BOUND UNTIL DEATH

Romans 7 &
1 Corinthians

2 Thus a **married woman is bound by the law to her husband as long as he lives**, but if her husband dies, she is discharged from the law concerning the husband. 3 Accordingly, she will be called an adulteress if she belongs to another man while her husband is alive. **But if her husband dies, she is free from that law**, and if she belongs to another man, she is not an adulteress. **Romans 7:2-3 NRSV**

39 A **wife is bound as long as her husband lives**. But if the __husband dies__, **she is free to marry anyone** she wishes, only in the Lord. **1 Corinthians 7:39 NRSV**

MARRIAGE ENDS ONLY IN DEATH

Marriage is a lifelong covenant that will never be invalidated by God while both parties live.
(Hermes, Justin Martyr, Clement, Origen, Basil, Ambrose, Augustine).
Early Church Beliefs

WHAT IS ESPOUSED?

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was **espoused** to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then **Joseph her husband**, being **a just man**, and not willing to make her a public example, was minded **to put her away** privily.

Matthew 1:18-19 KJV

Thayer's Greek Lexicon [?]   (Jump to Scripture Index)

STRONGS G3423:

μνηστεύω: passive, perfect participle μεμνηστευμενος (R G) and ἐμνηστευμενος (L T Tr WH) (cf. Winers Grammar, § 12, 10; Veitch, under the word; Tdf. Proleg., p. 121); 1 aorist participle μνηστευθεις; (μνηστός betrothed, espoused); from Homer down; the Sept. for אָרַשׂ; τινα (γυναῖκα), **to woo her and ask her in marriage**; passive **to be promised in marriage, be betrothed**: τίνι, Matthew 1:18; Luke 1:27; Luke 2:5.

Engaged, Betrothed

18 Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been **_engaged_** to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit. 19 **Her husband** Joseph, being a righteous man and unwilling to expose her to public disgrace, planned **to divorce** her quietly.
Matthew 1:18-19 NRSV

Espoused or Betrothal was a financial agreemant called the Ketubah. They were not married as the covenant wasn't ratified or consummated. Once the marriage was consummated it became ratified or established.

24 When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. 25 **But he did not consummate their marriage** until she gave birth to a son. And he gave him the name Jesus.
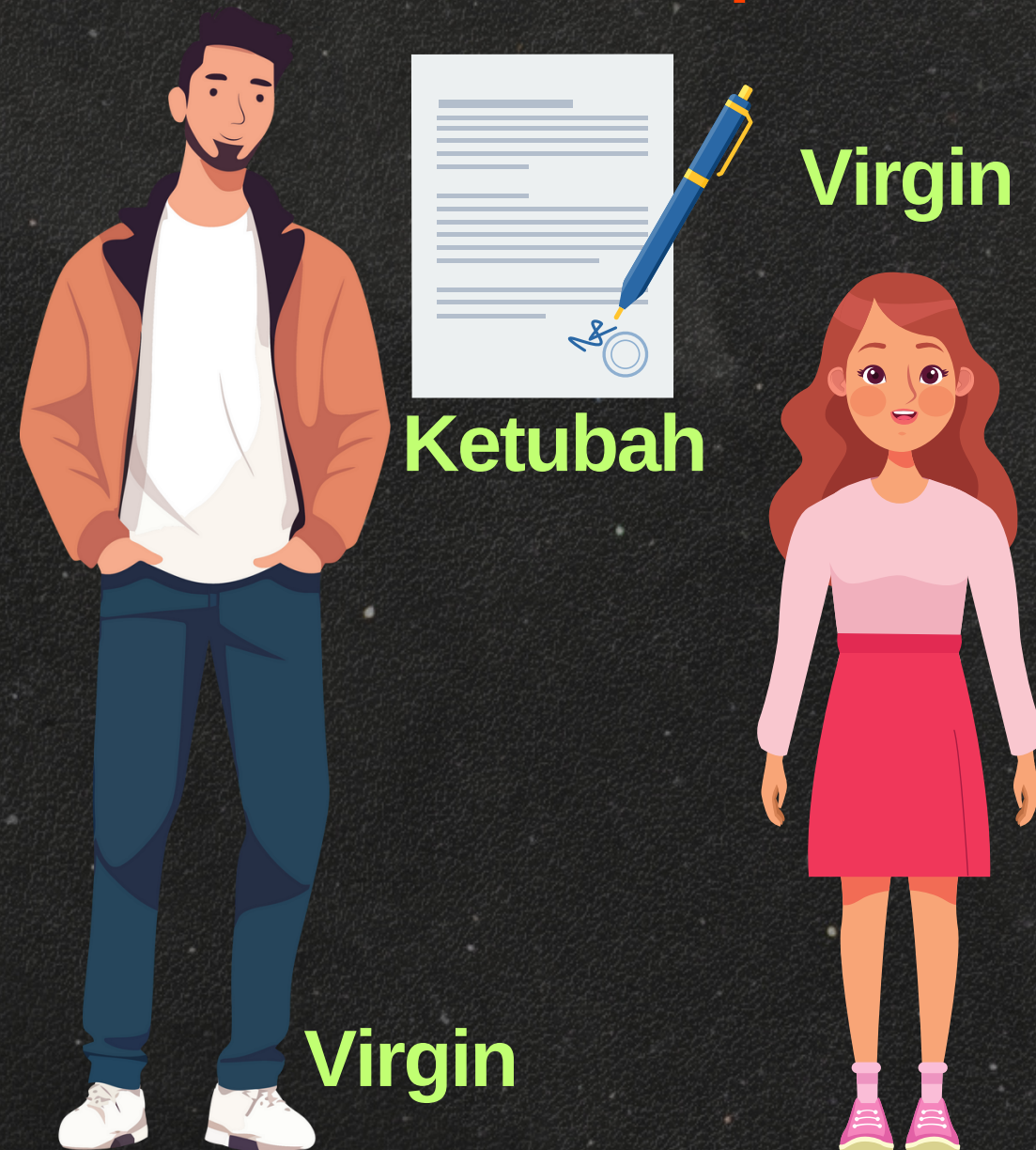**Matthew 1:24-25 NIV**

