



**marriage**

**and**

**divorce**

# marriage and divorce

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marriage

god created man and provided for im physical needs by placing am for di garden for eden. Then im created a companion for "it no bi gud for man be alone" (genesis 2:18). Di lord god fashioned into a woman di rib wey he had taken from di man, and brought am go di man. Di man say, "this na now bone for mai bones, and flesh for mai flesh; im shall be dem dey call woman, bicos im na taken komot for man. "

adam na give a companion "man shall leave im papa and mama and hold fast, be joined together, to im wife and dem shall be one flesh (marriage). Marriage na covenant for unity, and faithfulness each putting sef aside while seeking wetin be best for di oda.

"for dis reason, a man shall leave im papa and im mama, and be joined (cleave, kjv) [bound, glued, together become one ] to im wife; and dem shall become one flesh. " (genesis 2:22-25 nasu)

marriage among di hebrews, as among most orientals, na plenti a legal contract than di result for love or affection (international standard bible encyclopaedia). While divorce na di legal dissolution for a marriage (nelson's illustrated bible dictionary).

di jews, afta di captivity, de required to dismiss di foreign women dem had marry contrary go di law. (ezra 10:11-19) (easton's bible dictionary)

"if im takes to imsef anoda woman [as im wife ], im fit no bi reduce am [the oda wife ] a food, am cloth, or am conjugal rights. "if im no go do dis three tins for am, then im shall go komot for nothing, without payment for kudi. (exodus 21:10-11 nasu)

"for im (tamar) see dat shelah na grown up, and im had no bi been give to am for marriage. Wen judah see am, im think im na a ashawo, for im had covered am face. Im turn to am for di roadside and say, 'come, make me com into you,' for im do no bi know say im na im daughter-in-law. " ... "she conceived by am. Then im arose and went away, and taking off am veil im put for di garments for ha widowhood. " (genesis 38:14-16; 18-19 esv) jacob think im na a ashawo, a harlot, no bi a wife.

“you cover di lord's altar wit tears, wit weeping and groaning bicos im no longer regards di dey offer or accepts it wit favor from ya hand. But you tok, "why does im no bi?" bicos di lord na witness between you and di wife for ya youth, to whom you get been faithless, though im na ya companion and ya wife by covenant. (mal 2:13-15 esv) im get broken im covenant wit im wife.

as taim passed while under di covenant 2 god make through moses various situations existed between di papa as head for di household and im control/authority ova im wife and pikin.

- a. When a woman marries im leaves di control for ha papa.
- b. Husband had total control ova wife - law for di husband.
- c. Sexual relations outside marriage na fornication.
- d. Husband fit send (put away) im wife away without a bill for divorcement thereby no bi fulfilling im marital responsibilities.
- e. Husband fit divorce im wife by dey give am a “bill for divorcement”.
- f. A bill for divorcement breaks di marriage covenant, na im make dem be no longer marry.
- g. Wife don little if any rights – im no fit divorce am husband.
- h. A put away wife without a bill for divorcement na still legally marry
- i. A divorced wife fit marry anoda without being an adulteress
- j. Marriage na dissolved for death and ends di law for di husband
- k. Widows are awoof to enta di new marriage covenant.

reason for marriage

- paul for 1 corinthians 7 addresses di unmarried for verse 1 "it na gud for a man no bi to touch a woman" and for verse 2 “but sake of di temptation to sexual immorality, each man suppose don im own wife and each woman am own husband” (rsv).
- “in see for di present distress it na gud for a pesin to remain as im na. U dey bound go wife? no seek be awoof.
- are you awoof (loosed asv, kjv) [no longer for a marry state ] from a wife? no seek a wife. But if you do marry, you get no bi sinned, and if a betrothed woman marries, im get no bi sinned” (1 corinthians 7:26-28a esv).
- “nevertheless, to avoid fornication, make everi man don im own wife, and make everi woman don am own husband (1 cor. 7:1-2 kjv).
- “to di unmarried 6 and di widows i tok dat it na gud for dem to remain single as i am. But if dem no fit exercise self-control (over dia sexual passions), dem suppose marry. For it de better to marry than be aflame wit passion” (1 corinthians 7:8-9 esv).

- “let marriage be held for honor among all, and make di marriage bed be undefiled, for god go judge di sexually immoral (fornicators - nasu) and adulterous” (hebrews 13:4-5 esv).

