

# An Exegetical Examination of Divorce in the Gospel Of Luke: Contextualizing its Cultural And Social Implications for Churches In Ikwo Noyo

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## Abstract

This study explores the theological, cultural, and social implications of divorce as presented in the Gospel of Luke, focusing on its application within the church community in Ikwo Noyo. It conducts an exegetical examination of key biblical passages, particularly Luke 16:18, which addresses the permanence of marriage and the prohibition of remarriage after divorce. The research finds that Luke's Gospel, while emphasizing the sanctity and indissolubility of marriage, also underscores the themes of compassion, forgiveness, and repentance, offering a nuanced perspective on the issue of divorce. The study examines how these biblical teachings intersect with the cultural attitudes toward divorce in Ikwo Noyo, where divorce is heavily stigmatized, especially for women. In this context, the church's role is not only to uphold the moral teachings of the Gospel but also to provide pastoral care, counseling, and support to those affected by divorce, fostering reconciliation and healing. The study proposes practical applications for church leaders, including marriage enrichment programs and pastoral counseling services, aimed at addressing the emotional, social, and spiritual challenges posed by divorce. Additionally, the research highlights the need for future studies that explore the impact of divorce on mental health and community dynamics, as well as the effectiveness of church-based support programs. This work offers a theological framework for addressing divorce in rural church settings, advocating for a compassionate, restorative approach that balances moral integrity with pastoral care.

## 1.1 Introduction

Divorce remains a significant issue in Christian communities, raising theological, cultural, and social questions. In Ikwo Noyo, the question of divorce requires deeper theological reflection, particularly in light of biblical teachings. The Gospel of Luke, although less direct than Matthew and Mark on divorce, offers valuable insights into its implications within the first-century Jewish and Greco-Roman worlds. This paper examines the issue of divorce from a biblical perspective, focusing on the teachings in Luke. By exploring these teachings, it aims to uncover the cultural and social factors influencing divorce within the church in Ikwo Noyo, where beliefs and practices reflect modern marriage and divorce challenges. Luke's Gospel, while emphasizing compassion and inclusion, does not shy away from addressing marital fidelity. For instance, Luke 16:18 states, "Anyone who divorces his wife and marries another woman commits adultery" (NIV), highlighting the seriousness of marriage

vows in Jesus' teachings. However, this passage invites varying interpretations, shaped by cultural and historical contexts. This paper will provide a detailed exegesis of Luke's treatment of divorce and its implications for contemporary Christian communities. Additionally, it will explore how Luke's teachings intersect with cultural attitudes toward divorce in Ikwo Noyo, where divorce is viewed through both religious and cultural lenses. This complex setting requires a sensitive interpretation that considers both scripture and the lived experiences of the people (Sunderland, 2000; Ojo, 2007).

## 1.2. Problem Statement

Despite the availability of biblical teachings on divorce, there is a gap in understanding how these teachings are applied within the church in Ikwo Noyo. Divorce is a topic that often remains unresolved or inadequately addressed within many churches, particularly in rural contexts where traditional beliefs about marriage persist. The churches in Ikwo Noyo struggle to reconcile the teachings of the Gospel of Luke on divorce with the local cultural norms that shape attitudes toward marriage and divorce. Many church leaders in Ikwo Noyo face challenges in guiding their congregants through marital difficulties, often with limited theological resources that connect the biblical teachings with the local realities of divorce. There is an urgent need for a theological framework that considers both the scriptural context and the socio-cultural dynamics at play in these communities. This gap in scholarly work and pastoral application highlights the need for an exegetical study of Luke's teachings on divorce, specifically tailored to the context of Ikwo Noyo.

## 1.3. Research Objectives

The primary objective of this study is to examine the teachings on divorce in the Gospel of Luke and explore how these teachings are interpreted and applied in the context of the church in Ikwo Noyo. The specific objectives are as follows:

- i. To conduct an exegetical study of the relevant passages in the Gospel of Luke that address divorce, focusing on their theological and cultural implications.
- ii. To assess the cultural and social context of divorce in Ikwo Noyo and identify how these influences shape the perception and handling of divorce within local churches.
- iii. To propose practical guidelines for church leaders in Ikwo Noyo in addressing the issue of divorce based on the teachings of Luke, while considering the cultural and social dynamics of the community.

