

A CHRISTIAN RESPONSE TO THE CONCEPT OF MENIFEBO MGBE FAA IN  
KALABARI MARRIAGE AMONG KALABARI PEOPLE IN CARSON BAPTIST  
ASSOCIATION

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## ABSTRACT

This thesis is on the Christian response to the concept of “meni febo mgbefaa” in Kalabari people in Carson Baptist Association in their concept of meni febo mgbefaa in their marriage practice, Assess the effectiveness of biblical view as inputs to carry the negation amongst Kalabari people and find out the reason for the negation of meni febo mgbefaa and compare opinion’s between different Old Testament and New Testament perspective in the issues of permanent nature of marital unions. Under this topic effort has been made to observe biblical view of the permanent nature of marital union, the world view of the Kalabari people the belief in deities and spirits. All these findings are made through the use of text books, magazines, as the researcher used the library text books and magazine that had useful information about the subject. He also conducted interviews, in getting information of the research. In carrying out this research from one Kalabari community to the other to get information needed for this research and opinion concerning the concept of meni febo mgbefa in Kalabari land. A Christian response to the concept was examined using the Old Testament and New Testament views of the permanent nature of the marital union. To sum it up after the research, the writer re-commended, that sound biblical and theological training be encouraged to write books on the concept of meni febo mgbefaa in Kalabari marriage to educate people to save them from heresies. Establishing the social ministries in a specialized counseling of the affected person To persuade people that marriage is permanent throughout life and there is a spiritual unity oneness in marriage both in the flesh and in the spirit.

## 5.2 Conclusion

A Christian response to “*menifebomgbefaa*” must be firmly grounded in biblical principles such as the sacredness of marriage and the permanency of marital union as an institution of God. Deliberate deviation in whatever form from the biblical truth to the traditional and cultural practices was the result “*manifebomgbefaa*.” Marriage and the performance in marriage institution must be guided by God (Gen. 2: 18, 20, Mal. 2:16).

Christ's response to the questions of the Pharisees on the permanency of marriage, cuts at the very root of the contemporary practices of the concept of "*manifebomgbefaa*". While the disciples thought that the issue must be handled casually, Jesus took them back to the origin of marriage institution and the very mind of God (Matt. 19:2-12, Mk. 10:1-12).

In God's sight no tradition or culture that negates the biblical truth is worth accepting as an authority. This is because the scriptures are believed to be the sole authority in all principles and matters of faith for Christians. In views of this, "*menifebomgbefaa*" should not be or practiced among the Christians.

Those found guilty of "*menifebomgbefaa*" should be corrected in love and be taught by the Christians. Others in the community should also be taught of the physical and spiritual implications of "*menifebomgbefaa*."

The good that may be attributed to the practicing of "*menifebomgbafaa*" can hardly be enough to justify it. Whatever good which may be said of "*manifebomgbefaa*" turning in to good is later regretted at its effects. That is the reason for many moving from one church to the other and also having several family relationship. This is done sometimes due to traditionally selfish ambition. The truth is that, God cannot be mocked whatever a man sows, that he will reap (Gal. 6:7).

### 5.3 Recommendations

In the light of the findings the researcher recommended that Christian scholars with sound biblical and theological training be encouraged to write books on the concept of "*menifebomgbefaa*" in kalabairi marriage to educate the lay people in order to save them from the hands of heretical writers and teachers. The church, through pastors and

Christian educators, should devote more time to teach people about the physical and spiritual nature of marriage in Bible Studies, Sunday Schools and special church programs. The Christians of this century should hold the scriptures in high esteem above any culture or tradition, no matter how long or unique it looks to the people. The scripture is the sole authority of all believers in matters of faith and practice. The church has the responsibility of directing those who are contemplating on which one to obey—scriptures or tradition in the issues of “*menifebomgbefaa*” to pray and sensitively exposing the true biblical principles of sacredness of marriage.

In the case of those that have done it, that is practiced the concept of “*menifebomgbefaa*”, the church has to guide them to the stage of encouraging them to pray to God to give them a broken heart, to depend on him for healing and restoration, because “*menifebomgbefaa*” is disobedience to the scripture. The church will need to establish new ways of supporting the young men of marriageable age to consummate the marriage by calling on the families to assist (his immediate and would be wife’s family). In other words, there should be room for flexibility and negotiation due to the understanding of the young men’s economic strength. Though very costly in term of high bride price, or excessive demands should be discouraged among the members. The church should take a stand of not accepting all the demands that go out of the biblical concept of moderation.

In the case of going into marriage through the wrong route, the church should be strong in adhering to disciplining of members that go into marriages in the wrong way. The church is in the best position to combat the concept of “*menifebomgbefaa*” through its sound discipleship program, organizing workshops and symposiums for youths, and

newly married couples including those who had experienced the effects of “*menifebomgbefaa*” in Kalabiri land. Preaching and teaching from the pulpit will also help in many ways. The church must not shy away from its responsibility for it is the hope of the future generation.

Furthermore, one of the ways Christians can combat “*menifebomgbefaa*” is by establishing social ministry in a specialize counseling of the affected person(s), particularly the children and the husband of the dead mother or wife. Finally, fighting “*menifebomgbefaa*” by the church alone may not yield quick result, but government should be involved. The church should be committed in electing Christians who will represent the interest of the church to oppose policies that are inimical to Christian faith. It should be remembered that the church has the responsibility to preach against spirit worship which is causing idolatry to the people thereby finding it difficult to stop the concept of “*menifebomgbefaa*.” The concept of the two shall become one flesh” should be upheld among Christians. Christian response to those found guilty of “*menifebomgbefaa*” practice in Kalabiri is to show love and be patient with their ignorance of biblical truth.