- god by design for di creation process stated dat it no bi gud for man be alone and wey he needed a suitable companion, im counterpart, im helper, a wife. Na im make im united di male and female together by di covenant relationship we dey define marriage to satisfy dia fleshly desires for companionship and sexual passion. Na im be say marriage na honorable and no bi a sin.

- it na sin to pursue one’s sexual desire outside for marriage by having sexual relations (fornication) for any kind.

- there na no requirement to marry if sexual desires fit be controlled; e. g. , paul.

- the never-married, divorced and widowed don sexual desires. Dem be advised to marry if dem be no bi able to exercise control ova dia sexual desires.

## marriage covenant 2

malachi stated im na ya wife by covenant” (2:14).

- a covenant na binding agreement reason say faith and trust for each oda and honoring each oda. Actions contrary go di terms for di covenant breaks it by destroying faith and trust.

- god enta into several covenants wit man which required man be faithful to am [not worship oda gods ]. Dem constantly break dis covenants wit am, but im always forgave dem wen dem repented and returned to am – dem make a u-turn for dia life.

- god hates di sin for divorce, covenant breaking, wey be adultery.

- anytime man breaks or dissolves one for im covenants it na sin. Na im be say, breaking a marriage covenant na sin.

dem get seventeen references to adultery for jeremiah, hoses and ezeziel fourteen wey relate to israel and judah breaking dia covenant wit god for di spiritual life. Adultery na di breaking for a covenant probably most as resulting from sexual intercourse wit pesin no bi ya spouse for di physical life. breaks di marriage covenant. Na im be say, a covenant na broken by adultery.

## law for di husband

- “don't you realize, brothers—for i am speaking to pipo wey sabi di law—that di law fit press na claims [is binding – esv; don dominion-asv; legal contract] ova a pesin only as long as im na alive? for a marry woman na bound by di law to am husband while im na living, but if am husband dies, im na released from di law concerning am husband” (romans 7:1, 2 - isv).

- the nasb reads -- "-- released from di law concerning di husband. " plenti literally, di greek text states -- "-- from di law for di man/husband. " again, one detects di nature for di absolute authority and lordship di man na

give ova di woman by such law and customs. Na im law dat, quite frankly, favored di man rather than di woman. Such de di inequities often evident for ancient, plenti primitive, cultures. Dis "law for di husband" na im make allowed male dominance and "lordship" for e remain small all areas for di marital relationship.

"it na important make we paul's point for emphasis for dis passage. Paul na no bi "laying down law" wit regard to marriage, divorce, and remarriage; rather, im na pointing komot, to pipo wella aware for dia own legal customs, dat under di prevailing legal climate a man had a kain "legal lordship" ova im wife. Di woman na under di "law for di husband" -- im na bound to am, and fit no bi for ha own doing secure a legal or socially acceptable release. If am husband na unwilling to release am, then am only legal recourse na to await im death. "

➤ neither roman abi jewish law de apply today. However, it na still a sin to break covenants. Broken marriage covenants fit be restored by repentance and forgiveness.

divorce or putting away

- "but you o priest -- 8 don turn from di way and by ya teaching don caused many to stumble; you get violated di covenant wit levi," says di lord almighty. -- 11 judah don broken faith a detestable tin don been committed for israel and for jerusalem: judah don desecrated di sanctuary di lord loves, by marrying di pikin for a foreign god -- 13 anoda tin you do: you flood di lord's altar wit tears. You weep and wail bicos im no longer pays attention to ya offerings or accepts dem wit pleasure from ya hands. 14 you ask, "why?" it na bicos di lord na acting as di witness between you and di wife for ya youth, bicos you get broken faith 10 (dealt treacherously – ylt) wit am, though im na ya partner [companion

(asv, esv), di wife for ya marriage covenant. -- 16 for di lord god for israel says wey he hates divorce (malachi 2:8, 11, 13-14, 16 niv).

➤ malachi na first discussing di breaking for di covenant between god and israel which im dem dey call a detestable tin. Di covenant na broken bicos di men for israel marry foreign idolworshiping women which god strictly forbid by dia covenant wit israel.

