



Parasha *Mishpatim*

February 13, 2021

Torah: Exodus 21:1-24:18

Haftarah: Jeremiah 34:8-22; 33:25-26

Shlichim: Matthew 5:17-24

Ketuvim

Shabbat shalom mishpacha! Our *parasha* today is *Mishpatim*. It is the name of one of the three different kinds of *mitzvot*, the three different kinds of commands, which we find in *Torah*. More about that in a minute.

Today, I am preaching to the choir. This is to you, the chickens roosting in this chicken house. This is not to the Church. They must decide for themselves how they are to follow Scripture. But for us, there is but one way. It is *sola scriptura*, by Scripture alone. While others give the authority of Scripture to non-Scripture to determine what they believe, we cannot. We must base our walk upon what the Word of ADONAI says, the Word given by Him to men and written down by them for our benefit. It is our walk before Him that is most important to ADONAI. First, we must walk in faith: 6 “*Now without faith it is impossible to please God. For the one who comes to God must believe that He exists and that He is a rewarder of those who seek Him*” (Hebrews 11:6 TLV). Our faith begins with His existence, that He created us with free will and that He sent His Son Yeshua to die for our sins. That’s the entry point. Millions get to that point. But, we have been called to go further.

The more you understand, the more that is required. Yeshua said: 48 “*....From everyone given much, much will be required; and from the one for whom more is provided, all the more they will ask of him*” (Luke 12:48 TLV). What we understand, we are required to walk in. Our *halachah*, our walk is to walk in obedience to ADONAI’s *Torah* which He has revealed to us throughout the entire Bible. In walking, we know that we do not follow a “works salvation,” but a salvation of faith followed by obedience. We follow *Torah* because it is our desire to please our Father in heaven. He loves us even if we don’t serve Him, but He is very pleased with us when we do obey Him. Moses said: 12 “*So now, O Israel, what does Adonai your God require of you, but to fear Adonai your God, to walk in all His ways and love Him, and to serve Adonai your God with all your heart and with all your soul, 13 to keep the mitzvot of Adonai and His statutes that I am commanding you today, for your own good*” (Deuteronomy 10:12-13 TLV)? We are to fear Him, to walk in His ways, to love Him, to serve Him and to keep His *mitzvot*, His commandments. Moses also said that our obedience to ADONAI is for our own good! If obedience is for our good, the opposite must also be true. If we do not obey Him, it is not good for us!

I want to again encourage you to get and read from a Tree of Life Version Bible if you do not already have one. It’s not a perfect Bible. It has a few print errors, but the important thing about it is that it does not include added words of men, the italicized words of the translators reflecting their own theology. Without these added words in a Bible, *Torah* is presented as being good. There are no negative words there to preach against it without the words of the translators. And, ADONAI’s teaching and instruction, His *Torah*, is very precise. He has planned what He wishes us to believe and walk in in every generation. Until the Temple was destroyed, Yeshua’s disciples followed *Torah* to the “letter,” offering sacrifices

and worshipping at the Temple when they were in Jerusalem. Now, ADONAI has purposefully made inactive the *Torah* commands that He doesn't wish us to follow today. The destruction of the Temple and the disappearance of the Levitical priesthood have made the majority of *Torah* commands inactive today. The ones that do remain are still on our plates and are spiritual food for us today.

But, more importantly, ADONAI has chosen to write them on our hearts. Through Jeremiah, He said: 32 *"But this is the covenant I will make with the house of Israel after those days"* —it is a declaration of Adonai— *"I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people"* (Jeremiah 31:32 TLV). "After those days" has come and gone. The New Covenant is now in effect. This says to me that everyone who has trusted Yeshua for salvation and became a covenant partner of the New Covenant has had ADONAI's *Torah* written on their hearts. They might not understand it that way if their theology is that *Torah* is not for today. But, whether others believe it or not, I firmly believe that they are there and for us who accept *Torah* as truth, what is in our hearts motivates us to want to please ADONAI.

