

## ~MARRIAGE (2629)

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• **The union of a man and a woman as husband and wife according to the standard set out by God. Marriage is a divine institution, authorized and established by Yehowah in Eden. Marriage brings into being the family unit, the family circle.**

• **Its basic purpose was the reproducing of the members of the human family, to bring into existence more creatures of the human kind. Yehowah the Creator made male and female and ordained marriage as the proper arrangement for the multiplication of the human race.**

• **And God proceeded to create the man in his image, in God's image he created him, male and female he created them.  
(Genesis 1:27)**

• **Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.  
(Genesis 1:28)**

• **The first human wedding was performed by Yehowah, as described at;**

• **And Yehowah God proceeded to build the rib that he had taken**

from the man into a woman and to bring her to the man.  
([Genesis 2:22](#))

- Then the man said; This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken. ([Genesis 2:23](#))
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. ([Genesis 2:24](#))
- **Marriage** was designed to form a permanent bond of union between man and woman, that they might be mutually helpful to each other. Living together in love and confidence, they could enjoy great happiness.
- Yehowah created woman as a mate for man by using the man's rib as a base, thereby making woman man's closest fleshly relative on earth, his own flesh.
- Hence Yehowah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. ([Genesis 2:21](#))
- As Jesus pointed out, it was not Adam but God who said; That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. The wording of this text makes it evident that monogamy was the original standard for **marriage** in the eyes of Yehowah God.
- In reply he said; Did you not read that he who created them from the beginning made them male and female. ([Matthew 19:4](#))
- And said; For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh? ([Matthew 19:5](#))
- So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart. ([Matthew 19:6](#))
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. ([Genesis 2:24](#))

- **Marriage** was the normal way of life among the Hebrews. There is no word for bachelor in the Hebrew Scriptures. The basic purpose of marriage being to have children, the statement of blessing by Rebekah's family is understandable.
- And they began to bless Rebekah and say to her; O you, our sister, may you become thousands times ten thousand, and let your seed take possession of the gate of those who hate it. (**Genesis 24:60**)
- Also Rachel's appeal to Jacob; Give me children or otherwise I shall be a dead woman.
- When Rachel came to see that she had borne nothing to Jacob, Rachel got jealous of her sister and began to say to Jacob; Give me children or otherwise I shall be a dead woman. (**Genesis 30:1**)
- **Marriage** was a matter affecting the family, and not only the family but the entire tribe or patriarchal community, for it could have an effect on the strength of the tribe as well as its economy.
- It was natural and seemed necessary, therefore, that the selection of a wife and the arrangement of all contractual and financial matters connected with it should be decided upon by the parents or guardians involved, though the consent of the parties was sometimes sought
- But if the woman should not wish to come with you, you also will have become free from this oath you gave me. Only you must not return my son there. (**Genesis 24:8**)
- And romantic attachments often accompanied the arrangements.
- And Jacob proceeded to serve seven years for Rachel, but in his eyes they proved to be like some few days because of his love for her. (**Genesis 29:20**)
- Now Michal, Saul's daughter, was in love with David, and they went reporting it to Saul, and the matter was to his liking. (**1 Samuel 18:20**)
- So David rose and he and his men went and struck down among the Philistines two hundred men, and David came bringing their

- foreskins and giving them in full number to the king, to form a **marriage** alliance with the king. In turn Saul gave him Michal his daughter as a wife. (1 Samuel 18:27)
- And Saul got to see and know that Yehowah was with David. As for Michal, Saul's daughter, she loved him. (1 Samuel 18:28)
  - The initial steps or proposals were generally made by the parents of the young man, but sometimes by the father of the girl, especially if there was a difference of rank.
  - And Caleb proceeded to say; Whoever strikes Kiriath-sepher and does capture it, I shall certainly give him Achsah my daughter as a wife. (Joshua 15:16)
  - At that Othniel the son of Kenaz, Caleb's brother, captured it. Accordingly he gave him Achsah his daughter as a wife. (Joshua 15:17)
  - Now Michal, Saul's daughter, was in love with David, and they went reporting it to Saul, and the matter was to his liking. (1 Samuel 18:20)
  - So Saul said; I shall give her to him that she may serve as a snare to him, and that the hand of the Philistines may come to be upon him. Accordingly Saul said to David; By one of the two women you will form a **marriage** alliance with me today. (1 Samuel 18:21)
  - Further, Saul commanded his servants; Speak to David secretly, saying; Look! The king has found delight in you, and all his servants themselves have fallen in love with you. So now form a **marriage** alliance with the king. (1 Samuel 18:22)
  - And the servants of Saul began to speak these words in the ears of David, but David said; Is it an easy thing in your eyes to form a **marriage** alliance with the king, when I am a man of little means and lightly esteemed? (1 Samuel 18:23)
  - Then the servants of Saul reported to him, saying; It was with words like these that David spoke. (1 Samuel 18:24)
  - At that Saul said; This is what you men will say to David; The king has delight, not in **marriage** money, but in a hundred

- foreskins of the Philistines, to avenge himself on the enemies of the king. But as for Saul, he had schemed to have David fall by the hand of the Philistines. (**1 Samuel 18:25**)
- So his servants reported these words to David, and the matter was to David's liking, to form a **marriage** alliance with the king, and the days had not yet expired. (**1 Samuel 18:26**)
  - So David rose and he and his men went and struck down among the Philistines two hundred men, and David came bringing their foreskins and giving them in full number to the king, to form a **marriage** alliance with the king. In turn Saul gave him Michal his daughter as a wife. (**1 Samuel 18:27**)
  - It seems to have been generally customary for a man to look for a wife within the circle of his own relations or tribe. This principle is indicated by Laban's statement to Jacob.
  - To this Laban said; It is better for me to give her to you than for me to give her to another man. Keep dwelling with me. (**Genesis 29:19**)
  - Especially was this observed among the worshipers of Yehowah, as exemplified by Abraham when he sent to his relatives in his own country to get a wife for his son Isaac rather than to take one from the daughters of the Canaanites among whom he was dwelling.
  - As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. (**Genesis 24:3**)
  - But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. (**Genesis 24:4**)
  - **Marriage** to non-worshipers of Yehowah was frowned upon and strongly discouraged. It was a form of disloyalty.
  - And Esau grew to be forty years old. Then he took as wife Judith the daughter of Beerli the Hittite and also Basemath the daughter of Elon the Hittite. (**Genesis 26:34**)
  - And they were a source of bitterness of spirit to Isaac and Rebekah. (**Genesis 26:35**)

- **Under the Law, marriage alliances with persons of the seven Canaanite nations were prohibited.**
- **When Yehowah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations more populous and mighty than you are. (Deuteronomy 7:1)**
- **And Yehowah your God will certainly abandon them to you, and you must defeat them. You should without fail devote them to destruction. You must conclude no covenant with them nor show them any favor. (Deuteronomy 7:2)**
- **And you must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. (Deuteronomy 7:3)**
- **For he will turn your son from following me, and they will certainly serve other gods, and Yehowah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry. (Deuteronomy 7:4)**
- **However, a soldier might marry a captive virgin from another foreign nation after she had undergone a purification period, during which she mourned her dead parents and got rid of all features of her past religious connections.**
- **In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. (Deuteronomy 21:10)**
- **And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. (Deuteronomy 21:11)**
- **You must then bring her into the midst of your house. She must now shave her head and attend to her nails. (Deuteronomy 21:12)**
- **And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar**

month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. ([Deuteronomy 21:13](#))

- And it must occur that if you have found no delight in her, you must then send her away, agreeably to her own soul, but you must by no means sell her for money. You must not deal tyrannically with her after you have humiliated her. ([Deuteronomy 21:14](#))

## •• Bride-Price

- Before the **marriage** contract was concluded, the young man or the father of the young man had to pay to the girl's father the bride-price, or marriage price.
- Then Shechem said to her father and to her brothers; Let me find favor in your eyes, and whatever you will say to me I shall give it. ([Genesis 34:11](#))
- Raise very high the **marriage** money and gift imposed upon me, and I stand willing to give according to what you may say to me, only give me the young woman as a wife. ([Genesis 34:12](#))
- Now in case a man seduces a virgin who is not engaged, and he actually lies down with her, he is to obtain her without fail as his wife for the purchase price. ([Exodus 22:16](#))
- And the servants of Saul began to speak these words in the ears of David, but David said; Is it an easy thing in your eyes to form a **marriage** alliance with the king, when I am a man of little means and lightly esteemed? ([1 Samuel 18:23](#))
- At that Saul said; This is what you men will say to David, The king has delight, not in **marriage** money, but in a hundred foreskins of the Philistines, to avenge himself on the enemies of the king. But as for Saul, he had schemed to have David fall by the hand of the Philistines. ([1 Samuel 18:25](#))
- This was doubtless regarded as compensation for the loss of the services of the daughter and for the effort and expense required of the parents in caring for and educating her. Sometimes the bride-price was paid in services to the father.

