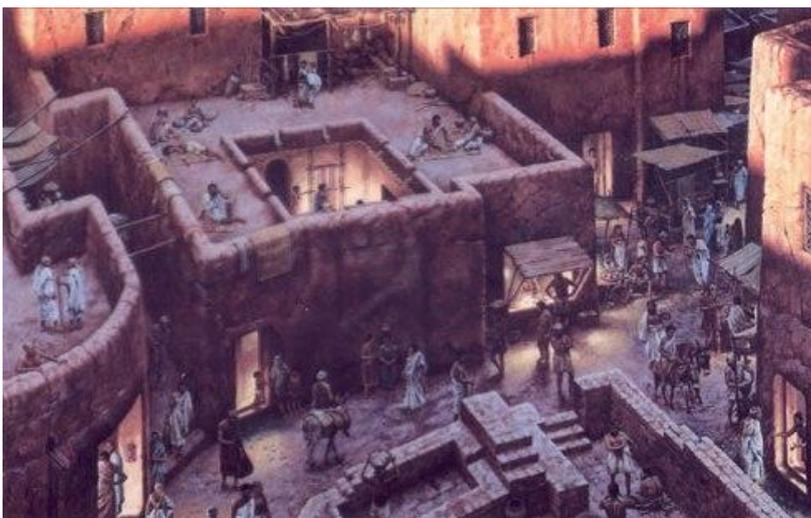


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Make a Guardrail on Your Roof 22: 8

ADONAI values human life and He expects us to do the same.

While several of the mitzvot grouped in **22:1-12** refer to mankind's relationships with our neighbors, there are also mitzvot about the care of animals and birds. The impression remains that **the Second Address: The Specific Stipulations of the Covenant (12:1 to 26:19)**, covers a wide range of topics. The present group of **eleven mitzvot** in **22:1-12** make it clear that the scope of **ADONAI's** concern for proper treatment in the covenant community was just as wide. There was to be a wholehearted application of the Torah. In these next **twelve verses**, much of them are concerned with the love that should be shown to other members of the covenant community (**Deuteronomy 15:1-18; Leviticus 19:1-37**). While the brief statement: **Love your neighbor as yourself (Leviticus 19:18; Matthew 22:39)**, does not occur in **Deuteronomy**, it is implied here, and in many parts of the book. The covenant mitzvot was comprehensive in its demand for love. The love of **YHVH**, and the love for one's **neighbors**.⁴⁷⁸



7. Once again, we see that **the Torah** teaches concern for others. **When you build a new house, you are to make a guardrail for your roof, so that you**

do not bring the guilt of blood on your house if anyone visiting **falls from it (22:8)**. The flat **roof** of a house was used for many purposes, such as sleeping in the summertime (**First Samuel 9:26**), doing household chores, and entertaining. Because of this constant use, a low wall, or a **guardrail**, needed to be built around the outside edge of **the roof** for safety purposes. It wasn't enough to merely put up a sign to warn people of the danger. Failure to build a low wall or **guardrail** would result in the house owner being responsible for the injury or death of anyone falling off of **the roof**. **The Code of Hammurabi (1700 BC) had a section designed to hold legally and morally responsible those who did not take all necessary steps to prevent accidents.**

Today, we are still reminded that we are our brothers (and sisters) keeper. We have a great responsibility to those who surround us. We cannot be indifferent towards each other. It is against the teachings of **the Torah**. If each member of society took seriously his or her responsibility for others, we would not need laws protecting us from drunk drivers and other irresponsible and reckless people. **ADONAI** values human life and **He** expects us to do the same. That truth is the emphasis of this teaching. **Deuteronomy**, then and now, reminds us that we are a community. Our behavior affects others.⁴⁷⁹

*Dear Heavenly **Father**, Praise **You** for being such a kind and loving **Father**. Praise **You** that **You** are always reaching out in love to everyone and **You** guide your children to be kind to their neighbors both in action and in words. **Let no harmful word come out of your mouth, but only what is beneficial for building others up according to the need, so that it gives grace to those who hear it . . . be kind to one another, compassionate, forgiving each other just as God in Messiah also forgave you (Ephesians 4:29 and 32)**. We love **You** and love to obey **You**. In **Yeshua's** holy name and **His** power of resurrection. Amen*