In June of 2018, a private rabbinical court ruled the marriage of Tzviyah and Meir Gorodetsky null, arguing that Meir’s abusiveness and mental illness invalidated the tacit assumptions behind the marriage contract. The ruling was deeply disruptive: Tziyah had not obtained her husband’s permission for divorce (“get”), which under current religious law makes divorce impossible. This paper draws on historical and scholarly context, as well as interviews from activists, Halachic experts, and divorce lawyers, to contextualize the private court’s ruling within the volatile compromise between civil and religious law in Israel’s legal system. It examines the paradoxes created by Israel’s broad commitment to gender equality in domestic and international law and its refusal to apply these values to “personal law” (marriage and divorce), where traditional religious values overpower Israel’s commitment to women’s rights. The paper investigates the source of the clash between feminist and religious values, challenging the assumption that this clash is intrinsic to the Talmud and Jewish legal thought. Instead, the paper finds that the supposed ideological clash is driven by the religious court’s drive to carve out a larger jurisdiction for itself within the unique bifold composition of the Israeli legal system. The religious court’s refusal to grant women divorce without their husband’s permission must be understood as an invented and subjective expression of the discretion and interpretive power granted to the rabbinic court, who have a wealth of contradictory Halachic evidence to selectively draw from. The private rabbinical court’s ruling on Tzviyah Gorodetsky’s divorce not only reveals alternative Halachic understandings of the rights of women within divorce law, but also exerts a pressure on the courts to re-invent tradition in ways that accommodate modern conceptions of gender equality.