

## פרשת כִּי־תֵצֵא

# Biblical (Family) Values and the Evolution of Monogamy

Cong. Rinat Yisrael

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ירמיהו ב':ב'

## Jeremiah 2:2

(2) Go proclaim to Jerusalem: Thus said the LORD: I accounted to your favor The devotion of your youth, Your love as a bride— How you followed Me in the wilderness, In a land not sown.

(ב) הָלֹךְ וְקָרַאתְךָ בְּאָזְנֵי יְרוּשָׁלַם לְאמֹר  
כֹּה אָמַר ה' זָכַרְתִּי לְךָ יְחֻסְדֵי נְעוּרֶיךָ  
אֲהַבְתָּ כָּלֹולֹתֶיךָ לְכַתֹּף אַחֲרַי בְּמִדְבָּר  
בְּאֶרֶץ לֹא זְרוּעָה:

## Ezekiel 16:8

(8) when I passed by you [again] and saw that your time for love had arrived. So I spread My robe over you and covered your nakedness, and I entered into a covenant with you by oath—declares the Lord GOD; thus you became Mine.

יחזקאל ט"ז:ח'

(ח) וְאָעֵבַר עָלֶיךָ וְאַרְאֶה וְהִנֵּה עִתֶּיךָ  
עַת דְּדָיִם וְאַפְרָשׁ כְּנֹפֵי עָלֶיךָ וְאַכֶּסֶה  
עָרוֹתֶיךָ וְאַשְׁבַּע לְךָ וְאַבֹּוא בְּבְרִית אִתְּךָ  
נָאֵם אֱדוּשֵׁם ה' וְתִהְיִי לִי:

## Proverbs 18:22

(22) He who finds a wife has found happiness And has won the favor of the LORD.

משלי י"ח:כ"ב

(כב) מֵצָא אִשָּׁה מֵצָא טוֹב וַיִּפְקֵךְ רָצוֹן  
מֵה':

**Genesis 1:27-28**

(27) And God created man in His image, in the image of God He created him; male and female He created them. (28) God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

בראשית א': כ"ז-כ"ח

(כז) וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם  
בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר  
וּנְקֵבָה בָּרָא אֹתָם: (כח) וַיְבָרֶךְ אֹתָם  
אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ  
וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשְׁהָ וּרְדוּ בַדְגַת  
הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה  
הַרְמֵשֶׁת עַל-הָאָרֶץ:

**Genesis 2:24**

(24) Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

בראשית ב': כ"ד

(כד) עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-  
אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

**Mishnah Yevamot 6:6**

(6) A man shall not abstain from procreation unless he already has children. Beth Shammai says: two males, And Beth Hillel says: male and a female, for it says, “Male and female created he them” (Genesis 5:2). If a man married a woman and lived with her for ten years and she bore no child, he may not abstain [any longer from the duty of propagation]. If he divorced her she is permitted to marry another, and the second husband may also live with her for ten years. If she miscarried [the period of ten years] is counted from the time of her

משנה יבמות ו': ו'

(ו) לֹא יִבְטֵל אָדָם מִפְּרִיָּה וּרְבִיָּה, אֲלֵא  
אִם כֵּן יֵשׁ לוֹ בָּנִים. בֵּית שַׁמַּי  
אוֹמְרִים, שְׁנֵי זָכָרִים. וּבֵית הִלֵּל  
אוֹמְרִים, זָכָר וּנְקֵבָה, שְׁנַאֲמַר,  
(בראשית ה) זָכָר וּנְקֵבָה בָּרָאם. וְנִשְׂא  
אִשָּׁה, וְשָׁהָה עִמָּה עֶשְׂרֵ שָׁנִים, וְלֹא  
יָלְדָה, אֵינוּ רִשְׁאֵי לְבִטּוֹל. גְּרִנְשָׁה,  
מִתְּרַת לְנִשְׂא לְאַחֵר. וְרִשְׁאֵי הַשְּׁנִי  
לְשָׁהוֹת עִמָּה עֶשְׂרֵ שָׁנִים. וְאִם הִפְיִלָּה,  
מוֹנָה מִשְׁעָה שָׁהִפְיִלָּה. הָאִישׁ מְצֻוֶה עַל  
פְּרִיָּה וּרְבִיָּה, אֲבָל לֹא הָאִשָּׁה. רַבִּי  
יוֹחָנָן בֶּן בְּרוּקָא אוֹמֵר, עַל שְׁנֵינֵהֶם  
הוּא אוֹמֵר (בראשית א), וַיְבָרֶךְ אֹתָם

miscarriage. A man is commanded concerning the duty of propagation but not a woman. Rabbi Yohanan ben Beroka says: Concerning both of them it is said, "And God blessed them; and said to them... "Be fruitful and multiply" (Genesis 1:28).

אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ:

### Mishnah Sotah 4:3

Rabbi Eliezer says: he may marry another wife and be fruitful and multiply with her. All other women either drink or do not receive the ketubah.

משנה סוטה ד'ג'

רבי אליעזר אומר, יכול הוא לשא  
אשה אחרת ולפרות ולרבות הימנה.  
ונשאר כל הנשים, או שותות או לא  
נוטלות כתובה:

### Elephantine Document

And I shall have no right to say I have another wife besides Miphtahiah and other children than the children whom Miphtahiah shall bear to me. If I say I have children and wife other than Miphtahiah and her children, I will pay to Miphtahiah the sum of 20 kerashin, royal weight, and I shall have no right to take away my goods and chattels from Miphtahiah; and if I remove them from her (erasure) I will pay to Miphtahiah the sum of 20 kerashin, royal weight.

### Damascus Document

[They] are caught by two (snares). By unchastity, (namely), taking two wives in their lives, while the foundation of creation is "male and female \*256 he created them." And those who entered (Noah's) ark went two by two into the ark. And of the prince it is written "Let him not multiply wives for himself." And David did not read the sealed book of the Torah which was in the Ark (of the Covenant), for it was not opened in Israel since the day of the death of Eleazar and Joshua the elders. For (their successors) worshipped Ashtoreth, and that which had been revealed was

hidden until Zadok rose, so David's works were accepted, with the exception of Uriah's blood...

**Mishnah Bekhorot 1:7**

The mitzvah of yibbum is prior to the mitzvah of halitzah. [This was so] at first when they intended to carry out the mitzvah. But now that they do not intend to carry out the mitzvah, the [rabbis] have said: the mitzvah of halitzah takes priority over the mitzvah of yibbum.

משנה בכורות א'ז'

מִצְוַת יְבוּם קוֹדֶמֶת לְמִצְוַת חֲלִיצָה,  
בְּרֵאשׁוֹנָה, שֶׁהָיוּ מְתַכְּוֵנִין לְשֵׁם מִצְוָה.  
וְעַכְשָׁיו שָׂאִין מְתַכְּוֵנִין לְשֵׁם מִצְוָה,  
אָמְרוּ מִצְוַת חֲלִיצָה קוֹדֶמֶת לְמִצְוַת  
יְבוּם.

**Aramaic Targum to Ruth 4:5-6**

(5) Thereupon Boaz said: "When you buy the field from Naomi you are also obligated to redeem from Ruth, the Moabitess, the widow of the dead, and you are required to marry her, in order to establish the name of the deceased over his possession." (6) The redeemer replied: "In that case, I cannot redeem it; because I have a wife, I am not permitted to take another one in addition to her, lest the result be quarrel in my home, and I will be destroying my own possession. You redeem it, since you have no wife; for I am unable to do so."

תרגום רות ד'ה'-ו'

(ה) וְאָמַר בּוֹעַז בְּיוֹם זְבוּנוֹתָּהּ יֵת  
חֲקֵלָא מִן יֵדָא דְנַעֲמִי וּמִן יֵדָא דְרוּת  
מוֹאֲבִיתָא אֲתָת מִיֵּתָא חֲיָב אַתְּ לְמַפְרָק  
וּבְעֵי לִיבְמָא יֵתָה לְמַסְבָּה לְאַנְתּוֹ מִן  
בְּגַלְל לְאַקְמָא שׁוּם מִיֵּתָא עַל  
אַחְסֹנְתִּיהּ: (ו) וְאָמַר פְּרִיקָא כִּי הָאִי  
גּוֹנָא לִית אָנָא יְכִיל לְמַפְרָק לִי עַל  
דְּאִית לִי אֲתָתָא לִית לִי רִשׁוֹ לְמַסֵּב  
אוֹתְרִנִּיתָא עֲלֵהָא דְלֵמָא תְּהִי לְמַצּוֹ  
בְּבֵיתִי וְאִיהִי מְחַבֵּיל יֵת אַחְסֹנְתִּי פְּרוֹק  
לָךְ אֲתָ אַרוּם לִית לָךְ אֲתָתָא אַרוּם  
לִית אָנָא יְכִיל לְמַפְרָק:

### Matthew 19:9

And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”

### Yevamot 65a

If he says: **I will go and marry a different woman and examine myself** to see if I am indeed the cause, **Rabbi Ami said: Even in this case he must divorce** his first wife **and give** her the payment for her **marriage contract**, as I say that **whoever marries a woman in addition to his first wife must divorce** his first wife **and give** her the payment for her **marriage contract**. Conversely, **Rava said** that **a man may marry several women in addition to his first wife**, and there is nothing wrong with this practice **as long as he has enough to support them all**.

### Shulchan Arukh, Even HaEzer 1:1

(1) Every man is obligated to marry a woman in order to be fruitful, and to multiply and anyone who doesn't engage in being fruitful and multiplying is as if he spills blood, and lessens the appearance, and causes the divine presence to depart from Israel. Rem"a: He who does not marry is not allowed to make a blessing or to engage in Torah etc.

### יבמות ס"ה א

אמר איהו איזיל אינסיב איתתא  
ואיבדוק נפשאי אמר רבי אמי אף בזו  
יוציא ויתן כתובה שאני אומר כל  
הנושא אשה על אשתו יוציא ויתן  
כתובה רבא אמר נושא אדם כמה  
נשים על אשתו והוא דאית ליה  
למיזיינינהי

### אבן העזר א' א'

(א) דיני פריה ורביה ושלא לעמוד  
בלא אשה. ובו יד סעיפים:  
חייב כל אדם לישא אשה כדי לפרות  
ולרבות וכל מי שאינו עוסק בפריה  
ורביה כאלו שופך דמים וממעט את  
הדמות וגורם לשכינה שתסתלק  
מישראל: הגה וכל מי שאין לו אשה  
שרוי בלא ברכה בלא תורה כו' ולא

and he is not called a man, and when he marries a woman, his sins are cast into doubt, as it is said: "One who has found a wife has found goodness and obtains favor in the eyes of God." (Proverbs 18:22)

**Shulchan Arukh, Even HaEzer 1:9-10**

(9) A man may marry a number of women provided that he has the means to sustain them, and what we find is that the sages gave worthy suggestion that a man marry no more than four women so that he may fulfill his sexual obligation once a month. In a place where they are accustomed to only marry one woman they are not permitted to marry another woman. Note: it is forbidden to marry two women in two places.

(10) RABBEINU GERSHOM DECREED CHEREM for one who marries [another] in addition to his wife, but in regards to a Leverite marriage, he did not decree cherem, and such is also the case with a betrothed woman... AND HIS [Rabbeinu Gershom's] DECREE was not unilaterally accepted in all the lands. Rema: Particularly in a place where it is known that his decree wasn't unilaterally accepted, but basically it applies everywhere.

נקרא אדם וכיון שנשא אשה עונותיו  
מפקפקים שנאמר מצא אשה מצא  
טוב ויפק רצון מאת ה': (טור)

אבן העזר א': ט'-י'

(ט) נושא אדם כמה נשים והוא  
דאפשר למיקם בסיפוקיהו ומ"מ  
נתנו חכמים עצה טובה שלא ישא  
אדם יותר מד' נשים כדי שיגיע לכל  
אחת עונה בחודש ובמקום שנהגו  
שלא לישא אלא אשה א' אינו רשאי  
לישא אשה אחרת על אשתו: (וע"ל  
ס"ס ב' דאסור לישא שני נשים בשני  
מקומות)

(י) ר"ג החרים על הנושא על אשתו  
אבל ביבמה לא החרים וכן בארוסה:  
...ולא פשטה תקנתו בכל הארצות:  
הגה ודוקא במקום שידוע שלא  
פשטה תקנתו אבל מן הסתם נוהג  
בכל מקום (תשובת ר"י מינץ סי'  
ק"י)