- **And Jacob was in love with Rachel. So he said; I am willing to serve you seven years for Rachel your younger daughter. (Genesis 29:18)**
- **And Jacob proceeded to serve seven years for Rachel, but in his eyes they proved to be like some few days because of his love for her. (Genesis 29:20)**
- **Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. (Genesis 29:27)**
- **Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (Genesis 31:15)**
- **In the Law there was an established purchase price for an unengaged virgin who was seduced by a man.**
- **Now in case a man seduces a virgin who is not engaged, and he actually lies down with her, he is to obtain her without fail as his wife for the purchase price. (Exodus 22:16)**

## ·· Ceremony

- **As to the wedding itself, the central and characteristic feature was the solemn bringing of the bride from her father's home to her husband's home on the date agreed upon, in which act the significance of **marriage** as representing admission of the bride into the family of her husband found expression.**
- **Then Joseph woke up from his sleep and did as the angel of Yehowah had directed him, and he took his wife home. (Matthew 1:24)**
- **This constituted the wedding in patriarchal days before the Law. It was altogether a civil affair. There was no religious ceremony or form, and no priest or clergyman officiated or validated the **marriage**. The bridegroom took the bride to his house or to the tent or house of his parents. The matter was publicly made known, acknowledged, and recorded, and the **marriage** was binding.**
- **After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife, and he fell in**



love with her, and Isaac found comfort after the loss of his mother. ([Genesis 24:67](#))

- However, as soon as **marriage** arrangements had been made and the parties were engaged, they were considered bound in **marriage**. Lot's daughters were still in his house, under his jurisdiction, but the men engaged to them were termed Lot's **sons-in-law** who were to take his daughters.
- Hence Lot went on out and began to speak to his sons-in-law who were to take his daughters, and he kept on saying; Get up! Get out of this place, because Yehowah is bringing the city to ruin! But in the eyes of his **sons-in-law** he seemed like a man who was joking. ([Genesis 19:14](#))
- Although Samson never **married** a certain Philistine woman but was only engaged to her, she was spoken of as his **wife**.
- And his father continued on his way down to the woman, and Samson proceeded to hold a banquet there, for that was the way the young fellows used to do. ([Judges 14:10](#))
- But she kept weeping over him the seven days that the banquet continued for them, and it came about on the seventh day that finally he told her, because she had pressured him. Then she told the riddle to the sons of her people. ([Judges 14:17](#))
- And Samson's wife came to belong to a groomsman of his who had associated with him. ([Judges 14:20](#))
- The Law stated that if an engaged girl committed fornication, she and the guilty man were to be put to death. If she was violated against her will, the man was to be put to death. However, any case involving an unengaged girl was handled differently.
- In case a man is found lying down with a woman owned by an owner, both of them must then die together, the man lying down with the woman and the woman. So you must clear away what is bad out of Israel. ([Deuteronomy 22:22](#))
- In case there happened to be a virgin girl engaged to a man, and a man actually found her in the city and lay down with her. ([Deuteronomy 22:2](#))

- You must also bring them both out to the gate of that city and pelt them with stones, and they must die, the girl for the reason that she did not scream in the city, and the man for the reason that he humiliated the wife of his fellowman. So you must clear away what is evil from your midst. (**Deuteronomy 22:24**)
- If, however, it is in the field that the man found the girl who was engaged, and the man grabbed hold of her and lay down with her, the man who lay down with her must also die by himself. (**Deuteronomy 22:25**)
- And to the girl you must do nothing. The girl has no sin deserving of death, because just as when a man rises up against his fellowman and indeed murders him, even a soul, so it is with this case. (**Deuteronomy 22:26**)
- For it was in the field that he found her. The girl who was engaged screamed, but there was no one to rescue her. (**Deuteronomy 22:27**)

## •• Marriages Were Registered

- Under the Law **marriages**, as well as births resulting from the union, were recorded in the official records of the community. For this reason we have an accurate genealogy of Jesus Christ.
- The book of the history of Jesus Christ, son of David, son of Abraham: (**Matthew 1:1**)
- Abraham became father to Isaac. Isaac became father to Jacob. Jacob became father to Judah and his brothers. (**Matthew 1:2**)
- Judah became father to Perez and to Zerah by Tamar. Perez became father to Hezron. Hezron became father to Ram. (**Matthew 1:3**)
- Ram became father to Amminadab. Amminadab became father to Nahshon. Nahshon became father to Salmon. (**Matthew 1:4**)
- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. (**Matthew 1:5**)
- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. (**Matthew 1:6**)

- **Solomon became father to Rehoboam. Rehoboam became father to Abijah. Abijah became father to Asa. ([Matthew 1:7](#))**
- **Asa became father to Jehoshaphat. Jehoshaphat became father to Jehoram. Jehoram became father to Uzziah. ([Matthew 1:8](#))**
- **Uzziah became father to Jotham. Jotham became father to Ahaz. Ahaz became father to Hezekiah. ([Matthew 1:9](#))**
- **Hezekiah became father to Manasseh. Manasseh became father to Amon. Amon became father to Josiah. ([Matthew 1:10](#))**
- **Josiah became father to Jeconiah and to his brothers at the time of the deportation to Babylon. ([Matthew 1:11](#))**
- **After the deportation to Babylon Jeconiah became father to Shealtiel. Shealtiel became father to Zerubbabel. ([Matthew 1:12](#))**
- **Zerubbabel became father to Abiud. Abiud became father to Eliakim. Eliakim became father to Azor. ([Matthew 1:13](#))**
- **Azor became father to Zadok. Zadok became father to Achim. Achim became father to Eliud. ([Matthew 1:14](#))**
- **Eliud became father to Eleazar. Eleazar became father to Matthan. Matthan became father to Jacob. ([Matthew 1:15](#))**
- **Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ. ([Matthew 1:16](#))**
- **Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. ([Luke 3:23](#))**
- **Son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph. ([Luke 3:24](#))**
- **Son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai. ([Luke 3:25](#))**
- **Son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda. ([Luke 3:26](#))**

- Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
- Son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er. (**Luke 3:28**)
- Son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi. (**Luke 3:29**)
- Son of Symeon, son of Judas, son of Joseph, son of Jonam, son of Eliakim. (**Luke 3:30**)
- Son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David. (**Luke 3:31**)
- Son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon. (**Luke 3:32**)
- Son of Amminadab, son of Arni, son of Hezron, son of Perez, son of Judah. (**Luke 3:33**)
- Son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor. (**Luke 3:34**)
- Son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah. (**Luke 3:35**)
- Son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech. (**Luke 3:36**)
- Son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan. (**Luke 3:37**)
- Son of Enosh, son of Seth, son of Adam, son of God. (**Luke 3:38**)
- Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered. (**Luke 2:1**)
- This first registration took place when Quirinius was governor of Syria. (**Luke 2:2**)
- And all people went traveling to be registered, each one to his own city. (**Luke 2:3**)

- Of course, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David. (Luke 2:4)
- To get registered with Mary, who had been given him in marriage as promised, at present heavy with child. (Luke 2:5)

## •• Celebration

- While the wedding itself had no formal ceremony, there was, nevertheless, a very joyous celebration of weddings in Israel. On the day of the wedding, at her own home the bride usually made elaborate preparations. First she would bathe herself and rub herself with perfumed oil.
- And you must wash and rub yourself with oil and put your mantles upon you and go down to the threshing floor. Do not make yourself known to the man until he has finished eating and drinking. (Ruth 3:3)
- And in addition to that, when they began to send to the men coming from far away, to whom there was sent a messenger, then, look! They came, for whom you had washed yourself, painted your eyes and decked yourself with ornaments. (Ezekiel 23:40)
- At times assisted by woman attendants, she put on breastbands and a white robe, often richly embroidered, according to her financial status.
- Can a virgin forget her ornaments, a bride her breastbands? And yet my own people, they have forgotten me days without number. (Jeremiah 2:32)
- Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. (Revelation 19:7)
- Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones. (Revelation 19:8)

- **The king's daughter is all glorious within the house, her clothing is with settings of gold. ([Psalms 45:13](#))**
- **In woven apparel she will be brought to the king. The virgins in her train as her companions are being brought in to you. ([Psalms 45:14](#))**
- **She decked herself with ornaments and jewels, if she was able to do so**
- **Raise your eyes all around and see. They have all of them been collected together. They have come to you. As I am living, is the utterance of Yehowah, with all of them you will clothe yourself just as with ornaments, and you will bind them on yourself like a bride. ([Isaiah 49:18](#))**
- **Without fail I shall exult in Yehowah. My soul will be joyful in my God. For he has clothed me with the garments of salvation, with the sleeveless coat of righteousness he has enwrapped me, like the bridegroom who, in a priestly way, puts on a headdress, and like the bride who decks herself with her ornamental things. ([Isaiah 61:10](#))**
- **I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. ([Revelation 21:2](#))**
- **And then covered herself with a light garment, a form of veil, that extended from head to foot.**
- **The eardrops and the bracelets and the veils. ([Isaiah 3:19](#))**
- **And the hand mirrors and the undergarments and the turbans and the large veils. ([Isaiah 3:23](#))**
- **This explains why Laban could so easily practice a deception on Jacob so that Jacob did not know that Laban was giving him Leah instead of Rachel.**
- **But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. ([Genesis 29:23](#))**
- **So it followed in the morning that here it was Leah!**

- Consequently he said to Laban; What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me? (**Genesis 29:25**)
- **Rebekah put on a head covering when she approached to meet Isaac.**
  - **Then she said to the servant; Who is that man there walking in the field to meet us? And the servant said; It is my master. And she proceeded to take a head-cloth and to cover herself. (**Genesis 24:65**)**
  - **This symbolized the subjection of the bride to the bridegroom to his authority.**
  - **But every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. (**1 Corinthians 11:5**)**
  - **That is why the woman ought to have a sign of authority upon her head because of the angels. (**1 Corinthians 11:10**)**
  - **The bridegroom was likewise arrayed in his best attire and often had a handsome headdress and a garland on his head.**
  - **Go out and look, O you daughters of Zion, on King Solomon with the wreath that his mother wove for him on the day of his **marriage** and on the day of the rejoicing of his heart. (**Song of Solomon 3:11**)**
  - **Without fail I shall exult in Yehowah. My soul will be joyful in my God. For he has clothed me with the garments of salvation, with the sleeveless coat of righteousness he has enwrapped me, like the bridegroom who, in a priestly way, puts on a headdress, and like the bride who decks herself with her ornamental things. (**Isaiah 61:10**)**
  - **Escorted by his friends, he would leave his house in the evening for the home of the bride's parents.**
  - **At this Jesus said to them; The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast. (**Matthew 9:15**)**

