If a man have a (stubborn and rebellious) son (21:18): But not if a woman have such a son. A son, but not a daughter, nor an adult son. A minor is exempt, since he has not yet come under the rule of the commandments. Stubborn—and rebellious—a fool. Another interpretation: Stubborn—an apostate who teaches himself a different way. [Another interpretation: Just because he has squandered his father's money, do you say that a stubborn and rebellious son should die? Rather he is judged according to what he is bound to come to in the end: it is better that he should die innocent than die guilty. His father must have fallen in love with a comedy captive woman and thus introduced a disturber into his house, so that the son became stubborn and rebellious, and will in the end cause his father to die an unnatural death. And if a man have committed a sin worthy of death and he be put to death (21:22)—but not on the Sabbath or on festivals.]

Another interpretation: Stubborn—against the words of his father—and rebellious—against the words of his mother; stubborn—against the teachings of the Torah—and rebellious—against the teachings of the prophets; stubborn—against the testimony of witnesses—and rebellious—against the rulings of the judges.

R. Josiah said: Ze'ira told me three rulings on the authority of the scholars of Jerusalem: If a husband wishes to forgive his wife whom he has suspected of adultery, he may do so; if a father and mother wish to forgive a stubborn and rebellious son, they may do so; if the members of a court wish to forgive an elder who has rebelled against their verdict, they may do so. When I came and recited these rulings before R. Judah ben Beterah, he agreed with two of them but disagreed with one; he agreed with the rulings about the wayward wife and the stubborn and rebellious son, and he disagreed with the ruling concerning the elder who rebels against the verdict of the court, since he would cause controversy in Israel.

That will not hearken to the voice of his father, or the voice of his mother (21:8): Even if his father and mother tell him to kindle a light and he does not do so? (No,) and that is why Scripture repeats that will not hearken twice, in order to draw an analogy: just as that will not hearken there applies only to one who is a glutton and a drunkard (21:20), so that will not hearken here refers to one who is a glutton and a drunkard. Just as that will not hearken there does not apply until he steals from his father and mother, so that will not hearken here does not apply until he steals from his father and mother.

And though they chasten him, will not hearken unto them (21:18): Showing that he is to be flogged in the presence of three (judges).

Sifre

A Tannaitic Commentary on the Book of Deuteronomy

Translated from the Hebrew with Introduction and Notes by Reuven Hammer
Mishnah Sanhedrin 8:2

When is he liable [to be considered a wayward and rebellious son]? When he eats a tartemar of meat and drinks half a log of Italian wine. Rabbi Yosi says, A maneh [three times as much] meat and a log of wine.

If he ate it at a mitzvah gathering, or, if he ate it at the [festive occasion of celebrating] the determining of the new moon; if he ate it as the second tithe in Jerusalem, if he ate road kill, mutilated meat or unclean animals or creeping things...if he ate anything associated with a mitzvah or [if his eating] was the stuff of a transgression [like eating on a fast day], if he ate any kind of food other than meat, if he drank any kind of drink other than wine, then he has not become a wayward and defiant son. For it is written [concerning the wayward and defiant son that he is] a glutton/zelel and a drunkard/soveah. And although there is no proof for the matter [that this is the exclusive definition] there is a hint, as it is said, “Do not be among those who guzzle wine/sov’ei yayin, or glut themselves on meat/b’zolalei basar” (Proverbs 23:20).

Here is the next Mishnah in the sequence:

If he stole of his of that which is his father’s and ate in his father’s domain, from others and ate in the others’ domain, from others and ate in his father’s domain he has not become a wayward and defiant son. Not until he steals from his father and eats in the domain of others. Rabbi Yosi the son of Rabbi Judah says [he is not so labeled] until he steals from both his father and his mother.

See how the gemara extends the teaching of the Mishnah:

If he stole of his of that which is his father’s and ate in his father’s domain—though this is easily within his reach, he is afraid; from others and ate in the others’ domain—though he is not afraid, yet it is not easily within his reach. How much more so [is he not labeled a wayward and defiant son] if he stole from others and ate in his father’s domain, this not being easily within his reach and he is afraid! [He is not a wayward and defiant son] until his steals from his father and eats in the domain of others [since] he is stealing from that which is easily within his reach and does not cause him fear...

Here is the next mishnah followed by the gemara—the grand finale!

If his father desires [to have him punished], but not his mother; or, the reverse, he is not treated as a wayward and defiant son, [not] unless they both desire it. Rabbi Judah said: if his mother is not fit for his father he does not become a wayward and defiant son.

(The gemara continues:)

What is meant by not fit?...He means not similar to his father. It has been taught in another handed down teaching: Rabbi Judah said: If his mother is not like his father in voice, appearance and stature, he does not become a wayward and defiant son. Why is this so? Because Scripture says: he does not heed us [literally: he does not listen to our voice]. And [furthermore] just as they must be alike in voice, so must they be alike in appearance and stature.

With whom does the following long handed down teaching agree: “There never has been a wayward and defiant son and there never will be. Why then was it written? Investigate it and receive reward”? This agrees with Rabbi Judah. Alternatively, you could say that it will agree with Rabbi Shimon. For it has been taught: Rabbi Shimon said, “Because one eats a tartemar of meat and drinks half a log of Italian wine, shall his father and mother have him stoned? But it never happened and never will happen. Why then was it written? Investigate it and you will receive reward.” Rabbi Yonatan said, “I saw him and sat on his grave.”
The Book of Deuteronomy/Devarim (literally "words") is constructed as a series of addresses that Moses delivers to the Israelites in Transjordan shortly before his death. Moses' speeches encompass nearly all the material in the book: Retrospective narrative material alongside hortatory exhortations (chapters 1–11). Nowhere else in the Pentateuch outside of Deuteronomy does the term torah refer to an extended written legal document. The main contention of this essay is challenged by David Zvi Hoffmann in his Deuteronomy commentary, Sefer Devarim (Hebrew translation from the German; Tel-Aviv: Nezach, 1961), vol. 2, pp. 337–341. The reader is invited to refer to Hoffmann and decide which approach is most convincing. The Book of Deuteronomy is the fifth and final Book of the Law of Moses, also known as the Torah or Pentateuch. The Law of Moses includes the Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Torah is followed by the Book of Joshua in Hebrew Scripture, our Old Testament of the Bible. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: On this side Jordan, in the land of Moab, began Moses to declare this law, saying, Departure from Horeb. Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required. Apple. Android. Listen Playing Paused You're listening to a sample of the Audible audio edition. Learn more. See this image. Sifre: A Tannaitic Commentary on the Book of Deuteronomy (Yale Judaica Series) Hardcover September 10, 1987. by Reuven Hammer (Translator). Be the first to review this item.