



Parasha Mishpatim

February 18, 2023

Torah: Exodus 21:1-24:18

Haftarah: 2Kings 11:17-12:17

Ketuvim Shlichim: Hebrews 9:15-22

Shabbat shalom mishpacha! Our *parasha* for today is *Mishpatim*, “ordinances.” It begins with this: *1 “Now these are the ordinances which you will set before them.”* (Exodus 21:1 TLV). *Ve'eleh hamishpatim asher tasim lifneihem.* The stage was set for us last week when we understood that Israel was delivered from Egypt by ADONAI as an act of His grace, grace brought on by His love and His eternal plan for Israel. Israel did nothing to deserve being delivered, yet they were. And now, they are at Mount Sinai and ADONAI has presented an opportunity to them, but an opportunity which involved making a choice.

We also need to understand ADONAI's purpose in giving Israel the *mishpatim*, the “ordinances or rulings.” As we said last week, the sages envisioned the *Torah* given by ADONAI to Israel at Mount Sinai as a *ketubah*, a marriage contract. In a traditional Jewish wedding the groom signs a document, a *ketubah*. It outlines what he will do for the bride. “I will provide for you, I will defend you,” etc. It outlines how he will care for her. That is what occurred at Mount Sinai. ADONAI wrote a document outlining what He would do for Israel, His bride. The literal translation of *ketubah* is: “It is written.” Understanding this, we can immediately see why all who are in Yeshua, believing on His sacrifice as atonement for their sins, are “The Bride of Messiah.” Even prior to arriving at Sinai, ADONAI had prepared Israel for what was to come. After making the bitter waters sweet at *Marah*, *Torah* says: *25 ... There He made a statute and an ordinance for them, and there He tested them. 26 He said, “If you diligently listen to the voice of Adonai your God, do what is right in His eyes, pay attention to His mitzvot, and keep all His decrees, I will put none of the diseases on you which I have put on the Egyptians. For I am Adonai who heals you.”* (Exodus 15:25b-26 TLV). ADONAI essentially said, “If you do what I tell you, I will protect you.” But, before we can realize that blessing and covering of ADONAI we must first understand what He is requiring of us.

To further this understanding we learn today about the *mishpatim* in this *parasha*, patterns for our understanding, but no longer applicable for the follower of Yeshua. The singular is *mishpat*. In the singular it means “ordinance” or “ruling,” but it can also relate to the words justice or judgment. But there is much more to ADONAI's justice than just legal terms. You know the word *tzedakah*, righteousness, the Hebrew word we use today to describe our monetary offerings to ADONAI. *Tzedakah*, as we use it today, includes our *ma'aser*, our tithe, but also includes our offerings above our tithe for special needs, including for the poor. *Tzedakah* with its actual meaning of “righteousness,” was the word used in Yeshua's day to refer to alms for the poor. Certain of the Pharisees were not very charitable. Yeshua said regarding them: *20 “For I tell you that unless your righteousness exceeds that of the Pharisees and Torah scholars, you shall never enter the kingdom of heaven!”* (Matthew 5:20 TLV). He was referring to their acts of “abolishing” the *Torah* in its meaning of “incorrectly interpreting” it and using *Torah* for their purposes. They tithed dill, mint and cumin as a religious show, but neglected the weightier matters of *Torah* such as, caring for

their aged parents. *Mishpat* is very similar in meaning to *tzedakah*, righteousness, but does not just refer to charitable giving. *Mishpat* primarily has the connotation of doing what is right in relation to others with the emphasis is on doing. *Mishpat* may relate to either ADONAI's mercy in relation to His people or our mercy in relation to others.