But today, I am only speaking to you, my *mishpacha*. If you have had *Torah* written on your hearts, why are you not following it? We can't decide which *mitzvot* we choose to follow. Yeshua, the author of *Torah* is the one who decides what we are to follow. And, He said that not one *yod* or not one *kotz* would pass from the *Torah* until heaven and earth pass away (Matthew 5:17-19). That includes the *mitzvah* of the *Shabbat*. We are commanded to assemble ourselves before Him each *Shabbat*. Can any of us decide that *Shabbat* is unimportant? We can decide that, but if we do, we will be changing the meaning of *Torah*. *Shabbat* is the first festival listed in the list of festivals in Leviticus 23. And, it is the only festival which can be kept today in its entirety. So, why do we take it so lightly?

Yeshua perfectly kept *Torah* including *Shabbat*, but He didn't keep *Torah* so that we would not have to keep it, as some say. He kept it as our perfect example to show us how to follow *Torah*. And, it pleases ADONAI when we are obedient to His *Torah*. Yeshua's brother Ya'acov admonishes us when we only hear *Torah* and don't follow it: 22 *"But be doers of the word, and not hearers only, deluding yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror— 24 for once he looks at himself and goes away, he immediately forgets what sort of person he was. 25 But the one who looks intently into the perfect Torah, the Torah that gives freedom, and continues in it, not becoming a hearer who forgets but a doer who acts—he shall be blessed in what he does"* (James 1:22-25 TLV). There is a blessing for a doer of the Word, one who walks in the perfect *Torah*!

Keeping *Torah* is not a small thing. Even we, little *Beit Shalom*, one representative of Jewish Israel, have been called to show our light to the nations. Speaking of Israel, ADONAI said: 6 *So I will give You as a light for the nations, that You should be My salvation to the end of the earth"* (Isaiah 49:6b TLV). 17 *"So the dragon became enraged at the woman and went off to make war with the rest of her offspring—those who keep the commandments of God and hold to the testimony of Yeshua"* (Revelation 12:17 TLV). Who is the woman? The woman is Israel and we are her offspring, the ones who keep the *Torah* and follow Yeshua. Our local community is a part of Israel and we proclaim *Torah* and walk in it. There are also many others which do, but this is about us and what we must do today. If we say we believe it, we must walk in it. *HaSatan* doesn't like it, but that doesn't stop us. Ya'acov said: 7 *"Therefore submit to God. But resist the devil and he will flee from you"* (James 4:7 TLV).

Here is a small refresher on the types of *Torah* commands given by ADONAI. *Mishpatim*, מִשְׁפָּטִים, is plural. *Mishpat*, singular, comes from a root meaning “to judge,” and *mishpatim* is frequently also translated as “judgments.” This category of *mitzvot* includes such things as commandments to give *tzedakah* to the poor or in the Ten Words (Commandments), the prohibitions against theft and murder. In this week’s readings, *mishpatim* in part relates to teaching the Israelites and the Gentiles living among them how to live together with love and care for their fellow man. A second type of *mitzvot* is the *chok*, plural *chukkim*, חֻקִּים. This is the type of command which we see represented in the kosher laws, the mixing of fabrics, the mixing of seeds and family purity (the rules of *niddah*). ADONAI gives no explanation for the *chukkim*. We are to accept them without questioning. Maybe it’s a test for us. You know how inquisitive these human beings are. The third category is *edah*, plural *edot*, עֵדוּת. This name comes from the root “*ed*,” meaning witness. *Edot* are commandments which are spiritual or ritual commands such as putting on *tefillin*, wearing *tzitzit*, blowing a *shofar*, and eating *matzah* on Passover. These things are a witness to the world that we are keepers of ADONAI’s commands. The word *mitzvah*, מִצְוָה, singular, meaning command, *mitzvot*, מִצְוֹת, plural, is a synonym which we see used to represent any of these three types of commands.