## 1.4. Significance of the Study

This study is significant in that it addresses a crucial issue that affects many Christian communities, especially in rural areas where traditional and biblical views on marriage and divorce often conflict. By focusing on the Gospel of Luke, this paper contributes to the broader discourse on divorce by offering a detailed exegetical study of its treatment in one of the synoptic Gospels. Furthermore, this study will provide valuable insights into how biblical teachings can be applied in a culturally sensitive manner in the church setting. The findings from this study will assist pastors, theologians, and church leaders in Ikwo Noyo and similar communities in better understanding and addressing the issue of divorce. The study will also provide a framework for engaging with difficult pastoral issues, promoting healthier marital relationships, and fostering church unity amidst the challenges of divorce.

## 1.5. Research Questions

The study will be guided by the following research questions:

- i. What are the teachings on divorce in the Gospel of Luke, and how are they interpreted within the context of Ikwo Noyo's churches?

- ii. What are the cultural and social factors in Ikwo Noyo that influence the perception and handling of divorce in the church?
- iii. How can the teachings of Luke on divorce be practically applied within the church in Ikwo Noyo, considering the cultural and social realities of the community?

## 1.6. Methodology Overview

This study will employ an exegetical approach, focusing on a careful analysis of the relevant passages in the Gospel of Luke, particularly Luke 16:18 and other related verses. The exegetical method will involve a detailed analysis of the Greek text, historical context, and theological implications of Luke's treatment of divorce (Bauer et al., 2000). Additionally, a sociological approach will be employed to understand the cultural and social context of divorce in Ikwo Noyo. This will involve fieldwork, including interviews with church leaders and members of the community, to gain insight into how divorce is perceived and dealt with in local churches. This mixed-method approach will allow for a comprehensive understanding of both the biblical and social dimensions of the issue.

## 2.0 THEOLOGICAL CONTEXT OF DIVORCE IN THE GOSPEL OF LUKE

### 2.1. Examination of Key Passages

To understand the theological treatment of divorce in Luke's Gospel, it is important to examine key passages addressing this topic. One of the most significant verses is Luke 16:18, which states: "Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery." This verse emphasizes the seriousness of divorce and remarriage, echoing Mark's teaching on the permanence of marriage. Notably, Luke omits the exception clause found in Matthew 19:9, which permits divorce in cases of sexual immorality. This absence may reflect Luke's broader focus on mercy, forgiveness, and compassion, signaling a strong ethical stance against divorce while aligning with his themes of discipleship and living according to God's will (Green, 1997; Fitzmyer, 1981). Additionally, Luke 18:9-14, the parable of the Pharisee and the tax collector, indirectly addresses divorce by emphasizing humility and repentance, key themes in Luke's ethical teachings. While not directly about divorce, the contrast between self-righteousness and repentance speaks to the attitude Christians should have, including those affected by divorce (Nolland, 2002). Luke 7:36-50, the story of the woman who anoints Jesus' feet, further highlights Jesus' inclusiveness, suggesting that the church's care for divorced individuals should reflect his openness to sinners and those marginalized by society. This passage challenges exclusionary attitudes toward divorce, offering a message of forgiveness and redemption (Nolland, 2002).

### 2.2. Historical and Cultural Context

To understand Luke's treatment of divorce, it is essential to consider the historical and cultural context of the first century. Jewish culture viewed marriage as sacred, with divorce allowed under specific conditions outlined in the Mosaic Law, particularly in Deuteronomy 24:1-4, which permitted a man to divorce his wife for "indecency." The interpretation of "indecency" varied, and divorce laws often protected male authority, with limited options for women. In contrast, divorce was more common and simpler in the Greco-Roman world, typically initiated by men, and lacked legal or social stigma, though marriage still had some recognized sanctity. Luke's Gospel, written for a largely Gentile audience, reflects these Jewish and Roman influences. The omission of the exception clause in Luke 16:18 may reflect a decision to align more closely with Jewish tradition, emphasizing the permanence of marriage. Luke's ethical teachings on divorce, rooted in Jewish customs, aimed to encourage higher moral standards within the early Christian

community, which was navigating its place within Jewish and Roman structures. Additionally, the early church viewed divorce as a potential threat to social cohesion and the integrity of the family unit, which it sought to protect. Luke's advocacy for marriage thus implicitly addresses both personal and communal consequences of divorce (Fitzmyer, 1981; Ojo, 2007; Sunderland, 2000).