Here is an example: 24 *"If you lend money to any of My people, to the poor among you, you are not to act like a debt collector with him, and you are not to charge him interest. 25 If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun goes down, 26 for that is his only covering, his cloak for his skin. What will he sleep in? When he cries out to Me I will hear, because I am gracious."* (Exodus 22:24-26 TLV). We also find *mishpatim* in the writings of the *shlichim*, Yeshua's emissaries. Here is a perfect example which is also found in today's *parasha* in Exodus (21:23-25). Yeshua used *remez* and referred to Exodus 21 when He said: 38 *"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'* 39 *But I tell you, do not resist an evildoer. But whoever slaps you on your right cheek, turn to him also the other."* (Matthew 5:38-39 TLV). Was Yeshua really saying for you to tell someone to hit you again? He was not saying that. He was referring to the original meaning of the *mishpat* as it meant in this passage from Exodus: 22 *"If men fight, and hit a pregnant woman so that her child is born early, yet no harm follows, the one who hit her is to be strictly fined, according to what the woman's husband demands of him. He must pay as the judges determine. 23 But if any harm follows, then you are to penalize life for life, 24 eye for an eye, tooth for a tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, blow for blow."* (Exodus 21:22-25 TLV). Many people only think about the actual gouging out of an eye or the knocking out of a tooth when they read or hear these verses. But this is not from Hammurabi's Code, the code written by the ruthless Amorite king about 500 years before Moses. Hammurabi did, in fact, require that an eye be gouged out or a hand cut off. ADONAI's covenant was never about the actual gouging out of an eye. This is a Hebrew idiom referring to financial compensation, restitution for an injured party. An eye for an eye or a tooth for a tooth in Exodus 21 does not mean that this is taken literally. In ADONAI's covenant this was a financial payment made to the injured party, ADONAI's compassionate ruling for one who had been injured. As the verse says: *He must pay as the judges determine.* Other commands that are *Mishpatim* include such things as commandments to give *tzedakah* to the poor or in the Ten Words, 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.

ADONAI's covenant at Sinai follows the pattern of what were called ancient Hittite covenants or treaties. In that same relative time period there were also law codes, such as Hammurabi's Law Code, but the Mosaic Covenant follows the form of the Hittite covenants and not the Hammurabi Law Code. There are several key differences, but the main one that we need to remember is that a law code is based on force and threat, but a covenant or treaty is based on love and grace. The Mosaic Covenant is not a law code, but a covenant. Yeshua's words, "you have heard it said" in relation to "eye for eye and tooth for tooth," was His way of taking compassion even further. Yeshua was saying that if a person injures you, "don't hold him to the letter of the law, but have even greater compassion." Yeshua's way of thinking would be considered completely opposite to the epidemic of baseless lawsuits in our present day. Compensation for real injury is one thing, but many suits seek to extract exorbitant amounts for the injured and great paydays for the attorney. I believe that Yeshua would strongly frown on these practices, which have become usual and customary in our society.

Mishpatim, ordinances, is one of the types of commandments which ADONAI gives us in His *Torah* and is the only type found in our *parasha* today, but this is a good time to briefly discuss the other types of commands that we find in *Torah*. The Hebrew word *mitzvah*, meaning command, and its plural, *mitzvot*, is a word we use frequently. We can define *mitzvah* as a general category which can include three different types of commands. In Judaism, the commandments referred to by *mitzvot*, can be taken as a synonym for the whole *Torah*. In addition to *mishpatim*, there are two other categories of commandments found in it. All three are listed in this one verse: 45 *These are the testimonies and the statutes and the ordinances, which Moses spoke to Bnei-Yisrael when they came out from Egypt—*. (Deuteronomy 4:45 TLV). In Hebrew plural, they are *edot*, עֲדוֹת, *chukkim*, חֻקִּים, and *mishpatim*, מִשְׁפָּטִים. Their singular is, *edah*, עֲדָה, *choq*, חֻק, and *mishpat*, מִשְׁפָּט.

The *edot*, or “testimonies” can also be referred to as “instructions.” These commandments involve us directly in our relationship with ADONAI. The *Shabbat* is an example. We would not have kept *Shabbat* had not ADONAI commanded it. Those who keep *edot* mark their identity as “covenant keepers.” These regulations, the *edot*, made by ADONAI, are to be obeyed and are eternally binding laws. They are fixed and unchangeable. In order to serve Him we must pursue and observe exactly what He has commanded. The *edot* are rules of conduct for His servants. Also found in this group of commands are the festivals which He has commanded to be observed. Leviticus 23 is a complete list of them, the first of which is the weekly *Shabbat*: 1 *Then Adonai spoke to Moses saying: 2 “Speak to Bnei-Yisrael, and tell them: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim. 3 “Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.”* (Leviticus 23:1-3 TLV). *Moadim* is the plural of *moed* which means “holy convocation.” That’s what we are attending today; right now. Leviticus 23:3 is an *edah*, a firm command followed by those in Judaism and Messianic Judaism. This verse tells us that *Shabbat* is an “appointed time,” a holy convocation set by ADONAI. This means that He commands us to assemble ourselves before Him each weekly Sabbath and all of the other *moadim*, the other holy convocations which are found in Leviticus 23. The “Ten Words,” the Ten Commandments, found in Exodus 20 are another example of *edot*. They are not called the “Ten Suggestions,” and neither is the weekly *Sabbath* a suggestion. Our obeying of ADONAI's commands is our love response to being a part of His covenant. Because of His love for us by sending Yeshua to die as a sacrifice for our sins, our love response is to be obedient to Him and to walk in His ways.

