

The Law of Messiah

Mitzvot in the New Testament

Torah from a New Covenant Perspective

Volume 1

By

Michael Rudolph

in collaboration with

Daniel C. Juster

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Michael Rudolph**

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Dedication

From Michael to Marie

**On January 20, 2024, the Fiftieth Anniversary
of Our Blessed Marriage**

Marie, Marie, wife to me,
Without whose life I'd nowhere be.
Life...
Wife...
Selflessly...
Gift from God enduringly.

Marie, Marie, wife to me,
Devoted helpmate lovingly.
Love...
Dove...
Faithfully...
I thank God for you endlessly.

*Now that fifty years have passed and we are old and gray,
And our love for one another burns - brighter with each day,
We truly know how blessed we've been and so to God we pray,
And tell Him that our thankfulness is more than we can say!*

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ABOUT THIS VOLUME 1

Dear reader:

This Volume 1 does not contain all the New Testament *Mitzvot* that exist. God willing, there will eventually be a Volume 2, but I decided to publish this volume now to help counteract the prevalent (but mistaken) belief that law was God's Old Covenant way, whereas the New Covenant is devoid of law and entirely of grace. To show how God's law is still very much operative, I searched through the New Testament noting the words of Yeshua and his *Shl'chim* that that revealed God's law (i.e. God's will) and, that centuries later, reveals it to us, albeit today's very different world. I quoted their words as they are translated into English in the "Complete Jewish Bible," expressed them in the imperative as *Mitzvot*, and numbered them "AA1, AA2, AA3,...", "BA1, BA2, BA3,...", etc. When I completed "DA68" (204 *Mitzvot* and not even half-way through), I realized that those I had already identified and commented upon are of considerable value in both teaching and self-study. Hence this Volume 1 is offered in advance of Volume 2 (and possibly a Volume 3) in the hope that it will be a helpful addition to contemporary devotional life and biblical scholarship.

Please understand that, because this work is unfinished, this Volume 1 contains references to *Mitzvot* that will be published in the future.

Michael Rudolph
Author

THE LAW OF MESSIAH MITZVOT IN THE NEW TESTAMENT INTRODUCTION

The title of this book is “The Law of Messiah: Mizvot in the New Testament.” Two previously published volumes examine the classical six hundred thirteen “Mosaic” *Mitzvot*, identify *Mitzvot* that Maimonides and other *Mitzvah* compilers did not list, add New Testament references, and comment on how the Mosaic *Mitzvot* can or should be applied in the New Covenant today.

The *Mitzvot* listed in this volume (and one to follow) are different from the Mosaic *Mitzvot* in several ways: (1) They are derived from the New Testament; (2) They are derived from the words of Yeshua and the *Shlichim*, and not from God at Mount Sinai; (3) The words from which they are derived were spoken or written to individuals or groups of individuals, and not to Israel or mankind broadly; and (4) The words of Scripture from which they are derived are not always expressed as commandments (e.g. “you must!” or “you must not!”), but reveal God’s will nevertheless.

Each *Mitzvah* in this compilation is supported by one or more “Key Scriptures.” If a “Key Scripture” contains a form of speech that seems commanding or directive, the commanding or directive words are bolded, and the *Mitzvah* is labeled: “Explicit.” If the words are not clearly directive but nevertheless, in our opinion, reveal God’s will, the *Mitzvah* is labeled: “Implied.” In short, the *Mitzvot* listed in this volume are those the authors believe are God’s law regardless of the grammatical way they are expressed, and regardless of to whom they were spoken or written.

Several of the *Mitzvot* in this volume are similar to one another and may seem repetitious, but they are listed separately if the Greek words underlying them are different, or different English words are used in their translation.

The subject categories into which each *Mitzvah* in this volume has been placed is a matter of the authors’ judgment. Also, Scriptures selected to support a *Mitzvah* may only support it by inference and may even express it in terms that are opposite. An example is Romans 1:21 that supports *Mitzvah* BA33: “We are to glorify *God and Yeshua*.” Whereas, Romans 1:21 admonishes men for not glorifying God, *Mitzvah* BA33 derived from it states the opposite – that we must glorify God!

The words chosen to state a *Mitzvah* are sometimes not the same as those in the Scripture that supports it. Romans 1:30, supporting *Mitzvah* DA6 (“We are to show respect for one another”) is an example. It admonishes men who are “insolent” (CJB) or “despiteful” (KJV). The Greek word at issue is *ὕβριστὰς* (*hubristes*), which can also be translated “violent.” The authors’ choice of words “show respect” is none of these, and the reader may therefore agree or disagree.

Yeshua is not referred to by name in the *Tanakh*. Nevertheless, all references in this volume to “the God of Abraham, Isaac, and Jacob” should be understood to be to the one true God, of which Yeshua is son of God, “the fullness of all that God is.” (Colossians 2:9 CJB).

Some of the instructions (explicit or implicit) that were given by Yeshua and the Apostles were intended only for the people to whom they were addressed and not for others. The authors of this volume have therefore attempted to identify and use only those Scriptures that we believe are intended by God to be *Mitzvot* for us today. Again, the reader is free to agree or disagree.

As was the case with Maimonides in formulating his list of *Mitzvot* from the *Tanakh*, the authors of this volume have exercised their judgment as to which verses of Scripture to codify as *Mitzvot*. The reader is therefore invited to draw his or her own conclusions and add to, or delete from, the *Mitzvot* presented herein.

The *Mitzvot* listed in the previous volumes are designated by a single upper-case letter followed by a cardinal number (e.g. “B3”). For differentiation, the *Mitzvot* in this volume are designated by two upper-case letters followed by a cardinal number (e.g. “BA3”).

The authors hereof equate the concept of God’s law with God’s will. Seeking to understand God’s will for our lives through obeying *Mitzvot* that we derive from Scripture is a uniquely Jewish way of relating to God, and is how Messianic Judaism approaches Scripture.

It is the authors’ hope that this volume will be found by all to be a valuable supplement to the two volumes that have preceded it.

Michael Rudolph
Daniel C. Juster

MITZVOT IN THE NEW TESTAMENT

Arranged by Mitzvah Number

(Sections AA through NA)

AA. Godliness, Holiness & Righteousness

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- 02 Behaving Properly 19
- 03 Pursuing Righteousness and Living Righteously 21
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- 05 Modeling Ourselves on the Perfection of God 27
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- 10 Having Godly Compassion 37
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- 13 Fleeing from Sin and Evil 43
- 14 Being Patient 45
- 15 Keeping Free from and Purifying Ourselves from Things that Defile 47
- 16 Not Contemplating How to Gratify Sinful Desires 49
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- 06 Teaching Those Who Teach Others
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- 08 Confessing Our Sins to One Another
- 09 Ministering to, Caring for, and Protecting Those for Whom We Have Leadership Responsibility
- 10 Ministering Healing as Led by the Holy Spirit
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- 12 Being Peacemakers
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- 17 Identifying with Those to Whom We Minister
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- 22 Ministering in a Fatherly Manner
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- 24 Teaching Obedience to God's *Mitzvot*
- 25 Teaching Godliness

AA. Godliness, Holiness & Righteousness

AA1. Aspiring to Godliness and Holiness.

We are to aspire to godliness and holiness.

AA1a: *We are to aspire to godliness.*

AA1b: *We are to aspire to holiness.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 6:19

*(I am using popular language because your human nature is so weak.) For just as you used to offer your various parts as slaves to impurity and lawlessness, which led to more lawlessness; so now **offer your various parts as slaves to righteousness, which leads to being made holy, set apart for God.***

1 Timothy 4:7-8

*But refuse godless bubble-measures, and **exercise yourself in godliness.** For although physical exercise does have some value, godliness is valuable for everything, since it holds promise both for the present life and for the life to come.*

2 Peter 3:11

*Since everything is going to be destroyed like this, what kind of people should you be? **You should lead holy and godly lives,***

Additional New Testament Scriptures

Acts 26:17-18

Romans 6:19, 12:1, 13:14

2 Corinthians 6:17, 7:1

Ephesians 4:22-24

Colossians 3:12

1 Thessalonians 2:10, 4:3-4, 7

1 Timothy 1:9, 2:1-2, 6:11

2 Timothy 1:9, 3:2

Titus 2:3-5, 6-8, 12

Hebrews 12:15-16

1 Peter 1:15-16

2 Peter 1:5-7, 2:9-10, 3:14

Related New Testament Mitzvot

AA02 Behaving Properly

AA03 Pursuing Righteousness and Living Righteously

AA16 Not Contemplating How to Gratify Sinful Desires
AA44 Knowing and Doing What is Right and Good
AA51 Aspiring to Be Blameless
DA03 Not Harming to Our Neighbor
NA25 Teaching Godliness
XA12 Gentiles Being Holy
FB07 Women Living a Holy and Modest Life
GB05 Living in a Godly Manner and Not as Do the Pagans
GB08 Conducting Ourselves Wisely and with Godly Purity
GB55 Rejecting Godless Fables

Supportive Tanakh Scriptures

Genesis 6:9

Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.

Deuteronomy 6:25

It will be righteousness for us if we are careful to obey all these mitzvot before ADONAI our God, just as he ordered us to do.

Comment

Godliness and holiness are intricately connected. “Godliness” means being God-like in character and deed, and “holiness” means being set apart for God.

Related Mitzvot in Volumes 1 & 2

A14 Aspiring to God’s Perfection & Holiness
A20 Living by God’s Words & Not by Bread Alone
A21 Fleeing from Love of Money and Pursuing Godly Virtues
G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name
M01 Pursuing Righteousness & Doing What Is Right
P03 Regarding God’s Priests as Holy

Command Form

Explicit

AA2. Behaving Properly.

We are to behave properly.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 13:13

Let us live properly, as people do in the daytime- not partying and getting drunk, not engaging in sexual immorality and other excesses, not quarrelling and being jealous.

2 Peter 3:14

Therefore, dear friends, as you look for these things, do everything you can to be found by him without spot or defect and at peace.

Additional New Testament Scriptures

1Corinthians 16:13-14

1 Thessalonians 3:12, 4:3-5

2 Peter 2:13-14

Revelation 22:11

Related New Testament Mitzvot

All the Mitzvot

Supportive Tanakh Scriptures

Psalms 15:1-2

*ADONAI, who can rest in your tent? Who can live on your holy mountain?
Those who live a blameless life, who behave uprightly, who speak truth from their hearts*

Psalms 39:2(1)

I said, "I will watch how I behave, so that I won't sin with my tongue; I will put a muzzle on my mouth whenever the wicked confront me."

Proverbs:4:26

Level the path for your feet, let all your ways be properly prepared;

Comment

Behaving properly is a general *Mitzvah* that encompasses all of God's commandments and the Holy Spirit's spoken directions. They go together because the Holy Spirit guides us in acting

appropriately and with the right timing in each situation. He also guides our behavior when the *Torah* is not explicit as to how we should respond.

Related Mitzvot in Volumes 1 & 2

A02 Walking in God's Ways

A20 Living by God's Words & Not by Bread Alone

C01 Being Fair & Honest in Business

M01 Pursuing Righteousness & Doing What Is Right

M02 Keeping Our Promises

N02 Wronging One Another through Our Speech

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N18 Being Compassionate & Merciful Toward Our Neighbor

W08 Obeying the Mitzvot of Adonai & Yeshua

Command Form

Explicit

AA3. Pursuing Righteousness & Living Righteously.

We are to pursue righteousness and live righteously.

AA3a: *We are to pursue righteousness.*

AA3b: *We are to live righteously.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:20

For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Matthew 6:33

But seek first his Kingdom and his righteousness, and all these things will be given to you as well.

Romans 6:12-13

Therefore, do not let sin rule in your mortal bodies, so that it makes you obey its desires; and do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, offer yourselves to God as people alive from the dead, and your various parts to God as instruments for righteousness.

1 Timothy 6:11

But you, as a man of God, flee from these things; and pursue righteousness, godliness, faithfulness, love, steadfastness, gentleness.

2 Timothy 2:22

So, flee the passions of youth; and, along with those who call on the Lord from a pure heart, pursue righteousness, faithfulness, love and peace.

Additional New Testament Scriptures

Romans 3:10-12, 20-28, 4:2, 5-6, 11-14, 20-22, 5:1, 6:19, 9:30-32, 10:4, 6-7, 10-11

1 Corinthians 6:9-11, 15:34

Galatians 2:16-17, 3:24-26

Ephesians 4:22-24

Philippians 1:10-11

1 Thessalonians 2:10

1 Timothy 6:11

Titus 3:7

Hebrews 10:38-39

2 Peter 2:21, 3:13

1 John 3:7
Revelation 22:11

Related New Testament Mitzvot

AA11 Renouncing Worldly Pleasures
AA16 Not Contemplating How to Gratify Sinful Desires
AA48 Not Pursuing Righteousness through Our Own Power
AA51 Aspiring to Be Blameless
BA36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, & Redemption
GA08 Not Backsliding After Knowing God's Righteousness
DA10 Living in Peace with Our Neighbors
DA57 Living Quietly So as to Gain Our Neighbor's Respect
DA58 Living So as Not to Be Dependent on Our Neighbor
GB04 Living Our Lives Worthy of Our Calling in the Lord
GB05 Living in a Godly Manner and Not as Do the Pagans
GB07 Living in a Way That is Good

Supportive Tanakh Scriptures

Genesis 6:9

Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.

Genesis 15:6

He believed in ADONAI, and he credited it to him as righteousness.

Job 17:9

Yet the righteous hold on to their way, and those with clean hands grow stronger and stronger.

Psalms 1:6

For ADONAI watches over the way of the righteous, but the way of the wicked is doomed.

Psalms 11:7

For ADONAI is righteous; he loves righteousness; the upright will see his face.

Proverbs 10:31

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off.

Comment

Righteousness is not only being factually right; it is being right in moral attitude, in acting in accord with divine law, and in being in right relationship with God.

Matthew 6:33 exhorts us to not only seek God's Kingdom, but to seek it "first." It is a reference to man's tendency to be self-seeking in his quest for provisions. God promises us that if we

make him our priority, we need not worry about providing for ourselves because He will meet all our needs.

Related Mitzvot in Volumes 1 & 2

A14 Aspiring to God's Perfection and Holiness

A21 Fleeing From Love of Money and Pursuing Godly Virtues

M01 Pursuing Righteousness & Doing What is Right

Command Form

Explicit

AA4. Seeking to Be Both Inwardly & Outwardly Clean.

We are to seek to be both inwardly and outwardly clean.

AA4a: *We are to seek to be inwardly clean.*

AA4b: *We are to seek to be outwardly clean.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 13:10

Yeshua said to him, "A man who has had a bath doesn't need to wash, except his feet- his body is already clean. And you people are clean, but not all of you.

