

**„OVIDIUS” UNIVERSITY CONSTANȚA
DOCTORAL SCHOOL OF THEOLOGY
FIELD OF PhD THEOLOGY**

PhD THESIS BRIEF

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CONSTANȚA, 2014

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**MARRIAGE AS AN OLD TESTAMENT
INSTITUTION, THE HOLY MISTERY IN THE
NEW TESTAMENT AND PRESENT**

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KEYWORDS

Marriage

Man

Woman

Children

Institution

Holy Mystery

Holy Matrimony

BRIEF

The Holy Scripture is "the book by excellence" („le livre par excellence”) that it reveals God to the humans to acquire full communion between God and man (men and woman), vertically, and between man and woman, horizontally. Marriage, it can be said, that it is the communion with the divine-human.

The Holy Scripture reveals continuous, from Genesis to Revelation, the marriage secrets, its divine origin and foundation, well as the importance and purpose given by God Himself. Marriage is divinely intervening with the human.

The findings related to marriage, from the Holy Scripture is the content of the divine revelation, having absolute religious value: "All Scripture is inspired by God and profitable for teaching" (I Timothy 3, 16)

From the first couple to the present, marriage has been a mysterious and free cooperation between the grace of God through His work, and the human will through its involvement, unto salvation.

The marriage is a dimension of love in both directions, between the Creator and the crown creation vertically and between the horizontally crowned, just as the cross. This is the very life of humanity, covered of Divine Providence and embrace the mysterious icon between the Saviour Groom and the Church Bride.

The Holy Scripture, through marriage, reveals the interpersonal communion with divinity, the marriage being a dimension of love from both sides, well as vertically and horizontally.

In the Orthodox Church Marriage was fully analyzed , throughout its theological area, in scriptural terms, dogmatic, liturgical, spiritual, pastoral-missionary, canonical, moral, historical, cultural and social.

The union of man and woman is divinely since the creation of the full human (Genesis 1, 27, Genesis 2, 24; 5, 2, Matthew 19, 4 Mark 10, 6, I Corinthians 7 2, I Timothy 3, 2, 3, 12 and Tit 1, 6.)

Opposed to the people around them, jews believed that God created Eve from Adam's rib, created a being thoughtful making it perfect and entire, like the man, that is rational, able to be beside a man in all circumstances of life. The first account of creation (Genesis 1, 26-30), the woman does not appear in a lower plane, in the second (Genesis 2, 7-25) it

appears in the end to help the man(Genesis 18, 6, 29, 9, The Exodus 35, 25).

At the ancient hebrew the marriage was preceded by a covenant between the two future spouses called "Engagement"(The Exodus 21, 9; Hosea 2, 21-22, I Maccabees 3, 56; Matthew 1, 16, 18-20, 24, Luke 27, 2, 2, 5). The ideal primary spousal was however perverted by original sin. In the Old Testament it speaks mostly of the natural union of man and woman, the human being placed within the species. The Marital relationship is justified by procreation in order to ensure the posterity of the chosen people. The Human sin, the forefathers sin, as the sins of their followers have deeply affected the marriage bond, between what has been the institution of marriage with the intention of the Creator and what it had really become being the most obvious. However it has remained part of what constituted divine wagging creaturely primary, of the union between man and woman in marriage. This natural link, though weakened in many forms after the fall, through the unfettered egoism and its development, and although he lost in the primary state of grace bound, yet it "was not essentially abolished", because "nor human nature was not destroyed." The Biblical marriage in its monogamous form, is a man permission to coexist with a woman, in order to fulfill the joint of divine creation of this institution.

Although the Old Testament woman was subject to her husband her role grew when she became mother , especially a son s mother (Gen. 16, 4, 29, 31, 30, 24).

Marriages were predominantly monogamous, however, neither the bigamy were a rarity (Genesis 22, 20-24, 29, 15-30, 30, 1-9, 36, 6, Deuteronomy 21, 15; I Kings 1, 2, II Chronicles 24, 3). "From the beginning" God created the monogamous family(Genesis 1, 27, 2, 24, I Corinthians 7 2, I Timothy 3, 2, 3, 12 and Titus 1, 6; Matthew 19 3 Mark 10, 2). Those with a good material condition even afford a large harem(II Kings 3, 2-5, 5, 13, II Chron 11, 12, 13, 21, 13, 21, 24, 3; I Kings 11, 3, 20, 3-7, IV Kings 24, 15). The wisdom books from the canon of The Holy Scripture designed especially moral training (The proverbs of Solomon, the Preacher and the Wisdom of Jesus, son of Sirach (Ecclesiasticus) evokes the joys and difficulties of monogamous families (Wisdom of Solomon 5, 15-20, 18, 22, 19, 13; the Preacher 9, 9, Jesus Sirach 25, 13 to 26.18).