The second type of command listed in Deuteronomy 4:45 are the *chukkim*, or statutes. These are those commandments for which there is no apparent explanation of why they were given. Examples of this kind of command are the dietary laws, the *kosher* laws. Many people ask the question: “Why are we not supposed to eat our pork and shrimp?” ADONAI doesn't tell us that it's “because it's not good for you,” or some other answer. He doesn't give us a reason at all. ADONAI's implied reason is simple. It is: “Because He told us to do it.” We don't have to know why. Just be obedient. Other examples of the *chukkim* are the commands about the red heifer, not sowing two kinds of seeds together, the purity laws, not mixing wool and linen, not to crossbreed animals and not to plow an ox and donkey together. We don't understand why, but we remember what *Sha'ul* said about the *Torah*:: 12 *So then, the Torah is holy, and the commandment is holy and righteous and good.* (Romans 7:12 TLV).

The rabbis have counted and have come up with a symbolic number of commands in the *Torah*- 613. For those who are not accustomed to following *Torah*, the idea of 613

commandments to remember is daunting. There may have been around 613 commands when the full Mosaic Covenant was in effect, but it is not so now under the New Covenant. We can forget about keeping every command which has to do with the Temple. We have no Temple and we cannot carry out those instructions today. 241 of the 613 *mitzvot* have to do with the Temple. That leaves us with 372 that we now may now have to worry about. But, many of those require the presence of the Levitical Priesthood, so that eliminates another large group. Some of those 372 have to do with being present in the land of Israel to carry them out and that eliminates another large group. We are not in Israel and there is no Temple and no Levitical Priesthood. I have personally studied the 613 to determine which are applicable to me and have eliminated all that don't apply to me today. For me, there are 138 commands which I understand that I should obey. If you still think that's too many, check out the Messianic Scriptures, the writings of Yeshua's emissaries. There are over 1,050 commands listed there for the believer to follow. But, our salvation is not dependent upon our keeping *Torah* commands. Our salvation is based only upon Yeshua's sacrificial death on the stake. If we repent of our sins and believe on him as Messiah, we are given the promise of eternal life. Keeping *Torah*, following ADONAI's commands, is our love response to Him and to Yeshua our Messiah. Read Matthew 5:17-19. Yeshua's tells us that all *Torah* commands will endure until "heaven and earth pass away."

Scripture teaches, and many miss it, that non-Jews can only come into a relationship with Yeshua through Israel. It's not possible any other way. The New Covenant prophesied by Jeremiah was given to Israel: 30 "*Behold, days are coming*"—it is a declaration of Adonai—"when I will make a new covenant with the house of Israel and with the house of Judah—.". (Jeremiah 31:30 TLV). Yeshua is the "mediator" of this New Covenant as well as the all sufficient, once for all, sacrifice for the sins of the world. Yeshua explained this at his last Passover: 19 *And when He had taken matzah and offered the bracha, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me."* 20 *In the same way, He took the cup after the meal, saying, "This cup is the new covenant in My blood, which is poured out for you."* (Luke 22:19-20 TLV). All of us, Jew and non-Jew, who have accepted Yeshua's sacrifice, have been grafted into *Sha'ul's* metaphorical olive tree in Romans 11. This olive tree consists of re-grafted natural branches, Jews, and grafted in wild olive branches, Gentiles, all growing from the root of Abraham, Isaac, and Jacob. If you want to enter into the New Covenant, the only way you can enter it is through Israel. When you trust in Yeshua, you become a covenant partner in the New Covenant which was cut with His blood. Speaking to the Samaritan woman at the well, Yeshua said: 22 "*You worship what you do not know; we worship what we know, for salvation is from the Jews.*" (John 4:22 TLV). All who have trusted in and follow Yeshua are a part of the commonwealth of Israel.

In Exodus 24 we find that *Moshe* had been up on Mount Sinai with ADONAI. He came down and told the people all of the rulings which ADONAI gave him: 3 *So Moses came and told the people all the words of Adonai as well as all the ordinances. All the people answered with one voice and said, "All the words which Adonai has spoken, we will do."* (Exodus 24:3 TLV). There is no command similar to this with regard to the New Covenant. But, it is ADONAI's and Yeshua's wish that we do obey Them, but we are given more leeway. No one knows the breaking point for individuals in a relationship with Yeshua. People repent and trust and then follow Him. Some start strong and then fall away. Yeshua told us about that in the Parable of the Sower. But, at what point it happens and when the relationship is broken, only Yeshua knows.