1 Timothy 1:5

The purpose of this order is to promote love from a clean heart, from a good conscience and from sincere trust.

Hebrews 10:22

Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting- with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water.

Additional New Testament Scriptures

Matthew 23:25-29

Luke 11:39-41

2 Corinthians 6:17

1 Timothy 3:8-9

James 4:8

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness

AA03 Pursuing Righteousness and Living Righteously

AA16 Not Contemplating How to Gratify Sinful Desires

AA25 Focusing Our Thoughts on Things Good, Pure, Holy, and Praiseworthy

AA26 Not Touching That Which is Unclean

AA40 Not Treating as Unclean What God Has Made Clean

AA51 Aspiring to Be Blameless

GB08 Conducting Ourselves Wisely and with Godly Purity

Supportive Tanakh Scriptures

Exodus 30:19-21

Aharon and his sons will wash their hands and feet there when they enter the tent of meeting—they are to wash with water, so that they won't die. Also when they approach the altar to minister by burning an offering for ADONAI, they are to wash their hands and feet, so that they won't die. This is to be a perpetual law for them through all their generations.

Leviticus 10:9-10

Don't drink any wine or other intoxicating liquor, neither you nor your sons with you, when you enter the tent of meeting, so that you will not die. This is to be a permanent regulation through all your generations, so that you will distinguish between the holy and the common, and between the unclean and the clean;

Leviticus 16:30

For on this day, atonement will be made for you to purify you; you will be clean before ADONAI from all your sins.

Psalms 24:4-5

Those with clean hands and pure hearts, who don't make vanities the purpose of their lives or swear oaths just to deceive. They will receive a blessing from ADONAI and justice from God, who saves them.

Psalms 51.12(10)

Create in me a clean heart, God; renew in me a resolute spirit.

Proverbs 20:9

Who can say, "I have made my heart clean, I am cleansed from my sin"?

Isaiah 1:16

Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil.

Ezekiel 36:25

Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols.

Comment

Scripture uses “clean” and “unclean” in several ways – health-related, food-related, ceremony-related, and spiritually. Persons afflicted with sores (especially sores of leprosy) were deemed “unclean,” as were people with bodily discharges and women during menses and after childbirth. Also, certain animals were declared unclean, and people and objects touching something unclean (e.g. a human carcass) could render unclean the object or person who did the touching. All matters of cleanness (including hygienic) had ceremonial consequences in the Mosaic Covenant, especially regarding access to the Sanctuary and the performance of priestly functions.

While being “clean” or “unclean” during the Mosaic Covenant had distinct spiritual implications, the New Covenant Scriptures emphasize the spiritual – especially regarding the condition of one’s heart, to holiness, righteousness, godliness, purity, and sin.

Related Mitzvot in Volumes 1 & 2

A10 Ritual Purification, Cleanness, Separation & Health

A13 Being Pure in Heart

A24 Being Clean of Spirit as Well as of Body

K01 Creatures We Are Allowed to Eat and Forbidden to Eat

P06 Priests Ministering While Spiritually Unclean

P07 Levitical Priests Being Near a Dead Body

Command Form

Explicit

AA5. Modeling Ourselves on the Perfection of God.

We are to model ourselves on the perfection of God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 5:1-2

So imitate God, as his dear children; and live a life of love, just as also the Messiah loved us, indeed, on our behalf gave himself up as an offering, as a slaughtered sacrifice to God with a pleasing fragrance.

Additional New Testament Scriptures

Matthew 5:48

Romans 3:10

Related New Testament Mitzvot

BA03 Being United (in Unity /Union) with God and Yeshua

BA17 Aspiring to Be Like Yeshua

BA40 Receiving and Following God and Yeshua

GB14 Patterning Our Life After the Shl'chim, their Disciples, and Yeshua

GB20 Holding to the Doctrines, Traditions, and Teachings of Yeshua and the Shl'chim

Supportive Tanakh Scriptures

Leviticus 11:44-45

For I am ADONAI your God; therefore, consecrate yourselves and be holy, for I am holy; and do not defile yourselves with any kind of swarming creature that moves along the ground. For I am ADONAI, who brought you up out of the land of Egypt to be your God. Therefore you are to be holy, because I am holy.

Leviticus 19:2

Speak to the entire community of Isra'el; tell them, 'You people are to be holy because I, ADONAI your God, am holy.

Leviticus 20:7-8

Therefore consecrate yourselves- you people must be holy, because I am ADONAI your God. Observe my regulations, and obey them; I am ADONAI, who sets you apart to be holy.

Ecclesiastes 7:20

For there isn't a righteous person on earth who does [only] good and never sins.

Comment

While we understand that man is imperfect and can never achieve the Holiness and righteousness of God, we are nevertheless commanded by Scripture to pursue God's perfection as a goal. Our means of doing it are to (1) familiarize ourselves with the Scriptures, (2) seek to obey the *Mitzvot* (*Torah*) of Scripture, and (3) listen for and obey the voice of God, spoken through the Holy Spirit, as He directs our path in *Torah's* observance and application.

Related Mitzvot in Volumes 1 & 2

A02 Walking in God's Ways

A14 Aspiring to God's Perfection & Holiness

A20 Living by God's Words & Not by Bread Alone

Command Form

Explicit

AA6. Keeping Our Minds from Causing Our Bodies to Sin.

We are to keep our minds from causing our bodies to sin.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 18:8-9

So if your hand or foot becomes a snare for you, cut it off and throw it away! Better that you should be maimed or crippled and obtain eternal life than keep both hands or both feet and be thrown into everlasting fire! And if your eye is a snare for you, gouge it out and fling it away! Better that you should be one-eyed and obtain eternal life than keep both eyes and be thrown into the fire of Gei-Hinnom.

Romans 6:12-13

Therefore, do not let sin rule in your mortal bodies, so that it makes you obey its desires; and do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, offer yourselves to God as people alive from the dead, and your various parts to God as instruments for righteousness.)

Romans 8:12-13

So then, brothers, we don't owe a thing to our old nature that would require us to live according to our old nature. For if you live according to your old nature, you will certainly die; but if, by the Spirit, you keep putting to death the practices of the body, you will live.

1 Corinthians 2:16

For who has known the mind of ADONAI? Who will counsel him? But we have the mind of the Messiah!

1 Peter 1:13

Therefore, get your minds ready for work, keep yourselves under control, and fix your hopes fully on the gift you will receive when Yeshua the Messiah is revealed.

Additional New Testament Scriptures

Matthew 5:28-30

Mark 9:43-47

Romans 12:2

1 Corinthians 6:15

Philippians 4:8

Colossians 3:2-3

1 Thessalonians 4:3-5

2 Timothy 1:7 (NKJ)

Related New Testament Mitzvot

AA16 Not Contemplating How to Gratify Sinful Desires
AA25 Focusing Our Thoughts on Things Godly
AA39 Fleeing Lustful Passions
GB05 Living in a Godly Manner and Not as Do the Pagans
GB15 Not Defiling Our Bodies
GB22 Living According to God's Word and Spirit
GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Isaiah 55:7-8

Let the wicked person abandon his way and the evil person his thoughts; let him return to ADONAI, and he will have mercy on him; let him return to our God, for he will freely forgive. "For my thoughts are not your thoughts, and your ways are not my ways," says ADONAI.

Comment

God gave us our minds, bodies, and emotions, and they can cause us to sin if we allow them. On the other hand, Scripture tells us that we who are born again have the mind of Messiah and can therefore bring our minds under control to not only keep our thoughts pure, but also to keep our bodies from sinning in response to our emotions. We cannot control our feelings and emotions directly, but emotions unaccompanied by sinful actions are not themselves sins. If we exercise control of our minds to control our bodies' responses and actions, our feelings and emotions will follow suit and be brought under control as well. It is a protective mechanism given us by God, but it requires that we engage our will to not sin.

Related Mitzvot in Volumes 1 & 2

A22 Allowing Worldly Attractions to Ensnare Us
H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Command Form

Explicit

AA7. Seeking God's Kingdom.

We are to seek the Kingdom of God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 6:33

But seek first his Kingdom and his righteousness, and all these things will be given to you as well.

Additional New Testament Scriptures

Matthew 5:3, 19:24, 25:34

Luke 9:2, 12:31-32

John 3:3-5

1 Corinthians 6:9-11

1 Thessalonians 2:12

James 2:5

2 Peter 1:11

Related New Testament Mitzvot

FA20 Praying for God's Kingdom to Come

QA04 Proclaiming the Kingdom of God

TA04 Entering the Kingdom of God Like Innocent Children

TA09 Enduring Hardships to Enter the Kingdom of God

Supportive Tanakh Scriptures

1 Chronicles 29:11

Yours, ADONAI, is the greatness, the power, the glory, the victory and the majesty; for everything in heaven and on earth is yours. The kingdom is yours, ADONAI; and you are exalted as head over all.

Psalms 22:28-30

All the ends of the earth will remember and turn to ADONAI; all the clans of the nations will worship in your presence. For the kingdom belongs to ADONAI, and he rules the nations.

Daniel 3:32(4:2)-33(4:3)

I am pleased to recount the signs and wonders which the Most High God has done for me. How great are his signs! How powerful his wonders! His kingdom lasts forever, and he rules all generations.

Daniel 4:31(34)

When this period was over, I, N'vukhadnetzar, lifted my eyes toward heaven, and my understanding came back to me. I blessed the Most High, I praised and gave honor to him who lives forever. "For his rulership is everlasting, his kingdom endures through all generations

Comment

The term “Kingdom of God” (in the NKJ) occurs throughout the New Testament, whereas “Kingdom of Heaven” occurs only in the Book of Matthew. Some make a distinction between them, but I do not because, in my view, God’s Kingdom is everywhere that God is. God the Father resides in Heaven and now (in the New Covenant) the Holy Spirit resides on earth – within “born-again” believers. It is therefore logical that God’s Kingdom is in both places as well.

The commandment to “seek God’s Kingdom” is understood by some to mean merely that we should seek salvation – eternal life with God. That is correct, but its meaning is broader; it is to seek to be with God always – on earth during our lives, and in Heaven when we pass on. And it is not only to be with God (ie. in God’s presence), but to have a personal father/son/daughter relationship with Him wherever we are.

One more thing. Matthew 6:33 exhorts us to not only to seek God’s Kingdom, but to seek it “first.” It is a reference to man’s tendency to be self-seeking in his quest for provisions. God promises us that if we make Him our priority we need not worry about providing for ourselves because He will meet all our needs.

Related Mitzvot in Volumes 1 & 2

E04 Being a Kingdom of Priests, a Holy Nation, Proclaimers of the Good News, & a Light to the Gentiles

P01 The Priesthood of Israel & of Believers in Yeshua

Command Form

Explicit

AA8. Guarding Ourselves Against Greed.

We are to guard ourselves against greed.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 12:15

Then to the people he said, "Be careful to guard against all forms of greed, because even if someone is rich, his life does not consist in what he owns.

Ephesians 5:3

Among you there should not even be mentioned sexual immorality, or any kind of impurity, or greed; these are utterly inappropriate for God's holy people.

Colossians 3:5

Therefore, put to death the earthly parts of your nature- sexual immorality, impurity, lust, evil desires and greed (which is a form of idolatry);

Additional New Testament Scriptures

Luke 3:13

Romans 1:29, 7:7

1 Corinthians 5:9-11, 6:9-10

Ephesians 4:19, 5:5

1 Thessalonians 2:5

2 Peter 2:13-14

Related New Testament Mitzvot

DA31 Not Coveting that which Belongs to Our Neighbor

GB33 Being Content in All Things and All Circumstances

Supportive Tanakh Scriptures

Psalms 10:3

For the wicked boasts about his lusts; he blesses greed and despises ADONAI.

Proverbs 28:16

A prince without discernment is a cruel oppressor, but one who hates greed will prolong his life.

Comment

Greed is a selfish desire or yearning to acquire something that is either more than one's needs or that one is not entitled to own. It is a character flaw that sometimes surfaces when one notices something his neighbor has that he does not. When his thoughts go to taking it from his neighbor, we call it coveting.

Related Mitzvot in Volumes 1 & 2

A22 Allowing Worldly Attractions to Ensnare Us

M09 Coveting or Planning to Acquire Another's Property

Command Form

Explicit

AA9. Letting God's Light That Is in Us Shine.

We are to let God's light that is in us shine for all to see.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:13-16

*You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on. You are light for the world. A town built on a hill cannot be hidden. Likewise, when people light a lamp, they don't cover it with a bowl but put it on a lampstand, so that it shines for everyone in the house. In the same way, **let your light shine before people, so that they may see the good things you do and praise your Father in heaven.***

Additional New Testament Scriptures

Luke 11:34-36

Ephesians 5:8-9, 11-13

Related New Testament Mitzvot

XA11 Jews Being a Light and Blessing to the Gentiles

GB07 Letting Our Light Shine and Being as Salt to the Earth

Supportive Tanakh Scriptures

Exodus 19:5-6

Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine; and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el.

Isaiah 42:6-7

I, ADONAI, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim, so that you can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeon.

Isaiah 49:5-6

So now ADONAI says- he formed me in the womb to be his servant, to bring Ya'akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of ADONAI, my God having become my strength- he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya'akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth.

Isaiah 60:1-3

Arise, shine [Yerushalayim], for your light has come, the glory of ADONAI has risen over you. For although darkness covers the earth and thick darkness the peoples; on you ADONAI will rise; over you will be seen his glory. Nations will go toward your light and kings toward your shining splendor.

Comment

Yeshua said of himself in John 8:12: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life." As Yeshua's disciples, we also are to be lights to the world (first to our fellow Jews & then to the goyim). Being a light means being an example of godliness and holiness to follow for all who see us.

Related Mitzvot in Volumes 1 & 2

- E4 Being a Kingdom of Priests, a Holy Nation, Proclaimers of the Good News, & a Light to the Gentiles
- I-5 Enabling Idolatry
- I-9 Adopting heathen practices

Command Form

Explicit

AA10. Having Godly Compassion.

We are to have godly compassion.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 6:36

Show compassion, just as your Father shows compassion.

Colossians 3:12

*Therefore, as God's chosen people, holy and dearly loved, **clothe yourselves with feelings of compassion** and with kindness, humility, gentleness and patience.*

1 Peter 3:8

*Finally, all of you, be one in mind and feeling; love as brothers; and **be compassionate** and humble-minded ..*

Additional New Testament Scriptures

Matthew 5:7, 12:7, 18:33, 23:23

Luke 10:30-37

Romans 1:31, 11:30-31, 12:8, 15

Philippians 2:1-2

James 2:13

Jude 1:22-23

Related New Testament Mitzvot

BA38 Knowing the Compassion of Yeshua

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA32 Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows

Supportive Tanakh Scriptures

Isaiah 58:6-7

Here is the sort of fast I want- releasing those unjustly bound, untying the thongs of the yoke, letting the oppressed go free, breaking every yoke, sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you see them, fulfilling your duty to your kinsmen!