### **2.3. Theological Implications of Divorce in Luke**

The theological implications of divorce in Luke's Gospel are multifaceted and deeply interconnected with the broader ethical teachings of Jesus. At its core, the issue of divorce touches upon the themes of fidelity, commitment, and the sanctity of marriage. Luke's clear stance on divorce as a serious moral failing aligns with the broader teachings of Jesus, which emphasize the permanence of marriage and the moral responsibility of believers to uphold the integrity of this covenant (Green, 1997). Divorce, as portrayed in Luke, is not simply a personal failure but a breach of a sacred commitment, with profound theological ramifications. Furthermore, Luke's teachings on divorce highlight the tension between law and grace, a central theme in the Gospel. While divorce is presented as a violation of God's will, the overarching message of Luke's Gospel is one of mercy and redemption. The story of the sinful woman in Luke 7, for example, underscores the possibility of forgiveness, even for those who have transgressed moral and social boundaries. This dual emphasis on justice and mercy suggests that while the church should uphold the sanctity of marriage, it should also offer grace and support to those affected by divorce (Nolland, 2002). Theologically, Luke's treatment of divorce challenges the church to balance the call for moral righteousness with a pastoral approach that recognizes the complexities of human relationships. The church's role, according to Luke, is not merely to uphold rigid ethical standards but to provide a space for healing, reconciliation, and restoration. This implies that while the church must maintain a high view of marriage, it must also be willing to offer pastoral care to those who have experienced divorce, emphasizing forgiveness and the possibility of renewal through God's grace (Sunderland, 2000). Luke's emphasis on repentance, humility, and the inclusion of marginalized individuals further informs the theological context of divorce. Divorce, in this sense, is not a final judgment on an individual's worth or standing before God, but rather a challenge to be addressed with compassion, understanding, and the transformative power of grace. Hence, the theological implications of divorce in Luke's Gospel invite the church to hold fast to its ethical teachings while also embracing a pastoral and redemptive approach to those who have been affected by divorce. The church's response to divorce, therefore, should reflect both the justice of God's law and the mercy that characterizes Jesus' ministry (Bauer et al., 2000; Green, 1997).

### **3.0 CULTURAL AND SOCIAL IMPLICATIONS IN IKWO NOYO**

Divorce in Ikwo Noyo is a deeply sensitive issue shaped by cultural norms, traditions, and religious beliefs. Traditionally, marriage is considered a lifelong commitment, and divorce is viewed as a failure to uphold the sanctity of the marital bond. This perspective is influenced by both pre-Christian cultural beliefs and Christian teachings, creating a hybridized view of divorce. In the Ikwo Noyo community, the family unit is highly valued, and marriages are often arranged. The success of a marriage reflects the strength of the families involved. Divorce, therefore, is not only a personal issue but a communal one. It affects not only the couple but also their extended families and the community. Women, in particular, face significant social stigma after divorce, being seen as failures who have broken the social contract. This can lead to isolation and marginalization. Men, although not subjected to the same scrutiny, may still experience reputational damage, especially if the divorce dishonors the family name. The main reasons for divorce include

infidelity, incompatibility, and domestic abuse, with cultural pressures often exacerbating these issues. For instance, men may be pressured to take on second wives, while women may feel compelled to remain in unhappy marriages to avoid the social consequences of divorce. Christianity has further complicated this issue. Christian teachings emphasize forgiveness, reconciliation, and the sanctity of marriage, often conflicting with traditional views focused on family honor. This creates tension between religious beliefs and cultural pressures, with individuals feeling torn between faith and tradition. However, the church is gradually evolving to support divorced individuals, particularly women, by reconciling traditional practices with Christian values of forgiveness and redemption (Sunderland, 2000).

