

Marital Conflict among Couples in Deeper Life Bible Church Ketu, Nigeria and their Implications for Family Stability

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Abstract

There have been numerous studies on the nature of marital disputes in various countries, but none were conducted at Deeper Life Bible Church in Ketu. Therefore, this study aimed at examining the effects and management of marital conflicts of Deeper Life Christians in Ketu Local Government, Lagos, Nigeria. The research used both primary and secondary data sources. Questionnaires were distributed to one hundred and six married couples living in Kosofe Local Government, while personal interviews were conducted with some church leaders and counselors representing Orthodox and Pentecostal Churches in Kosofe Local Government. The secondary data were gathered from books, journals, magazines, newspapers, and internet resources. The study discovered that although most of the married couples experienced conflicts, they were not severe. Still, conflicts arose from various issues, including miscommunication, culture, finances, and domestic chores. The study further found out that conflicts are difficult to resolve completely, which explained why many persist for long before being resolved.

Keywords: Marriage, Couples, Deeper Life, Ketu Group, Family, Unity, Divorce.

Introduction

In Nigeria, marriage is considered a sacred institution, and the Christian churches, including the Deeper Life Bible Church (DLBC) preaches about the sanctity of marriage and the need for stability in marriage. However, couples in various Christian churches, including the DLBC experience marital conflicts, which jeopardize their relationship. As a renowned religious organization, the DLBC promotes healthy marriage, considering it a vital aspect of an individual's life (Adetunji, 2021). Nonetheless, like in other institutions, marital conflicts are common in the DLBC, which may lead to instability within the couples' families. Understanding the causes of marital conflicts in the Deeper Life Bible Church Ketu Group, which is found in Lagos state is essential to appreciate how marital conflicts affect families, especially in a religious setup.

Deeper Life Bible Church (DLBC) espouses strict adherence to the holy bible, and as such, it teaches that marriage should be a union between partners based on love and respect (Oladeji, 2017). However, despite the church's teachings about love and respect, marriages within the DLBC community often experience conflicts that affect their stability. Marital conflicts are inevitable in every relationship and can arise from various issues, including poor communication, financial problems, infidelity, and differing aspirations (Ajayi, 2016). The Deeper Life Bible Church Ketu Group, Lagos State is a typical representation of marriage conflicts that are experienced by various couples in the DLBC. The couples that are linked by their religious beliefs often face similar challenges, which are a reflection of what happens in other marriages across Nigeria. Understanding the causes of marital conflicts in this group is vital as it can

help in ascertaining the effects that it has on the families of the couples. Marital conflicts affect the stability of many families, thus understanding their causes is essential, especially in a religious community such as the DLBC. Marital conflicts that arise in a religious setup have several adverse effects on the families of the couples involved, as well as the wider community (Olajide & Ogunsola, 2020).

Marital conflicts are common in many families, and, in most cases, they affect the stability of these families. A conflict that arises in a family is a form of a family dysfunction that affects the general wellbeing of the family members and, in some cases, the wider community. Family dysfunction emanates from the stressors that affect family members, including marital conflicts and affects their general wellbeing. In a religious setup such as the DLBC, marital conflicts, if not properly addressed, can cause adverse effects to the couples and their families. It is for this reason that understanding their causes is vital, especially in a community that adheres to strict religious beliefs. Past studies about the Deeper Life Bible Church have focused on the human rights, tithe and offerings, and the educational arm of the organization, for example, Bayne (2006) and Adaams (1998). There is a need to focus more on understanding the causes of marital conflicts in the DLBC, which affects the stability of many families and, by extension, the community. Marital conflicts that arise in families of people who belong to the DLBC community can have adverse effects on the wellbeing of their children and the wider community if they are not properly

addressed. The aim of this study therefore is to examine how these marital conflicts affect the emotional, social, and economic stability of families in the congregation; to understand the role of religious teachings and how to apply them in marriages in the church and among couples; to know how the teachings and counseling services of the church influence conflict resolution among couples and to suggest practical and faith-based strategies for improving marital relationships and promoting family stability within the church community.