Daniel 4:24(27)-25(28)

“Therefore, your majesty, please take my advice: break with your sins by replacing them with acts of charity, and break with your crimes by showing mercy to the poor; this may extend the time of your prosperity.” All this happened to King N'vukhadnetzar.

Zechariah 7:9

In the past ADONAI-Tzva'ot said, 'Administer true justice. Let everyone show mercy and compassion to his brother.'

Comment

Compassion, mercy, love, and forgiveness are closely related. Compassion is a deep empathetic feeling for another's difficulties, while mercy refers to actions taken in response to feelings of compassion. It is technically possible to show mercy without having compassion, and to be compassionate while withholding mercy. That notwithstanding, God calls us to both, and they are listed as separate *Mitzvot* in this compilation.

In the *Tanakh*, except for the two Scriptures noted above, Scriptures on compassion and mercy are God's toward us, and not our compassion and mercy toward others.

Related Mitzvot in Volumes 1 & 2

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

AA11. Renouncing Worldly Pleasures.

We are to renounce worldly pleasures that compete with our godly responsibilities.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Titus 2:11-12

*For God's grace, which brings deliverance, has appeared to all people. **It teaches us to renounce godlessness and worldly pleasures, and to live self-controlled, upright and godly lives now, in this age..***

Additional New Testament Scriptures

1 Timothy 5:6

John 2:15-16

Related New Testament Mitzvot

AA11 Focusing Our Thoughts on Things Godly

AA12 Not Being Contaminated by the World and Worldly Standards

AA39 Fleeing Lustful Passions

WA02 Not Lusting After a Person of the Opposite Sex while Either is Married to Another

GB07 Living in a Way That is Good

GB29 Doing All Things in a Decent and Orderly Way

GB36 Not Engaging in Excesses and Self Indulgence

GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Proverbs 14:13

Even in laughter the heart can be sad, and joy may end in sorrow.

Proverbs 15:23

People take pleasure in anything they say; but a word at the right time, how good it is!

Proverbs 21:17

Pleasure-lovers will suffer want; he who loves wine and oil won't get rich.)

Ecclesiastes 2:1-2

I said to myself, "Come now, I will test myself with pleasure and enjoying good things"; but this too was pointless. Of laughter I said, "This is stupid," and of pleasure, "What's the use of it?"

Ecclesiastes 7:4

The thoughts of the wise are in the house of mourning, but the thoughts of fools are in the house of pleasure.

Amos 6:13

You take pleasure in worthless things. You think your power comes from your own strength.

Comment

Notice that Titus 2:11-12 speaks of renouncing godlessness and worldly pleasures as being connected. The word “worldly” and the often-used expression “of the world” does not mean all things in the world, but rather those things in the world that are not of God. There have been religious groups that have mistakenly eschewed all pleasure as being ungodly, but that is not the teaching of Scripture (e.g. Neh 8:10; Psalms 16:8-9, 11; Isa 3:10; Jer 31:6; Rom 15:24). There are also several references to enjoyment and pleasure in Ecclesiastes, but one must be cautious in their interpretation because some are describing error and are therefore not meant to be taken as literal truth.

Related Mitzvot in Volumes 1 & 2

A22 Allowing Worldly Attractions to Ensnare Us

Command Form

Implied

AA12. Not Being Contaminated by the World and Worldly Standards.

We are not to be contaminated by the world and worldly standards.

AA12a: *We are not to be contaminated by the world.*

AA12b: *We are not to be contaminated by worldly standards.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:2

In other words, do not let yourselves be conformed to the standards of the 'olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Colossians 2:8

Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human tradition which accords with the elemental spirits of the world but does not accord with the Messiah.

James 1:27

The religious observance that God the Father considers pure and faultless is this: to care for orphans and widows in their distress and to keep oneself from being contaminated by the world.

Additional New Testament Scriptures

2 Corinthians 1:12

1 Timothy 1:9

1 John 2:15

Related New Testament Mitzvot

AA25 Focusing Our Thoughts on Things Godly

AA26 Not Touching That Which is Unclean

AA39 Fleeing Lustful Passions

WA02 Not Lusting After a Person of the Opposite Sex while Either is Married to Another

GB07 Living in a Way That is Good

GB29 Doing All Things in a Decent and Orderly Way

GB36 Not Engaging in Excesses and Self Indulgence

GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Proverbs 14:12

There can be a way which seems right to a person, but at its end are the ways of death.

Proverbs 15:21

Folly appeals to one who lacks sense, but a person of discernment goes straight ahead.

Proverbs 23:20-21

Don't be one of those who guzzle wine or of those who eat meat to excess, for both drunkard and glutton will become poor- drowsiness will clothe them with rags.

Amos 6:13

You take pleasure in worthless things. You think your power comes from your own strength.

Haggai 1:6

You sow much but bring in little; you eat but aren't satisfied; you drink but never have enough; you clothe yourselves, but no one is warm; and he who works for a living earns wages that are put in a bag full of holes.

Comment

When we speak of the world and worldly standards, we mean those things that are contrary to God's standards. We cannot be contaminated by the world and its standards if we do not accede to the temptations they present nor allow them to influence us. Of course, we must recognize when a standard we encounter is not of God, and we do that through our study of the Holy Scriptures.

Related Mitzvot in Volumes 1 & 2

A22 Allowing Worldly Attractions to Ensnare Us

Command Form

Explicit

AA13. Fleeing from Sin & Evil.

We are to flee from sin and evil.

AA13a: *We are to flee from sin.*

AA13b: *We are to flee from evil.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:9

*Don't let love be a mere outward show. **Recoil from what is evil**, and cling to what is good.*

Ephesians 5:11

Have nothing to do with the deeds produced by darkness, but instead expose them,

1 Thessalonians 5:22

.. but keep away from every form of evil.

1 Timothy 6:10-11

*For the love of money is a root of all the evils; because of this craving, some people have wandered away from the faith and pierced themselves to the heart with many pains. But you, as a man of God, **flee from these things**; and pursue righteousness, godliness, faithfulness, love, steadfastness, gentleness.*

2 Timothy 2:22 (NIV)

***Flee the evil desires of youth**, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.*

James 1:21

***So rid yourselves of all vulgarity and obvious evil**, and receive meekly the Word implanted in you that can save your lives.*

1 Peter 3:11

*.. **turn from evil** and do good, seek peace and chase after it.*

Additional New Testament Scriptures

Acts 3:26, 13:9-10

Romans 1:29, 2:8-9, 6:12-13, 12:21, 13:3-4, 12, 16:19

1 Corinthians 5:6-8, 10:6

Philippians 3:2

Colossians 3:5

2 Thessalonians 2:9-12

1 Timothy 1:9

Titus 3:3

Hebrews 3:12, 10:26, 12:1, 4

James 4:7

1 Peter 1:14

Jude 1:11, 18

Revelation 2:2, 22:11

Related New Testament Mitzvot

AA16 Not Contemplating How to Gratify Sinful Desires

DA45 Not Sinning Against Our Brother or Neighbor

DA74 Not Associating with a Brother who is committing immoral sin

GA06 Not Practicing Sin

GA09 Not Continuing to Sin

GB26 Being Like Children in Regard to Evil

Supportive Tanakh Scriptures

Genesis 39:11-12

However, one day, when he went into the house to do his work, and none of the men living in the house was there indoors, she grabbed him by his robe and said, "Sleep with me!" But he fled, leaving his robe in her hand, and got himself outside.

Comment

Even after being reborn in our spirit, we are vulnerable to Satanic temptations. If we see them coming, we need to flee. If they should find us, we know to deal with them through the power of the Holy Spirit, but we should not put our spiritual strength to the test by intentionally being where evil is rampant, and temptations abound.

Related Mitzvot in Volumes 1 & 2

M11 Resisting Temptation to Sin

Command Form

Explicit

AA14. Being Patient.

We are to cultivate & exhibit patience.

AA14a: *We are to cultivate patience.*

AA14b: *We are to exhibit patience.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:12

*Rejoice in your hope, **be patient** in your troubles, and continue steadfastly in prayer.*

Galatians 5:22-23

*But **the fruit of the Spirit** is love, joy, peace, **patience**, kindness, goodness, faithfulness, humility, self control. Nothing in the Torah stands against such things.*

Ephesians 4:2-3

*Always **be humble, gentle and patient**, bearing with one another in love, and making every effort to preserve the unity the Spirit gives through the binding power of shalom.*

Colossians 3:12

Therefore, as God's chosen people, holy and dearly loved, **clothe yourselves with** feelings of compassion and with kindness, humility, gentleness and **patience**.

Additional New Testament Scriptures

Romans 15:4

2 Corinthians 6:6

Colossians 1:11

2 Timothy 4:3

Hebrews 6:12

Related New Testament Mitzvot

HA05 Patiently Awaiting Yeshua's Return

RA10 Rebuking and Exhorting with Patience and Instruction

Supportive Tanakh Scriptures

Psalms 37:7

Be still before ADONAI; wait patiently till he comes. Don't be upset by those whose way succeeds because of their wicked plans.

Psalms 40:2(1)

I waited patiently for ADONAI, till he turned toward me and heard my cry.

Isaiah 30:18

Yet ADONAI is just waiting to show you favor, he will have pity on you from on high; for ADONAI is a God of justice; happy are all who wait for him!

Isaiah 40:31

.. but those who hope in ADONAI [NKJ: wait on the Lord] will renew their strength, they will soar aloft as with eagles' wings; when they are running they won't grow weary, when they are walking they won't get tired.

Lamentations 3:25-26

ADONAI is good to those waiting for him, to those who are seeking him out. It is good to wait patiently for the saving help of ADONAI.

Micah 7:7

But as for me, I will look to ADONAI, I will wait for the God of my salvation; my God will hear me.

Comment

Patience, as a fruit of the Spirit, is from God. However, as with most things given us by God, we must take hold of it or it has no value. Being patient is a *Mitzvah* that wars against our flesh that wants immediate gratification of the things we desire. The virtue of having patience is our willingness to exercise faith for what we want and to wait upon God for his timing.

Related Mitzvot in Volumes 1 & 2

G18 Waiting on God

Command Form

Explicit

AA15. Keeping Free from, and Purifying Ourselves from Things that Defile.

We are to keep free from, and purify ourselves from, things that defile.

AA15a: *We are to keep free from things that defile.*

AA15b: *We are to purify ourselves from things that defile.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 7:1

*Therefore, my dear friends, since we have these promises, let us **purify ourselves from everything that can defile** either body or spirit, and strive to be completely holy, out of reverence for God.*

Ephesians 4:19

They have lost all feeling, so they have abandoned themselves to sensuality, practicing any kind of impurity and always greedy for more.

Ephesians 5:5

*For of this you can be sure: **every sexually immoral, impure or greedy person- that is, every idol-worshipper- has no share in the Kingdom of the Messiah and of God.***

Colossians 3:5

*Therefore, **put to death the earthly parts of your nature-** sexual immorality, **impurity**, lust, evil desires and greed (which is a form of idolatry);*

2 Timothy 2:21

If a person keeps himself free of defilement by the latter, he will be a vessel set aside for honorable use by the master of the house and ready for every kind of good work.

1 Peter 1:22

Now that you have purified yourselves by obeying the truth, so that you have a sincere love for your brothers, love each other deeply, with all your heart.

1 John 3:3

And everyone who has this hope in him continues purifying himself, since God is pure.

Additional New Testament Scriptures

John 18:28

2 Corinthians 6:6, 12:21

Ephesians 5:3

Philippians 1:10
James 3:17

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness
AA04 Seeking to Be Both Inwardly and Outwardly Clean
AA16 Not Contemplating How to Gratify Sinful Desires
AA25 Focusing Our Thoughts on Things Good, Pure, Holy, and Praiseworthy
AA26 Not Touching That Which is Unclean
GB08 Conducting Ourselves Wisely and with Godly Purity

Comment

People and things can be defiled. When something is defiled, it is made impure or unclean, and therefore unsuitable for its intended use. In Scripture, its meaning is to make a thing or a person unclean and unholy, i.e., unsuitable for ministry or for entering the Tabernacle (later the Temple). In Scripture, the defilement of a person occurs when a person either sins or comes into contact with an unclean or prohibited object or substance. There are, however, exceptions. In the Mosaic Covenant, a woman was made unclean for a short time after giving birth – presumably due to its association with blood and the temporary unhealed condition of her body. She was not, however, referred to as defiled. Similarly, a person with bodily sores was considered unclean but not defiled. For purposes of this *Mitzvah* (and in the New Covenant), defilement is understood to be the result of sin. We are therefore commanded not to sin in the first place, to repent when we do, and to keep away from people, things, and situations that would tempt us to spiritual uncleanness.

Related Mitzvot in Volumes 1 & 2

A10 Ritual Purification, Cleanness, Separation & Health
A14 Aspiring to God's Perfection & Holiness
A24 Being Clean of Spirit as Well as of Body
H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy
P06 Priests Ministering While Spiritually Unclean
P07 Levitical Priests Being Near a Dead Body

Command Form

Explicit

AA16. Not Contemplating How to Gratify Sinful Desires.

We are not to contemplate how to satisfy sinful desires.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 13:14

*Instead, clothe yourselves with the Lord Yeshua the Messiah; and **don't waste your time thinking about how to provide for the sinful desires of your old nature.***

Additional New Testament Scriptures

Matthew 5:28

Colossians 3:2

Related New Testament Mitzvot

AA25 Focusing Our Thoughts on Things Godly

Supportive Tanakh Scriptures

Exodus 21:14

But if someone willfully kills another after deliberate planning, you are to take him even from my altar and put him to death.

Isaiah 30:1

"Woe to the rebellious children," says ADONAI. "They make plans, but the plans are not mine; they develop alliances, but not from my Spirit, in order to pile sin upon sin.

Comment

We are commanded to flee from what is evil and sinful; that means in our thoughts, deeds, and environment. If we contemplate how to gratify our sinful desires, we are doing the opposite of fleeing and are therefore committing sin in our heart even if we do not do that which we contemplate.

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Command Form

Explicit

AA17. Not Calling Wrong & Bad That Which Is Right & Good.

We are not to call wrong and bad that which is right and good.

