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Propositions on Marriage and Divorce

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1521. *Ad Librum Ezimii Magistri Nostri Mag. Ambrosii Catharini, Defensoris Silvestri, Prieriatis Accerrimi, Responsio.* — Diese Schrift lag am 1. April handschriftlich vor und erschien noch in demselben Monat im Druck. Eine zweite Auflage wurde im Monat Juli fertiggestellt. Die deutsche Übersetzung, von Paul Speratus angefertigt, erschien 1524. Die Beantwortung der Frage nach Dan. 8, ob der Papst wirklich der Antichrist sei, nimmt einen großen Teil der Schrift ein. (St. Louiser Ausgabe XVIII, 1434—1583.)

(Fortsetzung folgt.) P. E. Kretzmann.

Propositions on Marriage and Divorce.

1. The mutual *consent*,¹⁾ directly and unmistakably given, of one woman to be the wife of one particular man,²⁾ and of that man to be the husband of that same woman, both of them being capable of contracting marriage, is, according to Scripture, the very essence of the marriage contract. It is immaterial whether this mutual promise or consent is designated an engagement, a betrothal, or is called by any other name, as long as it is shown to have been made.³⁾ (*Consensus, non concubitus, facit matrimonium.*)

1) Gen. 24, 58. 67; 25, 20; 29, 21.

2) Gen. 2, 24; Matt. 19, 4; Prov. 5, 17; Rom. 7, 2; 1 Cor. 7, 3. 39; Eph. 5, 31. 33.

3) Matt. 1, 18; Luke 2, 5; Gen. 19, 8. 14.

2. The validity of this promise, consent, betrothal, or engagement is *conditioned* by the consent of the parents or those *in loco parentis*,¹⁾ also by certain restrictions concerning the degrees of affinity and consanguinity obtaining between the contracting parties.²⁾

1) Gen. 24, 4. 51; 29, 16. 19. 21; 1 Cor. 7, 36. 37.

2) Lev. 18, 6 ff.; 20, 10—23; Deut. 27, 20—23; Ezek. 22, 10 f.; 1 Cor. 5, 1.

3. Parental consent is essential to the validity of an engagement,¹⁾ provided it is not arbitrarily withheld, especially for selfish reasons,²⁾ so that it would amount to a prohibition of marriage.³⁾

1) Gen. 24; Col. 3, 20; Eph. 6, 1; 1 Cor. 7, 36; Deut. 7, 3; Jer. 29, 6; Ezra 9, 12; Neh. 13, 25; Judg. 14, 1 f.

2) Prov. 26, 2.

3) Gen. 2, 18; 1 Cor. 7, 2.

4. Conditional engagements receive full validity by the removal of such (justified) conditions.

Gen. 29, 18; Ruth 3, 13.

5. A valid betrothal, engagement, promise, or consent is, *in foro Biblicae et ecclesiae*, tantamount to marriage.

Gen. 29, 21; Matt. 1, 18—20; Luke 2, 5; Deut. 22, 23 f.; 28, 30; Joel 1, 8; Hos. 4, 13; John 3, 29; Ps. 45; 68, 12; Rev. 21, 2. 9; 22, 17. (Cf. Luther, 19, 101. 105.)

6. The nuptials constitute the public acknowledgment of the valid engagement and the permission of the civil authorities to make use of the privilege of cohabitation.

Gen. 2, 24; 1 Cor. 7, 3. 4.

7. The purpose of holy wedlock is the mutual care and protection commanded in Scripture,¹⁾ cohabitation,²⁾ and the procreation of children.³⁾

1) Gen. 2, 18. 20; Eph. 5, 28—33; 1 Cor. 7, 12. 13; Col. 3, 19; 1 Pet. 3, 1—7.

2) Gen. 29, 21; 1 Cor. 7, 2—5.

3) Gen. 30, 1; 38, 16—18; 1, 28; 1 Tim. 2, 15; 5, 14; Ps. 128, 3—6; Luke 1, 58.

8. The union of holy wedlock is ordinarily indissoluble except by death.

Matt. 19, 6; Mark 10, 9; Rom. 7, 2; 1 Cor. 7, 39.

9. The right of the injured party in holy marriage to ask for a public dissolution, or divorce, is clearly granted in Holy Scripture in the case of adultery (fornication), although this step is not mandatory.

Matt. 19, 9; 5, 32; Luke 16, 18.

10. There is only one other solution of the marriage bond possible, namely, when an unbelieving spouse becomes guilty of malicious desertion (or refuses the distinctive duty of wedlock) and the other spouse makes use of the right to have such dissolution publicly acknowledged. When an unchristian spouse deserts the other maliciously and will not by any means be persuaded to return, the innocent party is no longer under bondage to the deserter and may, after having obtained a legal divorce, marry again.

1 Cor. 7, 2. 9. 15.

P. E. KRETZMANN.

Der Pastor als guter Prediger.

Ein guter Pastor hat mancherlei Talente. Er ist ein eifriger Missionar. Es liegt ihm am Herzen, seine Herde zu mehren. Obwohl er weiß, daß der Befehl Christi: „Geht hin und lehret alle Völker und taufet sie“ usw., Matth. 28, 19, allen Christen gilt, so fühlt er sich doch als ein Diener am Wort besonders verpflichtet, diesem Befehl nachzukommen. So sucht er denn neue Glieder für seine Gemeinde zu gewinnen und neue Predigtplätze zu gründen.

Ein guter Pastor ist ferner ein weiser Organisator und Führer. Er begnügt sich nicht damit, nur viele Seelen für Christum zu gewinnen und um sich zu sammeln, sondern er ist auch darauf bedacht, sie nach und mit Gottes Wort zu regieren. So sieht er denn zu, daß gute Ordnungen