

What is putting away/divorce-When is a marriage dissolved

by william tipton

The Greek word rendered as "divorce" or "putting away" in our Bibles literally means to dismiss, let depart, let go, loose, put away, to set free, send away, set at liberty, and depart.

The Hebrew means to drive out, put away, be cast out, drive away, expel, and thrust out.

In the Bible putting away or divorce is to depart, to go away, be driven out, or sent away, a repudiation, an abandonment. It has nothing to do with a court of law, or a judge, or county records, or the official declaration "divorce granted."

Divorce occurs in scripture when a man or woman deserts or abandons the marriage with that intent, or has cast out their spouse with that intent.

A spouse may go on an extended trip for business or to visit family, and that is not a divorce/putting away because there is no intent to do so.

When there is intent to leave the marriage itself, or to cast out ones spouse, that is when 'putting away/divorce' occurs in Gods word.

This is proven as factual in the most amazing place and that is right dead in the middle of one of the greatest pet passages of the anti-remarriage camp....1 Cor 7:10-11, where this believing woman has departed from her believing husband and is deemed as 'agamos' by Paul....UNmarried. (see our study 'Unmarried' for more information)

What is made clear from ALL of scripture is that departing the marriage with the intent of no longer being married is considered 'divorce/putting away'. There is no such thing as 'legal separation' in Gods word where a spouse can just leave the marriage and choose to be absent from it indefinitely against the will of the other spouse.

Now, of course the Hebrews and mankind in general has perverted all this, but do the study yourself from Gods whole word and see if you find anything different. Even the writ of divorce was simply told by Moses to be put into her hand and then she was to be 'sent out'...there was no court, no lawyer, no final decree and surely no \$2000 retainer.

In Deuteronomy 24 we see exactly what divorce is.

(KJV+) When³⁵⁸⁸ a man³⁷⁶ hath taken³⁹⁴⁷ a wife,⁸⁰² and married¹¹⁶⁶ her, and it come to pass¹⁹⁶¹ that⁵¹⁸ she find⁴⁶⁷² no³⁸⁰⁸ favor²⁵⁸⁰ in his eyes,⁵⁸⁶⁹ because³⁵⁸⁸ he hath found⁴⁶⁷² some¹⁶⁹⁷ uncleanness⁶¹⁷² in her: then let him write³⁷⁸⁹ her a bill⁵⁶¹² of divorcement,³⁷⁴⁸ and give⁵⁴¹⁴ it in her hand,³⁰²⁷ and send⁷⁹⁷¹ her out of his house.⁴⁴⁸⁰, 1004

H3748

כְּרִיתוּת

kerîythûth

ker-ee-thooth'

From H3772; a cutting (of the matrimonial bond), that is, divorce: - divorce (-ment).

Which is derived from this word;

H3772

כָּרַת

kârath

kaw-rath'

A primitive root; to cut (off, down or asunder); by implication to destroy or consume; specifically to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces): - be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

Quite apparently divorce is a 'cutting' of the marriage bond that severs it entirely seeing that in that same passage the divorced wife is assumed to be remarrying another man and no prohibition is laid out for her in the matter.

Here are some of the definitions of the words from the greek. These conclusively show that the act of casting out a spouse is precisely what 'divorce' or 'putting away' is.

Chorizo here is the word used for Christs words in the gospels when He spoke about divorce and the act of putting away in Matthew 19 and Mark 10.

It is also used by Paul in 1 cor 7.

"Put Asunder"

G5563

χωρίζω

chōrizō

kho-rid'-zo

From G5561; to place room between, that is, part; reflexively to go away: - depart, put asunder, separate.

"Put Away"

G630

ἀπολύω

apoluō

ap-ol-oo'-o

From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: - (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

"Divorcement"

G647

ἀποστάσιον

apostasion

ap-os-tas'-ee-on

Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: - (writing of) divorcement.

A marriage is 'dissolved' at divorce or putting away with the intent to end the marriage.

That is what the context of the whole of scriptures shows in the matter and what the definitions of the words agree upon.