AA17a: *We are not to call wrong that which is right.*

AA17b: *We are not to call bad that which is good.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 13:9-10

Then Sha'ul, also known as Paul, filled with the Ruach HaKodesh, stared straight at him and said, "You son of Satan, full of fraud and evil! You enemy of everything good! Won't you ever stop making crooked the straight paths of the Lord?"

Romans 14:16

Do not let what you know to be good, be spoken of as bad;

Additional New Testament Scriptures

None

Related New Testament Mitzvot

AA44 Knowing and Doing What is Right and Good

AA46 Not Doing Wrong in Order to Accomplish Something Good

DA30 Not Giving Support to Wrongdoers

Supportive Tanakh Scriptures

Leviticus 27:33

The owner is not to inquire whether the animal is good or bad, and he cannot exchange it; if he does exchange it, both it and the one he substituted for it will be holy; it cannot be redeemed.

Numbers 24:13

.. that even if Balak would give me his palace full of silver and gold, I could not of my own accord go beyond the word of ADONAI to do either good or bad? that what ADONAI said is what I would say?

1 Kings 3:9

Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad- for who is equal to judging this great people of yours?

Proverbs 17:15

He who justifies the wicked and he who condemns the righteous- both alike are an abomination to ADONAI.

Isaiah 5:20

Woe to those who call evil good and good evil, who change darkness into light and light into darkness, who change bitter into sweet and sweet into bitter!

Isaiah 29:16

How you turn things upside down!- Is the potter not better than the clay, Does something made say of its maker, "He didn't make me"? Does the product say of its producer, "He has no discernment"?

Malachi 2:17

You have wearied ADONAI with your words. Yet you ask, "How have we wearied him?" By saying that anyone who does wrong is good from ADONAI's perspective, and that he is delighted with them; or by asking, "Where is the God of justice?"

Comment

An example of calling “wrong and bad” that which is right and good might be claiming that it is wrong and bad for a woman to identify as female (right and good) because it diminishes her importance. Another might be claiming that it is wrong and bad for married couples to have children (right and good) because having children increases the world’s population and puts a burden on its resources.

The opposite, calling “right and good” that which is “wrong and bad” is what is often called justification.

The opposite (calling right and good claiming that it is right and good for a man to divorce his wife to marry another woman with whom he has fallen in love because God commands husbands to love their wives. The opposite (claiming what is right and good to be wrong and bad) is similarly evil.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA18. Replacing Our Old Nature with a New Nature.

We are to replace our old nature with a new nature given us by the Holy Spirit.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:2

*In other words, do not let yourselves be conformed to the standards of the 'olam hazeh. Instead, **keep letting yourselves be transformed by the renewing of your minds**; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.*

Romans 8:12-13

*So then, brothers, we don't owe a thing to our old nature that would require us to live according to our old nature. **For if you live according to your old nature, you will certainly die**; but if, by the Spirit, you keep putting to death the practices of the body, you will live.*

2 Corinthians 5:17

*Therefore, **if anyone is united with the Messiah, he is a new creation- the old has passed; look, what has come is fresh and new!***

Ephesians 4:22-24

*.. then, so far as your former way of life is concerned, **you must strip off your old nature, because your old nature is thoroughly rotted by its deceptive desires; and you must let your spirits and minds keep being renewed, and clothe yourselves with the new nature created to be godly**, which expresses itself in the righteousness and holiness that flow from the truth.*

Colossians 3:9-10

*Never lie to one another; because **you have stripped away the old self, with its ways, and have put on the new self**, which is continually being renewed in fuller and fuller knowledge, closer and closer to the image of its Creator.*

Additional New Testament Scriptures

John 3:3-8

Romans 6:9-11

1 Corinthians 5:6-8

2 Corinthians 5:17

Galatians 5:24-25, 6:8

1 Peter 1:3, 2:11-12

2 Peter 2:9-10, 18

Related New Testament Mitzvot

AB11 Living by the Holy Spirit and Not by Our Old Nature

Supportive Tanakh Scriptures

Ezekiel 36:26-27

I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

Comment

When we willfully receive Yeshua as our Lord and Messiah, we are said to be “born again” because we become new creations in our spirit. Our old nature (our old spirit) is replaced by a new nature (a new spirit), and this is done through the Holy Spirit. There are three spirits involved and they should not be confused. The first two (the old and new spirits) are our human spirits and the Holy Spirit is, of course, God’s Spirit. There is another kind of spiritual transaction with which this should not be confused, and that is the “immersion (baptism) of the Holy Spirit. That is when the Holy Spirit indwells us alongside our human spirit. It is often experienced as a second spiritual event that enhances (does not initially give us) our new spiritual nature.

Related Mitzvot in Volumes 1 & 2

A2 Walking in God’s Ways

R2 Receiving the Holy Spirit

Command Form

Explicit

AA19. Persevering, Standing Firm, & Growing in Our Faith.

We are to persevere, stand firm, & grow in our faith.

AA19a: *We are to persevere in our faith.*

AA19b: *We are to stand firm in our faith.*

AA19c: *We are to grow in our faith.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 15:58

*So, my dear brothers, **stand firm and immovable**, always doing the Lord's work as vigorously as you can, knowing that united with the Lord your efforts are not in vain.*

1 Corinthians 16:13

*Stay alert, **stand firm in the faith**, behave like a mentsh, **grow strong**.*

James 1:4

***But let perseverance do its complete work; so that you may be complete and whole**, lacking in nothing.*

Jude 1:20

*But you, dear friends, **build yourselves up in your most holy faith**, and pray in union with the Ruach HaKodesh.*

Revelation 13:10

*"If anyone is meant for captivity, into captivity he goes! If anyone is to be killed with the sword, with the sword he is to be killed!" This is when **God's holy people must persevere and trust!***

Revelation 14:12

*This is when **perseverance is needed on the part of God's people, those who observe his commands and exercise Yeshua's faithfulness.***

Additional New Testament Scriptures

Galatians 5:1

Philippians 1:27

Colossians 4:12

1 Thessalonians 3:8

2 Thessalonians 2:15

2 Timothy 3:10, 4:7

2 Peter 1:5

Revelation 2:3, 3:15-16

Related New Testament Mitzvot

AA21 Not Being Lukewarm in Our Faith
AA31 Being Steadfast in Our Faith and Thinking
BA04 Trusting (Having Faith) in God and Yeshua
BA05 Not Being Ashamed of, or Denying Our Belief and Faith in Yeshua
BA20 Listening to, Believing, and Obeying the Good News of Yeshua
BA28 Believing that Yeshua Died for Our Sins
BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity
BA50 Believing that Yeshua's Sacrifice was for All of Humanity
FA11 Petitioning God in Faith and with Thanksgiving
FA26 Praying with Faith and without Doubt
GA08 Not Backsliding in Our Faith After Knowing God's Righteousness
JA11 Keeping the Faith Amidst of Persecution
OA07 Imitating the Faith of Our Spiritual Leaders
SA01 Fighting the Good Fight of the Faith
SA07 Not Denying the Power of Faith
TA01 Believing in (Trusting) Yeshua for Salvation
TA06 Believing in Resurrection of the Dead
TA10 Believing that Yeshua was Raised from the Dead
TA11 Believing that Yeshua Died for Our Sins
UA06 Overcoming Adversity through Faith and Perseverance
AB06 Walking in the Holy Spirit through Faith and Hearing
CB20 Raising Our Children to Believe in Yeshua
EB04 Believing the Prophets
FB06 Women to Continue in Faith and Love
GB17 Doing Everything in Faith and Unto Yeshua
GB23 Pursuing That Which Makes for Faith and Upbuilding
GB54 Not Acting in Unbelief
GB68 Accompanying Our Faith with Actions
HB08 Not Believing that Yeshua Abolished the Torah or the Prophets
HB17 Believing the Holy Scriptures and Knowing Their Usefulness

Supportive Tanakh Scriptures

Genesis 15:6

He [Avram] believed in ADONAI, and he credited it to him as righteousness.

Psalms 62:7(6)-9(8)

He alone is my rock and salvation, my stronghold; I won't be moved. My safety and honor rest on God. My strong rock and refuge are in God. Trust in him, people, at all times; pour out your heart before him; God is a refuge for us.

Psalms 118:6-9

With ADONAI on my side, I fear nothing- what can human beings do to me? With ADONAI on my side as my help, I will look with triumph at those who hate me. It is better to take refuge in ADONAI than to trust in human beings; better to take refuge in ADONAI than to put one's trust in princes.

Proverbs 3:5-6

Trust in ADONAI with all your heart; do not rely on your own understanding. In all your ways acknowledge him; then he will level your paths.

Proverbs 16:20

He who has skill in a matter will succeed; he who trusts in ADONAI will be happy.

Proverbs 29:25

Fearing human beings is a snare; but he who trusts in ADONAI will be raised high [above danger].

SEE ALSO:

Psalms 20:8(7), 32:10, 37:3-6, 71:5-6, 112:7, 143:8-9

Isaiah 26:3-4

Jeremiah 17:7-8

Comment

“Persevering” means continuing in a course of action in the face of difficulty, and “faith” is defined in Hebrews 11:1 of the CJB as “being confident of what we hope for, convinced about things we do not see.” The difficulty about faith that requires perseverance is that being sure of something without seeing it is contrary to our unaided human instinct. We are also told to stand firm in our faith, and that is because we tend to slip back from faith even having achieved it, if the goal for which we are believing is not realized in a relatively short time. Finally, we are called to grow in our faith, and that is achieved through practice in much the same way as athletes train their bodies. The more often we rely on faith, the easier it becomes to achieve it and maintain it.

Related Mitzvot in Volumes 1 & 2

G12 Having Faith in God & Trusting Him in All Things

G19 Praying in Faith & Having Faith for That Which We Pray

Y04 Expecting & Accepting Persecution on Account of Our Faith in Yeshua

Command Form

Explicit

AA20. Being Gentle.

We are to be gentle to all whom we encounter.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:2

*Always **be humble, gentle** and patient, bearing with one another in love,*

1 Thessalonians 2:7

As emissaries of the Messiah, we could have made our weight felt; but instead, we were gentle when we were with you, like a mother feeding and caring for her children.

2 Timothy 2:25

*Also **he should be gentle** as he corrects his opponents. For God may perhaps grant them the opportunity to turn from their sins, acquire full knowledge of the truth,..*

Titus 3:1-2

*Remind people to submit to the government and its officials, to obey them, to be ready to do any honorable kind of work, to slander no one, to avoid quarrelling, to be friendly, and to **behave gently towards everyone.***

Additional New Testament Scriptures

2 Corinthians 10:1 (NKJ)

Galatians 5:22-23 (NKJ)

Philippians 4:5

Colossians 3:12

1 Timothy 6:11

Related New Testament Mitzvot

RA04 Correcting One Another with Humility and Gentleness

Supportive Tanakh Scriptures

Proverbs 15:1

A gentle response deflects fury, but a harsh word makes tempers rise.

Proverbs 25:15

With patience a ruler may be won over, and a gentle tongue can break bones.

Comment

Being gentle is not just being nice. Gentleness is a godly trait that shows care and respect for others while withholding one's own power and ability to be harsh in one's dealings. It requires humility in deferring vexing and contentious matters to God instead of taking matters into one's own hands.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N16 Nursing Anger Toward Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

AA21. Not Being Lukewarm in Our Faith.

We are not to be lukewarm in our faith.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Revelation 3:15-16

*I know what you are doing: **you are neither cold nor hot. How I wish you were either one or the other!** So, because you are lukewarm, neither cold nor hot, I will vomit you out of my mouth!*

Additional New Testament Scriptures

Mark 11:24

Related New Testament Mitzvot

AA19 Persevering, Standing Firm, & Growing in Our Faith
AA31 Being Steadfast in Our Faith and Thinking
BA04 Trusting (Having Faith) in God and Yeshua
BA05 Not Being Ashamed of, or Denying Our Belief and Faith in Yeshua
BA20 Listening to, Believing, and Obeying the Good News of Yeshua
BA28 Believing that Yeshua Died for Our Sins
BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity
BA50 Believing that Yeshua's Sacrifice was for All of Humanity
FA11 Petitioning God in Faith and with Thanksgiving
FA26 Praying with Faith and without Doubt
GA08 Not Backsliding in Our Faith After Knowing God's Righteousness
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CB20 Raising Our Children to Believe in Yeshua
EB04 Believing the Prophets
FB06 Women to Continue in Faith and Love
GB17 Doing Everything in Faith and Unto Yeshua
GB23 Pursuing That Which Makes for Faith and Upbuilding

GB54 Not Acting in Unbelief
GB68 Accompanying Our Faith with Actions
HB08 Not Believing that Yeshua Abolished the Torah or the Prophets
HB17 Believing the Holy Scriptures and Knowing Their Usefulness

Supportive Tanakh Scriptures

Exodus 15:2

Yah is my strength and my song, and he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him.

Deuteronomy 31:6

Be strong, be bold, don't be afraid or frightened of them, for ADONAI your God is going with you. He will neither fail you nor abandon you.

Joshua 1:9

Haven't I ordered you, 'Be strong, be bold'? So don't be afraid or downhearted, because ADONAI your God is with you wherever you go.

Proverbs 3:5

Trust in ADONAI with all your heart; do not rely on your own understanding.

Comment

Faith involves hearing God, and absolutely believing Him for what one hears (Romans 10:17). The reason that Revelation 3:15-16 speaks so negatively about “lukewarm” faith is that faith cannot be lukewarm. One either believes what he hears or does not; doubting God in the least is no faith at all, and “without faith it is impossible to please him” (Hebrews 11:6 NKJ).

Related Mitzvot in Volumes 1 & 2

G12 Having Faith in God & Trusting Him in All Things
G19 Praying in Faith & Having Faith for That Which We Pray

Command Form

Explicit

AA22. Speaking Only That Which is Holy and Beneficial.

We are to speak only that which is holy and beneficial.

AA22a: *We are to speak only that which is holy.*

AA22b. *We are to speak only that which is beneficial.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 12:36-37

*Moreover, I tell you this: on the Day of Judgment people will have to give account for every careless word they have spoken; for **by your own words you will be acquitted, and by your own words you will be condemned.***

Ephesians 4:29

Let no harmful language come from your mouth, only good words that are helpful in meeting the need, words that will benefit those who hear them.

Ephesians 5:4

Also out of place are obscenity and stupid talk or coarse language; instead, you should be giving thanks.

2 Timothy 2:16

But keep away from godless babbling, for those who engage in it will only become more ungodly,

Titus 2:8

.. let everything you say be so wholesome that an opponent will be put to shame because he will have nothing bad to say about us.

1 Peter

For whoever wants to love life and see good days must keep his tongue from evil and his lips from speaking deceit.

