

Blessing for Torah Study:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ-הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסֹק בְּדִבְרֵי-תוֹרָה.

*Barukh atah Adonai Eloheinu melekh ha'olam asher
kid'shanu b'mitzvotav v'tzivanu la'asok b'divrei torah.*

Blessed are You, Lord our God, Ruler of the Universe, who has
sanctified us with commandments, and commanded us to study words
of Torah.

Lunchtime Torah Express: Ki Teitzei

דברים כ"א:ט"ו-י"ז

(טו) כִּי־תֵהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וְיִלְדוּ־לָהּ בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֶּן הַבְּכֹר לְשִׁנְיָאָה: (טז) וְהָיָה בְיוֹם הַנְּחִילָה אֶת־בָּנָיו אֵת אֲשֶׁר־יִהְיֶה לוֹ לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאֲהוּבָה עַל־פְּנֵי בֶן־הַשְּׂנוּאָה הַבְּכֹר: (יז) כִּי אֶת־הַבְּכֹר בֶּן־הַשְּׂנוּאָה יִכִּיר לָתֵת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר־יִמְצָא לוֹ כִּי־הוּא רִאשִׁית אָנֹכִי לוֹ מִשְׁפָּט הַבְּכֹרָה: {ס}

Deuteronomy 21:15-17

(15) If a householder has two wives, one loved and the other unloved, and both the loved and the unloved have borne him sons, but the first-born is the son of the unloved one—(16) when he wills his property to his sons, he may not treat as first-born the son of the loved one in disregard of the son of the unloved one who is older. (17) Instead, he must accept the first-born, the son of the unloved one, and allot to him a double portion of all he possesses; since he is the first fruit of his vigor, the birthright is his due.

Yevamot 23a:2

This is derived from the verse in which it is written: “If a man has two wives, the one beloved, and the other hated” (Deuteronomy 21:15). Is there one who is loved by the Omnipresent and one who is hated by the Omnipresent? Rather, “beloved” means her marriage is beloved, as it was permitted for her to be married, in accordance with *halakha*, and “hated” means her marriage is hated because it was not permitted for her to be married, according to *halakha*. And the Merciful One states: “If a man has two wives,” meaning that both are considered to be married.

Ibn Ezra on Deuteronomy 21:15:1

BELOVED. In his eyes, not in the eyes of God.

דברים כ"א:י"ח-כ"א

(יח) כִּי־יְהִיָּה לְאִישׁ בֶּן סוּרֵר וּמוֹרֶה אֵינָנוּ שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם: (יט) וַתִּפְּשׁוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל־זִקְנֵי עִירוֹ וְאֶל־שַׁעַר מִקְדָּמוֹ: (כ) וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוּרֵר וּמוֹרֶה אֵינָנוּ שֹׁמֵעַ בְּקוֹלָנוּ זֹלִל וְסָבָא: (כא) וְרָגְמָהוּ כָּל־אָנָּשׁ עִירוֹ בָּאֲבָנִים וְמָת וּבָעִרְתָּ הָרַע מִקִּרְבְּךָ וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ: {ס}

Deuteronomy 21:18-21

(18) If a householder has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, (19) his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community. (20) They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard." (21) Thereupon his town's council shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid.

The Torah: A Women's Commentary, Deuteronomy 21:18:1

THE INCORRIGIBLE SON (21:18–21) The law now moves to another type of child, the incorrigible son. This law probably does not apply to daughters, for the characteristics of being a glutton and a drunkard seem to be stereotypically male, whereas 22:20–21 does concern a rebellious daughter (see below). The text states explicitly that both mother and father are equally involved in multiple attempts to discipline the son. If they are unable to control him, it becomes the larger society's responsibility to deal with him. Insubordination to parents, a violation of "Honor your father and mother" (5:16; Exodus 20:12; also Leviticus 19:3), is considered a capital offense. Such behavior undermines the parents' authority and the function of families, which are the center of Israelite society.