Those of you here at *Beit Shalom* know that we cannot keep every *mitzvah* in *Torah*. That’s because more than 2/3 of ADONAI’s original commands are inactive today, inactive because there is no Temple and no priesthood. However, they are still on the books, still in our Bibles. How they will be treated when Yeshua returns is unknown. We know that *Torah* will go forth from Zion, Jerusalem, when He is reigning on the throne of Israel because the prophets Micah and Isaiah have told us so. Yeshua will proclaim *Torah*, but whether or not it will include those *mitzvot* which we can’t do today, we don’t know. Whatever it is, it will be good.

But for now, it is our responsibility to study to show ourselves approved, workmen rightly dividing the Word of truth (2Timothy 2:15), that is, understanding and obeying it. How do we know which *mitzvot* that we are to keep today? We know because of what Yeshua did. WWYD! What would Yeshua do? We know he wouldn’t eat a pork chop or shrimp. And, He kept all of the *mitzvot* when He was on the earth. He is our example. We follow what He did. He did a lot of healing on the Sabbath, but He didn’t neglect to assemble Himself before His Father on *Shabbat*. And, Yeshua is the author of *Torah*. If we are to keep all of His commands which can be kept today, it is our responsibility to find out which ones can be kept and then obey them.

The 613 *mitzvot* of rabbinic Judaism is a symbolic number and not an actual number of commands. There are not exactly 613 commandments in *Torah*. I’ll give you an example. Deuteronomy 13:7-8 speak about someone in your household, your relatives, who try to convince you to follow false gods. From verse 9, this one verse which follows, five different commands were created. Look at this verse and see if you can understand how *mitzvot* 38, 39, 40, 41 and 42 can be found there. Referring to this person in your family, verse 9 says: [9](#) “You shall not desire him, and you shall not hearken to him; neither shall you pity him, have mercy upon him, nor shield him” (Deuteronomy 13:9 *Tanakh Chabad.org*). From this verse, these 5 commands are derived. 37. Not to love the missionary. (Deuteronomy 13:9). 38. Not to cease hating him. (Deuteronomy 13:9). 39. Not to save him. (Deuteronomy 13:9). 40. Not to say anything in his defense. (Deuteronomy 13:9). 41. Not to refrain from incriminating him. (Deuteronomy 13:9). Five *mitzvot* are made from this one verse, Deuteronomy 13:9, but do they reflect what the actual verse says? There are also a number of duplications in the

613 *mitzvot*, those which are essentially the same command stated in two different places, but given in slightly different words. I am not saying this to criticize rabbinic Judaism. I applaud the ultra-orthodox and the orthodox for their faithfulness to what they believe. I wish they would believe what we believe and be just as faithful about it. But, this is about what we believe and we should be just as faithful to our belief as they are.

There is one of the 613 commands which we might consider taking for ourselves, at least a variation of it. It is number 82 taken from Deuteronomy 31:19: 19 “*Now, write this song for yourselves, and teach it to Bnei-Yisrael—put it in their mouth, so that this song may be a witness for Me against Bnei-Yisrael*” (Deuteronomy 31:19 TLV). This song is the “Song of Moses,” words which ADONAI would use as a witness against Israel when in the future they sin against Him and fall away. The rabbis interpret this to mean that every Jewish male should write, not the “Song of Moses,” but a copy of the whole *Torah* for themselves. Actually, some modern rabbis do now understand this as being the Song of Moses. *Mitzvah* Number 82 says: 82. Each male must write a *sefer Torah*. (Deuteronomy 31:19.) A *sefer Torah* is the book of the *Torah*, writing out Genesis through Deuteronomy. But, knowing what is in there is not a bad idea. I propose a Messianic change to this so that it would be a written list of the *mitzvot* which you know you must obey today. And, in this day of equality of sexes, it should not just be the men. It should be everyone. If you would like a working copy of the 613 to start from, go to our website and under the message tab go to *Parasha Devarim*, July 25, 2020. The 613 *mitzvot* are at the end of the written message. Below that list, there is also a copy of the 1050 *mitzvot* in the *Ketuvim Shlichim*. I am also including a copy of the *mitzvot* which I believe are possible today and which I wrote for myself, at the end of the written copy of this message for *Parasha Mishpatim*. Go to www.beitshalom.us. I encourage you to construct for yourself a list of commandments which are active and can be obeyed today.