### **3.2. Social Practices and Divorce in Local Churches**

In Ikwo Noyo, divorce within church communities is viewed as a failure in marriage and often leads to moral and spiritual judgment. Churches adhere to conservative interpretations of Christian scriptures, particularly those condemning divorce, such as Luke 16:18. Divorce is often seen as contradictory to the biblical understanding of marriage as a lifelong commitment. Consequently, divorced individuals may be excluded from certain church activities, including leadership roles and communion. Pastors sometimes demand a period of repentance before re-integrating divorcees into the church community. Despite this, a growing number of church leaders in Ikwo Noyo are recognizing the need to balance strict doctrinal teachings with pastoral care. Some churches are starting to offer support for individuals in abusive or toxic marriages. Cases involving domestic violence or infidelity are increasingly acknowledged, and pastors are beginning to understand that reconciliation may not always be possible. This shift is contributing to a more compassionate and restorative approach to divorce. Pastoral counseling and marriage enrichment programs are being introduced to help couples facing marital difficulties. However, divorce remains a taboo subject in many churches, and there is limited institutional support for divorced individuals, especially women. As a result, women often face increased vulnerability, both socially and economically, following divorce. Despite these challenges, there is a growing movement toward providing greater support systems for divorced individuals in Ikwo Noyo, emphasizing counseling, social integration, and practical assistance (Fitzmyer, 1981).

### **3.3. Impact on Church Unity and Family Structures**

Divorce significantly impacts the broader church community and family structures in Ikwo Noyo. In a society where family unity is paramount, the dissolution of a marriage often leads to the fracturing of family ties, creating tensions within the extended family and the wider community. Divorce can lead to strained relationships with in-laws, children, and other family members. It can also divide the church community, particularly when one or both of the divorced individuals hold leadership positions. The presence of divorce within the church can erode trust and cohesion, especially if divorce is seen as a moral failing. For families, the consequences of divorce are even more pronounced. Divorce is seen as a scandal that brings shame on the entire family, and extended families often take sides, leading to further divisions. Children of divorced parents may experience emotional trauma, caught in the middle of family disputes or affected by the social stigma associated with divorce. The long-term effects on children can include difficulties with identity, security, and future relationships, which may shape their understanding of marriage. Divorce's impact on church unity and family structures extends to future generations. If the church responds compassionately to divorce, fostering an environment of healing and support, it may help younger generations develop a more inclusive and nurturing view of marriage and family life. However, if divorce is treated as a moral failure, negative stereotypes and division may persist,



continuing to affect church unity and family relationships for years to come. The cultural and social implications of divorce in Ikwo Noyo go beyond the couple involved, influencing the very fabric of church life and family structures. It is crucial for church leaders to acknowledge these broader effects and create an environment of support and reconciliation for those affected by divorce. This will help preserve the unity of the church and the integrity of family life within the community.

#### 4.0 EXEGETICAL INSIGHTS AND APPLICATION TO CHURCH PRACTICES

##### 4.1. Exegetical Findings and Theological Conclusions

The examination of key passages in the Gospel of Luke regarding divorce, particularly Luke 16:18 and the surrounding narrative, reveals significant insights into Jesus' stance on marriage, divorce, and remarriage. These passages provide a theological framework that is both strict and yet capable of pastoral application, offering a balance between upholding the sanctity of marriage and recognizing the human complexities involved in marital breakdowns.

##### 4.1.1. Luke 16:18 and its Ethical Implications

The central passage regarding divorce in Luke's Gospel is found in Luke 16:18, where Jesus declares, "Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery." This verse aligns with Jesus' teachings in the Synoptic Gospels, which stress the permanence of marriage. However, Luke's version of this teaching is more concise and does not include the exception clause found in Matthew 19:9, which permits divorce on the grounds of sexual immorality. The absence of this clause in Luke suggests a firmer stance on the indivisibility of marriage (Green, 1997). Theologically, this passage has profound implications. It asserts the sanctity and indissolubility of marriage, positioning divorce as a violation of the marital covenant and, by extension, a sin. The clear condemnation of remarriage following divorce intensifies this teaching, as it not only criticizes the act of divorce but also addresses the further complicating factor of remarriage. This teaching speaks to the seriousness with which Jesus viewed the marriage relationship and emphasizes the moral responsibility of individuals to honour their marital vows (Fitzmyer, 1981). Divorce, within this context, is not merely a legal or social issue but a theological and moral breach of God's intended purpose for marriage.