דברים כ"ג:ט"ז-י"ז

(טז) לֹא-תִסְגֵּיר עֶבֶד אֶל-אֲדֹנָיו אֲשֶׁר-יִנָּצֵל אֵלָיךָ מֵעַם אֲדֹנָיו: (יז) עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר-יִבְחָר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנוּ:

Deuteronomy 23:16-17

(16) You shall not turn over to the master a slave who seeks refuge with you from that master. (17) Such individuals shall live with you in any place they may choose among the settlements in your midst, wherever they please; you must not ill-treat them.

דברים כ"ג:כ'-כ"א

(כ) לֹא-תִשְׁיָךְ לְאַחֶיךָ נִשְׁךְ כֶּסֶף נִשְׁךְ אֶכֶל נִשְׁךְ כָּל-דָּבָר אֲשֶׁר יִשָּׁךְ: (כא) לְנִכְרִי תִשְׁיָךְ וּלְאַחֶיךָ לֹא תִשְׁיָךְ לְמַעַן יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַשְׁלַח יָדְךָ עַל-הָאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: (ס)

Deuteronomy 23:20-21

(20) You shall not deduct interest from loans to your countrymen, whether in money or food or anything else that can be deducted as interest; (21) but you may deduct interest from loans to foreigners. Do not deduct interest from loans to your countrymen, so that the LORD your God may bless you in all your undertakings in the land that you are about to enter and possess.

Rashi on Exodus 22:24:5

נִשְׁךְ is what is called in Rabbinical Hebrew רְבִית (from רָבָה to increase). It is called נִשְׁךְ “biting”, because it resembles the bite of a snake: it bites, inflicting a small wound in a person’s foot which he does not feel at first, but all at once it swells and distends the whole body up to the top of his head. So it is with interest: at first one does not feel the drain it makes on him and it remains unnoticed until the interest mounts up and suddenly makes the person lose a big fortune (Exodus Rabbah 31:6).

Bava Metzia 71a:3

"If you lend my people money, even the poor with you..." (Exodus 22:24)
My people and strangers - my people have precedence, a poor person and a rich one - the poor have precedence. Your poor and the poor of your city - your poor have precedence, the poor of your city and the poor of another city - the poor of your city have precedence.

דברים כ"ג:כ"ב-כ"ד

(כב) כִּי־תִדֹר נִדָּר לַיהוָה אֱלֹהֶיךָ לֹא תֹאחֵר לְשַׁלְּמוֹ כִּי־דָרַשׁ יִדְרֹשׁנוּ יְהוָה
אֱלֹהֶיךָ מִעַמְּךָ וְהָיָה בְּךָ חֶטְאִי: (כג) וְכִי תִחְדָּל לְנִדֹּר לֹא־יִהְיֶה בְּךָ חֶטְאִי: (כד)
מוֹצֵא שְׁפָתֶיךָ תִּשְׁמֹר וְעֲשֵׂיתָ כַּאֲשֶׁר נִדַּרְתָּ לַיהוָה אֱלֹהֶיךָ נִדְּבָה אֲשֶׁר דִּבַּרְתָּ
בְּפִיךָ: {ס}

Deuteronomy 23:22-24

(22) When you make a vow to your God יְהוָה, do not put off fulfilling it, for your God יְהוָה will require it of you, and you will have incurred guilt; (23) whereas you incur no guilt if you refrain from vowing. (24) You must fulfill what has crossed your lips and perform what you have voluntarily vowed to your God יְהוָה, having made the promise with your own mouth.

דברים כ"ג:כ"ה-כ"ו

(כה) כִּי תִבְאֹ בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כִּנְפֹשֶׁךָ שִׁבְעֶךָ וְאֶל־כֶּלֶיךָ לֹא תִתֵּן:
{ס} (כו) כִּי תִבְאֹ בְּקִמָּת רֵעֶךָ וְקִטְפָתָ מְלִילָת בִּידְךָ וְחֹרֶמֶשׁ לֹא תִנִּיף עַל קִמָּת
רֵעֶךָ: {ס}

Deuteronomy 23:25-26

(25) When you enter a fellow [Israelite]'s vineyard, you may eat as many grapes as you want, until you are full, but you must not put any in your vessel. (26) When you enter a fellow [Israelite]'s field of standing grain, you may pluck ears with your hand; but you must not put a sickle to your neighbor's grain.