History of Deeper Life Bible Church

Deeper Life Bible Church is deeply ingrained in the life of its founder. Without his life, it would be impossible to discuss the history of Deeper Life Bible Church. Pastor William Folorunsho Kumuyi was born in 1941 in Erin Ijesa, which was then the Oyo State but is now Osun State, Nigeria's western part, into an Anglican family that believed the Bible contained God's words. They believed it was important to get up early in the morning and sing hymns, read the Bible, and pray (Deeper Life Ministry, 2011). His parents were active members of the local Anglican Church and taught their children to embrace the same faith. He graduated from the University of Ibadan, Ibadan, Oyo State, with a first-class honours Degree in Mathematics in 1967. He was employed at the University of Ibadan as a Mathematics Lecturer till 1971. He returned to the University of Ibadan for his postgraduate studies in Mathematics before joining the University of Lagos as a Lecturer shortly after. The idea of creating a Bible study circle came

from his upbringing. It began when the pastor opened his home and Block 2, Flat 2, University of Lagos, Akoka, to his fifteen (15) students at the University of Lagos, where they gathered every Monday evening for Bible Study (Isaacson, 1993).

During his Bible Study teaching at his flat, about 500 people would sit outside the flat to listen through the use of an amplifier; hence, the need to get a bigger location for the Bible Study. They moved to an auditorium of a church at Shonibare Street, Mushin, Lagos. They were there for a while before using the Redeemed Christian Church of God space at Oyingbo, before finally settling at Gbagada in 1981, but held their first Sunday service in Gbagada on November 7th, 1982 (Ojo, 1992). While at University of Lagos, he had the responsibility of ministering to some youths who were members of Scripture Union that came to his house to further their understanding of the Bible. This continued for a while until it grew to a size of fifteen young people who gathered at his residence for Bible teaching. By early 1980, the small group of fifteen people had grown into thousands, which led to the establishment of the Deeper Life Bible Church (Deeper Life Bible Church Italy, 2011).

Deeper Life Bible Church, as an organisation, has a structure which guides and regulates activities within the church. The church's organisation is split into levels with the pastor, Kumuyi, being at the helm and is referred to as the General Superintendent. There are also National Overseers whose responsibility is to lead and manage the states in which the church has spread. There are also

state overseers in the states where the church is present. The states are split into regions with regional overseers assigned to them. This division is done mainly in areas outside Lagos which is the local government area where the main church is located.

In Lagos, groups are formed comprising of districts and are managed by district coordinators and group coordinators. All these structures are put in place to ensure the smooth running of the church's activities. The church has put together guidelines for the smooth execution of its programmes within the church. Some of the programmes are searching the word which is a scripture search, and the other is building the body for house fellowship. The Sunday evening and morning devotion manuals have been developed for both youth, adults, and children. The church has produced booklets for the programmes as learning resources for the Sunday school which other churches refer to as the Sunday scriptures.

The Deeper Life Church has expanded in various functional areas of the church and ministry. Many other ministries sprang out as a result of reaching out to the needs of people around. Examples are: Youth Ministry, Children Ministry, Women Ministry, Deeper Life School Outreach, Prison Outreach, amongst others (Ankomah, 2006). The women's ministry is vital in addressing the spiritual needs of women in the congregation; also through the ministry, most women acquired skills to provide for their families. The Children's Ministry began its activities in 1983. There were only 150 children back then. They have grown up being fed and taken care

of by the church until they reached the national level, where many of them became young professionals even in the church. The church has a department that handles school outreach called DLSO. It was started by DLSO in 1992; they engage in evangelizing in the host schools, where they conduct school fellowships to encourage more interaction. They also tutor and prepare students for their examinations while helping them to seek ways to pay their school fees (Winifred, 2006).

It can be argued that the church's backbone is evangelism. Evangelism is a process of preaching the gospel of Christ to gain individuals who believe in him as it is emphasized in (Matthew 28;19,20). In fulfilment of this obligation, they set aside Thursdays to teach the people about evangelizing in the Thursday Revival and Evangelism Training Service. At the time of the church's establishment, one would have come across Deeper Life members proselytizing on buses and almost all places. The church's evangelism style was later enhanced using electronic media, pamphlets, and other Christian magazines by the church (Erukanure, 2007).

