	Total
42	55	10	1	108
39%	51%	9%	1%	100%

Primary data findings

The findings in the table 35 above reveal that; most respondents with 90% agreed that Parents support their youth for the Church wedding, is one of the Church weddings in youth. This means that, if parents do not become a stepping stone others will find it complicated to assist the youth therefore parents are called upon to support their children just like the way it's done in Church. Parents support their children in terms of advice.

Table 4.2.36. Dowry is important before marriage and should be paid

Agree	Averagely Agree	Disagree	Not Sure	Total
12	42	40	14	108
11%	39%	37%	13%	100%

Primary data findings

The findings in the table 36 above reveal that; most respondents with 50% agreed that Dowry is important before marriage and should be paid, is one of the Church weddings in youth. This means that, according to the African tradition, bride price is important just for the sake of introduction, although some people view this as a way of extorting money and wealth plus property from the man hence considering women as leverage or a liability.

However to a lesser extent, 37% disagree saying that bride price is not that important before marriage and no need to be paid, on this point of view they are trying to eliminate the traditional bit of it which also eliminates the protocol followed as marriage is arranged by both parents from both couples.

Table 4.2.37. During the wedding in the Church the families of both youths are involved

Agree	Averagely Agree	Disagree	Not Sure	Total

30	32	31	15	108
28%	30%	28%	14%	100%

Primary data findings

The findings in the table 37 above reveal that; most respondents with 58% agreed that during the wedding in the Church the families of both youths are involved, is one of the Church weddings in youth. This means that, both parents participate in wishing well their children into becoming one, this is only common with families with a similarity in faith, beliefs, norms, cultures and customs. It's very rare for families with differences in those aspects to come together sending off their children into marriage, therefore there should be a unifying factor among both sides

However on a lesser extent, 28% disagrees about this concept of both parents from both sides supporting their children because is a rare occasion that take a life time to happen.

Table 4.2.38. Couples are counseled before Holy Matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
40	45	3	20	108
37%	42%	3%	18%	100%

Primary data findings

The findings in the table 38 above reveal that; most respondents with 79% agreed that Couples are counseled before Holy Matrimony, is one of the Church weddings in youth. This means that, these respondents go into the marriage when they have knowledge of what to do for the starters of family. It is the best thing for the couples to agree first before they enter into the marriage.

YOUTH

Table 4.2.39. When I am of the age of marriage I will marry in the Church

Agree	Averagely Agree	Disagree	Not Sure	Total
50	33	7	18	108
46%	31%	6%	17%	100%

Primary data findings

The findings in the table 39 above reveal that; most respondents with 79% agreed that when they are of the age of marriage they will marry in the Church. This means that, the youth are well aware of what to do. Most youth breach the rules of marriage at the start of their family relationships. Therefore, the Church should ensure that the young people are educated on marriage before they enter it.

Table 4.2.40. In our Church we have people who are divorced

Agree	Averagely Agree	Disagree	Not Sure	Total
7	15	53	33	108

6%	14%	49%	31%	100%

Primary data findings

The findings in the table 40 above reveal that; most respondents with 80% disagreed that in our Church we have people who are divorced. This means that,there is no much divorce in this area. The Church should concentrate on teaching the believers on how to strengthen the marriage such that there will be no divorce anymore.

Table 4.2.41. In our Church there are some who have divorced even having children

Agree	Averagely Agree	Disagree	Not Sure	Total
41	37	12	18	108
38%	34%	11%	17%	100%

Primary data findings

The findings in the table 41 above reveal that; most respondents with 79% agreed that in our Church there are some who have divorced even having children. In the olden days, most families would depend on their children to hold to each other in the family. Today most parents just separate without consideration of the children who surfer most after divorce. Therefore, the Church should also strengthen families through conducting marriage seminars not only for the holy matrimony but for all in the marriage.