but from a virgin.
Greek men, on average, were more than ten years older than their brides, because Greeks had a shortage of marriageable women (sources suggest that girl babies were discarded more often than boys). Jewish men, however, were usually only a few years older than their wives; both genders assumed some adult responsibilities at puberty, but men would often work a few years so they could provide financial stability for marriage. Betrothal involved a financial agreement between families. It often lasted about a year; in conservative Galilean families the couple could not be together alone before the wedding, so Joseph may not have known Mary very well.
1:19 _divorce her quietly._ More binding than modern Western engagements, betrothal could be ended only by divorce or by the death of one of the partners. Sexual unfaithfulness was grounds for divorce throughout the ancient world; both law and custom in fact required a man to divorce an unfaithful wife or fiancée. (Romans did not allow subject peoples to execute convicted persons without Roman permission in this period; although some lynchings may have occurred in secret, they were rare, so Mary likely faced divorce rather than death [see Lev 20:10].) A Jewish man who divorced a faithful wife had to refund the money she brought into the marriage (normally a gift from her father). In the case of an unfaithful wife, however, the husband could keep this money, plus he was entitled to a refund of any money he may have paid the father as a bride price. (Paying the father was the traditional Israelite custom; the father giving his daughter a monetary gift was a more recent but now widespread custom.) Joseph
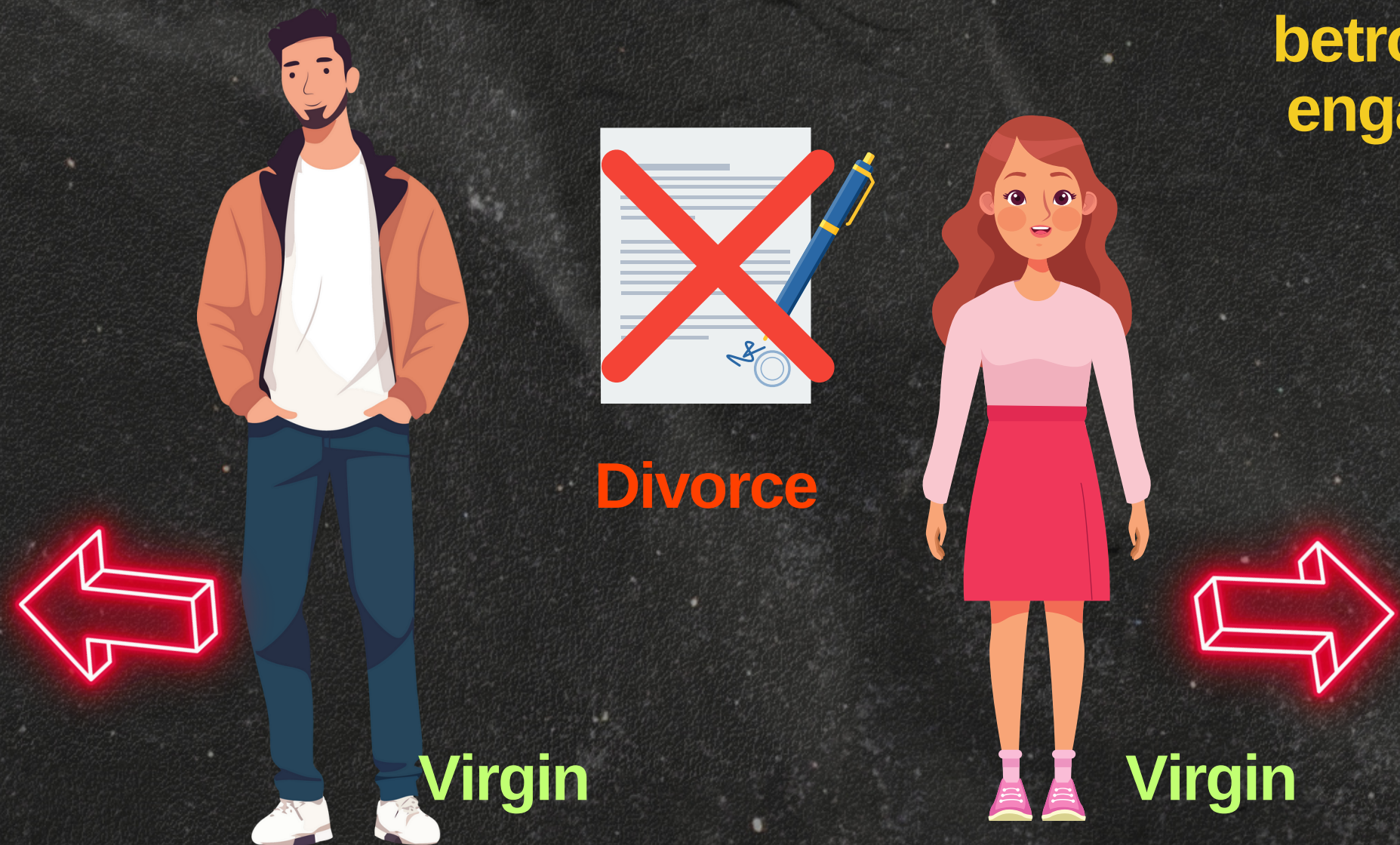
DIVORCE IN BETROTHAL