The primary marriage was indissoluble (Genesis 5, 2, Mark 10, 6, I Corinthians 7, 2; 11, 11), monogamous (Genesis 1, 27-28, 2, 24, I Corinthians 7 2, I Timothy 3, 2, 3, 12 and Titus 1, 6), clean (Genesis 2, 25) and holy (Genesis 1, 28).

In the early period there were numerous types of marriage, as follows: between freemen, between slaves, between slaves and masters, and delevirat.

The institution of marriage had social functions(Genesis 4, 9), religious (Exodus 10, 2, Deuteronomy 4, 9), worship (Exodus 12, 26-27, 13, from 8.12 to 15) and prophetic (Gen. 24, 7; Gal 4, 28, 3, 8)

There were obstacles and conditions for marriage in ancient times based on nationality, religion, kinship, as the sole heiress daughter's case, of the priests, and the incestuously.

Divorces often occurs because adultery. Thus was established the habit "of the parting book" (Deuteronomy 24, 1.3, Jeremiah 3, 8, Isaiah 50, 1, Matthew 5, 31, 19, 7, Mark 10, 4). Breaking the unity of marriage is permissible, not normative, only for the reason of fornication(Malachi 2, 13-16, Matthew 5, 31-32, Mark 10 11-12, Luke 16, 18, Romans 7, 1-3, I Corinthians 7, 39-40).

Through the coming of Jesus Christ was abolished the law of Moses (Hebrew 7, 12) with the "law of faith" (Romans 3, 27). This change was mandatory, established itself as a necessity, that mankind can suppress a gracious state by saving and teaching. By His coming, Christ restores the bond of marriage between man and woman and rises in the order of grace through participation in the wedding at Cana(John 2, 1-11). Jesus Christ presents the need to return to primordial order of the family founded through marriage, ruling against polygamy that requires as a collapse of the original ordinance, of the monogamous marriage (Matthew 19, 4, Mark 10, 6).

The Apostle Paul makes frequent references to the institution of marriage, at the family members and the relationships between them. The nations Apostle base their teaching on the Holy Scriptures of the Old Testament and the Gospel, recognizing the divine foundation of marriage and family. It is a "gift" of God, as a virgin (Romans 7, 1-3, I Corinthians 7, 1-15, 7, 24-40, 14, 34-35, Ephesians 5, 21-33, June 1-5, Colossians 3, 18-21; I Timothy 2, 8-15, 3, 11, 5, 4-15, Titus 2, 1-5).

The aims of Christian marriage are multiplying, perpetuation and growth of the human race (Gen. 1, 28) through the birth of children, mutual support, bearing one another's burdens (Galatians 6, 2), bodily abstinence (I Corinthians 7, 2), but above all, achieving perfect state of love between spouses (Eph. 5, 25, 28, 33, I Corinthians 7, 3).

Although in the Old Testament, marriage is given a certain sacredness, being only an institution, it was raised to the rank of a Mystery only only in the New Testament. The New Testament gives Christ the "Groom name" (Matthew 9, 15, Mark 2, 19, Luke 5, 34-35, John 3, 29). The moment which the Saviour raised the the marriage to the dignity of a Mystery is that of His

participation at the wedding in Cana of Galilee, with his disciples, when He committed His first miracle (John 2, 1-11).

Christ restored the equality between the husband and wife (Galatians 3, 28) through the incarnation, life, passion, sacrifice on the cross, death, resurrection, discovering the reality of the resurrection to His disciples, His ascension and the descent of the Holy Spirit at Pentecost being restored the early marriage as the sacrament. In this equality, rebound all, each spouse has their own rights and responsibilities that intersect with the rights and responsibilities of other: the right to love each other (I Corinthians 7, 3, Ephesians 5, 25, 28, 33), the right and dominion over other body (I Corinthians 7, 4), the husband responsibility to take care of his wife as his own body, sacrificing himself for her as far as the sacrifice of Christ for the church (Ephesians 5, 25-28) the responsibility of the wife to obey her husband as the Church is subject to Christ (Ephesians 5, 24, Colossians 3, 18). In Christianity we can not speak of a woman's inferiorization reported to her husband, but a willingly submissive obedience of women, perfected by deep love for her husband, also proved by Christ's love for His Bride, the Church. Saint Paul's exhortation "Husbands, love your wives as Christ loved the Church and gave Himself for her"(Ephesians 5.25), is the perfect example for husbands.