"Unmarried"

1 Corinthians 7

Assertions/Conclusions of this Article

Here we show conclusively that this unmarried woman in 1 Cor 7:10-11 is in the same exact marital state that the widower is in verse 7:8, which is a person who is not currently under the law of marriage...ie 'single', 'unwedded'

Supporting Evidence

1.0

The word 'agamos' (agamos/agamois) appears 4 times in the NT and in each instance its in this chapter. We're going to compare what Paul says about widows and unmarried virgins to this woman in 1 Cor 7:11 to see if she is deemed as 'unmarried' in the same manner.

Quote:

I say therefore to the unmarried (agamois) and widows, It is good for them if they abide even as I.

(1Co 7:8)

But and if she depart, let her remain unmarried (agamos), or be reconciled to her husband: and let not the husband put away his wife.

(1Co 7:11)

But I would have you without carefulness. He that is unmarried (agamos) careth for the things that belong to the Lord, how he may please the Lord:

(1Co 7:32)

There is difference also between a wife and a virgin. The unmarried (agamos) woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

(1Co 7:34)

I added the ACTUAL word after each occurrence in parenthesis.

Here is the word we are looking at;

"unmarried" in the passages above is;

Quote:

G22

agamos

Thayer Definition:

1) unmarried, unwedded, single

Strong's;

G22

agamos

ag'-am-os

From G1 (as a negative particle) and G1062; unmarried: - unmarried.

The root word is the exact same in all four occurrences above. There is one character change that seems only to show some small difference in verse 7:8 for the male widower, but the intent that this person is 'unmarried' or not currently under the 'law' of marriage is precisely the same. That character difference does not alter the intent of the root word 'unmarried'.

Lets look at verses 32-33.

"But I would have you without carefulness. He that is unmarried (agamos) careth for the things that belong to the Lord, how he (aresE) may please the Lord: But he that is married careth for the things that are of the world, how he (aresE) may please his wife.

(1Co 7:32-33)

"AresE" - "he should be pleasing"

There we find the same "agamos" as in verse 11 where this woman as left her husband and is called UNmarried by Paul.

Do you see how Paul uses the word agamos (not agamois) and then refers to this person as "HE" and shows that he is going to be pleasing to his "wife"

Now *IF* agamos was restricted to the woman, how can a person who is agamos be pleasing to their "wife" ?

The word agamos is used in verse 11 to speak about the woman. In verse 32 it is speaking about the man.

What we see is that verse 8, while it may mean widowers, it doesnt keep this woman in verse 11 from literally being "unmarried" after putting asunder her husband by leaving him. She IS 'agamos' by Pauls own words

If you get the interlinear bible software in the links above, you can check this material out yourself.

In verse :7:11 agamos is in the feminine form....but in verse 7:32, its exactly the same and yet it is shown as being in the masculine form.

This definitely tends to show that the context plays a part in the gender of this word.

There is pretty much no way around this matter. Paul absolutely chose a word that means 'unmarried' to describe this woman in 7:11 there. In comparing its usage in the other passages there we see conclusively that, like these others, she is 'unmarried' and not currently under the 'law' of her husband.

In understanding this fact, we also understand that in 7:39, that Paul is simply laying out the general 'law' of marriage. That it is intended for life....and based on the facts from the whole, that it is not an unconditional law in the least. It CAN be put asunder by man even though that is not Gods will for marriage.

2.0

As we can see here in this passage, the believing wife who has departed (chorizo) her believing husband is considered 'agamos'.....'unmarried'.

(1Co 7:10 KJV) And unto the married I command, yet not I, but the Lord, Let not the wife depart(chorizo)from her husband:

(1Co 7:11 KJV) But and if she depart(chorizo), let her remain unmarried(agamos), or be reconciled to her husband: and let not the husband put away his wife.

Logically carrying this 'agamos' over to this passage where this unbeliever also has departed the marriage its quite easy to conclude that this person would also be deemed as 'agamos' (unmarried)

(1Co 7:15 KJV) But if the unbelieving depart(chorizo), , let him depart(chorizo), . A brother or a sister is not under bondage in such cases: but God hath called us to peace.

in the former case where both are believers there is commandment to remain UNmarried or reconcile.

In the latter case tho, where one is unequally yoked, Paul clearly states that he is speaking, not the Lord, in this matter.

To these Paul gives concession not given to those who are equally yoked with another believer.

"BUT to the REST"....to these who are unequally yoked, Paul says quite plainly that they are not in bondage to that union where it has been put asunder.