Additional New Testament Scriptures

Romans 3:13-14

1 Corinthians 5:9-11, 6:9-11

Ephesians 4:31

Colossians 3:8

1 Timothy 5:13

James 1:21, 3:2

1 Peter 4:11

2 Peter 2:18

Related New Testament Mitzvot

DA23 Not Slandering or Giving False Testimony Against Our Neighbor
DA28 Not Being a Gossip or Talebearer
DA42 Not Engaging in Contentious, Fruitless, or Stupid Arguments or Discussions
DA43 Not Calling Any Person Common or Unclean
DA51 Not Provoking Our Neighbor
DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
DA65 Not Insulting Our Neighbor
FA14 Not Becoming Angry or Arguing While in Prayer
RA04 Correcting One Another with Humility and Gentleness
RA17 Not Committing Perjury
XA01 Gentiles Not Boasting or Speaking Against Jews
AB12 Not Blaspheming Against the Holy Spirit
EB03 Exercising Control When Prophesying
EB06 Prophesying in an Orderly Manner
GB32 Not Being Divisive & Guarding Against Those Who Are
GB44 Exercising Self Control (Discipline)
GB56 Turning Away from Ungodly Speech
GB67 Not Insulting or Defaming Angelic Beings

Supportive Tanakh Scriptures

Psalms 19:15(14)

May the words of my mouth and the thoughts of my heart be acceptable in your presence, ADONAI, my Rock

Psalms 37:30

The mouth of the righteous articulates wisdom, his tongue speaks justice.

Psalms 49:3

My mouth is about to speak wisdom; my heart's deepest thoughts will give understanding.

Psalms 141:3

Set a guard, ADONAI, over my mouth; keep watch at the door of my lips.

Proverbs 11:9

With his mouth the hypocrite can ruin his neighbor, but by knowledge the righteous are delivered.

Proverbs 13:3

He who guards his mouth preserves his life, but one who talks too much comes to ruin.

Proverbs 15:4

A soothing tongue is a tree of life, but when it twists things, it breaks the spirit.

Proverbs 21:23

Whoever guards his mouth and tongue keeps himself out of trouble.

Comment

This Mitzvah does not ascribe holiness of speech to just those verbal and written communications having explicit biblical content. There are several hundred thousand words in the English dictionary that, when linked as sentences, are easily in the millions if not billions. The easiest and best way therefore to determine if words spoken are holy and beneficial, is to determine whether they are the opposite – unholy and unbeneficial. Do they promote godly values or are they unbiblical and harmful?

Related Mitzvot in Volumes 1 & 2

G15 Blaspheming God vs. Receiving Messiah & the Holy Spirit

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

M03 Telling the Truth

N02 Wronging One Another through Our Speech

Command Form

Explicit

AA23. Ridding Ourselves of Unholy Characteristics.

We are to rid ourselves of unholy characteristics.

This precept is derived from His Word (blessed is He):

AA23a *We are to rid ourselves of our old nature.*

AA23b *We are to rid ourselves of falsehood.*

AA23c *We are to rid ourselves of bitterness.*

AA23d *We are to rid ourselves of rage.*

AA23e *We are to rid ourselves of anger.*

AA23f *We are to rid ourselves of violent assertiveness.*

AA23g *We are to rid ourselves of slander.*

AA23h *We are to rid ourselves of spitefulness.*

AA23i *We are to rid ourselves of vulgarity.*

AA23j *We are to rid ourselves of evil.*

Key New Testament Scriptures

Ephesians 4:22

.. then, so far as your former way of life is concerned, you must strip off your old nature, because your old nature is thoroughly rotted by its deceptive desires;

Ephesians 4:25

Therefore, stripping off falsehood, let everyone speak truth with his neighbor, because we are intimately related to each other as parts of a body.

Ephesians 4:31

Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness

James 1:21

So rid yourselves of all vulgarity and obvious evil, and receive meekly the Word implanted in you that can save your lives.

Additional New Testament Scriptures

None listed although many are possible.

Related New Testament Mitzvot

Many of the Mitzvot in this volume identify unholy characteristics from which we must rid ourselves – too many to list. This Mitzvah #AA23 lists ten such characteristics, and here are six other Mitzvot (merely examples from category “AA”) that identify similar unholy characteristics:

AA08 Guarding Ourselves Against Greed
AA13 Fleeing from Sin and Evil
AA36 Not Blaspheming
AA49 Not Giving Ourselves to Sensuality
AA52 Not Being Rebellious
AA55 Not Being Double-Minded

Supportive Tanakh Scriptures

Genesis 13:6

Then Ya'akov said to his household and all the others with him, "Get rid of the foreign gods that you have with you, purify yourselves, and put on fresh clothes.

Deuteronomy 13:6

This is how you are to rid your community of this wickedness.

1 Kings 15:12

He rid the land of cult-prostitutes and removed all the idols his ancestors had made.

Ezekiel 45:9

Adonai ELOHIM says this: 'Princes of Isra'el, that should be enough for you! Get rid of violence and looting, do what is right and just, and stop evicting my people from their land!' says Adonai Elohim.

Comment

There are many Scriptures in the Bible that identify individual unholy characteristics from which we must rid ourselves. Ephesians 4:31 and James 1:21 collectively list eight of them, but by the Apostle Paul referring to the "old nature" in Ephesians 4:22, he is making it clear to those to whom he is speaking that they (and by inference we) are to rid themselves of not only those but all others as well. That is why this Mitzvah #AA23 is so broadly expressed; other Mitzvot in these volumes will address unholy characteristics individually.

Related Mitzvot in Volumes 1 & 2

A03 Being Good Stewards
A09 Swearing Falsely
A17 Being Humble & Not Proudful
A21 Fleeing from Love of Money and Pursuing Godly Virtues
F01 Honoring and Revering Our Father and Mother
F04 Withholding Food, Clothing, or Marital Rights from Our Wife
G15 Blaspheming God vs. Receiving Messiah & the Holy Spirit
M03 Telling the Truth

Command Form

Explicit

AA24. Being Tenderhearted.

We are to be tenderhearted toward our brother and neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:32

Instead, be kind to each other, tenderhearted; and forgive each other, just as in the Messiah God has also forgiven you.

1 Peter 3:8

Finally, all of you, be one in mind and feeling; love as brothers; and be compassionate (NKJ: “**be tenderhearted**”) and humble-minded,

Additional New Testament Scriptures

Romans 1:31

Colossians 3:12

Related New Testament Mitzvot

AA10 Having Godly Compassion

DA07 Being Sensitive to Each Other’s Needs

DA12 Being Kind to One Another

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA32 Empathizing with Our Neighbor’s Joys and Sorrows

DA37 Empathizing with the Imprisoned & Mistreated

Supportive Tanakh Scriptures

2 Kings 22:19

.. because your heart was tender, and you humbled yourself before ADONAI when you heard what I said against this place and its inhabitants- that they would become an object of astonishment and cursing- and have torn your clothes and cried before me, I have also heard you, says ADONAI.

2 Chronicles 34:27

.. because your heart was tender, and you humbled yourself before God when you heard his words against this place and its inhabitants- you humbled yourself before me, tore your clothes and cried before me- I have also heard you,' says ADONAI.

Comment

Being tenderhearted and being compassionate are similar. The subtle difference is that being tenderhearted is a continuous and independent condition, whereas being compassionate requires an external animate being for which or for whom to have compassion. One can therefore be tenderhearted in the absence of an external need but one cannot be compassionate without also being tenderhearted. In translations of the Bible, the terms appear to be interchangeable.

One may ask how God can require us to be tenderhearted. Isn't it a condition of our personality that is God-given or inherited? The answer is that tenderheartedness is a godly trait, the absence of which is the result of our fallen condition. When we willfully receive Yeshua the Messiah into our heart and make him Lord, we experience a rebirth of our spirit that softens our heart toward God, toward our fellow man, and toward God's other created beings as well.

Related Mitzvot in Volumes 1 & 2

A13 Being Pure in Heart

M08 Being Humane in Our Dominion Over God's Creatures

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

AA25. Focusing Our Thoughts on Things that Are Godly.

We are to focus our thoughts on things that are godly.

AA25a *We are to focus our thoughts on things that are true.*

AA25b *We are to focus our thoughts on things that are noble.*

AA25c *We are to focus our thoughts on things that are righteous.*

AA26d *We are to focus our thoughts on things that are pure.*

AA26e *We are to focus our thoughts on things that are wholesome.*

AA26f *We are to focus our thoughts on things that are loveable.*

AA26g *We are to focus our thoughts on things that are praiseworthy.*

AA26h *We are to focus our thoughts on things that are from God's perspective.*

AA26i *We are to focus our thoughts on things that are of the Spirit.*

AA26j *We are to focus our thoughts on things that are eternal.*

AA26k *We are to focus our thoughts on things that obey Messiah.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 8:33

But, turning around and looking at his talmidim, he rebuked Kefa. "Get behind me, Satan!" he said, "For your thinking is from a human perspective, not from God's perspective!"

Romans 8:5-6

For those who identify with their old nature set their minds on the things of the old nature, but those who identify with the Spirit set their minds on the things of the Spirit. Having one's mind controlled by the old nature is death, but having one's mind controlled by the Spirit is life and shalom.

Philippians 4:8

In conclusion, brothers, focus your thoughts on what is true, noble, righteous, pure, lovable or admirable, on some virtue or on something praiseworthy.

Colossians 3:2

Focus your minds on the things above, not on things here on earth.

2 Peter 3:1

Dear friends, I am writing you now this second letter; and in both letters I am trying to arouse you to wholesome thinking by means of reminders;

Additional New Testament Scriptures

2 Corinthians 3:2, 4:18, 10:5

Galatians 5:19

Ephesians 4:19
Philippians 1:10-11
Colossians 3:5
1 Thessalonians 5:20-21
James 3:17
1 John 3:3
Revelation 21:27

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness
AA06 Keeping Our Minds from Causing Our Bodies to Sin
AA16 Not Contemplating How to Gratify Sinful Desires
GB44 Exercising Self Control (Discipline)

Supportive Tanakh Scriptures

Psalms 19:15(14)
May the words of my mouth and the thoughts of my heart be acceptable in your presence, ADONAI, my Rock and Redeemer.

Psalms 119:15
I will meditate on your precepts and keep my eyes on your ways.

Psalms 139:23
Examine me, God, and know my heart; test me, and know my thoughts.

Ecclesiastes 10:20
Don't insult the king, not even in your thoughts; and don't insult the wealthy, not even in your bedroom; for a bird in the air might carry the news, a creature with wings might repeat what you said.

Comment

Ungodly thoughts that are uninvited are not in themselves sinful, but intentionally holding on to such thoughts (e.g. for prurient reasons) is. To assist us in not falling into sin, Scripture lists for us godly thoughts upon which we are to focus, and ungodly thoughts we are to suppress.

Related Mitzvot in Volumes 1 & 2

H4 Using Our Speech, Thoughts, Hearts, and Actions for That which is Good and Holy

Command Form

Explicit

AA26. Not Touching That Which is Unclean.

We are not to touch that which is unclean.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 6:17

*Therefore ADONAI says, "Go out from their midst; separate yourselves; **don't even touch what is unclean.** Then I myself will receive you."*

1 Thessalonians 4:7

For God did not call us to live an unclean life but a holy one.

James 1:27

The religious observance that God the Father considers pure and faultless is this: to care for orphans and widows in their distress and to keep oneself from being contaminated by the world.

Additional New Testament Scriptures

Matthew 15:18-20

Mark 7:15-23

John 15:19, 17:14-17

Romans 12:2, 14:14

Related New Testament Mitzvot

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA12 Not Being Contaminated by the World and Worldly Standards

DA43 Not Calling Any Person Common or Unclean

DA67 Not Having Fellowship with Ungodly People

DA74 Not Associating with a Brother who is committing immoral sin

GB49 Not Obligating Ourselves to Worldly Rules and Teachings

GB56 Turning Away from Ungodly Speech

Supportive Tanakh Scriptures

Leviticus 11:8

You are not to eat meat from these or touch their carcasses; they are unclean for you

Leviticus 15:19-27

If a woman has a discharge, and the discharge from her body is blood, she will be in her state of niddah for seven days. Whoever touches her will be unclean until evening. Everything she lies on or sits on in her state of niddah will be unclean. Whoever touches her bed is to wash his

clothes and bathe himself in water; he will be unclean until evening. Whoever touches anything she sits on is to wash his clothes and bathe himself in water; he will be unclean until evening. Whether he is on the bed or on something she sits on, when he touches it, he will be unclean until evening. If a man goes to bed with her, and her menstrual flow touches him, he will be unclean seven days; and every bed he lies on will be unclean. If a woman has a discharge of blood for many days not during her period, or if her discharge lasts beyond the normal end of her period, then throughout the time she is having an unclean discharge she will be as when she is in niddah- she is unclean. Every bed she lies on at any time while she is having her discharge will be for her like the bed she uses during her time of niddah; and everything she sits on will be unclean with uncleanness like that of her time of niddah. Whoever touches those things will be unclean; he is to wash his clothes and bathe himself in water; he will be unclean until evening.

Numbers 19:11-13

Anyone who touches a corpse, no matter whose dead body it is, will be unclean for seven days. He must purify himself with [these ashes] on the third and seventh days; then he will be clean. But if he does not purify himself the third and seventh days, he will not be clean. Anyone who touches a corpse, no matter whose dead body it is, and does not purify himself has defiled the tabernacle of ADONAI. That person will be cut off from Isra'el, because the water for purification was not sprinkled on him. He will be unclean; his uncleanness is still on him.

Deuteronomy 14:8

.. while the pig is unclean for you because, although it has a separate hoof, it doesn't chew the cud. You are not to eat meat from these or touch their carcasses.

Isaiah 52:11

Leave! Leave! Get out of there! Don't touch anything unclean! Get out from inside it, and be clean, you who carry ADONAI's temple equipment.

Lamentations 4:14-15

They wander in the streets like the blind; they are so polluted with blood that nobody is able even to touch their clothing. "Keep away! Unclean!" people shout at them, "Keep away! Away! Don't touch us!" They flee, to wander here and there; but no nation allows them to stay.

Ezekiel 18:6

He doesn't eat on the mountains or raise his eyes toward the idols of the house of Isra'el; he doesn't defile his neighbor's wife or touch a woman during her time of menstrual impurity

Comment

The words "Clean" and "unclean" in the Tanach typically refer to physical objects, animals, or people who have recently given birth, are unhealthy, or are dead. The one who touches any of these becomes ceremonially unclean for a defined period of time and is restricted as to what he or she can and cannot do. The words "Clean" and "unclean" in the New Testament have that meaning as well but have added to it being clean and unclean of heart and spirit.