- From there the procession, accompanied by musicians and singers and usually by persons bearing lamps, moved toward the home of the bridegroom or to the house of his father.
- The people along the route would take great interest in the procession. The voices of the bride and bridegroom would be heard in exultation. Some, particularly maidens bearing lamps, would join the procession.
- And I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride, for the land will become nothing but a devastated place.  
([Jeremiah 7:34](#))
- For this is what Yehowah of armies, the God of Israel, has said; Here I am causing to cease out of this place before the eyes of you people and in your days the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride. ([Jeremiah 16:9](#))
- For just as a young man takes ownership of a virgin as his wife, your sons will take ownership of you as a wife. And with the exultation of a bridegroom over a bride, your God will exult even over you. ([Isaiah 62:5](#))
- Then the kingdom of the heavens will become like ten virgins that took their lamps and went out to meet the bridegroom.  
([Matthew 25:1](#))
- The bridegroom might spend considerable time at his home and, then again, some delay might take place before the procession would leave the home of the bride, so that it would thus be quite late, and some who were waiting along the way might get drowsy and fall asleep, as in Jesus illustration of the ten virgins.
- The singing and exultation might be heard quite a distance ahead, those hearing it making the cry; Here is the bridegroom! The attendants were ready to greet the bridegroom when he came, and those invited to the **marriage** supper would enter the house. After the bridegroom and his entourage had gone into the house and closed the door, it was too late for tardy guests to enter.



- Then the kingdom of the heavens will become like ten virgins that took their lamps and went out to meet the bridegroom. **(Matthew 25:1)**
- Five of them were foolish, and five were discreet. **(Matthew 25:2)**
- For the foolish took their lamps but took no oil with them. **(Matthew 25:3)**
- Whereas the discreet took oil in their receptacles with their lamps. **(Matthew 25:4)**
- While the bridegroom was delaying, they all nodded and went to sleep. **(Matthew 25:5)**
- Right in the middle of the night there arose a cry; Here is the bridegroom! Be on your way out to meet him. **(Matthew 25:6)**
- Then all those virgins rose and put their lamps in order. **(Matthew 25:7)**
- The foolish said to the discreet; Give us some of your oil, because our lamps are about to go out. **(Matthew 25:8)**
- The discreet answered with the words; Perhaps there may not be quite enough for us and you. Be on your way, instead, to those who sell it and buy for yourselves. **(Matthew 25:9)**
- While they were going off to buy, the bridegroom arrived, and the virgins that were ready went in with him to the **marriage** feast, and the door was shut. **(Matthew 25:10)**
- Afterwards the rest of the virgins also came, saying; Sir, sir, open to us! **(Matthew 25:11)**
- In answer he said; I tell you the truth, I do not know you. **(Matthew 25:12)**
- In further reply Jesus again spoke to them with illustrations, saying; **(Matthew 22:1)**
- The kingdom of the heavens has become like a man, a king, that made a **marriage** feast for his son. **(Matthew 22:2)**

- And he sent forth his slaves to call those invited to the **marriage** feast, but they were unwilling to come. (**Matthew 22:3**)
- With that Laban gathered all the men of the place and made a feast. (**Genesis 29:22**)
- It was looked upon as a gross insult to decline the invitation to the **marriage** feast.
- Then he said to his slaves; The **marriage** feast indeed is ready, but those invited were not worthy. (**Matthew 22:8**)
- The guests might be provided with robes.
- When the king came in to inspect the guests he caught sight there of a man not clothed with a **marriage** garment. (**Matthew 22:11**)
- And their respective places at the feast were often designated by the one extending the invitation.
- When you are invited by someone to a **marriage** feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him. (**Luke 14:8**)
- And he that invited you and him will come and say to you, Let this man have the place. And then you will start off with shame to occupy the lowest place. (**Luke 14:9**)
- But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, Friend, go on up higher. Then you will have honor in front of all your fellow guests. (**Luke 14:10**)

### •• Friend Of The Bridegroom

- The friend of the bridegroom had a large share in the arrangements and was looked upon as bringing together the bride and groom. The friend of the bridegroom rejoiced in hearing the voice of the groom conversing with the bride and now could feel happy that his duties had been blessed with a successful conclusion.
- He that has the bride is the bridegroom. However, the friend of

the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. (**John 3:29**)

### **·· Proof Of Virginit**

- **After the supper the husband took his bride into the nuptial chamber.**
- **And it is like a bridegroom when coming out of his nuptial chamber, it exults as a mighty man does to run in a path. (**Psalm 19:5**)**
- **Gather the people together. Sanctify a congregation. Collect the old men together. Gather children and those sucking the breasts together. Let the bridegroom go forth from his interior room, and the bride from her nuptial chamber. (**Joel 2:16**)**
- **On the wedding night a cloth or garment was used and then kept or given to the wife's parents so that the marks of the blood of the girl's virginity would constitute legal protection for her in the event she was later charged with lack of virginity or of having been a prostitute prior to her **marriage**. Otherwise, she could be stoned to death for having presented herself in marriage as a spotless virgin and for bringing great reproach on her father's house.**
- **In case a man takes a wife and actually has relations with her and has come to hate her. (**Deuteronomy 22:13**)**
- **And he has charged her with notorious deeds and brought forth a bad name upon her and has said; This is the woman I have taken, and I proceeded to go near her, and I did not find evidence of virginity in her. (**Deuteronomy 22:14**)**
- **The father of the girl and her mother must also take and bring forth the evidence of the girl's virginity to the older men of the city at the gate of it. (**Deuteronomy 22:15**)**
- **And the girl's father must say to the older men, I gave my daughter to this man as a wife, and he went hating her. (**Deuteronomy 22:16**)**
- **And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now**

**this is the evidence of my daughters virginity. And they must spread out the mantle before the older men of the city. (Deuteronomy 22:17)**

- **And the older men of that city must take the man and discipline him. (Deuteronomy 22:18)**
- **And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (Deuteronomy 22:19)**
- **If, though, this thing has proved to be the truth, evidence of virginity was not found in the girl. (Deuteronomy 22:20)**
- **They must also bring the girl out to the entrance of her father's house, and the men of her city must pelt her with stones, and she must die, because she has committed a disgraceful folly in Israel by committing prostitution in the house of her father. So you must clear away what is bad from your midst. (Deuteronomy 22:21)**
- **This practice of keeping the cloth has continued among some peoples in the Middle East until recent times.**

### **.. Privileges And Duties**

- **The husband was head of the house, and the final decision on matters affecting the welfare and economy of the family were left to him. If he felt that the family would be adversely affected, he could even annul a vow of his wife or daughter. This authority evidently also belonged to the man when he was engaged to a woman.**
- **And in case a woman makes a vow to Yehowah or she does bind herself with a vow of abstinence in the house of her father in her youth. (Numbers 30:3)**
- **And her father actually hears her vow or her abstinence vow that she has bound upon her soul and her father does keep silent toward her, all her vows must also stand, and every abstinence vow that she has bound upon her soul will stand. (Numbers 30:4)**
- **But if her father has forbidden her on the day of his hearing all her vows or her abstinence vows that she has bound upon her**

- soul, it will not stand, but Yehowah will forgive her, because her father forbade her. (**Numbers 30:5**)
- **However, if she at all happens to belong to a husband, and her vow is upon her or the thoughtless promise of her lips that she has bound upon her soul. (Numbers 30:6)**
  - **And her husband actually hears it and keeps silent toward her on the day of his hearing it, her vows must also stand or her abstinence vows that she has bound upon her soul will stand. (Numbers 30:7)**
  - **But if her husband on the day of hearing it forbids her, he has also annulled her vow that was upon her or the thoughtless promise of her lips that she bound upon her soul, and Yehowah will forgive her. (Numbers 30:8)**
  - **However, if it is in the house of her husband that she has vowed or has bound an abstinence vow upon her soul by an oath. (Numbers 30:10)**
  - **And her husband has heard it and has kept silent toward her, he has not forbidden her, and all her vows must stand or any abstinence vow that she has bound upon her soul will stand. (Numbers 30:11)**
  - **But if her husband has totally annulled them on the day of his hearing any expression of her lips as her vows or as an abstinence vow of her soul, they will not stand. Her husband has annulled them, and Yehowah will forgive her. (Numbers 30:12)**
  - **Any vow or any oath of an abstinence vow to afflict the soul, her husband should establish it or her husband should annul it. (Numbers 30:13)**
  - **But if her husband absolutely keeps silent toward her from day to day, he has also established all her vows or all her abstinence vows that are upon her. He has established them because he kept silent toward her on the day of his hearing them. (Numbers 30:14)**
  - **And if he totally annuls them after his hearing them, he also actually bears her error. (Numbers 30:15)**