So, what’s all this hullabaloo about keeping *Torah*? Why is it so important now? It’s been important all along and we haven’t neglected in exhorting you to follow it. But, the closer and closer we get to Yeshua’s return, the more important it is for us individually and to the people of our nation. We all want to hear “Well done, good and faithful servant” when we stand before Yeshua. We’re pretty sure that Yeshua will say to us: “Enter into your rest.” But, will He say “Well done, good and faithful servant?” It depends on us. As Rabbi Herb said last *Shabbat*, Yeshua has commanded us to take up our stake daily and follow Him. WWYD? Do we want to do what Yeshua did? Yes, we do. I believe that we do. We really want to walk in His footsteps and we just need a little encouragement to help us along. *Sha’ul* said: 10 “*For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad*” (2Corinthians 5:10 TLV). This is not about salvation. It’s about how we lived our lives. Did we do just enough to get by or did we go all out in serving ADONAI?

Having faith and keeping *Torah* are but two of the ways that we must walk in Yeshua’s footsteps. Proclaiming the *Besorah*, the Good News, the Gospel, is also a very important part of being a *talmid* of Yeshua. It’s very important today because so many people are living in the ways of the world and are in danger of dying in their sin. What is happening in our day is very similar to the events of Jeremiah’s day. The majority of the people in the Kingdom of Judah, including priests and Levites, those who were supposed to lead the people to ADONAI, turned away from ADONAI and were worshipping multiple other gods and displeasing ADONAI greatly. Men and women were prostituting themselves in the service these supposed gods; fornicating. There was even prostitution taking place in the Temple. At the time

Jeremiah began to speak to them, they were just a few years away from the destruction which ADONAI would bring upon them. He had been patient for many years and had given them one hundred more years to repent after He caused the northern Kingdom of Israel to be destroyed. Jeremiah said to the people of Judah, the Jews of that time: 16 “*Thus says Adonai: “Stand in the roads and look. Ask for the ancient paths— where the good way is— and walk in it. Then you will find rest for your souls. But they said, ‘We won’t walk in it’*” (Jeremiah 6:16 TLV). The *netivot olam*, the ancient paths, are about the path that Rabbi Herb spoke of last *Shabbat* when he said: 14 “*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*” (Matthew 7:14 KJV). The strait gate is the narrow way that leads to life. It leads away from the traditions of men and worldly desires and focuses on the ancient patterns of ADONAI’s Word. Many people today have also said: “We won’t walk in it.” It was but a part of Jeremiah’s continuing cry to the people of Judah to turn back to G-d’s ways. The whole Bible is our Jeremiah today and its words are amplified by the *Ruach Kodesh* speaking to our hearts. We must walk in the ancient paths, working out our salvation as we walk. *Sha’ul* said: 12 “*...work out your salvation with fear and trembling*” (Philippians 2:12 TLV). We are the ones who are ultimately responsible for what we follow and what we do. What is the truth worth to us? Are we willing to follow ADONAI’s ways, the ancient paths? Those paths were there in Jeremiah’s day and they’re still here today. Most can’t see them. But, we see them!