Table 4.2.42. The community respects the youth who marry in the Church

Agree	Averagely Agree	Disagree	Not Sure	Total
65	31	5	7	108
60%	29%	5%	6%	100%

Primary data findings

The findings in the table 42 above reveal that; most respondents with 79% agreed that the community respects the youth who marry in the Church. This means that, there is still a chance of support from the community for this respect. The Church should use this respect as well for evangelism within the community. However, in marriage it means that both Church and community shall contribute to the marriage budget.

Table 4.2.43. The Church respects the youth who marry outside the Church

Agree	Averagely Agree	Disagree	Not Sure	Total
0	16	61	31	108
0%	15%	56%	29%	100%

Primary data findings

The findings in the table 43 above reveal that; most respondents with 85% disagreed that the Church respects the youth who marry outside the Church. This means that, the Church does not respect the youth who go out of the Church and marry the heathen. Here, the respondents are aware of what is right according to the bible which says that the light should not marry darkness.

Table 4.2.44. The Church supports the youth who marry outside the Church

Agree	Averagely Agree	Disagree	Not Sure	Total
0	2	87	19	108
0%	2%	81%	18%	100%

Primary data findings

The findings in the table 44 above reveal that; most respondents with 98% disagreed that the Church supports the youth who marry outside the Church. This means that, the Church does not encourage sin. The Church should still be involved so much in teaching the youth of the right path for the Lord such that when they grow, they will never divert from it.

Table 4.2.45. The youths are educated on Holy Matrimony

Agree	Averagely Agree	Disagree	Not Sure	Total
44	32	13	19	108
41%	30%	12%	18%	100%

Primary data findings

The findings in the table 45 above reveal that; most respondents with 71% agreed that the youths are educated on Holy Matrimony. This means that, most Churches in this area have programs for teaching on holy matrimony. This is good for the Church today. Youth in future are going to be better parents. The youth should also be supported with material things in their marriage.

THOSE WHO ARE MARRIED IN THE CHURCH

Table 4.2.46. If I am given a chance to be a youth would opt to the Church marriage

Agree	Averagely Agree	Disagree	Not Sure	Total
52	27	16	13	108
48%	25%	15%	12%	100%

Primary data findings

The findings in the table 46 above reveal that; most respondents with 73% agreed that if theyare given a chance to be a youth would opt to the Church marriage. Most people want to regret after they have entered into an act. However, this is a teaching to the youth who have not yet reached the age of regret. It is important that the youth listen to experience of their parents and elders.

Table 4.2.47. In our Church, holy marriages are doing better than heathen marriages

Agree	Averagely Agree	Disagree	Not Sure	Total

30	48	23	7	108
29%	44%	21%	6%	100%

Primary data findings

The findings in the table 47 above reveal that; most respondents with 73% agreed that in our Church, holy marriages are doing better than heathen marriages. This is a very good finding, because this justifies the fact that we are the light and salt of the world. In some areas when the Church faces the same problems like of the heathens, it becomes very hard to turn them to Christianity.

Table 4.2.48. I encourage my children to take on Church marriage when they are of age

Agree	Averagely Agree	Disagree	Not Sure	Total
65	36	5	2	108
60%	33%	5%	2%	100%

Primary data findings

The findings in the table 48 above reveal that; most respondents with 93% agreed that Parents encourage their children to take on Church marriage when they are of age. This means that, parent have full support to their children as far as holy marriage is concerned. Children need to get the blessing of their parents before they enter marriage.

Table 4.2.49. After holy marriage I became spiritually strong

Agree	Averagely Agree	Disagree	Not Sure	Total
38	46	18	6	108
35%	43%	17%	6%	100%

Primary data findings

The findings in the table 49 above reveal that; most respondents with 78% agreed that after holy marriage, the respondent became spiritually strong. Most people become strong when they are together as two become one in marriage. The weakness of one partner is dissolved by the strength of the partner. God gives grace to whoever finds a partner to marry. Because this is the will of God in populating the earth.

CHAPTER FIVE :

Summary, Conclusion and Recommendations.

