

Torah: D’varim (Deuteronomy) 21:10 - 25:19
Haftarah: Yeshayahu (Isaiah) 52:13- 54:10
B’rit Hadashah: Matityahu (Matthew) 19:1-30

	yr. 1 21:10-23:7	yr. 2 23:8-24:13	yr. 3 24:14-25:19
1	21:10 – 14	23:8 – 12	24:14 – 16
2	21:15 – 17	23:13 – 15	24:17 – 19
3	21:18 – 21	23:16 – 19	24:20 – 22
4	21:22 – 22:7	23:20 – 24	25:1 – 4
5	22:8 – 12	23:25 – 24:4	25:5 – 10
6	22:13 – 29	24:5 – 9	25:11 – 16
7	23:1 – 7	24:10 – 13	25:17 – 19

you shall not abhor the Edomite because he is your brother you shall not abhor the Egyptians because a foreigner you were in his land	<i>lo-te'ta'ev Adomiy kiy akhiykha hu lo-te'ta'ev Mitz'riy kiy-ger ha'yiyta b'ar'tzo</i>	לֹא־תִתֵּעַב אֲדָמִי כִּי אָחִיךָ הוּא לֹא־תִתֵּעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרֶצוֹ:
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This portion contains both amazing messianic implications and many practical laws for daily living within community, providing direction for the mandate of all mankind to subdue and rule over creation, while exercising the responsibility to serve and guard, protect the weak from the strong, balancing both rights and duty.

The haftarah, the fifth Consolation of Isaiah, compares the children of Israel to a barren and forsaken wife, assuring them that they will be restored and made fruitful.

Year 2 Aliyah Highlights

- De. 23:8-12** Edomites were descendants of Esau, the brother of Ya’aqov/Yis’raél (Ge. 36). Despite the original sibling rivalry, their recognition of kinship persisted (De. 2:4, Nu. 20:14). Even into post-exilic times the two nations were referred to as brothers (Ob. 10, Mal. 1:2).
- De. 23:13-15** Sanctity of the military camp was the priority, because HaShem was present to fight for them. Regulations for purity are in line with other iterations (Le. 15:16-18, etc.). Human waste, a natural function, is never described as impure/unclean in Torah, though it is assumed to be defiling.
- De. 23:16-19** Asylum for slaves is interpreted as slaves who flee from foreign countries to take refuge amongst Israel (v.17).
- De. 23:20-24** Laws regarding loans must be understood in the context of the simple agrarian economy. Interest-free loans were virtuous and generous for inter-Israel transaction, maintaining equilibrium within covenant Israelite society. Loans to foreigners (non-covenant) are exempt (De. 15:3)
- De. 23:25-24:4** Vows are voluntary, must be rarely made, and never broken (Nu. 30:3, Ecc. 5:3-5). You have the right to eat from other’s crops, but not to steal or damage (Ex. 22:4-5). Harvesting tools are not allowed. Remarriage is forbidden (Is. 50:1, Jer. 3:1, 8). This is not rules for divorce, but a description of one of its consequences.
- De. 24:5-9** Deferral from military service is granted only in the case of a “new” wife. Loans to the needy are acts of charity that may become gifts. Kidnaping without enslavement does not invoke the death penalty (?). Reminder of Miryam infers no one is exempt from punishment.
- De. 24:10-13** Although one may participate in helping the less fortunate, one must never lose sight of the fact that HaShem is the ultimate caretaker of the poor (Ex. 22:26).

Thought Focus

74 Mitzvot in this portion: More than in any other portion. The Torah of HaShem provides boundaries for societal existence.

To “kidnap” someone (De. 24:7): The Hebrew root word נָגַב – *ganav*, is used as the verb - to kidnap - and as the noun - kidnapper. The verb means “to take that which belongs to another without his consent or knowledge.” Literally, to steal (Ex. 20:15, De. 5:17). When you kidnap someone and enslave them, you are stealing their soul (*nefesh* – נַפְשׁוֹ). Torah treats this on par with murder. So, the consequence for the kidnapper is death. Kidnapping is a form of social murder. Though the victim does not literally die, they are effectively cut off from the covenant community. More sinister than physical kidnapping is spiritual kidnapping, where someone is taken captive by the lies of the adversary. Yeshua said, “the thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly” (John 10:10). We must stand firm, “not submitting again to the yoke of slavery...” (Gal. 5:1), knowing the times in which we live (1Ti. 4:1, 2Ti. 4:3-4).

Daily Devotional questions for reflection and application

1. (21:10) Battling the enemy is inevitable. How has God given your enemy into your hands? (Jos 7:2-12, Mat 18:7, Luk 17:1-2, 1Pe 5:8-9, Jam 4:7, Eph 6:12-13, Mat 16:18)
2. (21:22) Have you experienced the consequences of sin? Have you made peace with God and experienced His forgiveness? (Pro 13:24, Heb 12:6-7, 2Co 5:21, Isa 53:4-6, Rom 3:21-26)
3. (22:8) How can you help prevent someone from falling off the roof? (Lev 19:16,18; Jam 1:27, 1Ti 5:8, Luk 10:25-37, Deu 16:20, Amo 5:14-15)
4. (23:8) Are you involved in any strong relationships with those outside your faith? (Lev 19:19, Deu 7:3-4, 2Co 6:14, 1Co 7:12-18,39)
5. (23:25) Do you ever take something “just because you can?” Do you consider how these actions affect yourself and others? (1Co 10:23-24, Rom 14:15, 1Co 6:12-14, 1Th 5:16-22)
6. (24:5) How can you help to establish strong families as a priority in God’s family? (Pro 24:27, Mat 19:4-6, 1Ti 3:4,6)
7. (24:14) There is always someone less advantaged than you. How can you help? (Isa 10:1-2, Mal 3:5, Jam 1:27, Gal 6:10, Mar 14:7, Mat 25:40-42, Act 11:29)