- The husband was the lord, master of the household, and was considered the owner, Hebrew, *ba'`al*, of the woman.
- In case a man is found lying down with a woman owned by an owner, both of them must then die together, the man lying down with the woman and the woman. So you must clear away what is bad out of Israel. (**Deuteronomy 22:22**)
- (**Proverbs Chapter 31**) describes some of the duties of the wife toward her husband, or owner, which included the household work, the making of and care for clothing, even some of the buying and selling, and general supervision of the household.
- The woman, while being in subjection and being in a sense the property of the husband, enjoyed a fine status and many privileges. Her husband was to love her, and this was true even if she was a secondary wife or one who had been taken as a captive.
- She was not to be mistreated and was guaranteed food, clothing, shelter, and the **marriage** due without diminution. Also, the husband could not constitute the son of the favorite wife as the firstborn at the expense of the son of the hated, or less preferred wife.
- And in case a man should sell his daughter as a slave girl, she will not go out in the way that the slave men go out. (**Exodus 21:7**)
- If she is displeasing in the eyes of her master so that he does not designate her as a concubine but causes her to be redeemed, he will not be entitled to sell her to a foreign people in his treacherously dealing with her. (**Exodus 21:8**)
- And if it should be to his son that he designates her, he is to do to her according to the due right of daughters. (**Exodus 21:9**)
- If he should take another wife for himself, her sustenance, her clothing and her **marriage** due are not to be diminished. (**Exodus 21:10**)
- If he will not render these three things to her, then she must go out for nothing, without money. (**Exodus 21:11**)
- And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. (**Deuteronomy 21:11**)

- **And it must occur that if you have found no delight in her, you must then send her away, agreeably to her own soul, but you must by no means sell her for money. You must not deal tyrannically with her after you have humiliated her. (Deuteronomy 21:14)**
- **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (Deuteronomy 21:15)**
- **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (Deuteronomy 21:16)**
- **For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (Deuteronomy 21:17)**
- **Faithful Hebrew men loved their wives, and if the wife was wise and acted in harmony with God's Law, often the husband would listen to her or approve of her actions.**
- **Now the child kept growing and came to be weaned, and Abraham then prepared a big feast on the day of Isaac's being weaned. (Genesis 21:8)**
- **And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. (Genesis 21:9)**
- **So she began to say to Abraham; Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with Isaac! (Genesis 21:10)**
- **But the thing proved to be very displeasing to Abraham as regards his son. (Genesis 21:11)**
- **Then God said to Abraham; Do not let anything that Sarah keeps saying to you be displeasing to you about the boy and about your slave girl. Listen to her voice, because it is by means of Isaac that what will be called your seed will be. (Genesis 21:12)**

- **And as for the son of the slave girl, I shall also constitute him a nation, because he is your offspring. (Genesis 21:13)**
- **So Abraham got up early in the morning and took bread and a skin water bottle and gave it to Hagar, setting it upon her shoulder, and the child, and then dismissed her. And she went her way and wandered about in the wilderness of Beersheba. (Genesis 21:14)**
- **However, Esau harbored animosity for Jacob on account of the blessing with which his father had blessed him, and Esau kept saying in his heart; The days of the period of mourning for my father are getting closer. After that I am going to kill Jacob my brother. (Genesis 27:41)**
- **When the words of Esau her older son were told to Rebekah, she at once sent and called Jacob her younger son and said to him; Look! Esau your brother is comforting himself in regard to you, to kill you. (Genesis 27:42)**
- **Now, then, my son, listen to my voice and get up, run away to Laban my brother at Haran. (Genesis 27:43)**
- **And you must dwell with him for some days until the rage of your brother calms down. (Genesis 27:44)**
- **Until the anger of your brother turns away from you and he has forgotten what you have done to him. And I shall certainly send and get you from there. Why should I be bereaved also of both of you in one day? (Genesis 27:45)**
- **After that Rebekah kept saying to Isaac; I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what good is life to me? (Genesis 27:46)**
- **Consequently Isaac called Jacob and blessed him and commanded him and said to him; You must not take a wife from the daughters of Canaan. (Genesis 28:1)**
- **Get up, go to Paddanaram to the house of Bethuel the father of your mother and from there take yourself a wife from the**



daughters of Laban the brother of your mother. (**Genesis 28:2**)

- **And God Almighty will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (**Genesis 28:3**)**
- **And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham. (**Genesis 28:4**)**
- **Even the unengaged virgin who was seduced by an unmarried man was protected, for if the father permitted, the seducer had to marry the girl and could never divorce her all his life.**
- **In case a man finds a girl, a virgin who has not been engaged, and he actually seizes her and lies down with her, and they have been found out. (**Deuteronomy 22:28**)**
- **The man who lay down with her must also give the girl's father fifty silver shekels, and she will become his wife due to the fact that he humiliated her. He will not be allowed to divorce her all his days. (**Deuteronomy 22:29**)**
- **If the wife was formally accused by her husband of not being a virgin at the time of **marriage** and the charge was proved false, her husband was fined and could never divorce her.**
- **And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now this is the evidence of my daughters virginity. And they must spread out the mantle before the older men of the city. (**Deuteronomy 22:17**)**
- **And the older men of that city must take the man and discipline him. (**Deuteronomy 22:18**)**
- **And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (**Deuteronomy 22:19**)**
- **The woman who was accused of secret adultery, if innocent, was then to be made pregnant by her husband so that she could bear a**

**child and thereby give public notice of her innocence. The dignity of the wife's person was respected. Intercourse with her during menstruation was forbidden.**

- **And you must not come near a woman during the menstruation of her impurity to lay her nakedness bare. (Leviticus 18:19)**
- **Speak to the sons of Israel, and you must say to them; In case any man's wife turns aside in that she does commit an act of unfaithfulness against him. (Numbers 5:12)**
- **And another man actually lies down with her and has an emission of semen, and it has been hidden from the eyes of her husband and has remained undiscovered, and she, on her part, has defiled herself but there is no witness against her, and she herself has not been caught. (Numbers 5:13)**
- **And the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness, and she in fact has defiled herself, or the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness, but she in fact has not defiled herself. (Numbers 5:14)**
- **Then the man must bring his wife to the priest and bring her offering along with her, a tenth of an ephah of barley flour. He must not pour oil upon it nor put frankincense upon it, because it is a grain offering of jealousy, a memorial grain offering bringing error to remembrance. (Numbers 5:15)**
- **And the priest must bring her forward and make her stand before Yehowah. (Numbers 5:16)**
- **And the priest must take holy water in an earthenware vessel, and the priest will take some of the dust that happens to be on the floor of the tabernacle, and he must put it in the water. (Numbers 5:17)**
- **And the priest must make the woman stand before Yehowah and loosen the hair of the woman's head and put upon her palms the memorial grain offering, that is, the grain offering of jealousy, and in the hand of the priest there should be the bitter water that brings a curse. (Numbers 5:18)**
- **And the priest must make her swear, and he must say to the**

- woman; If no man has lain down with you and if while under your husband you have not turned aside in any uncleanness, be free of the effect of this bitter water that brings a curse. **(Numbers 5:19)**
- But you, in case you have turned aside while under your husband and in case you have defiled yourself and some man has put in you his seminal emission, besides your husband. **(Numbers 5:20)**
  - The priest must now make the woman swear with an oath involving cursing, and the priest must say to the woman; May Yehowah set you for a cursing and an oath in the midst of your people by Yehowah's letting your thigh fall away, and your belly swell. **(Numbers 5:21)**
  - And this water that brings a curse must enter into your intestines to cause your belly to swell and the thigh to fall away. To this the woman must say; Amen! Amen! **(Numbers 5:22)**
  - And the priest must write these cursings in the book and must wipe them out into the bitter water. **(Numbers 5:23)**
  - And he must make the woman drink the bitter water that brings a curse, and the water that brings a curse must enter into her as something bitter. **(Numbers 5:24)**
  - And the priest must take the grain offering of jealousy from the woman's hand and wave the grain offering to and fro before Yehowah, and he must bring it near the altar. **(Numbers 5:25)**
  - And the priest must grasp some of the grain offering as a remembrancer of it and must make it smoke upon the altar, and afterward he will make the woman drink the water. **(Numbers 5:26)**
  - When he has made her drink the water, it must also occur that if she has defiled herself in that she committed an act of unfaithfulness toward her husband, the water that brings a curse must then enter into her as something bitter, and her belly must swell, and her thigh must fall away, and the woman must become a cursing in among her people. **(Numbers 5:27)**
  - However, if the woman has not defiled herself but she is clean, she must then be free from such punishment, and she must be

made pregnant with semen. (**Numbers 5:28**)

## · Prohibited Marriages

- Besides prohibition of **marriage** alliances with non-worshippers of Yehowah, especially with the seven nations in the land of Canaan.
- For you must not prostrate yourself to another god, because Yehowah, whose name is Jealous, he is a jealous God. (**Exodus 34:14**)
- For fear that you may conclude a covenant with the inhabitants of the land, as they will certainly have immoral intercourse with their gods and sacrifice to their gods, and someone will be certain to invite you, and you will certainly eat some of his sacrifice. (**Exodus 34:15**)
- Then you will have to take some of their daughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral intercourse with their gods. (**Exodus 34:16**)
- When Yehowah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations more populous and mighty than you are. (**Deuteronomy 7:1**)
- And Yehowah your God will certainly abandon them to you, and you must defeat them. You should without fail devote them to destruction. You must conclude no covenant with them nor show them any favor. (**Deuteronomy 7:2**)
- And you must form **no marriage alliance** with them. Your daughter you must not give to his son, and his daughter you must not take for your son. (**Deuteronomy 7:3**)
- For he will turn your son from following me, and they will certainly serve other gods, and Yehowah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry. (**Deuteronomy 7:4**)