A divorce during the betrothal usually occured because of unfaithfulness. The man and woman can separate and marry another because the marriage was **not ratified** or established. Paul says no man can annul a covenant once it has been **ratified. Galatians 3:15**

Betrothed or Espoused

Virgin

Ketubah

Virgin

Unfaithful or Disagreement.

They were NOT married only betrothed/ engaged.

Divorce

Virgin

Virgin

UNMARRIED & WIDOWS

8 To the **unmarried** and the **widows** I say that it is good for them to remain unmarried as I am. 9 But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.
1 Corinthians 7:8 NRSV

Single: Men never married not virgins or spouse died.
Women who were never married but not virgins.

Widows: Women who's husbands have died.

Strong's Definitions [?]   (Strong's Definitions Legend)

χήρα **chéra,** khay'-rah; feminine of a presumed derivative apparently from the base of G5490 through the idea of deficiency; a widow (as lacking a husband), literally or figuratively:—widow.

Married

10 To the **married** I give this command—not I **but the Lord**—that the wife should not separate from her husband 11 (but if she does separate(divorce), let her <u>remain unmarried</u> or else <u>be reconciled</u> to her husband) and that the husband should not **divorce** his wife.
1 Corinthians 7:10-11 NRSV

Married: Do not divorce.   **Divorced:** Remain unmarried or be reconciled

John Chrysostom (c.347-407AD)
'Let her remain unmarried or be reconciled to her husband.'....'What then if he will never be reconciled?' one may ask. You have one more mode of release and deliverance. What is that? Await his death. For as the (consecrated) virgin may not marry because her Spouse always lives, and is immortal; so to her who has been married it is then only lawful [to remarry] when her husband is dead.

MARRIED

10 To the **married** I give this command—not I **but the Lord**—that the wife should not separate from her husband 11 (but if she does separate(divorce), let her remain unmarried or else be reconciled to her husband) and that the husband should not **divorce** his wife.
1 Corinthians 7:10-11 NRSV

Outline of Biblical Usage [?]

- *I.* to separate, divide, part, put asunder, to separate one's self from, to depart
  - *A.* to leave a husband or wife
    - *i.* of divorce
  - *B.* to depart, go away

a. **to leave a husband or wife**: of divorce, 1 Corinthians 7:11, 15; ἀπό ἀνδρός, 1 Corinthians 7:10 (a woman κεχωρισμενη ἀπό τοῦ ἀνδρός, Polybius 32, 12, 6 (others)).