Each of us has an individual testimony and our actions, the way we live our lives, is also our testimony. It’s important for us to be faithful to what we know to be the truth. But, our testimony is not only individual, it’s also corporate. ADONAI has always worked through and spoken to the assembly. The *kehillah*, the congregation in the wilderness was the assembly then. Once they were in the land, the *kehillah* met in Jerusalem at the Temple. After the first Temple was destroyed and Judah was taken to Babylon, the people began to meet in home groups which slowly developed into synagogues, little sanctuaries. These synagogues came back to the land of Israel with Judah when they returned. The Temple was rebuilt and again became the center of worship, but the synagogues continued to be active. I believe that through them ADONAI was preparing the people of Israel for the coming destruction of the second Temple. In Yeshua’s day, the people met in their synagogues weekly and at the Temple for festivals. Those who lived in Jerusalem also attended the Temple daily. After the second Temple was destroyed, the synagogues continued as the only place to gather and worship and the Messianic Jews, Yeshua’s followers, formed synagogues of their own. Because ADONAI had prepared them Israel with the synagogues, there continued to be a way to meet together. My point in all this is that our witness is also shown in our coming together. As a group of called out people for Yeshua, we are a testimony of the truth of ADONAI’s word. Yes, it is by our individual testimony, but also by our faithfulness to follow G-d’s Word and assemble ourselves as a witness. ADONAI, Himself, is the one who commanded that we should assemble ourselves and meet together before Him.

We spoke earlier about the type of command known as an *edah*, plural, *edot*. But, the word *edah* has another meaning. It also means congregation. Look up Strong’s word 5712. Its root word *ed*, means witness. We at *Beit Shalom* are an *edah*, a congregation called to be a witness of ADONAI’s truth. It is our unity and our faithfulness which is the witness, a proclaimer of the ancient paths of ADONAI. In our Torah reading for today, we read about rules for the indentured servant, also called a bond slave. That is who we are, the bond slaves of ADONAI. We have asked Him to make a hole in our earlobes against the doorpost, a mark which identifies us as His. We are bought with a price, Yeshua’s blood and we are not our own. 21 “*We also have a Kohen Gadol over God’s household. 22 So let us draw near*

with a true heart in full assurance of faith, with hearts sprinkled clean from an evil conscience and body washed with pure water. 23 Let us hold fast the unwavering confession of hope, for He who promised is faithful. 24 And let us consider how to stir up one another to love and good deeds. 25 And do not neglect our own meetings, as is the habit of some, but encourage one another—and all the more so as you see the Day approaching” (Hebrews 10:25 TLV). Shabbat shalom!

Addendum A:

138 Mitzvot

For Robert Ackerman dwelling in Thomasville, Georgia (probably still some duplication) Note: Recognize that these are interpretations of what Torah says by rabbinic rabbis, and not in every case what the Scripture says (This is my numbering system). Those commands identified by ***** are inactive due to no Temple, no priesthood and requirement to be in Israel. Even though we cannot keep them as commanded, we choose to celebrate and commemorate them as memorials of our Messiah and a looking forward to His return.

- 1 To know that God exists (I am ADONAI your God) Ex 20:2
- 2 Have no other gods before you Ex 20:3
- 3 To know that God is One Deut 6:4
- 4 To Love God with all your heart, mind and strength Deut. 6:5
- 5 To fear God Deut. 10:20
- 6 To hallow God’s Name Lev 22:32
- 7 Not to profane God’s Name Lev 22:32
- 8 To emulate His ways Deut 6:16
- 9 To fear, serve and swear by His name Deut 10:20
- 10 Love your neighbor as yourself Lev. 19:18
- 11 To love outsiders Deut. 10:19
- 12 Not to hate fellow Israelites Lev. 19:17
- 13 To reprove your neighbor Lev. 19:17
- 14 Not to mistreat a widow or orphan Ex 22:21
- 15 Not to be a talebearer Lev. 19:16
- 16 Not to take revenge Lev. 19:18
- 17 Not to bear a grudge Lev. 19:18
- 18 To teach Torah to your children Deut. 6:7
- 19 To honor the elderly Lev. 19:32