- **Other marriages were prohibited within certain degrees of consanguinity or affinity.**
- **you people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Yehowah. (Leviticus 18:6)**
- **The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. (Leviticus 18:7)**
- **The nakedness of your father's wife you must not lay bare. It is your fathers nakedness. (Leviticus 18:8)**
- **As for the nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness. (Leviticus 18:9)**
- **As for the nakedness of the daughter of your son or the daughter of your daughter, you must not lay bare their nakedness, because they are your nakedness. (Leviticus 18:10)**
- **As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lay bare her nakedness. (Leviticus 18:11)**
- **The nakedness of your father's sister you must not lay bare. She is the blood relation of your father. (Leviticus 18:12)**
- **The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother. (Leviticus 18:13)**
- **The nakedness of your father's brother you must not lay bare. You must not come near his wife. She is your aunt. (Leviticus 18:14)**
- **The nakedness of your daughter-in-law you must not lay bare. She is your sons wife. You must not lay her nakedness bare. (Leviticus 18:15)**
- **The nakedness of your brother's wife you must not lay bare. It is your brother's nakedness. (Leviticus 18:16)**

- **The nakedness of a woman and her daughter you must not lay bare. The daughter of her son and the daughter of her daughter you must not take in order to lay her nakedness bare. They are cases of blood relationship. It is loose conduct. (Leviticus 18:17)**
- **A High Priest was prohibited from marrying a widow, a divorced or violated woman, or a prostitute, he was to marry only a virgin from his people.**
- **And as for the High Priest of his brothers upon whose head the anointing oil would be poured and whose hand was filled with power to wear the garments, he should not let his head go ungroomed, and he should not tear his garments. (Leviticus 21:10)**
- **And for his part, he should take a woman in her virginity. (Leviticus 21:13)**
- **As for a widow or a divorced woman and one violated, a prostitute, none of these may he take, but he should take a virgin from his people as a wife. (Leviticus 21:14)**
- **The other priests could not marry a prostitute or violated woman, nor a woman divorced from her husband.**
- **And Yehowah went on to say to Moses; Talk to the priests, Aaron's sons, and you must say to them, For a deceased soul no one may defile himself among his people. (Leviticus 21:1)**
- **Prostitute or a violated woman they should not take, and a woman divorced from her husband they should not take, because he is holy to his God. (Leviticus 21:7)**
- **According to;**
- **And no widow or divorced woman should they take for themselves as wives, but virgins of the offspring of the house of Israel or the widow who happens to be the widow of a priest they may take. (Ezekiel 44:22)**
- **They could marry a virgin of the house of Israel or a widow who happened to be the widow of a priest.**

- If a daughter inherited property, she was not to marry out of her tribe. This prevented the hereditary possession from circulating from tribe to tribe.
- And every daughter getting possession of an inheritance out of the tribes of the sons of Israel, to one of the family of the tribe of her father she should become a wife, in order, that the sons of Israel may get possession each one of the inheritance of his forefathers. (**Numbers 36:8**)
- And no inheritance should circulate from one tribe to another tribe, because the tribes of the sons of Israel should cleave each to its own inheritance. (**Numbers 36:9**)

## · Divorce

- At the institution of **marriage** by the Creator, he made no provision for divorce. A man was to stick to his wife, and they must become one flesh.
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. (**Genesis 2:24**)
- A man would therefore have one wife who was considered one flesh with him. It was only after man's fall and consequent imperfections and degradation that divorce entered in.
- In giving the Law to Israel, God did not at that time choose to enforce the original standard, but he regulated divorce so that it would not bring dissolution of the family arrangement in Israel or work undue hardship.
- However, at God's due time his original standard was restored. Jesus stated the principle governing the Christian congregation that **fornication**, Greek, *por-nei'a* is the only valid ground for divorce. He explained that God did not enforce this standard through Moses out of regard for the hardheartedness of the Israelites.
- And Pharisees came up to him, intent on tempting him and saying; Is it lawful for a man to divorce his wife on every sort of ground? (**Matthew 19:3**)
- In reply he said; Did you not read that he who created them

- from the beginning made them male and female. (**Matthew 19:4**)
- **And said; For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh? (**Matthew 19:5**)**
  - **So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart. (**Matthew 19:6**)**
  - **They said to him; Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her? (**Matthew 19:7**)**
  - **He said to them; Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. (**Matthew 19:8**)**
  - **I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery. (**Matthew 19:9**)**
  - **From there he rose and came to the frontiers of Judea and across the Jordan, and again crowds came together to him, and as he was accustomed to do he again went teaching them. (**Mark 10:1**)**
  - **Pharisees now approached and, to put him to the test, began questioning him whether it was lawful for a man to divorce a wife. (**Mark 10:2**)**
  - **In answer he said to them; What did Moses command you? (**Mark 10:3**)**
  - **They said; Moses allowed the writing of a certificate of dismissal and divorcing her. (**Mark 10:4**)**
  - **But Jesus said to them; Out of regard for your hardheartedness he wrote you this commandment. (**Mark 10:5**)**
  - **However, from the beginning of creation He made them male and female. (**Mark 10:6**)**
  - **On this account a man will leave his father and mother. (**Mark 10:7**)**
  - **And the two will be one flesh, so that they are no longer two, but**



- one flesh. (**Mark 10:8**)
- Therefore what God yoked together let no man put apart. (**Mark 10:9**)
  - When again in the house the disciples began to question him concerning this. (**Mark 10:10**)
  - And he said to them; Whoever divorces his wife and marries another commits adultery against her. (**Mark 10:11**)
  - In the Christian congregation, therefore, aside from death, which automatically breaks the **marriage** tie, the only other way it may be broken is on the ground of fornication, which causes the offending one to become one flesh with an illicit partner.
  - It therefore may be used by the innocent party as a ground for dissolving the **marriage** if that one chooses to do so, and the innocent one may then **remarry**.
  - However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, and whoever marries a divorced woman commits adultery. (**Matthew 5:32**)
  - For instance, a **married** woman is bound by Law to her husband while he is alive, but if her husband dies, she is discharged from the Law of her husband. (**Romans 7:2**)
  - So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's. (**Romans 7:3**)
  - Aside from making this allowance in case of fornication, **Greek, *por-nei'a***, the Greek Scriptures counsel Christians not even to separate from their mates, whether believers or unbelievers, and require that if they do, they have no sex relations with anyone else.
  - To the **married** people I give instructions, yet not I but the Lord, that a wife should not depart from her husband. (**1 Corinthians 7:10**)
  - But if she should actually depart, let her remain unmarried or

else make up again with her husband, and a husband should not leave his wife. (1 Corinthians 7:11)

- I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery. (Matthew 19:9)
- Under the Law a husband could divorce his wife for something indecent on her part. This, of course, would not include adultery, for it carried a death penalty. It might be such offenses as great disrespect for the husband or for the house of his father, or something bringing reproach upon his household.
- The husband was required to provide her with a written certificate of divorce, which implies that in the eyes of the community he had to have sufficient grounds on which to divorce her. The certificate being a legal document, there is the implication that it involved consultation with the older men or authorities of his city.
- The woman could then **remarry**, the certificate protecting her from any later charge of adultery. No divorce was allowed a man if he had seduced the girl before **marriage** or if he had falsely charged after **marriage** that she was deceptive in claiming to be a virgin at the time of their **marriage**.
- In case a man takes a wife and actually has relations with her and has come to hate her. (Deuteronomy 22:13)
- And he has charged her with notorious deeds and brought forth a bad name upon her and has said; This is the woman I have taken, and I proceeded to go near her, and I did not find evidence of virginity in her. (Deuteronomy 22:14)
- The father of the girl and her mother must also take and bring forth the evidence of the girls virginity to the older men of the city at the gate of it. (Deuteronomy 22:15)
- And the girl's father must say to the older men, I gave my daughter to this man as a wife, and he went hating her. (Deuteronomy 22:16)
- And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now this is the evidence of my daughters virginity. And they must

**spread out the mantle before the older men of the city.  
(Deuteronomy 22:17)**

- **And the older men of that city must take the man and discipline him. (Deuteronomy 22:18)**
- **And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (Deuteronomy 22:19)**
- **In case a man finds a girl, a virgin who has not been engaged, and he actually seizes her and lies down with her, and they have been found out. (Deuteronomy 22:28)**
- **The man who lay down with her must also give the girl's father fifty silver shekels, and she will become his wife due to the fact that he humiliated her. He will not be allowed to divorce her all his days. (Deuteronomy 22:29)**
- **After a divorce if a woman married another man and this man later divorced her or died, the original husband could not marry her again. This worked to prevent any scheme to bring about a divorce from the second husband or perhaps even his death so the original couple might remarry.**
- **In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house. (Deuteronomy 24:1)**
- **And she must go out of his house and go and become another man's. (Deuteronomy 24:2)**
- **If the latter man has come to hate her and has written out a certificate of divorce for her and put it in her hand and dismissed her from his house, or in case the latter man who took her as his wife should die. (Deuteronomy 24:3)**
- **The first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled, for that is something detestable before Yehowah, and you must not lead the land that Yehowah your God is giving you**

as an inheritance into sin. (**Deuteronomy 24:4**)