➤ then im wrote wey concern husbands no bi fulfilling dia responsibilities under di marriage covenant by sending im wife away. It appears im send am away without find am a certificate for divorcement as malachi bin use di hebrew word shalach (send away) rather than kirythuwth (certificate for divorcement). Na im make im na considered as having dealt treacherously wit am by no bodi am no way for physical support or satisfying am sexual desires by no bi being able to legally marry. Verse 16 states im hates am and conceals im cruelty and injustice. Na im be say, im forced am to cohabit (live) wit a man wit whom im no bi marry thereby violating am marriage covenant for di husband who send am away for order to don food, cloth and shelter even if sexual intimacy no bi involved which would be doubtful.

➤ "you don heard dat na im say (a phrase indicating a rabbi's teaching rather than scripture), 'you must no bi commit adultery (moicheúseis – "denotes one "who don unlawful intercourse wit di spouse for another"). ' but i tok to you, pesin who stares for a woman wit lust

(epithumeésai - covet or desire for sexual relationship) for am don already committed adultery

(e-moícheusen) for im heart.” (matt. 5:27-8 isv). Both actions are an act for unfaithfulness to im marriage covenant. -----

- whosoever shall put away (apolúsee)<sup>17</sup> im (faithful )wife, make am find am a certificate for divorcement (apolúseeon- - a document wey she no bi unfaithful): but i tok unto you, dat whosoever shall put away (apolúoon - without a certificate for divorcement) im wife, saving for di cause for fornication (porneías-illicit sexual intercourse), causeth am (puts am for a situation to survive) to commit adultery (moicheúseis – to don sexual relations wit pesin oda than am husband to whom im na still marry). (matt. 5 31-32)
- jesus implies strongly for matt. 5:32 and matt. 19:9 dat men de putting away dia wives for reasons oda than moicheúsei, (sexual relations wit pesin oda than dia husband) simply komot for di hardness for dia hearts, for largely carnal reasons. But for order to cover up dia carnality and hard-to-please attitude, dem do no bi wahala di certificate for divorcement (without a certificate implies unfaithfulness or an adulteress) causing di woman and am para para husband to commit adultery (as im na still marry go di husband who do no bi wahala di certificate for divorcement). Di woman na merely “put away” no bi divorced. For dis taim shikena for jewish history, di torah do no bi recognize a woman’s right to initiate divorce. Hence, di women for dis evil taim de being komot for legal limbo, i. e. komot for haus and haus, but no bi awoof to marry anoda man as im na still for a legal contract for marriage. 15
- the putting away for a fornicating wife without a bill for divorcement no fit “cause” am be an adulteress bicos im na already an adulteress as im break di marriage covenant by having sexual relations wit pesin no bi am husband.
- one deals treacherously 10 by putting away a faithful wife without di certificate for divorcement no bodi am destitute without food or shelter and legally no fit to marry which causes am to commit adultery by cohabiting tey tey im na still marry.
- there are two words translated as “send away or put away” a wife wit or without a certificate for divorcement. 14 without a certificate for divorcement, di sent-away wife na still marry

wit no marital benefits so we go fit food, cloth, shelter or conjugal rights. Am way for survival de limited to ashawo or cohabiting both are considered fornication. Di man committed adultery by breaking im marriage contract wit im faithful wife. Women for para para testament times do no bi get legal standing to initiate such action although dem fit abandon dia husbands.

- there are also two words one hebrew and one greek meaning certificate for divorcement. Wit a certificate for divorcement, di put-away wife na legally awoof to marry anoda as im na no longer marry to am former husband.
- “and pharisees com up to am and tested am by dey ask, ‘is it lawful to divorce 17 one's wife for any cause?’ -- im say give dem, ‘because for ya hardness for heart moses allowed you to divorce 17 ya wives, but from di beginning it no bi so. And i tok to you: whoever divorces 17 im wife, except for sexual immorality, and marries anoda, [he] commits adultery’” (matthew 19:3; 8, 9 - esv).
- “whoever divorces im wife and marries another<sup>17</sup> commits adultery against am, and if im divorces 17 am husband and marries anoda, im commits adultery” (mark 10:11-12 – esv).

- “everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery” (luke 16:18 - esv).

- “or do you not know, brothers — for I am speaking to those who know the law that the law is binding [marriage is a legal contract] on top of a person only as long as he lives? no one makes a married woman bound by law to her husband while he lives, but if her husband dies she is released from the law concerning marriage. Accordingly, she will not be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.” (romans 7:1-3 esv).

