

Bill of Divorce - ^{H3748} *keriythuth*, ^{H7971} *shalached*, ^{H1644} *garish get*

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Introduction ^A

I needed a centralized word study type document because I'm constantly referring to the Bill of Divorce. What I want to do is compare the various words that are translated from the Hebrew and Greek as divorce.

ToDo: This needs review

H3748 *keriythuth* ^{KJC: 4} **divorcement** ^{Deu 24:1, 3; Isa 50:1} , **divorce** ^{Jer 3:8} . ^{LXX G647} *apostasion*

כְּרִיתוּת;

Strong's: From [H3772](#); ^B a *cutting* (of the matrimonial bond), that is, *divorce*: - divorce (-ment).

Word Study ®

k^eriy^tu^t: A feminine noun meaning divorce. If a man was to find that his wife was unfaithful or any uncleanness in her, he was able to write a certificate of divorce that resulted in her expulsion from his house ([Deu 24:1](#)). Metaphorically, the Lord asked where Israel's certificate of divorce was. She should have had

^A ToDo: determine of this is relevant Divorce-and-Remarriage article #???; there is also overlap with Numbers-Chapter-5-Spirit-of-Jealousy.doc

^B Consider Word-Study-H3772-karath-cut-made-covenant-confederate-league-loose-freed article # [117](#)

one to act so loosely (i.e., following other gods [[Isa 50:1](#); [Jer 3:8](#)]).

Jer 3:7-11 - Bill of Divorce given to the House of Israel

⁷ And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*. ⁸ And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a **bill of divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also. ⁹ And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ¹⁰ And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith YHVH. ¹¹ And YHVH said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Lev 21:7-15 – Priest can't take a wife who has been put away

⁷ They shall not take a wife *that is* a whore זְנוּנָה *zo-Nah*, or profane זְנוּנָה *va-cha-la-Lah*; neither shall they take a woman put away גְּרוּשָׁה *ge-ru-Shah* from her husband מְאִישָׁה *me-i-Shah*: for he *is* holy unto his God.

⁸ Thou shalt sanctify וְקִדַּשְׁתּוֹ *ve-kid-dash-To* him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I YHVH, which sanctify מְקַדְּשֶׁכֶם *me-kad-dish-Chem* you, *am* holy קָדוֹשׁ *ka-Doosh*. ⁹ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. ¹⁰ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; ¹¹ Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; ¹² Neither shall he go out of the sanctuary, nor profane אֶת the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* YHVH. ¹³ **And he shall take a wife in her virginity.** ¹⁴ **A widow**, or a divorced *garash* woman, or profane, *or* an harlot, these **shall he not take**: but **he shall take a virgin** of his own people to wife. ¹⁵ Neither shall he profane his seed among his people: for I YHVH do sanctify him.

Eze 44:22 – a priest can marry a widow

Neither shall they take for their wives a widow, nor her that is **put away**: but they shall take maidens of the seed of the **house of Israel**, or **a widow that had a priest before**.^C

H1644 garish ^{KJC:46} dr(i)(a)(o)ve(n)(ing)²⁴, cast⁹, thrust⁶, divorced³, put², expel¹, troubled¹

...

divorced, 3 [Lev 21:14](#), [Lev 22:13](#), [Num 30:9](#)

put, 2 [Lev 21:7](#), [Eze 44:22](#)

^C See Ezekiel-and-the-Sons-of-Zadok,

More Verses...

Deuteronomy 24 – The topic of Divorce found in the Torah ¹⁻¹⁵

Deu 24:1-5 KJV ¹ When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ..some *dabar* H1697 uncleanness *yervath* H6172 in her: then let him write her a bill *sepher* H5612 of divorcement, *keriythuth* H3748 and give it in her hand and send *shalach* H7971 her out of his house; ² And when she is departed out of his house, she may go and be another man's wife. ³ And if the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; ⁴ Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.^D ⁵ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

Mal 2:16 – YHVH hates divorce, but nevertheless puts away *shalached* the House of Israel

¹⁶ For YHVH, the God of Israel, saith that he hateth putting away (*shalach* ^{H7971}): for *one* covereth violence with his garment, saith YHVH of hosts: therefore take heed (*shomer* ^{H8104}) to your spirit, that ye deal not treacherously.