- **Yehowah hated an unjust divorce, especially where a faithful worshiper of his was treacherously dealt with in order to arrange for another **marriage** to a pagan woman who was not a member of his chosen covenant people.**
- **And you have said; On what account? On this account, that Yehowah himself has borne witness between you and the wife of your youth, with whom you yourself have dealt treacherously, although she is your partner and the wife of your covenant. (**Malachi 2:14**)**
- **And there was one who did not do it, as he had what was remaining of the spirit. And what was that one seeking? The seed of God. And you people must guard yourselves respecting your spirit, and with the wife of your youth may no one deal treacherously. (**Malachi 2:15**)**
- **For he has hated a divorcing, Yehowah the God of Israel has said, and the one who with violence has covered over his garment, Yehowah of armies has said. And you must guard yourselves respecting your spirit, and you must not deal treacherously. (**Malachi 2:16**)**

**See Also DIVORCE**

### **· Polygamy**

- **Since God's original standard for mankind was for the husband and wife to become one flesh, polygamy was not intended, and it is prohibited in the Christian congregation.**
- **Overseers and ministerial servants, who are to set the example for the congregation, are to be men having not more than one living wife.**
- **The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach. (**1 Timothy 3:2**)**
- **Let ministerial servants be husbands of one wife, presiding in a fine manner over children and their own households. (**1 Timothy 3:12**)**

- **For this reason I left you in Crete, that you might correct the things that were defective and might make appointments of older men in city after city, as I gave you orders. (Titus 1:5)**
- **If there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly. (Titus 1:6)**
- **This is in harmony with what true **marriage** is used to picture, namely, the relationship of Jesus Christ and his congregation, the only wife possessed by Jesus.**
- **Be in subjection to one another in fear of Christ. (Ephesians 5:21)**
- **Let wives be in subjection to their husbands as to the Lord. (Ephesians 5:22)**
- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (Ephesians 5:23)**
- **In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. (Ephesians 5:24)**
- **Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (Ephesians 5:25)**
- **That he might sanctify it, cleansing it with the bath of water by means of the word. (Ephesians 5:26)**
- **That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (Ephesians 5:27)**
- **In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself. (Ephesians 5:28)**
- **For no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation. (Ephesians 5:29)**
- **Because we are members of his body. (Ephesians 5:30)**

- **For this reason a man will leave his father and his mother and he will stick to his wife, and the two will become one flesh. (Ephesians 5:31)**
- **This sacred secret is great. Now I am speaking with respect to Christ and the congregation. (Ephesians 5:32)**
- **Nevertheless, also, let each one of you individually so love his wife as he does himself. On the other hand, the wife should have deep respect for her husband. (Ephesians 5:33)**
- **As was the case with divorce, polygamy, while not God's original arrangement, was tolerated until the time of the Christian congregation.**
- **Polygamy had a start not long after Adam's deflection. The first Bible mention of it is concerning a descendant of Cain, Lamech, of whom it says;**
- **And Lamech proceeded to take two wives for himself. The name of the first was Adah and the name of the second was Zillah. (Genesis 4:19)**
- **Concerning some of the angels, the Bible mentions that before the Flood; the sons of the true God went taking wives for themselves, namely, all whom they chose.**
- **Then the sons of the true God began to notice the daughters of men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (Genesis 6:2)**
- **Concubinage was practiced under patriarchal Law and under the Law covenant. A concubine had a legal status, her position was not a matter of fornication or adultery. Under the Law, if a man's firstborn son was the son of his concubine, this son would be the one to receive the firstborn's inheritance.**
- **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (Deuteronomy 21:15)**
- **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to**

constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. ([Deuteronomy 21:16](#))

- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. ([Deuteronomy 21:17](#))
- **Concubinage and polygamy no doubt enabled the Israelites to increase at a much faster rate, and therefore, while God did not establish these arrangements but only allowed and regulated them, they served some purpose at the time.**
- **And the sons of Israel became fruitful and began to swarm, and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them. ([Exodus 1:7](#))**
- **Even Jacob, who was tricked into polygamy by his father-in-law, was blessed by having 12 sons and some daughters from his two wives and their handmaidens who became concubines to Jacob.**
- **But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. ([Genesis 29:23](#))**
- **Moreover, Laban gave to her Zilpah his maidservant, even to Leah his daughter, as a maidservant. ([Genesis 29:24](#))**
- **So it followed in the morning that here it was Leah! Consequently he said to Laban; What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me? ([Genesis 29:25](#))**
- **To this Laban said; It is not customary to do this way in our place, to give the younger woman before the firstborn. ([Genesis 29:26](#))**
- **Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. ([Genesis 29:27](#))**
- **Accordingly Jacob did so and celebrated fully the week of this woman, after which he gave him Rachel his daughter as his wife.**

**(Genesis 29:28)**

- Besides, Laban gave Bilhah his maidservant to Rachel his daughter as her maidservant. **(Genesis 29:29)**
- He brought his sons and his son's sons with him, his daughters and his sons daughters, even all his offspring, with him into Egypt. **(Genesis 46:7)**
- Now these are the names of Israel's sons who came into Egypt; Jacob and his sons: Jacob's firstborn was Reuben. **(Genesis 46:8)**
- And the sons of Reuben were Hanoch and Pallu and Hezron and Carmi. **(Genesis 46:9)**
- And the sons of Simeon were Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. **(Genesis 46:10)**
- And the sons of Levi were Gershon, Kohath and Merari. **(Genesis 46:11)**
- And the sons of Judah were Er and Onan and Shelah and Perez and Zerah. However, Er and Onan died in the land of Canaan. And the sons of Perez came to be Hezron and Hamul. **(Genesis 46:12)**
- And the sons of Issachar were Tola and Puvah and Iob and Shimron. **(Genesis 46:13)**
- And the sons of Zebulun were Sered and Elon and Jahleel. **(Genesis 46:14)**
- These are the sons of Leah, whom she bore to Jacob in Paddanaram, together with his daughter Dinah. All the souls of his sons and of his daughters were thirty-three. **(Genesis 46:15)**
- And the sons of Gad were Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. **(Genesis 46:16)**
- And the sons of Asher were Imnah and Ishvah and Ishvi and Beriah, and there was Serah their sister. And the sons of Beriah were Heber and Malchiel. **(Genesis 46:17)**



- These are the sons of Zilpah, whom Laban gave to his daughter Leah. In time she bore these to Jacob, sixteen souls. (**Genesis 46:18**)
- The sons of Rachel, Jacob's wife, were Joseph and Benjamin. (**Genesis 46:19**)
- And there came to be born to Joseph in the land of Egypt Manasseh and Ephraim, whom Asenath the daughter of Potiphara the priest of On bore to him. (**Genesis 46:20**)
- And the sons of Benjamin were Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. (**Genesis 46:21**)
- These are the sons of Rachel who were born to Jacob. All the souls were fourteen. (**Genesis 46:22**)
- And the sons of Dan were Hushim. (**Genesis 46:23**)
- And the sons of Naphtali were Jahzeel and Guni and Jezer and Shillem. (**Genesis 46:24**)
- These are the sons of Bilhah, whom Laban gave to his daughter Rachel. In time she bore these to Jacob, all the souls were seven. (**Genesis 46:25**)

### · Christian Marriage

- Jesus Christ showed his approval of **marriage** when he attended the marriage feast in Cana of Galilee.
- Now on the third day a **marriage** feast took place in Cana of Galilee, and the mother of Jesus was there. (**John 2:1**)
- Jesus and his disciples were also invited to the **marriage** feast. (**John 2:2**)
- As already stated, monogamy is God's original standard, reestablished by Jesus Christ in the Christian congregation.
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. (**Genesis 2:24**)

- **In reply he said; Did you not read that he who created them from the beginning made them male and female ([Matthew 19:4](#))**
- **And said; For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh? ([Matthew 19:5](#))**
- **So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart. ([Matthew 19:6](#))**
- **They said to him; Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her? ([Matthew 19:7](#))**
- **He said to them; Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. ([Matthew 19:8](#))**
- **Pharisees now approached and, to put him to the test, began questioning him whether it was lawful for a man to divorce a wife. ([Mark 10:2](#))**
- **In answer he said to them; What did Moses command you? ([Mark 10:3](#))**
- **They said; Moses allowed the writing of a certificate of dismissal and divorcing her. ([Mark 10:4](#))**
- **But Jesus said to them; Out of regard for your hardheartedness he wrote you this commandment. ([Mark 10:5](#))**
- **However, from the beginning of creation He made them male and female. ([Mark 10:6](#))**
- **On this account a man will leave his father and mother. ([Mark 10:7](#))**
- **And the two will be one flesh, so that they are no longer two, but one flesh. ([Mark 10:8](#))**
- **Therefore what God yoked together let no man put apart. ([Mark 10:9](#))**

- **Since man and woman were originally endowed with the ability to express love and affection, the arrangement was to be a happy, blessed, and peaceful one. The apostle Paul uses the illustration of Christ as husband and head of the congregation, his bride.**
- **It is a prime example of the tender loving-kindness and care that the husband should have for his wife, loving her as his own body. He also points out that, on the other hand, the wife should have deep respect for her husband.**
- **Be in subjection to one another in fear of Christ. (Ephesians 5:21)**
- **Let wives be in subjection to their husbands as to the Lord. (Ephesians 5:22)**
- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (Ephesians 5:23)**
- **In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. (Ephesians 5:24)**
- **Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (Ephesians 5:25)**
- **That he might sanctify it, cleansing it with the bath of water by means of the word. (Ephesians 5:26)**
- **That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (Ephesians 5:27)**
- **In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself. (Ephesians 5:28)**
- **For no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation. (Ephesians 5:29)**
- **Because we are members of his body. (Ephesians 5:30)**
- **For this reason a man will leave his father and his mother and he will stick to his wife, and the two will become one flesh. (Ephesians 5:31)**