There is a saying derived from Scripture that we are to be in the world but not of the world. Its meaning is that while we live “in the world” and minister “in the world,” we are not to “touch” the spiritually unclean things of the world in a way that they will rub off on us and make us “of the world” as are they (see 1 Corinthians 5:9-10).

Related Mitzvot in Volumes 1 & 2

A10 Ritual Purification, Cleanness, Separation & Health

A13 Being Pure in Heart

A24 Being Clean of Spirit as Well as of Body

K01 Creatures We Are Allowed to Eat and Forbidden to Eat

P06 Priests Ministering While Spiritually Unclean

P07 Levitical Priests Being Near a Dead Body

Command Form

Explicit

AA27. Being Thankful and Grateful to God.

We are to be thankful and grateful to God.

AA27a: *We are to be thankful to God.*

AA27b: *We are to be grateful to God.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 5:20

.. always give thanks for everything to God the Father in the name of our Lord Yeshua the Messiah.

Colossians 2:7

*Remain deeply rooted in him; continue being built up in him and confirmed in your trust, the way you were taught, so that you **overflow in thanksgiving**.*

Colossians 3:15-17

*.. and let the shalom which comes from the Messiah be your heart's decision-maker, for this is why you were called to be part of a single Body. And **be thankful** – let the Word of the Messiah, in all its richness, live in you, as you teach and counsel each other in all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude to God in your hearts.*

Colossians 4:2

***Keep** persisting in prayer, staying alert in it and **being thankful**.*

1 Thessalonians 5:18

***In everything give thanks**, for this is what God wants from you who are united with the Messiah Yeshua.*

Additional New Testament Scriptures

Romans 1:20-21, 14:6-8

2 Corinthians 2:14, 4:15

Ephesians 5:4

Philippians 4:6

Colossians 1:3, 11-12

2 Timothy 1:3, 3:2

Related New Testament Mitzvot

FA09 Giving Thanks in Everything

FA11 Petitioning God in Faith and with Thanksgiving

FA29 Worshiping with Gratitude

Supportive Tanakh Scriptures

Psalms 9:2(1)

I give thanks to ADONAI with all my heart. I will tell about all your wonderful deeds.

Psalms 50:14

Offer thanksgiving as your sacrifice to God, pay your vows to the Most High,

Psalms 50:23

Whoever offers thanksgiving as his sacrifice honors me; and to him who goes the right way I will show the salvation of God.

Psalms 92:2(1)

It is good to give thanks to ADONAI and sing praises to your name, 'Elyon,

Psalms 95:2

Let's come into his presence with thanksgiving; let's shout for joy to him with songs of praise

Psalms 97:12

Rejoice in ADONAI, you righteous; and give thanks on recalling his holiness.

Psalms 100:1-5

A psalm of thanksgiving: Shout for joy to ADONAI, all the earth! Serve ADONAI with gladness. Enter his presence with joyful songs. Be aware that ADONAI is God; it is he who made us; and we are his, his people, the flock in his pasture. Enter his gates with thanksgiving, enter his courtyards with praise; give thanks to him, and bless his name. For ADONAI is good, his grace continues forever, and his faithfulness lasts through all generations.

Psalms 105:1

Give thanks to ADONAI! Call on his name! Make his deeds known among the peoples.

Psalms 118:1

Give thanks to ADONAI; for he is good, for his grace continues forever.

Psalms 118:28-29

You are my God, and I thank you. You are my God; I exalt you. Give thanks to ADONAI; for he is good, for his grace continues forever.

Psalms 136:1-3

Give thanks to ADONAI, for he is good, for his grace continues forever. Give thanks to the God of gods, for his grace continues forever. Give thanks to the Lord of lords, for his grace continues forever;

Psalms 136:26

Give thanks to the God of heaven, for his grace continues forever.

Comment

Being “thankful” and “grateful” are two of the most important ways that we relate to God. Translators of the Bible employ the two words (in their various forms) to indicate our profound appreciation of God’s provisions and blessings. There is a small definitional difference between the two words; being thankful is wholly cognitive, whereas being grateful adds a component of feeling. It is doubtful that the translators discern the difference so, when reading Scripture, we can consider the words to be synonymous.

Related Mitzvot in Volumes 1 & 2

G11 Being Thankful to God and Blessing Him in All Things

Command Form

Explicit

AA28. Not Being Unappeasable.

We are not to be unappeasable.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Timothy

*Moreover, understand this: in the acharit-hayamim will come trying times. **People will be self-loving, money-loving, proud, arrogant, insulting, disobedient to parents, ungrateful, unholy, heartless, unappeasable, slanderous, uncontrolled, brutal, hateful of good, traitorous, headstrong, swollen with conceit, loving pleasure rather than God ..***

Additional New Testament Scriptures

None

Related New Testament Mitzvot

DA01 Speedily Seeking Compromise with Our Opponents
DA02 Seeking Reconciliation with Our Brother
DA36 Forgiving Our Brother Who Sins Against Us
DA37 Forgiving Our Neighbor Who Sins Against Us
DA48 Not Harboring Bitterness Against Our Neighbor
DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

Supportive Tanakh Scriptures

None

Comment

“Unappeasable” means irreconcilable, inconsolable, unforgiving, and uncompromising. They are not godly traits and are incompatible with loving God and our neighbor.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Implied

AA29. Being Joyful in All Circumstances.

We are to be joyful in all circumstances.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 6:10

*.. as having reason to be sad, yet **always filled with joy**; as poor, yet making many people rich; as having nothing, yet having everything!*

Philippians 4:4

Rejoice in union with the Lord always! I will say it again: rejoice!

1 Thessalonians 5:16

Always be joyful.

Additional New Testament Scriptures

Matthew 5:12

1 Corinthians 10:10

Galatians 5:22-23

Philippians 3:1

Colossians 1:11

Related New Testament Mitzvot

DA32 Empathizing with Our Neighbor's Joys and Sorrows

UA02 Being Joyful Amidst Our Troubles, Trials, and Persecutions

Supportive Tanakh Scriptures

Nehemiah 8:10

Then he said to them, "Go, eat rich food, drink sweet drinks, and send portions to those who can't provide for themselves; for today is consecrated to our Lord. Don't be sad, because the joy of ADONAI is your strength."

Psalms 5:12(11)

But let all who take refuge in you rejoice, let them forever shout for joy! Shelter them; and they will be glad, those who love your name.

Psalms 28:7

ADONAI is my strength and shield; in him my heart trusted, and I have been helped. Therefore my heart is filled with joy, and I will sing praises to him.

Psalms 32:11

Be glad in ADONAI; rejoice, you righteous! Shout for joy, all you upright in heart!

Psalms 40:9(8)

Doing your will, my God, is my joy; your Torah is in my inmost being.

Psalms 47:2(1)

Clap your hands, all you peoples! Shout to God with cries of joy!

Habakkuk 3:18

..still, I will rejoice in ADONAI, I will take joy in the God of my salvation.

Comment

1 Thessalonians 5:16 admonishes us to “always be joyful.” But how can that be when there are times of hardship, pain and disappointment in most everyone’s life? The answer lies in the difference between being “joyful” and being “happy.” Happiness is a surface feeling of well-being that comes and goes with the ups and downs of life. Joy, in contrast, is a deep inner state of contentment that transcends the ups and downs of life. The reason that believers can have joy without ceasing is that God, who is always present, is the source of their joy (see Psalms 40:9(8)).

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA30. Being Honest and a Teller of Truth.

We are to be honest and tellers of truth.

AA30a: *We are to be honest.*

AA30b: *We are to be tellers of truth.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:25

*Therefore, stripping off falsehood, **let everyone speak truth** with his neighbor, because we are intimately related to each other as parts of a body.*

Colossians 3:9-10

***Never lie to one another;** because you have stripped away the old self, with its ways, and have put on the new self, which is continually being renewed in fuller and fuller knowledge, closer and closer to the image of its Creator.*

Revelation 21:8

But as for** the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and **all liars- their destiny is the lake burning with fire and sulfur, the second death.

Revelation 22:15

Outside are** the homosexuals, those involved with the occult and with drugs, the sexually immoral, murderers, idol-worshippers, and **everyone who loves and practices falsehood.

Additional New Testament Scriptures

Matthew 5:37

Acts 5:3-4

Romans 1:29

1 Corinthians 5:6-8

2 Corinthians 1:18

Ephesians 5:8-9

1 Timothy 1:10-11, 4:6-7

Revelation 2:2, 21:27

Related New Testament Mitzvot

AA42 Pursuing and Not Suppressing Godly Truth

AA16 Worshiping God in Spirit and in Truth

BA30 Not Lying to God

DA23 Not Slandering or Giving False Testimony Against Our Neighbor
DA25 Not Defrauding Our Neighbor
DA47 Not Deceiving Our Neighbor
DA59 Not misleading or Harming a Child
FA16 Worshiping God in Spirit and in Truth
KA04 Not Prophesying Falsely
OA10 Not Pastoring for Dishonest Gain
AB05 Not lying to the Holy Spirit
GB51 Not Putting on a False Front or Having False Motives

Supportive Tanakh Scriptures

Exodus 20:13(16)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor."

Leviticus 5:21(6:2)-24(6:5)

If someone sins and acts perversely against ADONAI by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in regard to a lost object he has found, or by swearing to a lie- if a person commits any of these sins, then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found, or anything about which he has sworn falsely. He is to restore it in full plus an additional one-fifth; he must return it to the person who owns it, on the day when he presents his guilt offering.

Leviticus 19:11-13

Do not steal from, defraud or lie to each other. Do not swear by my name falsely, which would be profaning the name of your God; I am ADONAI. Do not oppress or rob your neighbor; specifically, you are not to keep back the wages of a hired worker all night until morning. Do not speak a curse against a deaf person or place an obstacle in the way of a blind person; rather, fear your God; I am ADONAI.

Leviticus 19:35-36

Don't be dishonest when measuring length, weight or capacity. Rather, use an honest balance-scale, honest weights, an honest bushel dry-measure and an honest gallon liquid-measure; I am ADONAI your God, who brought you out of the land of Egypt.

Deuteronomy 5:17(20)

Do not murder. Do not commit adultery. Do not steal. Do not give false evidence against your neighbor.

Deuteronomy 19:14

You are not to move your neighbor's boundary marker from the place where people put it long ago, in the inheritance soon to be yours in the land ADONAI your God is giving you to possess.

Deuteronomy 19:18-19

The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you.

Deuteronomy 25:13-16

You are not to have in your pack two sets of weights, one heavy, the other light. You are not to have in your house two sets of measures, one big, the other small. You are to have a correct and fair weight, and you are to have a correct and fair measure, so that you will prolong your days in the land ADONAI your God is giving you. For all who do such things, all who deal dishonestly, are detestable to ADONAI your God.

Proverbs 6:16-19

There are six things ADONAI hates, seven which he detests: a haughty look, a lying tongue, hands that shed innocent blood, a heart that plots wicked schemes, feet swift in running to do evil, a false witness who lies with every breath, and him who sows strife among brothers.

Proverbs 12:22

Lying lips are an abomination to ADONAI, but those who deal faithfully are his delight.

Proverbs 13:5

A righteous person hates lying, but the wicked is vile and disgraceful.

Proverbs 19:9

A false witness will not go unpunished; whoever breathes out lies will perish.

Proverbs 20:10

False weights and false measures- ADONAI detests them both.

Comment

No comment is needed. The Scriptures of this *Mitzvah* are self-evident.

Selected Related Mitzvot in Volumes 1 & 2

A04 Keeping Vows Made to God
A09 Swearing Falsely
C01 Being Fair & Honest in Business
M03 Telling the Truth

Command Form

Explicit

AA31. Being Steadfast in Our Faith and Our Thinking.

We are to be steadfast in our faith and our thinking.

AA31a: *We are to be steadfast in our faith.*

AA31b: *We are to be steadfast in our thinking.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Thessalonians 2:2

*.. **not to be easily shaken in your thinking** or anxious because of a spirit or a spoken message or a letter supposedly from us claiming that the Day of the Lord has already come.*

1 Timothy 6:11

*But you, as a man of God, flee from these things; and **pursue** righteousness, godliness, faithfulness, love, **steadfastness**, gentleness.*

2 Timothy 4:5

*But you, **remain steady in every situation**, endure suffering, do the work that a proclaimer of the Good News should, and do everything your service to God requires.*

Jude 1:20

But you, dear friends, build yourselves up in your most holy faith, and pray in union with the Ruach HaKodesh.

Additional New Testament Scriptures

2 Timothy 3:10

Related New Testament Mitzvot

AA19 Persevering, Standing Firm, & Growing in Our Faith

AA21 Not Being Lukewarm in Our Faith

BA04 Trusting (Having Faith) in God and Yeshua

BA05 Not Being Ashamed of, or Denying Our Belief and Faith in Yeshua

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA28 Believing that Yeshua Died for Our Sins

BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity

BA50 Believing that Yeshua's Sacrifice was for All of Humanity

FA11 Petitioning God in Faith and with Thanksgiving

FA26 Praying with Faith and without Doubt

GA08 Not Backsliding in Our Faith After Knowing God's Righteousness

JA11 Keeping the Faith Amidst of Persecution

OA07 Imitating the Faith of Our Spiritual Leaders
SA01 Fighting the Good Fight of the Faith
SA07 Not Denying the Power of Faith
TA01 Believing in (Trusting) Yeshua for Salvation
TA06 Believing in Resurrection of the Dead
TA10 Believing that Yeshua was Raised from the Dead
TA11 Believing that Yeshua Died for Our Sins
UA06 Overcoming Adversity through Faith and Perseverance
AB06 Walking in the Holy Spirit through Faith and Hearing
CB20 Raising Our Children to Believe in Yeshua
EB04 Believing the Prophets
FB06 Women to Continue in Faith and Love
GB17 Doing Everything in Faith and Unto Yeshua
GB23 Pursuing That Which Makes for Faith and Upbuilding
GB54 Not Acting in Unbelief
GB68 Accompanying Our Faith with Actions
HB08 Not Believing that Yeshua Abolished the Torah or the Prophets
HB17 Believing the Holy Scriptures and Knowing Their Usefulness

Supportive Tanakh Scriptures

Psalms 37:5

Commit your way to ADONAI; trust in him, and he will act.

Psalms 62:9(8)

Trust in him, people, at all times; pour out your heart before him; God is a refuge for us. (Selah)

Psalms 71:5-6

For you are my hope, Adonai ELOHIM, in whom I have trusted since I was young. From birth I have relied on you; it was you who took me from my mother's womb.