Marital Conflict in Deeper Life Bible Church

Amidst the importance of marriage, there are always cases where it cannot take place, and the partners cannot be together. Marriage has faced many challenges in the modern age, as the challenges of the twenty-first century have caused distress, frustration, and uncompromising conditions, which have affected some couples adversely and led to

marital crises. In this regard, marital crisis entails the stress and tension experienced by couples living together (Ibeh, & Obidoa, & Uzoechina, 2013). Conflicts stem from various issues, and they are rampant in Deeper Life Bible Church, as the church is part of the society, and human beings cannot live together in peace due to their differences in opinion on several issues. However, the church preaches peace and harmony within families, which is achievable because families live together. Nevertheless, conflicts are unavoidable due to differing perceptions of individuals.

The Deeper Life Bible Church preaches a marital institution that requires a marriage committee to counsel and guide spousal pairs according to the doctrines of the church to avert possible conflicts (Nwadiolor & Olomu, 2023). The Deeper Life Bible Church, as an institution, encourages couples to seek pre-marital counseling from the department of the marriage committee to have a harmonious co-habitation in their respective homes. However, it appears that despite the interventions of the church, issues that cause disputes still arise among couples. Such difficulties include differences in character and unmet expectations as well as other factors.

There is no specific frequency at which conflicts occur among couples in the Deeper Life church; this does not mean that there are no conflicts. Research suggests that conflicts are common in all marriages, including those within the Christian community and also in the Deeper Life Church (Santon, 2012). Therefore, couples who actively practice their faith, such as regular church attendance, tend

to have lower divorce rates and potentially fewer conflicts compared to those who do not actively engage with their faith. Nwadior & Olomu (2023) explained that Kumuyi argued that his teachings on the spirituality of marriage required couples to know and do the will of God, and that marriage should not be taken seriously or sexually. According to the marriage committee in the structure of the Church, there is a committee for marriage consisting of selected members, both men and women. Marriage procedures start when a member notices the will of God for marriage or finds a suitable spouse to spend the rest of his life with; he goes to his pastor, who gives him a letter to the church marriage committee. The committee asks him questions to clarify that he is in the right spirit and mind, and then they will ask his sister if she is a member of the Church with the permission of her pastor and both will be required to take a medical test.

The results of the test shall be evaluated by the marriage committee, and if satisfied with the results, he shall be allowed to propose. Thereafter, he goes for parental approval, and if possible, he starts courting for a period of three months, six months, or nine months. Thereafter, a marriage date is scheduled, and the marriage is performed according to the laws of the Church, under the supervision of the committee (Nwadior & Olomu, 2023). However, there are still challenges that can arise in marriages. The Deeper Life Bible Church advises couples to communicate openly and freely, seek and pray for God's help, and go to church marriage counseling. Though statistics are not available, the church marriage committee helps reduce

the number of marital conflicts among its members.

The emergence of marital conflicts in Deeper Life Bible Church may be attributed to external factors such as economic, social, and cultural issues that trigger the rise and acceleration of conflicts among couples of the church, just like in other relationships (Onah, 2014). Marital conflicts have caused several adverse effects to couples, their offspring, and society at large. At present, marital conflict has become a major issue in the modern world, and this constitutes various negative effects, including waywardness, of children of the fractured families among others.

Research Methodology

Data for this research were collected through questionnaires and focus group discussions. Structured and unstructured oral interviews were used. Selected respondents were interviewed, comprising both young and old couples with lengthy years and fewer years. The focus group discussion method consisted of couples from different sub-districts of the Ketu group fraction of the church. Sixty copies of a questionnaire were administered to randomly selected respondents. Five respondents (couples) from each purposively selected church under the Ketu group responded to the questionnaire. The quantitative data (from the questionnaire) were analysed using frequency counts and percentages, while the qualitative data (focus group discussion and interview) were analysed and coded based on the predominant subject matters or issues.

Analysis of the Research Questionnaire

The data are presented in tables, which analyzed to support key points and conclusion. The tables below provide the biographical details of the respondents to the questionnaire. Biographical Data

The information is organized by age, sex, marital status, marriage duration, occupation, number of children, level education. A total number of 74 respondents participated in the survey.

Table 1: Distribution of respondents by age

Age Group	Frequency	percentage
20-25	11	14.9%
26-30	20	27 %
31-40	26	35.1%
41 years and above	17	23%

This table shows that 11 respondents (14.9%) fall within the age range of 20 - 25 years, while 20 respondents (27%) are between 26 -30 years. Additionally, 26 respondent (35.1%) are between 31 - 40 years, and 7 (23%) are 41 years and above. This distribution suggest that many the respondents are the matured adults who had been married for quiet a long time, which may influence their perspective on the subject matter.

