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## Compassion for Travelers

### 23: 24-25

**Compassion for travelers DIG:** What is the purpose of this mitzvah? How is the term neighbor used here? How does this mitzvah prioritize needs over rights? Loving your neighbor as yourself?

**REFLECT:** Temporary workers still have need to drink and eat as they pass-through different areas of work today. How can you provide humanitarian care for them today?

**Laborers receive the right to satisfy momentary thirst and hunger, but not to stuff themselves or their baskets. The Torah strikes a balance between needs and theft.**

**Deuteronomy 19:1 to 26:15 (to see link click [DI](#) - The Social and Family Mitzvot)** deals with individual mitzvot, and to today's readers they might appear irrelevant at first, but the very principles behind these commandments were the ones that have brought dignity to mankind. We need to examine these mitzvot in depth to discover the spirit in which they were given, so that we can still live in obedience to **God's Word** today. For example, in **Numbers 18, the Israelites** were to bring **their tithes** to the Tabernacle because **the priests** and **Levites** had **no inheritance**. But today we have no Temple and no priesthood; however, we bring our tithes to our place of worship. That is the spirit of the mitzvah.



From **23:15** to **26:15**, **Moses** deals with **twenty** real life situations that the nation would need to function in a godly manner, and valuable lessons for us today as well: **number five.**

The scene envisioned in this mitzvah is that of a man traveling through the country from one place to another. When he passes through a **vineyard** or through fields of standing **grain**, he may momentarily satisfy his hunger by picking **grapes** and eating them, or **plucking** off **ears** of **grain**. The Pharisees did not complain that the corn was taken from the harvest field, but that it was gathered on the Sabbath (see the commentary on **The Life of Christ [Cv](#) - The Son of Man is Lord of the Sabbath**). This spirit of this mitzvah is seen over and over again in **Deuteronomy**, which is the care of the poor and the needy. This mitzvah sought to create an atmosphere of compassion between fellow members of **God's people**. And like the restoration of lost property in **22:1-4**, gave a concrete expression to the principle of loving one's neighbor as one's self.

Since **the LORD** had been gracious in providing for the farmer, he, in turn, should be gracious to a stranger traveling through his land. **When you come into your neighbor's vineyard** (whether on a long journey or taking a shortcut), **you may eat your fill of grapes; but you are not to put any in your basket.** He could eat until he was satisfied. **When you come into your neighbor's standing grain, you may pluck the ears with your hands; but you are not to swing a sickle on your neighbor's standing grain (23:24-25).** This permission did not, however, include taking some of a fellow **Israelite's** harvest for personal advantage. The property and its produce belonged to the owner of the land, and those passing through his property must respect his ownership.<sup>510</sup>

*Dear Heavenly **Father**, Praise **You** for being such a caring **Father**. Though **You** are the great **King of kings and Lord of lords (Revelation 19:16)**, **You** still care for each individual and listen to each of **Your** children. **Now this is the confidence we have before Him - that if we ask anything according to His will, He hears us. And if we know that He hears us - whatever we ask - we know that we have the requests we have asked from Him (First John 5:14-15).***

*Praise **You** that **You** are never too busy, nor too tired to listen to **Your** children. **You** are so wonderful! **You** are worthy of all praise! Praise **You** for being the best **Father** that there ever could be! It is so peaceful and full of joy to spend time to meditate on who **You** are: **(Psalms 63:6-7): holy (Leviticus 11:45), loving (Psalms 63:6, 103:17; First John 4:16), compassionate (Psalms 103:13), kind***

**(Romans 2:4; Titus 3:4), righteous (Psalms 103:13), great (Psalms 104:1), powerful (Psalms 29:4, 66:3; Matthew 24:30, 26:64; Luke 1:37), infinite in understanding (Psalms 147:5), living in our hearts by Your Ruach (Romans 5:5; Galatians 4:6; First John 4:8-15), never leaving us (Hebrews 13:5) amazing in love and living in those love Him - so that Messiah may dwell in your hearts through faith. I pray that you, being rooted and grounded in love, may have strength to grasp with all the kedoshim what is the width and length and height and depth, and to know the love of Messiah which surpasses knowledge (Ephesians 2:17-19b) and there is a wonderful home of perfect peace and great joy in heaven (Revelation 21:4) that Yeshua is preparing (John 14:1-3) for all who love and follow Him as Lord and Savior (Romans 10:9-10). We love You and desire to follow You in all we say, do and think. In the Holy name of Yeshua and His power of resurrection. Amen**