5.1   Study Findings

As far marriage is concerned, Men and women clearly have different needs. Men yearn for respect while women desire to be loved. When a man is respected, he feels loved; when a woman is loved, she feels respected. It may not be easy to explain to explain on how that works but it does happen. Paul wrote "let each one of you love his wife as himself, and let the wife see that she respects her husband" (Eph 5:33). If you are even considering marriage with someone right now, the will of God is for your life; "For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor" (1 Thess 4:3-4).

5.2   Conclusion.

In marriage there has always been a challenge called divorce, although it may not be planned for. The divorce rate is higher for even engaged couples who have premarital sex than for those who abstain from it. This is "because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband" (1 Cor 7:2) and that is what we call "holy matrimony.

5.2.1   Impact of deteriorating holy matrimony

On the impact of deteriorating holy matrimony, the average percentage was 83% with the respondents agreeing with the impact stated. The researcher realized that many respondents were aware of the impact. This made the respondent take advantage of filling the questionnaires without any stress. The points were advanced as follows;

A defiled bed is the result, No commitment on the marriage covenant of the Lord, Sinning is the result, Does not encourage people joining the holy matrimony, The fear of the Lord is lost, Polygamy is the result and Ungodly children are scattered in many women.

Therefore the respondents were so much aware and knew the result of deteriorating holy matrimony. Most people in the Church have a defiled bed and yet they are the children of God who are expected to work according to the word of the Lord. The researcher advises the Church leaders to keep educating the believers until they all practice rightly.

5.2.2   Cause of deteriorating holy matrimony

The research was able to establish that the average percentage on the cause of deteriorating holy matrimony in the Church was over 87% which agreed and the following were among the causes which were advanced as below;

Ignorance on the word of God, False prophecies on marriage, Poor interpretation of the word of God, Dependence on the cultural beliefs of polygamy, Conditions to fulfill before holy matrimony, Men are few and women are many, and People fear to make long lusting covenants.

The respondents on the causes of deteriorating holy matrimony in the Church, thought of the poor interpretation of the word of God. The researcher calls upon the spiritual leaders to always train their pastors before they are given the full responsibility to lead any local Church because every Church has other believers to train in order to reduce the deteriorating holy matrimony in the Church.

5.2.3 Possible strategies to strengthendeteriorating holy matrimony

The research was able to establish that the average percentage on the possible strategies to strengthen deteriorating holy matrimony in the Church whichwas over 95% that agreed and the following were among the strategies which were advanced as below;

The Church to teach about the holy matrimony, To conduct mass wedding to reduce the cost, Wed couples even at introductions ceremonies, Reduce the cost involved in Church wedding, Conduct seminars to strengthen those in holy marriage, Begin to esteeming those ones the holy marriage, and to restrict Church ministry to those in holy matrimony.

The respondents on the strategies to strengthen deteriorating holy matrimony in the Church, they put much emphasis on conducting seminars to strengthen those in holy marriage. Therefore, it is very important for every pastor to be trained on marital issues, such that they may also conduct seasonal seminars within the local Church.

5.2.3.1 Church Leaders

Below are the results from the respondents especially on the side of Church leaders, where they agreed with a higher percentage;

As per records the number of Church weddings rise with time, Our Church has got youths, Our Church conducts pre-marital counselling, There are cases of separation in our Church, Those who went through Church marriages are still together, Youth fear Church weddings (holy marriage), Our Church supports the youth in wedding budgets, Parents support their youth for the Church wedding, Dowry is important before marriage and should be paid, During the wedding in the Church the families of both youths are involved, and Parents are counseled before Holy Matrimony.

Most Church leaders were in agreement that they do support the youth in wedding budgets. Therefore, this spirit of supporting the youth when they are wedding should be kept in practice.

5.2.3.2 Youth

The youth respondents agreed with a higher percentage of xxxx with the following points as below,

When I am of the age of marriage I will marry in the Church, In our Church we have people who are divorced, In our Church there are some who have divorced even having children, The community respects the youth who marry in the Church, The Churchdoes

not respect the youth who marry outside the Church, The Churchdoes not support the youth who marry outside the Church and the youths are educational on Holy Matrimony.