➤ the test of religious scholars is attempting to accomplish not to get Jesus to choose between two interpretations; a) divorce (put away) for any reason for one's choosing, b) prohibit divorce for any reason. But this is not the only available option so Jesus reminded them that for marriage they are united as one. In response to Moses allowing them to give a bill for divorce, Jesus states that he has a hardness of heart, dealing treacherously. While still married to her as no bill or certificate for divorce, the man sends her away without providing food, cloth, shelter or her marital rights as required by exodus 21:10-11. His treacherous actions caused her to be destitute causing her to go to an ashawo herself or cohabit to survive. No one can say, God allowed Moses to command, enjoin, permit or require a bill for divorce to be given when putting away a wife.

#### unmarried

- to the unmarried and the widows, I tell you that it is not good for you to remain single as I am. But if you cannot exercise self-control, you should marry. It is better to marry than to be aflame with passion. (1 corinthians 7:8-9 esv)

- “now for the matters you wrote me concerning: it is not good for a man not to marry (touch kjv). But they will get so boku immorality, each man should have his own wife, and each woman her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. For the same way, the husband's body does not belong to him alone but also to his wife. No one deprives the other except by mutual consent and for a time, to make you free to devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. I tell you this as per concession, not as per command. I wish that all men were as I am. But each man has his own dash from God; one has this dash, another that” (1 corinthians 7:1- 7 niv).

➤ withholding from marriage covenant duties appears to be not satisfying sexual passions. Neither should one withhold his or her marital responsibilities (food, cloth, shelter and mutual companionship) without violating the marriage covenant.

#### widows

- go di unmarried and di widows, i tok dat it na gud for dem to remain single as i am. But if dem no fit exercise self-control, dem suppose marry. For it de better to marry than be aflame wit passion. ... a wife na bound to am husband as long as im live. But if am husband dies, im na awoof be marry to whom im wishes, only for di lord. Yet for mai judgment im na happier if im remains as im na. And i tink wey i too don di spirit for god. (1 cor 7:8-9; 39-40 esv)

➤ christian widows and widowers are to marry oda christians to help dem live righteously pleasing to god.

#### dos separated

- “to di marry [in christ ] i find dis charge (not i, but di lord): di wife suppose no bi separate<sup>21</sup> from am husband, and di husband suppose no bi divorce im wife” (1 corinthians 7:10-11 esv).

➤ women fit no bi divorce, but im kukuma as am husband fit leave or abandon. Wen dis departing occurred christian wives and husbands de to remain unmarried or be reconciled.

#### unbelieving spouse

- “to di rest i tok (i, no bi di lord) dat if any broda get one wife who na unbeliever, and im consents to live wit am, im suppose no bi divorce am. If any woman get one husband who na unbeliever, and im consents to live wit am, im suppose no bi divorce <sup>25</sup>him” (1 corinthians 7:12-13 esv).

#### betrothed

- “now concerning di betrothed (virgins asv), i get no command from di lord, but i find mai judgment as one who by di lord's mercy na trustworthy. I tink dat for see for di present distress it na gud for a pesin to remain as im na. U dey bound go wife? no seek be awoof. U dey awoof from a wife<sup>27</sup>? no seek a wife. But if you do marry, you get no bi sinned, and if a betrothed (in a covenant for marriage but no bi marry) woman marries, im get no bi sinned. Yet dos who marry go don worldly troubles, and i would spare you dat. Dis na wetin i mean, brothers: di appointed taim don grown very short. From now on top, make dos who don wives live as though dem had none, and dos who mourn as though dem de no bi mourning, and dos who rejoice as

though dem de no bi rejoicing, and dos who buy as though dem had no goods, and dos who deal wit di world as though dem had no dealings wit it. For di present form for dis world na passing away.” (1 corinthians 7:25-31 esv)

betroth chook mouth: for di jewish culture one na betroth afta di groom find di bride or am family a dowery indicating im na able to provide for am. A marriage contract na prepared, dem de now considered as husband and wife but no bi living together. Di husband begins preparing a place for dem to live. Wen completed im go to bring im wife go marriage ceremony afta which dem live together.

➤ you fit avoid stress for di come persecution, by no bi marrying.