Table 2: Distribution of respondents by sex

Sex	Frequency	Percentage
Male	42	56.8%
Female	32	43.2%
Total	74	100

This table shows that 42 respondents (56.8%) are male, while 32 (43.2%) of the respondents

are female. Although, both genders are represented, the slight majority may reflect the general composition of Marital discussion, where men seem to have experiences of conflict in their marriages.

Table 3: Distribution of respondents by Marital Status

Marital Status	Frequency	Percentage
Separated	9	12.2%
Married	36	48.6%
Divorced	Nil	Nil
Widow	5	6.8%
Single	24	32.4%
Total	74	100

This table indicates that 36 respondents (48.6%) are married, while 24 (32.4%) of the respondent are single. 9 (12.2%) of the respondents are separated, and 5 (6.8%) of the respondents are widows. This suggests that majority of the respondents are married, hence their response to marital conflict among couples in Deeper Life Bible Church, Ketu Group Lagos.

Table 4: Distribution of respondents by marriage duration

Marriage Duration	Frequency	Percentage
1 - 10 years	25	48.1%
11 - 20 years	10	19.2%
21 - 30 years	7	13.5
31 years and above	10	19.2

This table indicate that 25 (48.1%) of the respondents have stayed in their marriages for 1- 10 years, while 10 (19.2%) of the respondent

have been married for 11 - 20 years. 10 (19.2%) of the respondents have also been married for 31 years and above, and 7 (13.5%) of the respondent have been married for 21- 30 years. This shows the degree in which marital conflict have been more experienced and have often happened.

Table 5: Occupation

Occupation	Frequency	Percentage
student	6	8.1%
Civil Servant	16	21.6%
Artisan	3	4.1%
Clergy	1	1.4%
Trader	6	8.1%
others	42	56.8%
Total	74	100.1

This table indicates that 42 respondents (56.8%) are into unspecified businesses, 16 (21.6%) respondents are civil servant, 6 (8.1%) of the respondent are student, another 6(8.1%) of the respondent are traders, while 3 respondents (4.1%) are artisan and 1 respondent (1.4%) a clergy. The presence of different occupation gives insight to a larger view on marital conflict from other occupation view that may not have been mentioned.

Table 6: No of Children

No of Children	Frequency	Percentage
1 -2	21	33.9 %
3 - 4	20	32.3 %
5 - 6	4	6.5 %
Others	17	27.4 %
Total	62	102.8

This table shows that 21 respondents that is (33.9%) have 1- 2 children, 20 (32.3%) of the respondents have 3 - 4 children, while 17 respondents (27.4%) did not specify the number of children they have and 4 (6.5%) respondent have 5 -6 children. This reflects to what degree children suffers from marital conflict among couples in Deeper Life Bible Church.

Table 7: Level of Education

Level of Education	Frequency	Percentage
Secondary / Technical	1	1.4%
OND/NCE	6	8.2 %
HND/B.A/BSC.	36	49.3%
PHD	4	5.5%
Others	8	11%
Total	55	75.4%

This table shows that 36 respondents (49.3%) hold a degree in HND, B. A or B.sc, 8 respondents (11%) did not specify, 6 respondents have degrees in OND or NCE, while 1 respondent have a Secondary School or Technical Certificate. The high level of literates among the respondents suggests that they understand the meaning of marital conflict and how they are being affected.

Sources of Conflict in the Family

This section was designed to gather information about issues that can be considered a cause or causes of marital conflict amongst members of Deeper Life Bible Church Ketu Group Lagos State. The response to the questions and their analysis are represented below.

Do you agree that finance matters could be a factor to marital conflict?

Research question was formulated to know the level in which marital conflict can be possible among members of the Deeper Life Bible Church. This research question was answered using data gathered through questionnaire, interview using focused group discussion.

Table 8: Respondents' Reaction to research question 1

Responses	No of Respondents	percentage
Agreed	68	91.9 %
Disagreed	4	5.4 %
No Option	2	2.7 %
Total	74	100

The above table indicates that 68 (91.9 %) that shows that a large number of the respondents agreed that financial matters is a factor responsible for marital conflict as compared to the lesser number of 2(2.7%) of respondents who had no idea of the matter at hand. Similarly, it is worthy of note from the above table column 4 (62, 83.8%) of the respondents agreed that parenting style is a major factor that could lead to marital conflict as against 2 (2.7%) of the respondent who revealed that it does not matter. These findings emphasize that marital conflict is an established fact amongst couples in Ketu Group of the Deeper Life Bible Church.