##### 4.1.2. The Broader Ethical Context of Luke's Teachings

While Luke 16:18 is clear in its condemnation of divorce and remarriage, it is essential to understand this teaching in the broader context of Luke's ethics, which emphasizes mercy, forgiveness, and compassion. Jesus, throughout Luke's Gospel, is portrayed as one who extends grace to those who have fallen short of the law, offering forgiveness and restoration to sinners (Luke 7:36-50; 19:1-10). This compassionate approach allows for a nuanced understanding of divorce, recognizing that while the ideal is a lifelong commitment, human failure and sinfulness are realities that need pastoral attention. In Luke 7:36-50, the woman who anoints Jesus' feet exemplifies this theme of forgiveness, where Jesus offers pardon to a sinful woman, a gesture that transcends the rigid legalism of the Pharisees. Applying this to divorce, theologically, suggests that while divorce may be condemned in its ideal form, there is space for forgiveness and healing for those who have experienced marital breakdown. Church practices, therefore, must be rooted in the dual call for both moral integrity and pastoral care. It implies that the church should not only uphold the sanctity of marriage but also offer support, reconciliation, and compassion to those who have experienced divorce (Sunderland, 2000).

##### 4.1.3. Luke's Emphasis on Repentance and Restoration

Another crucial theological conclusion derived from Luke's treatment of divorce is the theme of repentance and restoration. Throughout the Gospel, there is an emphasis on the need for repentance (Luke 13:3, 15:7) and the opportunity for restoration (Luke 15:11-32). These themes are significant when considering the church's response to divorce. Divorce, while seen as a violation of God's law, does not preclude the possibility of repentance and reconciliation. Jesus' ministry is marked by his willingness to restore broken relationships, both with God and with others. This implies that divorce, while regrettable, should not be seen as the end of an individual's spiritual journey, but rather as a challenge that the church must address with empathy and pastoral care. Theologically, the church's role should not be to alienate or punish those who have gone through divorce, but to offer a pathway to healing and reconciliation. This approach would mirror the broader theological framework of Luke's Gospel, which emphasizes forgiveness over judgment, restoration over rejection, and compassion over condemnation. The church, therefore, must be a place where divorced individuals can find healing and re-integration into the community, fostering a climate of grace and restoration (Nolland, 2002).

#### 4.1.3. Divorce and the Kingdom of God

Luke's Gospel frequently ties ethical teachings to the reality of the Kingdom of God, presenting a vision of life that transcends mere legalism and calls for a deeper, transformative engagement with God's will. Divorce, in this sense, is not just a legal matter but a sign of the brokenness of human relationships in a fallen world. Jesus' condemnation of divorce in Luke 16:18 reflects the tension between the ideal of the Kingdom of God, where relationships are marked by perfect unity and fidelity, and the reality of the human condition, where sin, betrayal, and hurt often disrupt those relationships (Fitzmyer, 1981). Therefore, theologically, the issue of divorce is not only about maintaining moral standards within the church but also about recognizing the deep-seated brokenness that affects human relationships. Divorce, in this light, becomes a symbol of the larger issue of sin and human imperfection that the church is called to address through the redemptive work of Christ. Theologically, Luke's Gospel calls the church to create a community that lives in anticipation of the perfect restoration of relationships in the Kingdom of God, while also recognizing the need for grace and healing in the present broken world (Green, 1997).

#### 4.1.4. Theological Conclusion: The Church's Role in Addressing Divorce

The theological insights drawn from the Gospel of Luke suggest that while the church must uphold the sanctity of marriage and the ideal of lifelong commitment, it must also offer compassion, grace, and restoration to those who have experienced divorce. The church's role is not to enforce strict moralism but to embody the principles of forgiveness, repentance, and healing that are central to Luke's portrayal of Jesus' ministry. In practical terms, this means that church leaders should approach divorce with sensitivity, offering pastoral care that both acknowledges the pain of divorce and holds to the biblical standards of marriage. This nuanced approach allows the church to fulfil its theological mandate of being a community of grace while upholding its high view of marriage (Sunderland, 2000). In essence, the theological implications of divorce in Luke's Gospel invite the church to a balanced response, firm in its commitment to the biblical ideal of marriage, but compassionate and restorative in its engagement with those affected by divorce. Theologically, Luke presents a vision of a community that holds fast to its ethical convictions while extending grace and offering a pathway to healing and restoration for those who have experienced marital failure. Thus, the church's response to divorce should be rooted in the twin principles of truth and love, upholding the

sanctity of marriage while embodying the compassion of Christ for all who seek forgiveness and restoration.