- “i wan you be awoof from anxieties. Di unmarried man na ginger wey concern di tins for di lord, how to abeg di lord. But di marry man na ginger wey concern worldly tins, how to abeg im wife, and im interests are divided. And di unmarried or betrothed woman na ginger wey concern di tins for di lord, how be holy for bodi and spirit. But di marry woman na ginger wey concern worldly tins, how to abeg am husband. If pesin tinks wey he na no bi behaving properly toward im betrothed, if im passions are kakaraka, and it don be, make am do as im wishes: make dem marry— it na no sin. But whoever na firmly established for im heart, being under no necessity but having im desire under control, and don determined dis for im heart, to keep am as im betrothed, im go do wella. So then im who marries im betrothed does wella, and im who refrains from marriage go do even better” (1 corinthians 7:32-38).

➤ the point na dat under some kain situations love and concern for family increases di temptation to yield go di pressures for persecution rather than remain faithful to dia covenant wit god. But sexual passions fit be greater if so, it na no bi a sin to marry.

kpatakpata

matthew

jesus reiterated dat breaking di marriage covenant by no bi fulfilling dia covenant obligations and by find a certificate for divorce na sin unless a spouse break dia marriage covenant by being sexually unfaithful. Di putting away for a faithful spouse without a bill for divorcement na sin as di marriage covenant don been broken but still legally marry.

di pharisees for matthew 19 de attempting to trap or test jesus into choosing between two teachings, (put away or divorcing a wife for any reason or prohibiting divorce, putting away, for any reason). Jesus stated dat originally, and it still de apply today, man and woman de and are united by covenant into one flesh and dat relationship na and na intended to last until death. But man na capable for sinning and im does so by breaking im marriage covenant by abandoning or sending am away. Due to man’s treacherous dealing by no bi dey give a bill for divorcement to im defenseless wife, god approved di written document for divorce as recognition for a dissolved marriage. Di woman na then able to marry legally without being considered an adulteress tey tey di covenant for marriage had been dissolved by divorce.

na im be say, im no bi cohabiting, no bi living for adultery, but marry. Without di divorce document, im fit only cohabit, no bi legally marry. Tey tey a divorce certificate acknowledges by law di marriage na dissolved. Dem be no longer for a marriage relationship, na im make awoof or loosed from a spouse. Di divorce certificate does no bi negate di sin for divorcing a faithful spouse (also recorded for mark 10 and luke 16). Di sin for divorcing fit be forgiven juss as di sin for fornication or any oda sin. For chapter 5 jesus de explain dat it na di inner man fit lust and thereby commit adultery.

1 corinthians

go di unmarried (never marry, widowed and divorced):

- a. Each man suppose don im own wife and each woman am own husband (as stated for di beginning it na no bi gud for man be alone).
- b. Men and women suppose marry to avoid sexual immorality.
- c. It de better to marry than burn wit passion. Dos divorced don di same or perhaps even greater sexual desires than dos who lai lai marry. Na im be say, dia sexual desires fit be plenti dey hard to control than dos who don lai lai marry.

go di marry:

- a. Do no bi send away without a divorce certificate or divorce wit a certificate a faithful wife as both break a marriage covenant.
- b. Do no bi withhold fulfilling a spouse's sexual desires
- c. A husband and wife fit separate by mutual consent from each oda for purpose for prayer and fasting. Di separation shikena must be for sufficient brevity so as to avoid di temptation for sexual immorality.
- d. Refusal to reconcile following a separation from a faithful spouse breaks di marriage covenant.
- e. Christians are to remain for dia marriage relationship to an unbelieving spouse who consents make dem do so.
- f. A christian na no bi bound to dia marriage covenant if an unbelieving spouse deserts or abandons dia wife or husband. Di marriage covenant na broken and by choice, di covenant obligations are no bi being fulfilled.

wen one enters into an exclusive covenant relationship all oda resemble relationships must be excluded, so we go fit:

- a. marriage go spouse for di physical
- b. being di bride for christ for di spiritual

no bi fulfilling di covenant requirements or being unfaithful go covenant na adultery, so we go fit:

1. In di marriage relationship
  - a. sexual intercourse wit pesin oda than one's spouse
  - b. refusal to reconcile following separation
  - c. not fulfilling one's marital obligations and /or refusing to participate for di sexual and companion relationship
  - d. abandonment
2. In di spiritual relationship
  - a. rejecting god by worshiping, having a spiritual relationship wit, lie-lie gods (e. g. , idols, icons, kudi, pleasures)

b. refusal to participate for a covenant relationship wit god fulfilling god's spiritual desires for evangelizing, edifying, and doing gud deeds while being faithful and growing into di nature for god.