Family interference is a causative of marital conflict?

The responses are shown below.

Table 9: Respondents' responses on Research Question 2

Responses	No of Respondents	Percentage
Agreed	61	82.4%
Disagreed	10	13.5 %
No Option	3	4.1 %
Total	74	100

This table clearly states that most respondents of 61 (82.4 %) agreed that family interference is a factor to be considered in marital conflict in Deeper Life Bible Church, Ketu Group, while 10 (13.5 %) of the respondents disagreed, 3 (4.1%) had no option.

Differences in upbringing or cultural background could be a cause of marital conflict

The response below

Table 10: Respondents' Response on Research Question 3

Responses	No of Respondents	percentage
Agreed	58	78.4 %
Disagreed	11	1.9 %
No Option	6	8.1 %
Total	75	88.4

The findings in table 9 shows that 58 (78.4%) of the respondents agreed that culture is a factor that has caused conflict in their marriages while 11 (14.9%) claimed that culture is not enough to cause conflict in their homes and 6 (8.9%) of the respondents have no option about the ongoing discuss. This quantitative finding shows that a large number of the respondents agreed on the issue that have to do with culture as a cause of conflict as against the small number of those who disagreed. This result establishes the degree of couples who are

experiencing conflict as a result of differences in culture of their spouses.

Understanding the necessity of diversity in culture Mr Michael one of the discussant from the interview of the DLICC district church, under Ketu Group of the Deeper Life Bible Church said that: “marriage is more beautiful when you explore other culture and tribe” he further said that culture is very important and one need to make concrete findings before deciding to explore that aspect of marriage” (Michael, Oral Interview). He revealed that he married someone outside his own culture and this has enlightened his understanding and tolerance of other cultures. Parenting Style is a factor responsible for marital conflict

The response below

Table 10: Respondents’ Response to Research questions

Responses	No of Respondents	Percentage
Agreed	62	83.8%
Disagreed	10	13.5%
No Option	2	2.7 %
Total	74	100

Table 10 shows that 62 (83.3%) of the respondents accepted that parenting styles as a factor that has caused conflict in their homes, while others 10 (13.5%) are of the opinion that they have been able to manage their homes well and that is not a factor to be considered at all. 61 (82.4%) of the respondents claimed that interference of family is a huge factor to be considered as against 10 (13.5%) respondents who disagreed that family interference influences their marriage, while 3 (4.1%) of the

respondents have no option of the on-going feud.

Education status can be a possible cause of marital conflict

Research response

Table 11: Respondents’ Response to Research questions

Responses	No of Respondents	Percentage
Agreed	51	68.9 %
Disagreed	15	20.3
No Option	8	10.8
Total	74	100

Table 11 shows that 51 (68.9%) of the respondents agreed that education is a factor that could possibly cause marital conflict in the Deeper Life Bible Church, Ketu Group. 15 which is about (20.3%) of the respondent stated that education is not a factor that has caused conflict in their marriages while 8 (10.8%) of the respondents have no experience at all of what conflict is about in their marriages.

Levels of religious commitments can stir marital conflict

Response below

Table 12: Respondents’ Response to Research questions

Responses	No of Respondent	Percentage
Agreed	55	74.3 %
Disagreed	13	17.6 %
No Option	6	8.1 %
Total	74	100

Table 12 shows that 13 (17.6%) of the respondents claimed that they are fine with their spouses religiosity as it does not affect or

cause conflict in their homes. In contrast, 55 (74.3%) argued that it has been a reason for conflict in their marriages. While 6 (8.1 %) had no clue of the ongoing discussion. In line with this table a respondent from the interview revealed that: my prayer life has reduced since I married. I expected and anticipated a better version of my prayer life before marriage because my husband is who one can tag firebrand, but what I got in the marriage is very different from what I bargained for”.