The character of mystery of marriage is better expressed by The Apostle Paul in Ephesians 5, 22-33, which among other things says "This great mystery is : but I speak of Christ and the church" (Eph. 5, 32). In the mentioned text the Apostle speaks of the relationship between man and woman in marriage since its creation as a type or figure of the mystical relationship between Christ and the Church. Christian spouses, as parts of the mystical body of Christ, actively participates in the mystery of union and love between Christ the Groom and the Church-Bride (Revelation 19, 7.9, Matthew 22, 1-14). Christian marriage is a sign and means of sanctification, that is Holy Mystery. Christian marriage, although it seems like any other marriage is the fulfillment of the "great mystery" (Eph. 5, 32). Mystery in its holiness, it is not above or beside marriage, but it is mystery for those who fall into the present reality of the Mystical Body.

In the committing of the sacrament of marriage, the Church has ordained committed symbolic acts, for example the wedding's settlement on the couple's heads, exchange of rings between engaged, wine tasting during the service.

Epistle to the Ephesians, although it is a letter in which The Apostle Paul reinforces teaching about the Church, however, in it we found teaching on marriage and unity, updating the text in

Genesis 2, 24, "For this cause shall a man leave his father and mother, and shall cleave to his wife and they shall become one flesh" (Eph. 5, 31), St. Paul says that marriage is ordained and willed by God, thus putting agrees with the words of the Lord Jesus Christ "But since the beginning of the creature, God made the male and female and they twain shall be one flesh: so they are no longer two, but one flesh "(Mark 10, 6-8).

Man and woman from the creation, are attracted to each other and complement each other, outlining the monogamous marriage (I Corinthians 11, 11). Man and woman are one body, created by God: "As the woman came from man and the man came from the woman and all things are of God" (I Cor 11, 12). The man and woman by divine grace are divinely, discovering the indissoluble connection between the spouses through the perfected unity and the unity of the Trinitarian Persons. It is love that calls for perfected union through marriage, the two, male and female.

The characteristic principles, equity, conjugal love are alterity, reciprocity and exclusivity. The Church blessing given by the priest minister is not a finding of consent spouses but it is act of prayer and church community participation unit two. Through the Sacrament of Marriage it destroys egotism.

Celibacy in the New Testament, it is recommended that the opportunity to serve God alone, but not disgrace the family. The Apostle Paul, although recommended virginity, suggests the unmarried and widows, if they can not restrain, to marry (I Corinthians 7, 8-9).

At the origin of life is the family and the marriage lies to its foundation. The first and most essential act in the founding family is the association of two free beings to live together and to be co-sharer in all. Both husband and wife have an obligation to care for the sanctification of both. Christian marriage is for holiness body because the body is the "temple of the Holy Spirit" (I Cor 6, 19).

The marriage and family are as the settlements and major structures of existence. Family, as a global institution, put at the life service is the first laboratory in the development of human personality, place in which was born the first neighbor idea. Men and women express the two ways of being human. Man was created to exist in a dual relation and, considered in itself, does not feel complete, is looking for one for fulfillment and creation. Through the Sacrament of Matrimony is born the family as a micro-church.

The marriage responds to natural impulse, the spontaneous inclination which is in

man to consent to a common life, to form a permanent and exclusive union with the opposite gender, everything from a first need stated in nature. The spontaneous feeling is insufficient. It needs to be nurtured the virtue of love with divine grace ensuring successful marriage. The two genres are complete spiritually and physically, through their union, being a human monolith. The marriage frees man from the state of solitude, isolation and separation, self-centered, predisposes to overcome its own limits, abandoning himself to move the center of gravity toward another, giving himself.

Marriage and family are two dynamic realities comprising human life in relationship and have emerged with history. Cohabitation of man and woman is a divine institution which has its beginning with the creation of mankind as the greatest mystery of creation. The first family was based in Paradise, having as a priest and witness God himself through words: "Be fruitful and multiply and replenish the earth" (Genesis 1, 28). God created man in the plurality of persons, which implies the distinction of genders, masculine and feminine. The two aspects of man are inseparable divine thinking. God created the woman from a heterogeneous material, but from man's body to be shown the unity of human nature, essentially identity of the two: "No man is good to be alone on earth to do like help him" (Genesis 2, 18). The man and woman are created for each other, one from the other, two halves of the same whole, one being the origin and purpose.

In the Sacrament of Matrimony fundamental remains primordial love between man and woman. Proofs are the many examples of canonized saints who were married. On these married life not prevented them from reaching the heights of spiritual. Throughout the calendar year were passed several saints married confessing that the cross is redemptive and sanctifying marriage. God thought, willed and created positive family. Human reality before the fall is essentially married.