Here is a different translation.

Mal 2:16 LEB “For *I* hate divorce,” [Hebrew “sending away”] says Yahweh, the God of Israel, “and he *who* covers his clothing *with* violence,” says Yahweh of hosts. “**You must be attentive to** [Literally “You must keep watch on”] your spirit and you must not be unfaithful.”

When, if ever, could the woman become Israel? Yes, after the death burial and resurrection of Y’shua and when the middle wall of partition should have been torn down. Even if this woman had the great spiritual character of [Ruth](#), she could not have become Israel. Why do I say that? Because Ruth lived before the House of Israel was given the bill of divorce.

Why do I keep harping on the middle wall of partition? I argue that the middle wall of partition was necessary to exist so as to keep the descendants of the those who were divorced from entering the temple. It should have existed until the time of Y’shua and his Salvific work.

When the middle wall of partition existed, was it necessary to also keep out the Gentiles? Yes. This is because you can’t distinguish between the House of Yisrael who were amongst the nations/gentiles

^D The House of Israel, if born again, get's around this Torah requirement. RSTNE Footnote 611: Only with the death of the husband can she remarry, which is why Yahshua died to release the bride back to the Father.

Antinomian^E Christianity has injected scope creep. Without authority, they have determined that they need to help Jesus with his mission and expand it to increase the number of people who need to be “saved”.

Yeshua talks about divorce^F

Mat 5:31-32

³¹ It hath been said, Whosoever shall put away (*apoluo*^{G630}) his wife, let him give her a writing of divorcement: (*apostasion*^{G647})³² But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Mat 19:3-15

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴ And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning made them male and female,** ⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. ⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ⁸ He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.** ⁹ And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery. ¹⁰ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. ¹¹ But he said unto them, **All *men* cannot receive this saying, save *they* to whom it is given.** ¹² For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. ¹³ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. ¹⁴ But Jesus said, **Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.** ¹⁵ And he laid *his* hands on them, and departed thence.

Mat 19:9 RSTNE And I say to you, Whoever shall divorce his wife, except it be for fornication, and shall marry another, commits adultery: and whoever marries her who has not yet been divorced^{FN 4563} does commit adultery.

FN 4563 Aramaic Peshitta uses the word “shbikta” meaning undivorced, or not yet put away. This lines up with Torah more so than the Greek versions of the Renewed Covenant, which seem to forbid any kind of remarriage. The Aramaic allows for remarriage, as does Torah, but not until a full and legal divorce of any prior marriage has taken place. This prevents remarriage before a prior marriage has been dissolved. See [Mat 5:32](#).

See comments on [Mal 2:16](#).

^E A belief that they are not compelled to follow Torah (or at least not all of it) see <http://en.wikipedia.org/wiki/Antinomianism>

^F This is from Numbers-Chapter-5-Spirit-of-Jealousy, article #111.

My comments: He may not like that a man divorced his wife, but he hates and finds it unacceptable that if a divorce does happen, the woman be sent out *shalach* but not be given her “walking papers” the Bill of Divorce *sepher keriythuth*. By not giving her that document leaves her in legal limbo.

Commentary

Source?: <http://gods-kingdom-ministries.org/FFI/article.cfm?AID=77>

The Bible corrects this situation by mandating that a man give her a written bill of divorce before putting her away (sending her away). That way, she would not be afraid to remarry, and this is also why [Deu 24:2](#) says, “And when she is departed out of his house, she may go and be another man's wife.”

That was the whole point of the written bill of divorce. It ended the previous marriage and set her free to remarry.

The second point is that divorce and “putting away” were two separate things. The law mandated that she be divorced FIRST before he could send her away, i.e., “put her away.” The law mandated that these two things always be done together. It was not lawful to put her away without proper divorce papers.