Psalms 112:7

He will not be frightened by bad news; he remains steady, trusting in ADONAI.

Isaiah 26:3-4

A person whose desire rests on you you preserve in perfect peace, because he trusts in you. Trust in ADONAI forever, because in Yah ADONAI, is a Rock of Ages.

Comment

Faith and trust in God as translated in the Scriptures are synonymous, and in Hebrews 11:1-3 we read:

“Trusting [faith] is being confident of what we hope for, convinced about things we do not see. It was for this that Scripture attested the merit of the people of old. By trusting [faith],

we understand that the universe was created through a spoken word of God, so that what is seen did not come into being out of existing phenomena.”

Also, Romans 10:17 says of faith:

“So trust [faith] comes from what is heard, and what is heard comes through a word proclaimed about the Messiah.” (CJB)

“So then faith comes by hearing, and hearing by the word of God. (NKJ)

The “hearing” referred to in Romans 10:17 is through the Holy Spirit, and it can come prophetically or through inspired revelation of Scripture. What is most important about faith is that it is the way through which we relate to God; that is why Hebrews 11:6 tells us:

“And without trusting [having faith], it is impossible to be well pleasing to God,”

Mitzvot in Volumes 1 & 2

G12 Having Faith in God & Trusting Him in All Things

G19 Praying in Faith & Having Faith for That Which We Pray

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Y04 Expecting & Accepting Persecution on Account of Our Faith in Yeshua

Command Form

Explicit

AA32. Being Faithful, Trustworthy and Loyal.

We are to be faithful, trustworthy, and loyal.

AA32a: *We are to be faithful.*

AA32b: *We are to be trustworthy.*

AA32c: *We are to be loyal.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 4:1-2

So, you should regard us as the Messiah's servants, as trustees of God's secret truths. Now the one thing that is asked of a trustee is that he be found trustworthy

1 Corinthians 4:17

This is why I have sent you Timothy, my beloved and trustworthy child in the Lord. He will remind you of the way of life I follow in union with the Messiah Yeshua and teach everywhere in every congregation.

Philippians 4:3

I also request you, loyal Syzygus, to help these women; for they have worked hard proclaiming the Good News with me, along with Clement and the rest of my fellow-workers whose names are in the Book of Life.

1 Timothy 6:11

*But you, as a man of God, flee from these things; and **pursue** righteousness, godliness, **faithfulness**, love, steadfastness, gentleness.*

2 Timothy 2:12

If we persevere, we will also rule with him. If we disown him, he will also disown us.

2 Timothy 3:4

[People will be] traitorous, headstrong, swollen with conceit, loving pleasure rather than God,

Hebrews 10:33

Sometimes you were publicly disgraced and persecuted, while at other times you stood loyally by those who were treated this way.

Revelation 2:10

*Don't be afraid of what you are about to suffer. Look, the Adversary is going to have some of you thrown in prison, in order to put you to the test; and you will face an ordeal for ten days. **Remain faithful**, even to the point of death; and I will give you life as your crown.*

Revelation 14:12

This is when perseverance is needed on the part of God's people, those who observe his commands and exercise Yeshua's faithfulness.

Revelation 21:8

*But as for the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and all liars- **their destiny is the lake burning with fire and sulfur, the second death.***

Additional New Testament Scriptures

Matthew 5:37, 6:24

Romans 1:31

1 Corinthians 4:16-17

Galatians 3:2, 24-26, 5:5-6, 22-23

1 Timothy 1:12, 2:7

2 Timothy 2:22

Titus 2:9-10

James 1:7-8, 4:8, 5:12

Related New Testament Mitzvot

AA55 Not Being Double-Minded

AA58 Letting Our "Yes" be "Yes" and Our "No" be "No"

BA35 Not Rejecting or Turning Away from God or Yeshua

BA58 Standing Firm in Union with the Lord

LA11 Servants Being Faithful to Their Masters

NA12 Abiding with Someone Trustworthy When Travelling for Ministry

CB06 Knowing that Marriage Is for Life

CB14 Not Divorcing Except on Biblical Grounds

CB25 Wives Being Faithful to their Husbands

Supportive Tanakh Scriptures

Numbers 12:7

But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household.

1 Chronicles 12:33(32)-34(33)

Of the descendants of Yissakhar, men who understood the times and knew what Isra'el ought to do, there were 200 leaders, and all their kinsmen were under their command. Of Z'vulun, 50,000 men were fit for military service, experienced in war and able to use all kinds of weapons; they were brave, and none was doubleminded.

Psalms 30:5(4)

Sing praise to ADONAI, you faithful of his; and give thanks on recalling his holiness.

Psalms 31:24(23)

Love ADONAI, you faithful of his. ADONAI preserves the loyal, but the proud he repays in full.

Psalms 37:28

For ADONAI loves justice and will not abandon his faithful; they are preserved forever. But the descendants of the wicked will be cut off.

Psalms 50:5

Gather to me my faithful, those who made a covenant with me by sacrifice.

Psalms 97:10

You who love ADONAI, hate evil! He keeps his faithful servants safe. He rescues them from the power of the wicked.

Psalms 119:113

I hate doubleminded people, but I love your Torah.

Proverbs 25:13

Like the coldness of snow in the heat of the harvest is a faithful messenger to the one who sends him; he refreshes his master's spirit.

Ezekiel 48:11

The portion set aside as holy will be for the cohanim who are descendants of Tzadok that remained faithful to my commission and did not go astray when the people of Isra'el and the L'vi'im went astray.

Daniel 6:5(4)

The other chiefs and the viceroys tried to find a cause for complaint against Dani'el in regard to how he performed his governing duties, but they could find nothing to complain about, no fault; on the contrary, because he was so faithful, not a single instance of negligence or faulty administration could be found.

Comment

Faithfulness is the quality of being dependable in one's attempt to carry out a task or duty. Trustworthiness is similar but includes assurance that the person one trusts will not veer from the given task through lack of wisdom or temptation and that the means he or she chooses to carry out the task will be the best or at least appropriate. Loyalty (also fidelity) is maintaining devoted attachment to a person, task or principle and the assurance that one cannot not be lured to another. Faithfulness, trustworthiness and loyalty are grouped herein into a single Mitzvah because a person cannot be one of them without also being the other two.

Faithfulness, trustworthiness, and loyalty are virtues only so long as the people, entities, or principles to which they are applied are themselves virtuous or at least one believes them to be virtuous. Their application in the Bible and in this Mitzvah is to God, Yeshua, and to brother

believers, and unless they are said to be otherwise, they are considered virtues in all biblical contexts.

Related Mitzvot in Volumes 1 & 2

A04 Keeping Vows Made to God

A09 Swearing Falsely

M02 Keeping Our Promises

M03 Telling the Truth

Command Form

Explicit

AA33. Not Being a Hypocrite.

We are not to be a hypocrite.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 12:1

Meanwhile, as a crowd in the tens of thousands gathered so closely as to trample each other down, Yeshua began to say to his talmidim first, "Guard yourselves from the hametz of the P'rushim, by which I mean their hypocrisy.

1 Peter 2:1

Therefore, **rid yourselves of all** malice, of all deceit, **hypocrisy** and envy, and of all the ways there are of speaking against people;

Additional New Testament Scriptures

Matthew 6:5, 23:13-15, 23, 25, 26-29

Luke 11:46

James 3:17

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Job 8:13

Such are the paths of all who forget God; the hope of a hypocrite will perish-

Psalms 26:4

I have not sat with worthless folks, I won't consort with hypocrites, ..

Proverbs 11:9

With his mouth the hypocrite can ruin his neighbor, but by knowledge the righteous are delivered.

Comment

Hypocrisy is advocating a standard or belief to which we ourselves do not adhere, or to which our behaviors do not conform. We sometimes hear that we should not preach to our brother to do that which we ourselves do not do because it is hypocritical. It is indeed hypocritical, but it is not a correct saying. The correct saying is revealed in Matthew 7:4-5:

“How can you say to your brother, 'Let me take the splinter out of your eye,' when you have the log in your own eye? You hypocrite! First, take the log out of your own eye; then you will see clearly, so that you can remove the splinter from your brother's eye!”

We should not hesitate to bring correction our brother when it is needed; however we should correct ourselves first so that our subsequent correction of our brother will not be hypocritical.

Related Mitzvot in Volumes 1 & 2

N12 Judging Our Neighbor

Command Form

Explicit

AA34. Keeping Our Promises.

We are to keep our promises.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:33

Again, you have heard that our fathers were told, 'Do not break your oath,' and 'Keep your vows to ADONAI.'

Mark 7:11-13

But you say, 'If someone says to his father or mother, "I have promised as a korban" ' ' (that is, as a gift to God) ' ' "what I might have used to help you,"' then you no longer let him do anything for his father or mother. Thus, with your tradition which you had handed down to you, you nullify the Word of God! And you do other things like this.

Additional New Testament Scriptures

Matthew 15:5-6

Acts 18:18

James 5:12

Related New Testament Mitzvot

AA58 Letting Our “Yes” be “Yes” and Our “No” be “No”

Supportive Tanakh Scriptures

Numbers 30:2(1)-3(2)

Then Moshe spoke to the heads of the tribes of the people of Isra'el. He said, "Here is what ADONAI has ordered: when a man makes a vow to ADONAI or formally obligates himself by swearing an oath, he is not to break his word but is to do everything he said he would do.

Deuteronomy 23:22(21)-24(23)

When you make a vow to ADONAI your God, you are not to delay in fulfilling it, for ADONAI your God will certainly demand it of you, and your failure to do so will be your sin. If you choose not to make a vow at all, that will not be a sin for you; but if a vow passes your lips, you must take care to perform it according to what you voluntarily vowed to ADONAI your God, what you promised in words spoken aloud.

Psalms 56:13(12)

God, I have made vows to you; I will fulfill them with thank offerings to you.

Psalms 65:2(1)

To you, God, in Tziyon, silence is praise; and vows to you are to be fulfilled.

Psalms 76:12(11)

Make vows to ADONAI your God, and keep them; all who are around him must bring presents to the one who should be feared.

Ecclesiastes 5:3(4)-4(5)

If you make a vow to God, don't delay in discharging it. For God takes no pleasure in fools, so discharge your vow! Better not to make a vow than to make a vow and not discharge it.

Ecclesiastes 5:5(6)

Don't let your words make you guilty, and don't tell the temple official that you made the vow by mistake. Why give God reason to be angry at what you say and destroy what you have accomplished?

Comment

A vow is a solemn promise; an oath is also a promise, but one that invokes an authority such as a god, a king, or an entity of similar importance. Covenants are enforceable promises that are usually bilateral – i.e. exchanged between individuals. Covenants can also be unilateral and, when they are, they are usually accompanied by a sign or seal.

Most references to promises in the Bible are about God keeping his promises to men and men to God. The New Testament has a few references to human beings keeping their promises to other human beings and the *Tanakh* has more, but they tend to be about specific obligations such as fidelity in commercial transactions. All of this notwithstanding, keeping promises is a godly virtue for which we are held accountable by both God and man. The covenant promise of fidelity in marriage is one of the most important.

Related Mitzvot in Volumes 1 & 2

F03 Divorce and Remarriage

M02 Keeping Our Promises

Command Form

Explicit

AA35. Not Harboring Selfish Ambition.

We are not to harbor selfish ambition.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Galatians 5:19-20

*And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency; involvement with the occult and with drugs; in feuding, fighting, becoming jealous and getting angry; in **selfish ambition**, factionalism, intrigue ..*

James 3:14

*But **if you harbor in your hearts bitter jealousy and selfish ambition, don't boast and attack the truth with lies!***

Additional New Testament Scriptures

Philippians 1:17

James 3:16

Related New Testament Mitzvot

AA43 Not Being Self-Seeking

RA19 Instructing Widows to Not Be Self-Indulgent

GB36 Not Engaging in Excesses and Self Indulgence

GB44 Self Control (Discipline)

Supportive Tanakh Scriptures

Numbers 16:28-29

Moshe said, "Here is how you will know that ADONAI has sent me to do all these things and that I haven't done them out of my own ambition: if these men die a natural death like other people, only sharing the fate common to all humanity, then ADONAI has not sent me.

Comment

Ambition is the desire and motivation to achieve something; it is a godly trait if its goal and means of achieving it are themselves godly (e.g., Romans 15:20). Selfish ambition, on the other hand, is not godly and we are commanded against it. It is the sinful promotion of self-interest in disregard or at the expense of others. It typically begins with coveting something of interest or value that is possessed or owned by another, and then developing a desire and motivation to take it for one's self.

Related Mitzvot in Volumes 1 & 2

H08 Dying to Self

Command Form

Implied

AA36. Not Blaspheming.

We are not to blaspheme.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 12:31-32

*Because of this, I tell you that people will be forgiven any sin and blasphemy, but **blaspheming the Ruach HaKodesh will not be forgiven**. One can say something against the Son of Man and be forgiven; but whoever keeps on speaking against the Ruach HaKodesh will never be forgiven, neither in the 'olam hazeh nor in the 'olam haba. ..*

1 Timothy 1:12-13

*.. and I thank the one who has given me strength, the Messiah Yeshua, our Lord, that **he considered me trustworthy enough to put me in his service, even though I used to be a man who blasphemed** and persecuted and was arrogant! But I received mercy because I had acted in unbelief, not understanding what I was doing.*

1 Timothy 1:19-20

*.. By rejecting conscience, some have made shipwreck of their trust; among them are Hymenaeus and Alexander. **I have turned them over to the Adversary, so that they will learn not to insult [blaspheme] God.***

Additional New Testament Scriptures

Mark 3:28-30

Luke 12:8-10

Revelation 13:4-8

Related New Testament Mitzvot

AB12 Not Blaspheming against the Holy Spirit

Supportive Tanakh Scriptures

Exodus 22:27(28)

You are not to curse God, and you are not to curse a leader of your people.

Leviticus 24:14-16

Take the man who cursed [God] outside the camp, have everyone who heard him lay their hands on his head, and have the entire community stone him. Then tell the people of Isra'el, 'Whoever curses his God will bear the consequences of his sin; and whoever blasphemes the name of

ADONAI must be put to death; the entire community must stone him. The foreigner as well as the citizen is to be put to death if he blasphemes the Name.

Comment

Blasphemy is speaking profanely, disrespectfully, irreverently or in an insulting manner about God or something sacred. Yeshua was accused of blasphemy by the Cohen haGadol in Matthew 26:64-65 when Yeshua identified with God and said: “But I tell you that one day you will see the Son of Man sitting at the right hand of *HaG'vurah* and coming on the clouds of heaven.” Also John 10:33: “The Judeans replied, “We are not stoning you for any good deed, but for blasphemy- because you, who are only a man, are making yourself out to be God.”