- 20 Not to make or serve idols Lev. 19:4
- 21 Men to look at your tzitzit and remember His mitzvot (tallit) Num 15:39
- 22 Not to blaspheme Ex 22:27
- 23 Not to worship idols Ex 20:5
- 24 Not to speak the names of other gods Ex 23:13
- 25 Not to encourage an individual to idol worship Deut. 13:12
- 26 Not to listen to a promoter of false gods Deut. 13:9
- 27 Not to overlook an idolater's sin or defend him Deut. 13:9
- 28 Not to prophesy if He has not commanded you to prophesy Deut 18:20
- 29 Not to seek the services of a medium Lev 19:31
- 30 Not to be a medium Lev 19:31
- 31 Not to sacrifice your children to Molech Lev 18:21
- 32 Not to erect a pillar for idol worship Deut. 16:22
- 33 Not to place a stone for idol worship Lev 26:1
- 34 Not to bring an idol into your house Deut. 7:26
- 35 Not to follow the ways of the nations being driven out of Canaan Lev. 20:23
- 36 Not to attempt to contact the dead Deut 18:11
- 37 Men not to make cuts in their hair or beard (like the Canaanites) Lev 19:27
- 38 Men must not wear women's clothing Deut. 22:5
- 39 Women must not wear men's clothing Deut 22:5
- 40 Not to tattoo the skin (ritually, like the Canaanites) Lev. 19:28
- 41 Not to cut the skin in mourning Deut 14:1
- 42 Not to make a bald spot in the hair in mourning Deut 14:1
- 43 To repent and confess wrongdoing Num 5:7
- 44 To say the Shema when you lie down and when you rise up Deut 6:7
- 45 To keep the words of the Shema in your thoughts (tefillin) Deut 6:8
- 46 To keep the words of the Shema with your hands (tefillin) Deut 6:8
- 47 To keep the words of the Shema within your gates (mezuzah) Deut 6:9
- 48 Teach the Song of Moses to the generations of Israel Deut. 31:19
- 49 Men to have tzitzit on four cornered garments Num 15:38
- 50 To bless the Almighty after eating Deut 8:10

- 51 To circumcise all Jewish males on the eighth day after their birth Lev 12:3
- 52 Honor the seventh day; attend a holy convocation on it; not to do any ordinary work on it Ex 20:8-10; Lev 23:3
- 53 ***** Not to do ordinary work on Yom Kippur Lev. 23:32
- 54 ***** To afflict yourself (fast) on Yom Kippur Lev 16:29
- 55 ***** Not to do ordinary work on the first Shabbat of Unleavened Bread Lev 23:7
- 56 ***** Not to do ordinary work on the seventh day Shabbat of Unleavened Bread Lev. 23:8
- 57 ***** Not to do ordinary work on Shavuot Lev. 23:21
- 58 ***** Not to do ordinary work on Rosh Hashanah Lev 23:25
- 59 ***** Not to do ordinary work on the first day (Shabbat) of Sukkot Lev 23:25
- 60 ***** Not to do ordinary work on Shemini Atzeret (Shabbat) Lev. 23:36
- 61 ***** Not to eat chametz for seven days beginning the fourteenth of Nisan Deut 16:3
- 62 ***** To remove chametz for 7 days from home on the 14th of Nisan Ex. 12:15
- 63 To relate the exodus from Egypt to children Ex 13:8
- 64 ***** Sound the Shofar on the 1st day of seventh month Num 29:1
- 65 ***** In Israel native born to dwell in a sukkah for the seven days of Sukkot Lev 23:42
- 66 Be fruitful and multiply: have children with one's wife Gen 1:28
- 67 Authority for men to divorce (but only for fornication by their spouse; Yeshua) Deut. 24:1
- 68 Not to remarry former wife after she married another Deut 24:4
- 69 Not to have relations with your mother Lev 18:7
- 70 Not to have relations with your father's wife Lev 18:8
- 71 Not to have relations with your sister Lev 18:9
- 72 Not to have relations with your father's wife's daughter Lev 18:11
- 73 Not to have relations with your son's daughter Lev 18:10
- 74 Not to have relations with your daughter Lev 18:10
- 75 Not to have relations with your daughter's daughter Lev 18:10
- 76 Not to have relations with a woman and also her daughter Lev 18:17
- 147 Not to have relations with a woman and her son's daughter Lev 18:17
- 78 Not to have relations with a woman and her daughter's daughter Lev 18:17
- 79 Not to have relations with your father's sister Lev 18:12
- 80 Not to have relations with your mother's sister Lev 18:12
- 81 Not to have relations with your father's brother's wife Lev. 18:4