Discussion

The above findings explain that marital conflict does not imply the absence of peace in a home but the understanding of the couples and learning to tolerate and inconvenience each other for their union. When couples promptly manage conflict, it shows how mature they are and helps their marriage to be enduring. Pastor Kumuyi, in one of his sermons, emphasized the importance of unity in the family, using himself and his wife as examples. In his words, he emphasized the place of love in the home. He said human beings do not act irrationally like animals; hence, the place of love, which is an essential ingredient for the smooth running of the home. He further mentioned forgiveness as the bedrock of a Christian marriage where retaliation is not considered. He used 1 Peter 3:1 as his basis for the teaching. This shows that marital conflict can be managed or avoided when the couples allow love to lead in most situations and not their instinct directing all the time. However, there are factors beyond the couples that could cause marital conflict. In line with this, Gottman and Silver opined that

when there is a gap in communication, emotions can be stirred, and it could lead to conflict (Gottman & Silver, 1999).

Communication in marriage is very paramount; when not effective, it can be misunderstood, thereby causing conflict. According to Markman, Stanley, and Blumberg, they believed that assumptions in communication can lead to unnecessary arguments. For example, a husband may perceive his wife's request for help as a criticism of his efforts, leading to defensiveness rather than cooperation (Markman, Stanley, & Blumberg, 2010). These misinterpretations create unnecessary tension and prevent effective communication. At the same time, marital conflict in Christendom transcends the efforts of the couples; it is the foundation laid by the couples, which is supposed to be on God's word. This line is supported by the response of one of the respondents during the interview session that marriages built on God as the foundation seldom experience conflict, unlike the people who do not. This is because Christ is the rock on which Christian homes are built. Christians can always go back to the originator of marriage because in this kingdom, we don't run our homes ourselves. Hence, the scripture that says if the foundation be destroyed, what can the righteous do? (Psalms 11: 3).

From the above position, it can be deduced that Christian marriage must have Christ as its foundation; then every other thing should be built on it. With Him in their marriage, the respondent believes that their marriage will be stable and free from marital conflict. Also, if any conflict at all arises, they

can always go back to God to help fix their marriage. This is buttressed by Bonhoeffer, who describes marriage as a divine calling that reflects God's covenant with humanity (Bonhoeffer, 1951). He maintained that marriage is about achieving God's plan for the world, not only about personal fulfilment.

Recommendation

To reduce the rate of instability within marriages and family relationships, the following recommendations can be considered:

1. Marital counselling and therapy should be advocated. Counselors, having undergone training in family systems should help couples understand each other and break family cycles. Marriage counselling programs should be encouraged by churches, communities, and professional counselling organizations.
2. Marital communication should be emphasized. Couples should develop ways to voice out their concerns to each other instead of being passive or aggressive. Through training, couples can share their problems and discover ways of communicating to solve them. Good communication prevents the emergence of bigger problems.
3. Avoid triangulation by promoting open communication between the spouses to address issues individuality and resolve problems. Seeking advice from other sources including friends and pastors is not discouraged. However, spouses should learn how to solve their problems together before seeking external help.
4. Couples should be taught self-differentiation to reduce tension. Each partner

should learn to be independent yet intimate. Lack of individuality or intimacy results in tension, especially where one partner is constantly involved in the other's problems. This increases the level of instability in a marriage.

5. Where possible, medical tests such as fertility and rhesus factor test should be done to reduce incidences of marital instability such as miscarriages. Family planning should be encouraged and couples educated on the importance of controlling births.

6. The need to encourage family stability through marital support systems should be emphasized. The church, work places, and community groups could help provide marital support systems to help couples discuss their personal problems and marriage issues. Marital seminars can also be organized for open discussion and sharing of experiences.

Conclusion

Various factors have been identified in connection with marital conflicts in Christian families among the members of Deeper Life Bible Church. It is seen that family systems theory is key to solving family and marital problems. The theory helps to analyze the family as a social institution and provides insight into resolving family conflicts. With a better understanding of the family systems and structures, Christians can achieve successful marriages with relative ease. A call for increased professional counselling should be made to help couples deal with their problems and prevent future conflicts. The best approach when dealing with family problems is a systemic approach based on open

communication, individuality, and reduced dependence on external friends. Marriage is important in building stable and happy societies. Couples should, therefore, develop skills and acquire knowledge to help them tackle marital problems. Through good leadership, good communication and good governance within marriages, families can be happy and stable. This results in happy and stable societies as well as family life.

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