5.2.3.3 Those who are married in the Church

Those who are already married in the Church responded agreeing with a higher percentage of xxxxx with the following points as below,

If I am given a chance to be a youth would opt to the Church marriage, holy marriages are doing better than heathen marriages, I encourage my children to take on Church marriage when they are of age and after holy marriage I became spiritually strong

5.3 Recommendations

Marriage is an interesting institution where a male and female come together and these two become one in agreement to make a family until death separates them. God hates divorce and therefore, He says that the two should remain together such that they may have God fearing offspring. As far as the impact of deteriorating holy matrimony in worldwide gospel Church is concerned, below are some of the recommendations;

5.3.1 Recommendations.

The researcher recommends a lot of sensitization for all Church leaders in regard to Churchmarriage. Since many Church leaders only look at the spiritual aspect or programs, like; emphasizing the Bible study and the prayer forgetting the challenges involved in the homes of believers, ministers of God should get involved in attending short or refresher courses which are aimed at enabling the pastors on how to handle marital issues.

The researcher further calls for the change of the syllabus and training manuals for leadership at all theological training institutions which mainly base on ministry and biblical studies. Leaders should be trained on how to manage marital related cases. This is because a strong believer is made from the home/family.

The researcher further recommends that due to the pressures of life, many people are wounded because of the social, economic and political issues and are looking for someone who can understand, love, and carefor them. This can only be successful when there is peace in the family. This is work of the servant of God (pastor) to teach and strengthen marriage institution, since family was started by God in the Garden of Eden.

The researcher further recommends for strong pastoral unity fellowships and networks to have a common agenda and common voice especially when it comes to this issue of marriage. In this way it will be easy for the monitoring team to handle the fall-up.

Couples should be trained on how to handle each other when they are still young such that by the time they get married, they will know what to do.

Couples should be engaged in pre-marital counseling before they get to marry each other and if they are found not matching, they should not be joined.

The researcher also recommends that; there is need for the government of Kenya to get involved in the issues that are raised by the Christian leaders because marriage returns are kept by the government. This means that the government can sponsor some Church leaders to some higher levels of education especially in the field of marriage in order to get good marriage counselors.

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Appendix I: Proposed Questionnaire guide
April 2022

Dear Sir/ Madam,

My name is Ngigi Samuel, a student at University of World Mission Frontiers Kampala, Uganda, pursuing Master degree in divinity. As a requirement of the course I am conducting a research entitled, "**The impact of deteriorating holy matrimony in worldwide gospel Church. A case study of Molo Sub County in Kenya**." This research is purely academic and confidential; therefore, you do not need to show your name anywhere on this sheet.

This is to kindly request you to participate and contribute to this study.

Thank you.

Please fill and where alternatives are given tick the most appropriate answer.

SECTION A: Provide the General Information
1. Sex: (a) Male   (b) Female
2. Age: (a) 18-30yrs   (b) 31-45yrs   (c) 46 -55 yrs.   (d) over 55yrs
3. Position in the Church...
4. Years in service: (a) 1-4 yrs.   (b) 5-9 yrs.   (c) 10-15 yrs. 16 and above
5. Are you in holy married; Yes ____ No ____ If yes, fill in the years spent in holy marriage;
    (a) 1-4 years   (b) 5-9 yea____(c) 1____ years   (d) 20 and above
6. Highest level of academic qualification:
    a. PhD   b) Masters   c) Bachelors   d) Diploma   e) Certificate   f) Others

SECTION B: What is the impact of deteriorating holy matrimony?
I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure
1	A defiled bed is the result				
2	No commitment on the marriage covenant of the Lord				
3	Sinning is the result				
4	Does not encourage people joining the holy matrimony				
5	The fear of the Lord is lost				
6	Polygamy is the result				
7	Ungodly children are scattered in many women				

What is the impact of deteriorating holy matrimony?
....
....
....
SECTION C: What is the cause of deteriorating holy matrimony?
I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure
1	Ignorance on the word of God				
2	False prophecies on marriage				
3	Poor interpretation of the word of God				
4	Dependence on the cultural beliefs of polygamy				
5	Conditions to fulfill before holy matrimony				
6	Men are few and women are many				
7	People fear to make long lusting covenants				

What is the cause of deteriorating holy matrimony?
....
....
....