- **This sacred secret is great. Now I am speaking with respect to Christ and the congregation. (Ephesians 5:32)**
- **Nevertheless, also, let each one of you individually so love his wife as he does himself, on the other hand, the wife should have deep respect for her husband. (Ephesians 5:33)**
- **The apostle Peter counsels wives to be in subjection to their husbands, appealing to them through chaste conduct, deep respect, and a quiet and mild spirit. He uses Sarah, who called her husband Abraham lord, as an example to imitate.**
- **In like manner, you wives, be in subjection to your own husbands, in order, that, if any are not obedient to the word, they may be won without a word through the conduct of their wives. (1 Peter 3:1)**
- **Because of having been eyewitnesses of your chaste conduct together with deep respect. (1 Peter 3:2)**
- **And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments. (1 Peter 3:3)**
- **But let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. (1 Peter 3:4)**
- **For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands. (1 Peter 3:5)**
- **As Sarah used to obey Abraham, calling him lord. And you have become her children, provided you keep on doing good and not fearing any cause for terror. (1 Peter 3:6)**
- **Cleanness and loyalty in the **marriage** bond are emphasized throughout the **Christian Greek Scriptures**. Paul says;**
- **Let **marriage** be honorable among all, and the **marriage** bed be without defilement, for God will judge fornicators and adulterers. (Hebrews 13:4)**

- He counsels mutual respect between husband and wife and the payment of the **marriage** due.
- **Marry** in the Lord is the apostles admonition, which is in harmony with the practice of ancient worshipers of God in **marrying** only those who were likewise true worshipers.
- A wife is bound during all the time her husband is alive. But if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord. (**1 Corinthians 7:39**)
- However, the apostle gives counsel to those who are not married that they may be able to serve the Lord without distraction if they remain single.
- He says that, in view of the time, those who get married should live as though they had no wives, in other words, that they should not devote themselves to the **marital** privileges and responsibilities to the extent of making this their whole life but should seek and serve Kingdom interests, while not excluding their **marriage** responsibilities.
- Moreover, this I say; brothers, the time left is reduced. Henceforth let those who have wives be as though they had none. (**1 Corinthians 7:29**)
- And also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing. (**1 Corinthians 7:30**)
- And those making use of the world as those not using it to the full, for the scene of this world is changing. (**1 Corinthians 7:31**)
- Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lords approval. (**1 Corinthians 7:32**)
- But the **married** man is anxious for the things of the world, how he may gain the approval of his wife. (**1 Corinthians 7:33**)
- And he is divided. Further, the **unmarried** woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the **married** woman is anxious for the things of the world, how she may gain the approval of her husband. (**1 Corinthians 7:34**)

- **But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction. (1 Corinthians 7:35)**
- **But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants, he does not sin. Let them marry. (1 Corinthians 7:36)**
- **But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. (1 Corinthians 7:37)**
- **Consequently he also that gives his virginity in **marriage** does well, but he that does not give it in **marriage** will do better. (1 Corinthians 7:38)**
- **Paul counseled that just because younger widows expressed the intent to devote themselves exclusively to Christian ministerial activities, they were not to be put on the list of those to be cared for by the congregation, it was better for them to **remarry**.**
- **This is because, he says, their sexual impulses may induce them to go contrary to their expression of faith that might lead to their accepting the congregations financial support as hard workers, while at the same time trying to get a husband as well as becoming unoccupied and meddlers.**
- **They would thereby bring themselves under an unfavorable judgment. To **marry**, bear children, and manage a household, while still maintaining the Christian faith, would effectively occupy them, protecting them against gossiping and talking of things they ought not. This would enable the congregation to help those who were actually widows and who qualified for such aid.**
- **Let a widow be put on the list who has become not less than sixty years old, a wife of one husband. (1 Timothy 5:9)**
- **Having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently**

- followed every good work. (**1 Timothy 5:10**)
- On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry. (**1 Timothy 5:11**)
  - Having a judgment because they have disregarded their first expression of faith. (**1 Timothy 5:12**)
  - At the same time they also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied, but also gossipers and meddlers in other peoples affairs, talking of things they ought not. (**1 Timothy 5:13**)
  - Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. (**1 Timothy 5:14**)
  - Already, in fact, some have been turned aside to follow Satan. (**1 Timothy 5:15**)
  - If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows. (**1 Timothy 5:16**)
  - However, she will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind. (**1 Timothy 2:15**)

## •• Celibacy

- The apostle Paul warns that one of **the identifying features of the apostasy** that was to come would be enforced celibacy, forbidding to **marry**.
- However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. (**1 Timothy 4:1**)
- **Forbidding to marry**, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. (**1 Timothy 4:3**)

- **Some of the apostles were **married**.**
- **We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not? (1 Corinthians 9:5)**
- **After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed with a high fever, and they made request of him for her. (Luke 4:38)**
- **Paul, in setting forth the qualifications for overseers and ministerial servants in the Christian congregation, says that these men, if married, should have only one wife.**
- **That statement is faithful. If any man is reaching out for an office of overseer, he is desirous of a fine work. (1 Timothy 3:1)**
- **The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach. (1 Timothy 3:2)**
- **Let ministerial servants be husbands of one wife, presiding in a fine manner over children and their own households. (1 Timothy 3:12)**
- **For this reason I left you in Crete, that you might correct the things that were defective and might make appointments of older men in city after city, as I gave you orders. (Titus 1:5)**
- **If there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly. (Titus 1:6)**

### •• **Christians And Civil Marriage Laws**

- **At the present time, in most lands of the earth, **marriage** is governed by laws of the civil authorities, Caesar, and the Christian should normally comply with these.**
- **They said; Caesar's. Then he said to them; Pay back, therefore, Caesar's things to Caesar, but God's things to God. (Matthew 22:21)**



- The Bible record nowhere sets out the requirement of a religious ceremony or the services of a clergyman. According to the arrangement in Bible times, the requirement would consistently be that a **marriage** be legalized according to the laws of the land and that **marriages** and births be registered where such a provision is made by law.
- Since the **Caesar governments** exercise such control of **marriage**, the Christian would be obliged to apply to them for the legalizing of a marriage. And even if he should desire to use the adultery of his mate as a Scriptural ground for terminating the **marriage**, he must obtain a legal divorce if this is possible.
- A Christian who remarries without due respect for Scriptural and legal requirements, therefore, would be violating God's laws.
- I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery. (**Matthew 19:9**)
- Let every soul be in subjection to the superior authorities, for there is no authority except by God, the existing authorities stand placed in their relative positions by God. (**Romans 13:1**)

### •• Marriage And The Resurrection

- A group of Jesus opponents who did not believe in the resurrection asked Jesus a question that was calculated to embarrass him. In answering them, he revealed that those who have been counted worthy of gaining that system of things and the resurrection from the dead neither **marry** nor are given in **marriage**.
- Jesus said to them; The children of this system of things marry and are given in **marriage**. (**Luke 20:34**)
- But those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in **marriage**. (**Luke 20:35**)
- For in the resurrection neither do men marry nor are women given in **marriage**, but are as angels in heaven. (**Matthew 22:30**)

### •• Symbolic Uses

- Throughout the Scriptures, Yehowah speaks of himself as a **husband**. He considered himself as married to the nation of Israel.
- Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner, Yehowah has said. ([Isaiah 54:1](#))
- For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. ([Isaiah 54:5](#))
- For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. ([Isaiah 54:6](#))
- No more will you be said to be a woman left entirely, and your own land will no more be said to be desolate, but you yourself will be called, **My Delight Is in Her**, and your land, **Owned as a Wife**. For Yehowah will have taken delight in you, and your own land will be owned as a wife. ([Isaiah 62:4](#))
- When Israel rebelled against Yehowah by practicing idolatry or some other form of sin against him, this was spoken of as committing prostitution like an unfaithful wife, providing cause for his divorcing her. ([Hosea Chapter 2](#))
- O how the faithful town has become a prostitute! She was full of justice, righteousness itself used to lodge in her, but now murderers. ([Isaiah 1:21](#))
- There is a saying; If a man should send away his wife and she should actually go away from him and become another man's, should he return to her anymore? Has that land not positively been polluted? And you yourself have committed prostitution with many companions, and should there be a returning to me? Is the utterance of Yehowah. ([Jeremiah 3:1](#))
- Raise your eyes to the beaten paths and see. Where is it that you have not been raped? Alongside the ways you have sat for them, like an Arabian in the wilderness, and you keep polluting the land with your acts of prostitution and with your badness. ([Jeremiah](#)