- 82 Not to have relations with your son's wife Lev. 18:15
- 83 Not to have relations with your brother's wife Lev 18:18
- 84 Not to have relations with your wife's sister Lev 18:18
- 85 A man must not have relations with a beast Lev 18:23
- 86 A woman must not have relations with a beast Lev. 18:23
- 87 Not to have homosexual relations Lev 18:22
- 88 Not to have relations with a married woman (commit adultery) Lev 18:20
- 89 Not to have relations with a menstrually impure woman (niddah) Lev. 18:19
- 90 Only eat fish with fins and scales Lev 11:9
- 91 Only eat insects that are kosher Lev 11:21
- 92 Eat only split-hoofed animals that chew the cud Lev 11:4
- 93 Not to eat the meat of an animal that died by itself (not slaughtered) Deut. 14:21
- 94 Not to eat of an animal killed by animals Ex 22:30
- 95 Not to eat blood Lev 3:17
- 96 Not to eat certain fats (fat around the internal organs) of clean animals Lev 3:17
- 97 Do not boil a kid in its mother's milk Ex 23:19
- 98 To drain the blood of a game animal and cover with earth Lev 17:13
- 99 Can take the eggs of young birds, but not the mother bird Deut. 22:6
- 100 Not to swear falsely in God's Name Lev 19:12
- 101 Not to take God's Name in vain Ex 20:7
- 102 Not to steal Ex 20:15; Lev 19:11
- 103 To fulfill what was promised and to do what was avowed Deut. 23:24
- 104 Not to plant two kinds of seeds together Lev 19:19
- 106 Not to crossbreed animals Lev 19:19
- 106 Not to plow an ox and donkey together Deut. 22:10
- 107 Not to wear clothing of woven wool and linen Leviticus 19:19; Deut. 22:11
- 108 To give charity Deut 15:8
- 109 Not to reproduce the incense formula or pour on human flesh Ex 30:32
- 110 ***** Each man must count (the omer) 7 weeks from the day after the first Sabbath of Unleavened Bread Lev. 23:15
- 111 Observe the laws of impurity caused by male childbirth Lev 12:2
- 112 Each individual must ensure that his scales and weights are accurate Lev 19:36

- 113 Not to move boundary marker to steal someone's property Deut 19:14
- 114 Not to murder Ex 20:13
- 115 Not to withhold wages or fail to repay a debt Lev 19:13
- 116 Not to commit adultery Ex 20:14
- 117 Not to covet Numbers 20:17; Deut. 5:18
- 118 Return a stolen object or its value Lev 5:23
- 119 Return a lost object or animal to its owner Deut 22:3
- 120 Not to endanger the life of your neighbor Lev 19:16
- 121 Make your property safe for others Deut 22:8
- 122 Be kind to the deaf and blind Lev 19:14
- 123 Help another remove the load from a beast which can no longer carry it Ex 23:5
- 124 Do not cheat when you buy or sell Lev 25:14
- 125 Not to mistreat a widow or orphan Ex 22:20
- 126 Not to delay payment of wages past the agreed time Lev. 19:13
- 127 Not to muzzle the ox while threshing grain Deut 25:4
- 128 Don't charge interest to fellow Jews Ex 22:24
- 129 Not to press for payment if you know they don't have it Ex 22:24
- 130 The creditor must not forcibly take collateral Deut. 24:10
- 131 Return the collateral to the debtor when needed (i.e. blanket at night) Deut 24:13
- 132 Not to demand as collateral items needed for providing livelihood Deut 24:6
- 133 Not to charge excessive interest on things which can be charged with interest; ie, an outsider Deut. 23:20
- 134 Carry out the laws of the order of inheritance; sons and daughters may inherit Num 27:8
- 135 Not to add to or take away from the Torah commandments Deut. 13:1
- 137 Honor your father and mother Ex 20:12
- 138 Remember what Amalek did to the Jewish people Deut 25:17-18