c. refusal to repent and reconcile following separation

forgiveness for di sin for covenant breaking, adultery, requires:

a. recognition for sin

b. ceasing di practice for any sinful activity

c. repentance by changing from a sinful life

d. desire be forgiven

e. seeking forgiveness

e get no doubt dat god hates di breaking for covenants de include di marriage covenant – unfaithfulness. Faithfulness na part for di very nature for god. For di law for moses, marriage na

recognized following a divorce. Also, christ recognized dat a marriage na dissolved by divorce and no longer for a marriage relationship and dat one having marry again following a divorce na for a marry state.

kpatakpata

christians fit sin as evidenced by

a) simon (acts 2),

b) the corinthian broda (1 corinthians 2);

c) the ephesians wey be told to put away lying (ephesians 4:20)

d) the breaking for covenants by divorcing.

adultery, di breaking for one's marriage covenant includes:

a) sexual relation wit pesin oda than dia spouse;

b) coveting or lusting for pesin;

c) refusing to fulfill physical or sexual relations for inside a marriage;

d) abandoning, sending away or divorcing a faithful spouse

whenever divorce occurs sin na present - a marriage covenant don been broken (1 corinthians 7:10-14; matthew 5:31; matthew 19:8, 9). Christian brothers and sisters, no bi juss di leaders, suppose counsel dos for di process for divorcing or already divorced "patiently, tolerantly and kindly" (romans 2:4) and encourage dem to recognize di nature for dia sinful acts.

dia appears be no basis for di scripture for di concept for "living for sin" as per result for remarriage following di issuance for a certificate for divorce. Di bible does no bi appear to suggest di breaking for di marriage covenant na continuing state for sin wey fit only be remedied by committing di sin for divorce (breaking a covenant na sontin god hates – malachi 2:14) and remarrying di original spouse (strictly forbidden for di old testament if di original spouse had remarried - deut. 24:1-4). Di bible seems to mek no distinction between di state for being unscripturally divorced or di state for remarriage. Na im be say, di act for divorce or subsequent remarriage na adultery, no bi di state for divorce or remarriage. For purpose for scriptural purity for di bodi for christ, god's pikin no fit treat sexual sins differently from odas.

if one who don broken di covenant relationship for marriage fails to acknowledge dia sin and dia spiritual consciousness no fit be raised go di point for repentance, di only remaining option na to "deliver such a one to satan for di destruction for im flesh, make im spirit fit be saved for di day for di lord jesus" (1 corinthians 5:5 nasu). Suppose dis action become necessary, christians are no bi to associate wit dem as if dem approve for dia sinful actions. Di same na true wit regard to sins for greed, idolatry (anything plenti important than god), slander, drunkenness or cheating, as e be so wit sexual sins (1 corinthians 5:11). Sinning wit di intent to seek forgiveness afta sinning na attitude close to, if no bi, di unpardonable sin

for di oda hand, if deh get repented for di sin for divorce, returned to god and resolved di mata wit am, dem suppose be welcomed into full fellowship juss as any oda wayward christian who committed any oda sin and who had returned to god. Dem be back as per forgiven servant for a right relationship wit god. Tey dey get reconciled dia relationship wit god, then we as di bodi for christ must forgive and no bi kontinu condemning dem by awa actions. All christians suppose rejoice for di one wey dey lost don returned and na again for fellowship wit god and all wey be for christ.

dia appears be no biblical gradations for fellowship or participation, e get no bi one group who fit serve god and anoda group who na no bi allowed to serve. For di christian community or dia leaders to prohibit one from serving god runs counter to christ's teachings say all im pikin are servants and priests to serve am. Christians and/or dia leaders sin wen dem demand pesin violate god's law for servanthood. All christians are servants wit various functions take perform. Dem be either for christ or komot for christ, either forgiven or no bi forgiven or either for lait or for darkness. We are all forgiven sinners. All wey be for christ are for fellowship wit god and im pikin which man no fit withhold. Dem be for dat relationship by di grace for god bicos deh get com full face wit dia own sin and don been cleansed by christ's blood. We must also forgive. God forgives and if we no forgive, we sin (1 john 3:21-24). 32

forgiveness

all men and women are encouraged to marry for order to avoid sexual immorality. Na im be say, marriage na no bi a sin. God hates divorce as per covenant na broken. It na sin. So, wetin action must be taken by a christian guilty for di sin for divorce?