SECTION D: What are the possible strategies to strengthen the Holy Matrimony?
I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure
1	The Church to teach about the holy matrimony				
2	To conduct mass wedding to reduce the cost				
3	Wed couples even at introductions ceremonies				
4	Reduce the cost involved in Church wedding				
5	Conduct seminars to strengthen those in holy marriage				
6	Begin to esteeming those ones the holy marriage				
7	To restrict Church ministry to those in holy matrimony				

What are the possible strategies to strengthen the Holy Matrimony?
....
....
....

CHURCH LEADERS

1. How many Church weddings for the youth have you conducted for the last 10 years? As per your records? (please **fill** in)

YEAR	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
NO. OF HOLY MATRIMONIES										

I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure
1	As per records the number of Church weddings rise with time				
2	Our Church has got youths				
3	Our Church conducts pre-marital counselling				
4	There are cases of separation in our Church				
5	Those who went through Church marriages are stuck together				
6	Youth fear Church weddings (holy marriage)				
7	Our Church supports the youth in wedding budgets				
8	Parents support their youth for the Church wedding				
9	Dowry is important before marriage and should be paid				
10	During the wedding in the Church the families of both youths are involved				
11	Parents are counseled before Holy Matrimony				

2. What do you think contributes to the rise/decline of Holy Matrimonies in the Church?..
3. What happens when they need to marry?
    ....
4. What has your Church done to encourage Holy Matrimony?
    ....
5. How would you compare those who marry in the Church with those who marry outside the Church?
    ....
6. What have you done as a Church in helping youth overcome the fear of Church weddings?
    ....
7. When there is decline in Church weddings whom do you think should carry the blame?
    (a) Is it the youth
    (b) Is it the parents
    (c) Is it the Church
8. For the youths with financial limitations how do the in-law respond to them?
    ....
9. How do the outsiders view Church weddings for the youths?

    ....

YOUTHS

I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure

		I Agree	Averagely Agree	Disagree	Not Sure
1	When I am of the age of marriage I will marry in the Church				
2	In our Church we have people who are divorced				
3	In our Church there are some who have divorced even having children				
4	The community respects the youth who marry in the Church				
5	The Church respects the youth who marry outside the Church				
6	The Church supports the youth who marry outside the Church				
7	The youths are educational on Holy Matrimony				

1. What are the hindrances that you feel should be dealt with to encourage youths marry in the Church?
   ....
2. Why do you think the youths in the Church are opting marrying outside the Church?
   ....
3. How do you compare the families of the divorced or separated with the family that is united?
   ....
4. What is the significance of the support that is being given to those who are getting married in the Church?
   ....
5. Why does the Church put emphasis on Church weddings?
   ....
6. When you share with your colleagues on Church weddings what is their take?
   ....
7. What is the take of your fiancé/ fiancée?
   ....
8. What is the take of your parents?
   ....
9. How can we help the youth doing Church wedding?
   ....
10. In your view when should be dowry be paid?

    ....

TO THOSE WHO ARE MARRIED IN THE CHURCH

I Agree = 5, **Averagely Agree** = 3, **Disagree** =2, **Not Sure** = 1

No		I Agree	Averagely Agree	Disagree	Not Sure
1	If I am given a chance to be a youth would opt to the Church marriage				
2	In our Church, holy marriages are doing better than heathen marriages				
3	I encourage my children to take on Church marriage when they are of age				
4	After holy marriage I became spiritually strong				

1. What challenges did you undergo during your wedding?

   ………

2. How did you overcome the challenges?

   ………

3. Between you and your spouse who encouraged the other?

   ………

4. Were there people who encouraged you?

   ………

5. Were there people who discouraged you?

   ………

6. What do you think can be done to increase the number of those getting married in the Church?

   ………