Married unbeliever

12 To the rest I say—**I and not the Lord**—that if any brother has a wife who is an unbeliever and she consents to live with him, he should not divorce her.
1 Corinthians 7:12 NRSV

15 But if the unbelieving partner separates, let it be so; in such a case the brother or sister **is not bound**. It is to **peace that God has called us**.
1 Corinthians 7:15 NRSV

Paul does **NOT** say free to marry another.

Paul uses the Greek word for **bondage** not the Greek word for bound.

under bondage
PHRASE
δεδούλωται
G1402 ↑   δουλόω
douloō
V-RPI-3S

Outline of Biblical Usage [?]

I.   to make a slave of, reduce to bondage
II. metaph. give myself wholly to one's needs and service, make myself a bondman to him

Click for Synonyms

Strong's Definitions [?]   (Strong's Definitions Legend)

δουλόω **douloō,** doo-lo'-o; from G1401; to enslave (literally or figuratively):—bring into (be under) bondage, ✗ given, become (make) servant.

ii.   to bind, put under obligation, of the law, duty etc.
  a.   to be bound to one, a wife, a husband
iii. to forbid, prohibit, declare to be illicit

Strong's Definitions [?]   (Strong's Definitions Legend)

δέω **déō,** deh'-o; a primary verb; to bind (in various applications, literally or figuratively):—bind, be in bonds, knit, tie, wind. See also G1163, G1189.

VIRGINS

25 **Now concerning virgins**, I have no command of the Lord, <u>**but I give my opinion**</u> as one who by the Lord's mercy is trustworthy.
26 I think that, in view of the impending crisis, it is good for you to remain as you are.

27 **Are you bound to a wife**? Do not seek to be free. **Are you free from a wife?** Do not seek a wife.

28 **But if you marry**, you do not sin, and **if a virgin marries**, she does not sin. Yet those who marry will experience distress in the flesh, and I would spare you that.
1 Corinthians 7:25-28 NRSV

VIRGINS

Outline of Biblical Usage [?]

I.   a virgin

    A.   a marriageable maiden

    B.   a woman who has never had sexual intercourse with a man

    C.   one's marriageable daughter

II.   a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity

    A.   one who has never had intercourse with women

VIRGINS

27 **Are you bound to a wife**? Do not seek to be free. **Are you free from a wife?** Do not seek a wife.

28 **But if you marry**, you do not sin, and **if a virgin marries**, she does not sin. Yet those who marry will experience distress in the flesh, and I would spare you that.
1 Corinthians 7:27-28 NRSV

Bound: A man who has never had sexual intercourse betrothed or espoused to a woman.

Free: A man who has never had sexual intercourse could no longer be betrothed or espoused to a woman. Or a man who was married but freed because his spouse died.

Free or Loosed

27 **Are you free from a wife?** Do not seek a wife.
1 Corinthians 7:27-28 NRSV

1: A man who is **no longer** betrothed or **espoused** to a woman.