That was, in fact, the primary purpose of this law, as we see from its historical context. As time passed, the two tended to become merged in people's minds--but only because the law demanded that they go together. But they were always distinct actions. Thus, in [Mal 2:16](#), the prophet says, "For the Lord, the God of Israel, saith that He hateth **PUTTING AWAY** (*shalach*^{H7971}). “The word used here is NOT *keriythooth*, “divorce,” but rather *shalach*, “to send away.” These are the same words used in [Deu 24:1](#),

“. . . let him write her a bill of divorcement (*keriythoth*) and give it in her hand, and send her out (*shalach*) of his house.”

I have no doubt that God hates divorce, but God Himself divorced the House of Israel, and I do not believe that God sinned against His own law in doing so. But the real force of Malachi's prophecy is that God hates it when husbands put away their wives without a bill of divorce. That is the sin which God hates, because, as Malachi says, it causes violence by dealing treacherously with the woman.

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My comments:

People can bemoan and look down their finger at those who have been divorced all they want, and say that YHVH hates divorce but, nevertheless, this action is not illegal. The definition of righteousness according to the followers of *sola scriptura* is to do that which is right according to and defined by scripture. No one gets to change the rules because they have a negative emotional reaction to something. To do so would be to follow the anti-critical thing pattern of political correctness which is unacceptable.

Life happens.

A Torah Gated community of people can and should strive to prevent and divorce from happening but if that can't be prevented then the steps of divorce are allowed therefore, by definition, they are righteous.

The steps that the husband must for a divorce to occur are the following and in this order; 1) handing her a bill of divorce and 2) putting her away, that is physically removing her from your house. To not do all of these

steps would be unrighteous. To have her removed from your house without a Bill of Divorce (*sepher keriythuth*) i.e. her “walking papers” a legal document, would leave her in legal limbo.

It seems to me therefore that what YHVH finds unacceptable and even unrighteous is to not give the woman her due process.

Hebrew word *get* (*gimmel* + *tet*) not found in scripture

I was a little surprised that this word *get* isn't used in scripture. I found this interesting so I included it here.

Source: [http://en.wikipedia.org/wiki/Get_\(divorce_document\)](http://en.wikipedia.org/wiki/Get_(divorce_document))

A *get* (*/gɛt/*; **Hebrew**: טג, plural *gittin* גיטין) is a **divorce** document in **Jewish religious law**, which must be presented by a husband to his wife to effect their divorce. The essential part of the *get* is very short; the text is “You are hereby permitted to all men”, which means that the wife is no longer a married woman and that the laws of **adultery** no longer apply. The *get* also returns to the wife the legal rights that a husband holds in regard to her in a **Jewish marriage**.

Etymology

The **biblical** term for the divorce document, described in **Deuteronomy 24**, is "Sefer Keritut", (**Hebrew**: ספר כריתת). The word *get* may have its origins in the Sumerian word for *document*, *GID.DA*. It appears to have passed from Sumerian into Akkadian as *gittu*, and from there into Mishnaic Hebrew.^[1] In fact in the **Mishnah**, *get* can refer to any legal document although it refers primarily to a divorce document. (Tosefet Beracha to Ki Tisa)

A number of popular etymological speculations were offered by early modern Rabbinic authorities. According to *Shiltei Giborim* (mentioned in the **talmudic** dictionary **Aruch HaShalem** S.V. Get), it refers to the stone **agate**, which purportedly has some form of anti-magnetic property symbolizing the divorce. The **Gaon of Vilna** posits that the Hebrew letters of Gimel and Tet of the word *get* are the only letters of the **Hebrew alphabet** that cannot make a word together, again symbolizing the divorce. Rabbi **Baruch Epstein** states that it comes from the Latin word *gestus* "action, gesture", which refers to any legal document. **Marcus Jastrow** posits a Semitic root, arguing that it derives from the Hebrew word for engraving (**Hebrew**: טחט).

Rabbi **Yechiel Yaakov Weinberg** posits that after the **Bar Kochba revolt** the **Romans** decreed that all documents be processed in a Roman court (in order to weaken Jewish nationalism). The term *get* may have entered the vernacular language during this time.^[2]

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