Has the Mosaic Covenant passed away? No, it has not, but parts of it are inactive today. Commands requiring the Levitical Priesthood and Temple are not possible today. This verse, written around the year 65 CE, refers to something fading and eventually disappearing: *13 In saying “new,” He has treated the first as old; but what is being made old and aging is close to vanishing.* (Hebrews 8:13 TLV). That which is old and aging and then actually vanished in 70 CE with the destruction of the Temple, is the Levitical priesthood. Whether ADONAI will restore Temple worship with Ezekiel’s Temple, we don’t know. But, we now have a new priesthood under the New Covenant. Yeshua is our *Kohen Gadol*, our High Priest after the order of *Malkitzedek*, an eternal priesthood. We, His followers, are the ordinary priests who minister under Him. The *mitzvot*, the commands, in the form of *mishpatim*, *edot* and *chukkim*, those commands which have not been made inactive for us because of no Temple, no Levitical priesthood or by where we live, have become a part of the New Covenant. When we trusted Yeshua, ADONAI wrote them on our hearts: *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). The *Torah* that is written on our hearts includes the *mishpatim*, *edot* and *chukkim* within the 613 which are applicable to us today. It is my personal belief that ADONAI has written these *mitzvot* on the hearts of all who have trusted Yeshua. It is up to us, individually, to find that they are there. If we say that we desire to keep ADONAI’s *Torah*, this does not mean that we are perfect. We still sin; we still fail. But now we have an advantage which Israel did not have at Sinai. We have Yeshua our Messiah sitting at the right hand of the Father interceding on our behalf: *9 If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.* (1John 1:9 TLV).

This message today is for those of us here and for anyone who can receive it. The Church and its leaders teach and follow what they believe to be the truth according to Scripture. We are not preaching to the Church. Yeshua said to *Shimon Kefa* and says to leaders today: *19 I will give you the keys of the kingdom of heaven. Whatever you forbid on earth will have been forbidden in heaven and what you permit on earth will have been permitted in heaven.”* (Matthew 16:19 TLV). Forbidding and permitting, or binding and loosing, is leadership authority to interpret Scripture. As fellow members of Yeshua’s body of believers, the Church and Messianic Judaism are commanded to love each other. And, we do, and continue to pray for greater unity. However, we are not uniform in our beliefs. Each group can walk in their individual interpretation of Scripture, yet as the body of Yeshua’s followers, we are one.

For us in *Beit Shalom*, our desire is to seek the ancient paths: *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.”* (Jeremiah 6:16a TLV). No one of us in Yeshua’s body knows and understands everything, but we are seeking to know the truth. That should be the desire of every person in both groups, Church and Messianic Judaism, to earnestly seek ADONAI’s will and how He would have us to walk in our faith. David expressed his relationship with ADONAI so very well. Our desire is, like David, to have a heart after G-d. As we follow Yeshua, may David’s words motivate us: *17 But the mercy of Adonai is from everlasting to everlasting on those who revere Him, His righteousness to children’s children, 18 to those who keep His covenant, who remember to observe His instructions.* (Psalm 103:17-18 TLV). May each of us keep His covenant and observe His instructions in a manner pleasing to Him. *Shabbat shalom!*

Addendum A:

138 Mitzvot For Robert Ackerman living in Thomasville, Georgia.

This is not a perfect list. There is probably still some duplication. These are interpretations of what *Torah* says by rabbinic rabbis, and not in every case what the Scripture actually says. The numbers are my system. Those commands identified by ***** are inactive due to no Temple, no priesthood and requirement to be in Israel. Even though we are not in Israel and also 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 G-d exists (I am ADONAI your G-d) Ex 20:2
- 2 Have no other gods before you Ex 20:3
- 3 To know that G-d is One Deut 6:4
- 4 To Love G-d with all your heart, mind and strength Deut. 6:5
- 5 To fear G-d Deut. 10:20
- 6 To hallow G-d's Name Lev 22:32
- 7 Not to profane G-d'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 their *tzitzit* and remember ADONAI's *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 ADONAI 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 that were 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 G-d's Name Lev 19:12
- 101 Not to take G-d'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 *Shabbat* 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