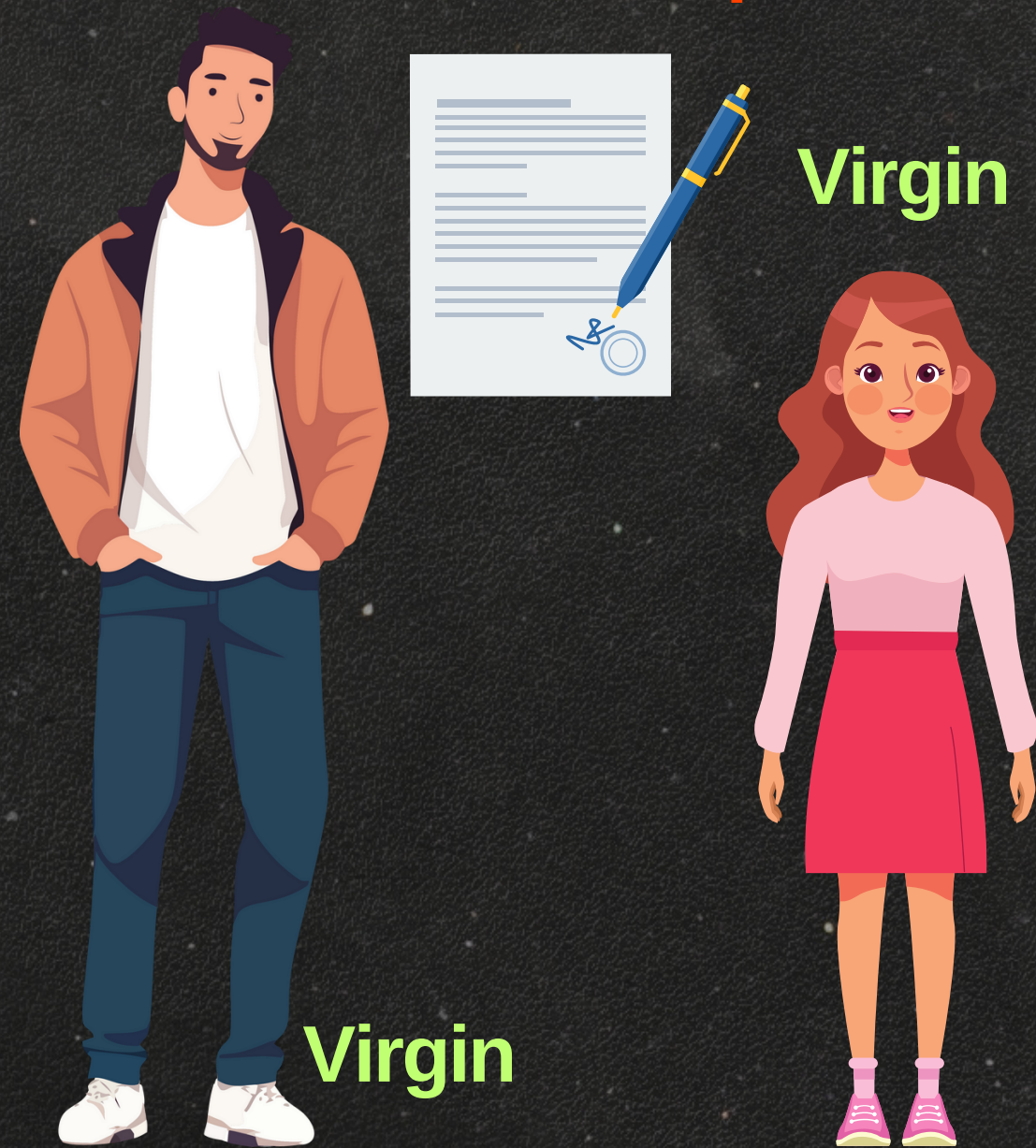**2**: A man who is **no longer** married because his **wife died**.

These are the two ways a man can be legally loosed from a wife.

Divorce cannot legally loose a married man because his marriage covenant has been ratified and he is bound until death. **Galatians 3:15**

Betrothal to Married

15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. Galatians 3:15

Betrothed or Espoused

Virgin

Virgin

Marriage Consummated / Ratified

They are Bound to one another until death. If one divorces for fornication(adultery) they must remain unmarried or be reconciled.

Divorce CANNOT Annul the marriage covenant because it has been ratified.

Betrothal to married

Greek Definition of Ratify.

Thayer's Greek Lexicon [?]   (Jump to Scripture Index)

STRONGS G2964:

κυρόω, κύρω: 1 aorist infinitive κυρῶσαι; perfect passive participle κεκυρωμενος; (κῦρος the head, that which is supreme, power, influence, authority); from Aeschylus and Herodotus down; **to make valid; to confirm publicly or solemnly, to ratify**: διαθήκην, passive Galatians 3:15; ἀγάπην εἰς τινα, to make a public decision that love be shown to a transgressor by granting him pardon, 2 Corinthians 2:8. (Compare: προκυρόω.)

CONSISTENT

15 To give a human example, brothers: even with a **man-made covenant, no one annuls it** or adds to it <u>**once it has been ratified**</u>.
Galatians 3:15 ESV

11 (but if she does, **she should remain unmarried** or **else be reconciled** to her husband), and the husband should not divorce his wife.
1 Corinthians 7:11 ESV

39 A **wife is bound to her husband as long as he lives**. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.
1 Corinthians 7:39 ESV

EARLY CHURCH

Whoever contracts a second marriage, whether a Christian or not, while a former spouse lives is sinning against God
(Justin Martyr, Ambrose).

The marriage covenant between a man and a woman is permanent, as long as both husband and wife are alive
(Clement, Origen, Ambrose, Jerome, Augustine).

Marriage and affection with a remarried spouse while a former spouse lives is the sin of adultery
(Hermes, Justin Martyr, Clement, Origen, Basil, Ambrose, Jerome, Augustine).

Spouses that are divorced for any reason must remain celibate and single as long as both spouses live. Remarriage is expressly prohibited
(Hermes, Justin Martyr, Clement, Origen, Basil, Ambrose, Jerome, Augustine).