Woman in Christianity, it is an object of the man to have as he, but a companion, equal in honor and worth because in Christ there is neither male or female, but all are one (Gal. 3, 28). The women took an active part in the ancient Church: The Blessed Virgin Mary (Luke 1, 26-38), Elizabeth (Luke 1, 6, 1, 41-45), Anna (Luke 2, 37), Mary and Martha (Luke 10, 42, John 11, 5), Mary Magdalene (Mark 16, 1, Luke 8, 2; John 20, 1, 20, 2, 20, 11-16), Tavitha (Acts 9, 36), Lydia (Acts 16, 14), Priscilla (Acts 18, 26), Phoebe (Romans 16, 1),

Julia (Rom. 16, 15), Maria (Romans 16, 6), Lois and Eunichi (II Timothy 1 5), Euodia and Sintihia (Philippians 4, 2). They have accompanied and helped the Apostles in their journeys in their evangelism work (Romans 16, 3; Corinthians 19, 5).

Mixed marriages were a separate chapter on the issue of conjugal union. From the Old Testament shows that Jews were forbidden to marry with those of another nation or faith unless they went to the Jewish faith (Deuteronomy 7, 1-4; Joshua 23, 12-13, Ezra 10, 10-11, I Corinthians 7, 39). Canaanite peoples were unaccepted to conclude marriages because the practice of idolatry: Amorites, Hittites, Perizzites, Hivites, and Jebusites. The aim of halting these marriages was that Hebrew people are not attracted to idolatry and thus be removed from his special mission (Exodus 34, 15-16). Jews Daughters could marry Egyptians and Idumeis which live together with them, just as the third generation (Deuteronomy 23, 7-8). Regarding the the marriage of Christians with the non-Christians, the nations Apostle banned it completely (I Corinthians 7, 39 - "The woman ... is free to be married to whom she wishes, only in the Lord "II Corinthians 6, 14 - "Do not be bound together with unbelievers foreign yoke, For what do righteousness and lawlessness accompanying? Or what sharing does light have with darkness? ". In the Orthodoxy there have been numerous discussions on mixed marriages. Sacrament of Matrimony church regulations forbid the celebration of another faith, and priests who do not comply with regulations are penalized if they did absolution Hierarch. the Orthodox Church, by stewardship, allow the marriage between Orthodox and heterodox, with the main requirement as the religious service to be committed by an Orthodox priest and other statutory conditions are met - canonical. Marriage is the second tolerated by divine right (Romans 7, 2-3, I Corinthians 7, 39) and the canonical (canon 72 Trullo) only as a remedy against sin, debauchery and poor human nature.

Impediments to marriage are classified in two absolute and relative categories. The absolute obstacles are ordination, vow of chastity, the third marriage existence, distinction of religion, existing the marriage of a spouse, the lack of the legal age for marriage, lack of free consent of the intending spouses, Insanity, kidnapping and Lent. Relative impediments concerns preventing contracting marriage between certain individuals who are in a physical or spiritual kin, up to fourth-degree relatives. In addition to physical and spiritual kinship or religious, there are obstacles and moral kinship based on engagement clasp church and adoption act.

Although the marriage is for holiness Christian body, as the "temple of the Holy Spirit" (I Corinthians 6, 19) there are various forms of destructuring current characteristics Sacrament of

Matrimony by adultery, divorce, second marriage, abortion, contraception, prostitution, homosexuality, pedophilia, and more.

The consummate of the marriage bond is the relationship between Christ - the groom and the Church - His Bride. (Matthew 22, 1-14, Revelation 19, 7.9, 21, 1-2). Union in marriage is superior to any type of connection. At the wedding at Cana (John 2, 1-11) was founded the first "Christian couple" the miracle's turning water into wine.

The Sacrament of Matrimony binds many popular Romanian customs and habits, emphasizing the close connection between the Romanian and faith in God. Romanian people was born Christian. This confirms the Romanian history from its genesis to the present. It is found in the folk tradition of many paramiotics units results of the most sensitive aspects of Christian teaching. In the Romanian proverbs sacrament of marriage is the richest highlighted, compared to the other Sacraments, by putting a strong emphasis on its popular spirituality. In the Romanian proverbs we encounter issues related to the need marriage, definition of marriage, Founder marriage, grooms, prerequisites and obstacles, engagement, form committing matrimony, effects of marriage on spouses and their descendants image of the ideal family, the pain caused by the passions of one of the spouses, relations between relatives, divorce husbands, remarriage of divorced or widowed and habits wedding. Romanian Proverbs concerning marriage, reveal a deep perception of the world and life in a Christian sense, reaching the depth of Christian teaching regarding the sacrament of marriage.

The marriage was established by God from the creation of the full human, male and female. By the fall of the first people the sacredness of marriage deteriorated, discovering during the pre-incarnate Christ as mere institution set, without gracious foundation .

After committing the redemptive work of Christ institution of marriage was raised to the rank of Holy a Mystery all the primordial creative power Trinitarian.

In the actuality, the Sacrament of Matrimony is fully understood, but is not the full externalize failure to comply candid wedding sacredness of the whole mankind. This lack of respect is a result of indifference and spiritual relaxation of Christians and numerous challenges and attacks on the indissolubility of marriage.

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