#### **4.2. Practical Applications for Churches in Ikwo Noyo**

Churches in Ikwo Noyo must create a pastoral framework that combines biblical teachings with sensitivity to the community's cultural and social dynamics. The church's role is to uphold the sanctity of marriage and provide support and restoration for those affected by divorce. By applying Luke's teachings, churches can address the real-world challenges posed by divorce while maintaining a compassionate approach.

##### **4.2.1. Providing Pastoral Care and Counseling**

A key practical application is the establishment of pastoral care and counseling services for individuals facing divorce. These services should support both partners in the marriage, whether they are considering divorce or going through the process. Counseling sessions should address the emotional, spiritual, and practical aspects of divorce, guiding individuals to understand biblical teachings on marriage and divorce. Additionally, counseling should extend to families, particularly children, who are affected by the emotional fallout of divorce. Family counseling or support groups can help children process the situation with compassion, ensuring they understand the changes in a supportive environment. The church, as a community pillar, should aim to preserve family unity and foster reconciliation, in line with Luke's teachings on forgiveness and restoration (Sunderland, 2000).

##### **4.2.2. Offering Marriage Enrichment Programs**

Churches can also prevent divorce by offering marriage enrichment programs. These programs can help couples address common issues such as communication problems, financial stress, and conflict. Workshops, seminars, and retreats focused on relationship skills and biblical teachings on marriage can strengthen marriages before issues lead to divorce. These programs can also build a sense of community within the church, where couples support each other's marital growth and strengthen their bonds.

##### **4.2.3. Encouraging Forgiveness and Reconciliation**

Forgiveness and reconciliation are central to Luke's teachings on divorce. While divorce is serious, it should not sever the relationship between individuals and the church. Churches should emphasize healing over judgment, offering forgiveness and support for those seeking restoration. In cases where reconciliation is impossible, the church should continue to support individuals, recognizing that divorce does not define their spiritual journey or place within the church (Fitzmyer, 1981). This approach fosters unity and inclusion, preventing the marginalization of divorced individuals and ensuring they are embraced by the church community.

##### **4.2.4. Teaching on the Sanctity of Marriage and the Biblical Ideal**

While offering grace, churches must uphold biblical teachings on marriage and divorce. Luke's Gospel stresses the sanctity of marriage, and church leaders should emphasize the commitment, faithfulness, and mutual sacrifice marriage requires. This teaching should be integrated into church life through preaching, Bible studies, and marriage ministries. While acknowledging the realities that lead to divorce, churches should present the biblical view of marriage as a lifelong commitment. This balanced approach upholds the ethical standards of marriage while offering grace and support to those affected by divorce, reflecting Luke's call for both moral integrity and pastoral care.

#### **4.3. Managing Potential Challenges**

While the above practical applications offer a balanced and compassionate approach to addressing divorce, the implementation of such programs within the church context of Ikwo Noyo is not without its challenges. Several key obstacles



need to be addressed in order for the church to fully embrace a comprehensive pastoral response to divorce.

#### **4.3.1. Overcoming Cultural Stigma**

One of the primary challenges the church faces is the deeply ingrained cultural stigma surrounding divorce in Ikwo Noyo. Divorce is often viewed as a failure, not only by the individuals involved but also by the broader community. The church must work to deconstruct these harmful cultural attitudes, which can prevent divorced individuals from seeking help and support. To address this, church leaders must take an active role in educating the congregation about the need for empathy and understanding toward divorced individuals. Preaching and teaching on the compassion and forgiveness central to Luke's Gospel can help shift the community's perspective on divorce. The church should explicitly state that divorced individuals are still valued members of the community, deserving of love, support, and spiritual care. In this way, the church can create an environment where divorced individuals are not ostracized or judged but are embraced as part of the body of Christ.