first, all sins are forgivable except for dos who refuse to seek forgiveness or for di sin for blasphemy against di holy spirit. "therefore i tok to you, everi sin and blasphemy go de forgiven men, but di blasphemy against di spirit no go be forgiven men. Pesin who speaks a word against di pikin for man, it go de forgiven am; but whoever speaks against di holy spirit, it no go be forgiven am, either for dis age or for di age to come" (matthew 12:31-32 nkjv). Whenever christians become aware, deh get sinned dem must correct dia situation, and repent, to get back into a right relationship wit god. Na im be say, dia must be some instruction for di para para testament regarding wetin a christian must do be forgiven for di sins im commits.

for di spiritual marriage relationship, god na always willing to forgive and restore but no bi on top any conditional basis. Sinners must return unconditionally by changing dia life and seeking a restored relationship. Likewise for one's physical marriage relationship everi effort suppose be make to restore di marriage relationship but no bi on top some conditional basis.

luke, recording an attitude and possibly greed wahala for simon, states for acts 8:20-23 "but peter say to am, 'your kudi perish wit you, bicos you think say di dash for god fit be purchased wit kudi! you get neither part abi portion for dis mata, for ya heart na no bi right for di sight for god. Repent na im be say for dis ya wickedness, and pray god if perhaps di think for ya heart fit be forgiven you. For i see say you de poisoned by bitterness and bound by iniquity.'" dis christian's heart na evil, full for sin and for need for forgiveness.

paul, without dey give many details, wrote for 1 corinthians wey concern a christian involved for fornication. Im strongly condemned both di fornicator and christians tolerating im fornicating as dem do no bi take any action to bring di sinning broda back into di right relationship wit god. Apparently, dem do no bi regard di act for fornication as sinful and alienating dem from god. Dem needed to repent from dia lack for love for dis broda for im sinful kondishon.

for 2 corinthians 2:10 paul states wey he forgave di fornicating broda. Di corinthian broda ceased im fornicating and changed im attitude, for di christians for di corinthian church de told for verse 7 to "comfort am, lest perhaps such a one be swallowed up wit boku sorrow." obviously, a christian broda had sinned, later repented and na forgiven as paul told di oda christians to comfort am.

it na incumbent upon christian brothers and sisters to provide a bible ansa go di kweshion, wetin must i do be saved or be forgiven. It na clear dem must stop sinning, repent' i. e. , mek a complete change for lifestyle. Di ephesian christians de told "therefore, putting away lying, 'let each one for you speak true wit im neighbor,' for we are pipo for one anoda. 'be vex, and no sin': no make di sun go down on top ya wrath, abi find place go di devil. Make am who fap fap no longer, but rather make am labor, working wit im hands wetin be gud, wey he fit don sontin to find am who don need" (ephesians 4:25-28 nkjv). It appears wey dem had a practice for lying, tapping and holding grudges. Na im be say, be forgiven di practice for sinning must cease.

does di cession for di practice for sin bring forgiveness? no, for for 1 john 1:8-9 john writing to christians states "if we tok dat we get no sin, we deceive ourselves, and di true na no bi for we. If we confess awa sins, im na faithful and juss to forgive we awa sins and to cleanse we from all unrighteousness."

it suppose be clear dat a christian must be aware for im or am sin(s) for if one na no bi aware, how fit dem cease, confess, repent and change.

be awoof from di bonds for iniquity, one's attitude (the inner man, heart, mind, center for emotion or intellect) must desire be pleasing to god by ceasing dia sinning and altering dia lifestyle toward righteous living. One

must also confess, or acknowledge dia sin to god and go di one sinned against. Prayer na di avenue for christians to confess to god dia unfaithfulness and dia desire to return to im fellowship.

dis de apply to all dos for christ wey be engaged for di practice for sinning de include — fornication, tapping, lying, rage, murder, rape, slander, blasphemy, envy, lust, pikin abuse, divorce, drunkenness or any oda sin. For “therefore i tok to you, everi sin and blasphemy go de forgiven men, but di blasphemy against di spirit no go be forgiven men.”