**3:2)**

- **So copious showers are withheld, and not even a spring rain has occurred. And the forehead of a wife committing prostitution is what has become yours. You have refused to feel humiliated. (Jeremiah 3:3)**
- **Have you from now on called out to me, My Father, you are the confidential friend of my youth! (Jeremiah 3:4)**
- **Should one stay resentful to time indefinite, or keep watching something forever? Look! You have spoken, and you went on to do bad things and prevail. (Jeremiah 3:5)**
- **And Yehowah proceeded to say to me in the days of Josiah the king; Have you seen what unfaithful Israel has done? She is going upon every high mountain and underneath every luxuriant tree, that she may commit prostitution there. (Jeremiah 3:6)**
- **And after her doing all these things I kept saying that she should return even to me, but she did not return, and Judah kept looking at her own treacherous sister. (Jeremiah 3:7)**
- **When I got to see that, for the very reason that unfaithful Israel had committed adultery, I sent her away and proceeded to give the certificate of her full divorce to her, yet treacherously dealing Judah her sister did not become afraid, but she herself also began to go and commit prostitution. (Jeremiah 3:8)**
- **And her prostitution occurred because of her frivolous view, and she kept polluting the land and committing adultery with stones and with trees. (Jeremiah 3:9)**
- **And even for all this her treacherous sister Judah did not return to me with all her heart, only falsely, is the utterance of Yehowah. (Jeremiah 3:10)**
- **And Yehowah went on to say to me; Unfaithful Israel has proved her own soul to be more righteous than treacherously dealing Judah. (Jeremiah 3:11)**
- **Go, and you must proclaim these words to the north and say; Do return, O renegade Israel, is the utterance of Yehowah. I shall not have my face drop angrily upon you people, for I am loyal, is**

the utterance of Yehowah. I shall not stay resentful to time indefinite. (**Jeremiah 3:12**)

- **Only take note of your error, for it is against Yehowah your God that you have transgressed. And you continued scattering your ways to the strangers under every luxuriant tree, but to my voice you people did not listen, is the utterance of Yehowah. (Jeremiah 3:13)**
- **Return, O you renegade sons, is the utterance of Yehowah. For I myself have become the husbandly owner of you people, and I will take you, one out of a city and two out of a family, and I will bring you to Zion. (Jeremiah 3:14)**
- **And I will give you shepherds in agreement with my heart, and they will certainly feed you with knowledge and insight. (Jeremiah 3:15)**
- **And it must occur that you will become many and certainly bear fruit in the land in those days, is the utterance of Yehowah. No more will they say; The ark of the covenant of Yehowah! Nor will it come up into the heart, nor will they remember it or miss it, and no more will it be made. (Jeremiah 3:16)**
- **In that time they will call Jerusalem the throne of Yehowah, and to her all the nations must be brought together to the name of Yehowah at Jerusalem, and they will no more walk after the stubbornness of their bad heart. (Jeremiah 3:17)**
- **In those days they will walk, the house of Judah alongside the house of Israel, and together they will come out of the land of the north into the land that I gave as a hereditary possession to your forefathers. (Jeremiah 3:18)**
- **And I myself have said; O how I proceeded to place you among the sons and to give you the desirable land, the hereditary possession of the ornament of the armies of the nations! And I further said; My Father! you people will call out to me, and from following me you people will not turn back. (Jeremiah 3:19)**
- **Truly as a wife has treacherously gone from her companion, so you, O house of Israel, have dealt treacherously with me, is the utterance of Yehowah. (Jeremiah 3:20)**

- In (**Galatians Chapter 4**) the apostle Paul likens the nation of Israel to the slave girl Hagar, the concubine of Abraham, and the Jewish people to Hagar's son Ishmael.
- Just as Ishmael was the son of the secondary wife of Abraham, so the Jews were the children of the secondary wife of Yehowah. The tie binding Israel to Yehowah was the Law covenant.
- Paul likens Jerusalem above, Yehowah's woman, to Sarah, Abraham's free wife. Of this free woman Jerusalem above, Christians are the free spiritual children.
- Tell me, you who want to be under Law, do you not hear the Law? (**Galatians 4:21**)
- For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman. (**Galatians 4:22**)
- But the one by the servant girl was actually born in the manner of flesh, the other by the free woman through a promise. (**Galatians 4:23**)
- These things stand as a symbolic drama, for these women mean two covenants, the one from Mount Sinai, which brings forth children for slavery, and which is Hagar. (**Galatians 4:24**)
- Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. (**Galatians 4:25**)
- But the Jerusalem above is free, and she is our mother. (**Galatians 4:26**)
- For it is written: Be glad, you barren woman who does not give birth, break out and cry aloud, you woman who does not have childbirth pains, for the children of the desolate woman are more numerous than those of her who has the husband. (**Galatians 4:27**)
- Now we, brothers, are children belonging to the promise the same as Isaac was. (**Galatians 4:28**)
- But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now.

**(Galatians 4:29)**

- **Nevertheless, what does the Scripture say: Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman. (Galatians 4:30)**
- **Wherefore, brothers, we are children, not of a servant girl, but of the free woman. (Galatians 4:31)**
- **Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner, Yehowah has said. (Isaiah 54:1)**
- **Make the place of your tent more spacious. And let them stretch out the tent cloths of your grand tabernacle. Do not hold back. Lengthen out your tent cords, and make those tent pins of yours strong. (Isaiah 54:2)**
- **For to the right and to the left you will break forth, and your own offspring will take possession even of nations, and they will inhabit even the desolated cities. (Isaiah 54:3)**
- **Do not be afraid, for you will not be put to shame, and do not feel humiliated, for you will not be disappointed. For you will forget even the shame of your time of youth, and the reproach of your continuous widowhood you will remember no more. (Isaiah 54:4)**
- **For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. (Isaiah 54:5)**
- **For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. (Isaiah 54:6)**
- **As the great Father, Yehowah God, like Abraham, oversees the selection of a bride for his son Jesus Christ not an earthly woman, but the Christian congregation.**
- **Now Abraham was old, advanced in years, and Yehowah had**

blessed Abraham in everything. ([Genesis 24:1](#))

- Hence Abraham said to his servant, the oldest one of his household, who was managing all he had; Put your hand, please, under my thigh. ([Genesis 24:2](#))
- As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. ([Genesis 24:3](#))
- But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. ([Genesis 24:4](#))
- However, we are obligated to thank God always for you, brothers loved by Yehowah, because God selected you from the beginning for salvation by sanctifying you with spirit and by your faith in the truth. ([2 Thessalonians 2:13](#))
- You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. ([1 Peter 2:5](#))
- The first members of Jesus congregation were presented to him by the friend of the bridegroom, John the Baptizer, whom Yehowah had sent ahead of his Son.
- You yourselves bear me witness that I said; I am not the Christ, but, I have been sent forth in advance of that one. ([John 3:28](#))
- He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. ([John 3:29](#))
- This congregational bride is one spirit with Christ, as his body.
- But he who is joined to the Lord is one spirit. ([1 Corinthians 6:17](#))
- He also subjected all things under his feet, and made him head over all things to the congregation. ([Ephesians 1:22](#))
- Which is his body, the fullness of him who fills up all things in all. ([Ephesians 1:23](#))

- **Let wives be in subjection to their husbands as to the Lord. (Ephesians 5:22)**
- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (Ephesians 5:23)**
- **Just as the bride in Israel bathed and adorned herself, Jesus Christ sees that in preparation for **marriage** his bride is bathed so that she is perfectly clean without a spot or blemish.**
- **Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (Ephesians 5:25)**
- **That he might sanctify it, cleansing it with the bath of water by means of the word. (Ephesians 5:26)**
- **That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (Ephesians 5:27)**
- **In (Psalms 45) and (Revelation 21) she is shown as being beautifully adorned for the **marriage**.**
- **Also in the book of Revelation, Yehowah foretells the time when his Sons **marriage** would draw near and the bride would be prepared, arrayed in bright, clean, fine linen. He describes those invited to the evening meal of the Lambs **marriage** as being happy.**
- **Let us rejoice and be overjoyed, and let us give him the glory, because the **marriage** of the Lamb has arrived and his wife has prepared herself. (Revelation 19:7)**
- **Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones. (Revelation 19:8)**
- **And he tells me; Write! Happy are those invited to the evening meal of the Lambs **marriage**. Also, he tells me; These are the true sayings of God. (Revelation 19:9)**
- **I saw also the holy city, New Jerusalem, coming down out of**



heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)

- **And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said; Come here, I will show you the bride, the Lambs wife. (**Revelation 21:9**)**
- **So he carried me away in the power of the spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God. (**Revelation 21:10**)**
- **And having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear. (**Revelation 21:11**)**
- **It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. (**Revelation 21:12**)**
- **On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. (**Revelation 21:13**)**
- **The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb. (**Revelation 21:14**)**
- **Now the one who was speaking with me was holding as a measure a golden reed, that he might measure the city and its gates and its wall. (**Revelation 21:15**)**
- **And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs, its length and breadth and height are equal. (**Revelation 21:16**)**
- **Also, he measured its wall, one hundred and forty-four cubits, according to a man's measure, at the same time an angels. (**Revelation 21:17**)**
- **Now the structure of its wall was jasper, and the city was pure gold like clear glass. (**Revelation 21:18**)**

- The foundations of the city's wall were adorned with every sort of precious stone, the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald. (**Revelation 21:19**)
- The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. (**Revelation 21:20**)
- Also, the twelve gates were twelve pearls, each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass. (**Revelation 21:21**)
- **On the night before his death, Jesus instituted the Lord's Evening Meal, the Memorial of his death, and instructed his disciples to keep observing it.**
- Also, he took a loaf, gave thanks, broke it, and gave it to them, saying; This means my body which is to be given in your behalf. Keep doing this in remembrance of me. (**Luke 22:19**)
- **This observance is to be kept until he arrives.**
- For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives. (**1 Corinthians 11:26**)
- **Just as in ancient times the bridegroom arrived at the house of the bride in order to take her from her own parents to the home he had provided for her in the house of his father, so Jesus Christ comes to take his anointed followers from their former earthly home, taking them with him so that where he is they may be also, in his Father's house, in heaven.**
- Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me. (**John 14:1**)
- In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. (**John 14:2**)
- Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be. (**John 14:3**)

**See Also BROTHER-IN-LAW MARRIAGE**