#### **4.3.2. Providing Adequate Resources for Counseling and Support**

Another challenge is the limited resources available to provide effective counseling and support services for divorced individuals. Churches in Ikwo Noyo may not have the trained pastoral staff or financial resources to offer comprehensive counseling programs. In such cases, partnerships with professional counselors, social workers, and other community organizations can be explored to provide the necessary support. Training church leaders and volunteers in basic counseling skills is also an important step in equipping the church to respond effectively to divorce. Pastoral training that focuses on issues related to marriage and divorce will help church leaders provide more effective guidance and support. Additionally, establishing support groups within the church where divorced individuals can share their experiences and receive encouragement from others can be a valuable resource for those navigating the emotional and spiritual challenges of divorce.

#### **4.3.3. Ensuring Biblical Consistency and Clarity in Teaching**

Finally, the church must ensure that its teachings on marriage, divorce, and remarriage are consistent with biblical principles while remaining sensitive to the complexities of individual situations. Theological clarity is important, as mixed messages on divorce can lead to confusion and potentially undermine the church's authority on the matter. Church leaders must engage in careful, thoughtful exegesis of key biblical texts, such as Luke 16:18, and address any ambiguities in a way that is both faithful to the Scriptures and compassionate toward those affected by divorce. This may involve pastoral training programs, where church leaders can engage in open dialogue about the complexities of divorce while grounding their teachings in sound biblical doctrine. By addressing these challenges thoughtfully and proactively, the church in Ikwo Noyo can become a place of refuge, support, and restoration for those affected by divorce. The church's response to divorce should be rooted in the dual principles of truth and love, upholding biblical teachings while offering grace and compassion to those who are struggling with marital breakdowns. In this way, the church can embody the message of Luke's Gospel: a community that holds to the sanctity of marriage, yet offers healing and restoration to those in need.

### **5.0 CONCLUSION**

#### **5.1. Summary of Key Findings**

This study has explored the theological, cultural, and social implications of divorce in the Gospel of Luke, focusing on its relevance to churches in Ikwo Noyo. Through an exegetical analysis of key passages, particularly Luke 16:18, it has been shown that Luke presents a firm stance on the sanctity and permanence of marriage, viewing divorce as a violation of the divine covenant and remarriage after divorce as

adulterous. This aligns with the broader ethical teachings of Luke's Gospel, which emphasize moral integrity and adherence to God's commandments (Green, 1997). However, the study also reveals that Luke's Gospel, while strict on divorce, offers room for compassion and restoration. The broader themes of forgiveness and repentance that permeate Luke's narrative suggest that the church's response should not be one of condemnation but of healing and reconciliation. The story of the sinful woman in Luke 7:36-50, where Jesus forgives and restores those who have fallen short, underscores this potential for grace, even in the context of divorce (Fitzmyer, 1981). The cultural context of Ikwo Noyo is pivotal in shaping divorce perceptions. Divorce is heavily stigmatized, especially for women, in a community where marriage is foundational. The church's role is to uphold the sanctity of marriage while offering pastoral care that recognizes the emotional, psychological, and social challenges divorce presents. Practical applications of this study include the importance of pastoral counseling, marriage enrichment programs, and providing support for divorced individuals to foster a compassionate and restorative environment.

## 5.2. Implications for Future Study

The findings suggest several areas for future research. One is comparing the treatment of divorce in the Gospels of Matthew and Luke, examining how these differences influence Christian communities in Ikwo Noyo. A sociological study on the impact of divorce on mental health and community dynamics would also be valuable. Further research could investigate how churches can support women after divorce, particularly in patriarchal settings where women face social marginalization. Additionally, evaluating the effectiveness of marriage enrichment programs in reducing divorce rates could provide insights into improving preventative measures. This study paves the way for further theological, pastoral, and social exploration, encouraging a holistic approach to addressing divorce in Ikwo Noyo. By balancing moral integrity with compassion, the church can better serve its community, promoting both healing and the sanctity of marriage.

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