This *Mitzvah* includes not blaspheming against the Holy Spirit among other sacred entities. Nevertheless, blaspheming against the Holy Spirit is special because Matthew 12:31-32 tells us that it is the only blasphemy that is unforgiveable. It is therefore listed and dealt with separately in *Mitzvah* #AB12.

Related Mitzvot in Volumes 1 & 2

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name
G15 Blaspheming God vs. Receiving Messiah & the Holy Spirit

Command Form

Explicit

AA37. Not Planning to Do Wrong.

We are not to make plans to do things that are wrong.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:29-30

They are filled with every kind of wickedness, evil, greed and vice; stuffed with jealousy, murder, quarrelling, dishonesty and ill-will; they are gossips, slanderers, haters of God; they are insolent, arrogant and boastful; they plan evil schemes; they disobey their parents;

Additional New Testament Scriptures

Matthew 27:1

Romans 7:7, 13:9

Related New Testament Mitzvot

DA31 Not Coveting that which Belongs to Our Neighbor

Supportive Tanakh Scriptures

Deuteronomy 5:18(21)

Do not covet your neighbor's wife; do not covet your neighbor's house, his field, his male or female slave, his ox, his donkey or anything that belongs to your neighbor.

Psalms 140:3

They plan evil things in their hearts- they continually stir up bitter strife.

Proverbs 3:29

Don't plan harm against your neighbor who lives beside you trustingly.

Proverbs 24:8

He who plans to do evil people call a schemer.

Ecclesiastes 8:11

because the punishment decreed for an evil act is not promptly carried out; therefore people who plan to do evil are strengthened in their intentions.

Micah 2:1

Woe to those who think up evil and plan wickedness as they lie in bed. When morning comes, they do it, since they have it in their power.

Comment

Scripture makes it clear that just as doing wrong is a sin, planning to do wrong is also a sin. Coveting is one step shy of making plans to acquire that which is not ours.

Related Mitzvot in Volumes 1 & 2

D02 Leaving Our Homes to Work on the Sabbath

M09 Coveting or Planning to Acquire Another's Property

Command Form

Implied

AA38. Not Swearing Oaths.

We are not to swear oaths.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:33-36

*Again, you have heard that our fathers were told, 'Do not break your oath,' and 'Keep your vows to ADONAI.' **But I tell you not to swear at all-** not 'by heaven,' because it is God's throne; not 'by the earth,' because it is his footstool; and not 'by Yerushalayim,' because it is the city of the Great King. And don't swear by your head, because you can't make a single hair white or black.*

James 5:12

Above all, brothers, **stop swearing oaths-** not "By heaven," not "By the earth," and not by any other formula; rather, let your "Yes" be simply "Yes" and your "No" simply "No," so that you won't fall under condemnation.

Additional New Testament Scriptures

None

Related New Testament Mitzvot

AA58 Letting Our "Yes" be "Yes" and Our "No" be "No"

Supportive Tanakh Scriptures

Leviticus 5:21(6:2)-23(6:4)

If someone sins and acts perversely against ADONAI by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in regard to a lost object he has found, or by swearing to a lie- if a person commits any of these sins, then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found,

Leviticus 19:12

Do not swear by my name falsely, which would be profaning the name of your God; I am ADONAI.

Deuteronomy 6:13-15

You are to fear ADONAI your God, serve him and swear by his name. You are not to follow other gods, chosen from the gods of the peoples around you; because ADONAI, your God, who

is here with you, is a jealous God. If you do, the anger of ADONAI your God will flare up against you and he will destroy you from the face of the earth.

Deuteronomy 10:20

You are to fear ADONAI your God, serve him, cling to him and swear by his name.

Comment

This is a particularly difficult *Mitzvah* to understand because the words of the Tanach seem to contradict those of the New Testament. Deuteronomy 10:20 states: “You are to fear ADONAI your God, serve him and swear by his name.” and Leviticus 19:12 states: “Do not swear by my name falsely,.” Both of these infer that swearing an oath is authorized so long as it is in God’s name and not sworn falsely. However, James 5:12, states: “Above all, brothers, stop swearing oaths- not "By heaven," not "By the earth," and not by any other formula;” which seems to preclude swearing oaths altogether.

The issue is discussed more fully in *Mitzvah* #A9 in Volume #1 of this compilation but, since publishing that volume, I have come to believe that, among the various possible explanations, Dr. Daniel C. Juster’s opinion that follows is most likely correct, especially as to oaths required by public law.

Comment by Dr. Daniel C. Juster

I am of the opinion that, in his "Sermon on the Mount," Yeshua preaches a higher standard for truth-telling and for verbalizing oaths than the one commonly practiced in his day; his exhortation is to return us to the standard that was always implied in the *Torah*. Yeshua is saying that our truthfulness as believers and our commitment to doing what we say we will do should have such integrity, that oaths become unnecessary among us. This would limit our oath-taking to public law contexts where it is required for testifying in court and for entering into certain contracts. As Yeshua-believers, we should become known for our trustworthiness.

Related Mitzvot in Volumes 1 & 2

A05 Swearing Oaths Only in God's Name

A09 Swearing Falsely

Command Form

Explicit

AA39. Fleeing Lustful Passions.

We are to flee lustful passions.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:28

But I tell you that a man who even looks at a woman with the purpose of lusting after her has already committed adultery with her in his heart.

1 Thessalonians 4:3-5

What God wants is that you be holy, that you keep away from sexual immorality, that each of you know how to manage his sexual impulses in a holy and honorable manner, without giving in to lustful desires, like the pagans who don't know God.

2 Timothy 2:22

So, **flee the passions of youth**; and, along with those who call on the Lord from a pure heart, pursue righteousness, faithfulness, love and peace.

Additional New Testament Scriptures

Galatians 5:16, 19-21

Titus 3:3;

1 Peter 4:2-3;

2 Peter 2:9-10;

Jude 1:18

Related New Testament Mitzvot

AA02 Behaving Properly

AA06 Keeping Our Minds from Causing Our Bodies to Sin

AA11 Renouncing Worldly Pleasures

AA13 Fleeing from Sin and Evil

AA39 Fleeing Lustful Passions

AA65 Not Holding Onto or Prolonging Anger

AA66 Not Allowing Anger to Cause Us to Sin

WA01 Abstaining from Fornication and Other Acts of Sexual Immorality

WA02 Not Lusting After a Person of the Opposite Sex while Either is Married to Another

GB41 Not Living & Carousing As Do the Pagans

GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Exodus 20:14(17)

Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor.

Proverbs 6:23-29

For the mitzvah is a lamp, Torah is light, and reproofs that discipline are the way to life. They keep you from an evil woman, from a loose woman's seductive tongue. Don't let your heart lust after her beauty or allow her glance to captivate you. The price of a whore is a loaf of bread, but the adulteress is hunting for a precious life. Can a man carry fire inside his shirt without burning his clothes? Can a man walk [barefoot] on hot coals without scorching his feet? So is he who has sex with his neighbor's wife; anyone touching her will be punished.

Comment

This *Mitzvah* is not advocating that we flee our lawful passions of having and enjoying sex as part of marriage. The “passions of youth” referred to in 2 Timothy 2:22 are sexual passions typical of those referred to in Matthew 5:2 – lusting after (and worse acquiring) sexual gratification out of wedlock and from people whose sexual favors belong to another (see the example of Joseph fleeing from Potiphar’s wife in Genesis 39:1-12).

See also, AA49 and GB60

Related Mitzvot in Volumes 1 & 2

S9 Giving Ourselves to Unlawful Sexual Desires

Command Form

Explicit

AA40. Not Treating as Unclean That Which God Has Made Clean.

We are not to treat as unclean that which God has made clean.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 10:15

And a voice spoke to him again the second time, "What God has cleansed you must not call common."

Additional New Testament Scriptures

Acts 11:9

Related New Testament Mitzvot

LA08 Treating Indentured Servants and Freemen as Spiritually Equal

XA07 Treating Gentiles and Jews as Spiritually Equal

Supportive Tanakh Scriptures

Ezekiel 36:25-27

Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols. I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

Ezekiel 44:23

They are to teach my people the difference between holy and common and enable them to distinguish between clean and unclean.

Psalms 24:3-4

Who may go up to the mountain of ADONAI? Who can stand in his holy place? Those with clean hands and pure hearts, who don't make vanities the purpose of their lives or swear oaths just to deceive.

Psalms 51:4(2)

Wash me completely from my guilt, and cleanse me from my sin.

Psalms 51:9(7)

Sprinkle me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

Psalms 51:12(10)

Create in me a clean heart, God; renew in me a resolute spirit.

Comment

The voice from Heaven spoken to Peter in Acts 10:15 and Acts 11:9 was telling Peter that he could fellowship with Gentiles and eat in their homes because God had made them spiritually clean. It is not (as some believe) about eating unkosher animals. This *Mitzvah* #AA40 is especially important for the body of believers in Yeshua as it speaks to the cleanness of heart that results from our repenting of sin and receiving Yeshua's sacrifice as our own. It is also important in uniting the Jews and Gentiles within the body of believers as being spiritually equal.

Related Mitzvot in Volumes 1 & 2

A10 Ritual Purification, Cleanness, Separation & Health

A13 Being Pure in Heart

A24 Being Clean of Spirit as Well as of Body

Command Form

Explicit

AA41. Comparing That Which is Taught Us to What We Read in Scripture.

We are to compare that which is taught us to what we read in Scripture.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 17:10-11

But as soon as night fell, the brothers sent Sha'ul and Sila off to Berea. As soon as they arrived, they went to the synagogue. Now the people here were of nobler character than the ones in Thessalonica; they eagerly welcomed the message, checking the Tanakh every day to see if the things Sha'ul was saying were true.

1 Thessalonians 5:21

But do test everything- hold onto what is good,

1 John 4:6

We are from God. Whoever knows God listens to us; whoever is not from God doesn't listen to us. This is how we distinguish the Spirit of truth from the spirit of error.

Additional New Testament Scriptures

1 John 4:1-3

Related New Testament Mitzvot

AA54 Distinguishing between Good and Evil

EB05 Evaluating Prophecies

HB02 Seeking to Understand the Will of God

HB05 Not Going Beyond What Scripture Teaches

HB12 Not Neglecting the Torah (God's Teaching)

HB16 Knowing the Holy Scriptures

Supportive Tanakh Scriptures

Genesis 3:8

They heard the voice of ADONAI, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of ADONAI, God, among the trees in the garden.

Exodus 15:26

He said, "If you will listen intently to the voice of ADONAI your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am ADONAI your healer."

Deuteronomy 27:10

Therefore you are to listen to what ADONAI your God says and obey his mitzvot and laws, which I am giving you today.

Comment

We are to test everything we hear against Scripture. That means everything we hear from others and everything we think we are hearing from the Holy Spirit. This process of checking and comparing is what we call discernment, and it would be simple if the words of Scripture that were written centuries ago, and in contexts that no longer exist, were always easy to apply in today's world and in our immediate circumstances. The fact is that we cannot be sure that we understand the Scriptures unless we seek and are sure that we are hearing the Holy Spirit's interpretation. This puts us in a bind when what we are checking is whether we have heard the Holy Spirit correctly in the first place. The solution for this is not procedural – it is relational. We can only know that we are hearing the Holy Spirit correctly if we know the voice of the Holy Spirit (meaning God's voice) well. If we do, then when we seek confirmation of something from the Scriptures, WE WILL KNOW WHEN WE KNOW THAT WE KNOW.

Related Mitzvot in Volumes 1 & 2

R01 Listening to and Heeding God's Voice

R04 Testing the Spirits

W04 Testing Everything that is Spoken in God's Name

Command Form

Explicit

AA42. Embracing and Not Suppressing Godly Truth.

We are to embrace and not suppress godly truth.

AA42a: *We are to embrace godly truth.*

AA42b: *We are not to suppress godly truth.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:18

What is revealed is God's anger from heaven against all the godlessness and wickedness of people who in their wickedness keep suppressing the truth;

1 Timothy 4:6-7

If you present all this to the brothers, you will be serving the Messiah Yeshua well; it will show that you have digested the words of the faith and of the good teaching which you have followed. But refuse godless bubble-meises [untruths], and exercise yourself in godliness.

Hebrews 4:14

Therefore, since we have a great cohen gadol who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true.

Revelation 22:15

Outside are the homosexuals, those involved with the occult and with drugs, the sexually immoral, murderers, idol-worshippers, and everyone who loves and practices falsehood [untruth].

Additional New Testament Scriptures

Romans 2:8-9

Ephesians 4:25, 5:8-9

Colossians 3:9-10

2 Thessalonians 2:9-12

2 Timothy 3:7, 4:4

1 Peter 1:22

Related New Testament Mitzvot

AA30 Being Honest and a Teller of Truth

FA16 Worshipping God in Spirit and in Truth

Supportive Tanakh Scriptures

Exodus 20:13(16)

Do not murder. Do not commit adultery. Do not steal. Do not give false evidence against your neighbor.

Leviticus 5:1

If a person who is a witness, sworn to testify, sins by refusing to tell what he has seen or heard about the matter, he must bear the consequences.

Leviticus 19:35-36

Don't be dishonest when measuring length, weight or capacity. Rather, use an honest balance-scale, honest weights, an honest bushel dry-measure and an honest gallon liquid-measure; I am ADONAI

Deuteronomy 5:17(20)

Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor.

Deuteronomy 19:18-19

The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you.

Proverbs 6:16-19

There are six things ADONAI hates, seven which he detests: a haughty look, a lying tongue, hands that shed innocent blood, a heart that plots wicked schemes, feet swift in running to do evil, a false witness who lies with every breath, and him who sows strife among brothers.

Proverbs 12:22

Lying lips are an abomination to ADONAI, but those who deal faithfully are his delight.

Proverbs 13:5

A righteous person hates lying, but the wicked is vile and disgraceful.

Comment

This Mitzvah speaks to two kinds of godly truths –truths of honesty and truths of eternity. Honesty is speaking and behaving morally, whereas eternal truths disclose information about God and His creation. We are required to embrace both, and to not suppress either.

Related Mitzvot in Volumes 1 & 2

M03 Telling the Truth

Command Form

Explicit

AA43. Not Being Self-Seeking.

We are not to be self-seeking.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 16:24-25

Then Yeshua told his talmidim, "If anyone wants to come after me, let him say 'No' to himself, take up his execution-stake, and keep following me. For whoever wants to save his own life will destroy it, but whoever destroys his life for my sake will find it.

Romans 2:8

But to those who are self-seeking, who disobey the truth and obey evil, he will pay back wrath and anger.

Additional New Testament Scriptures

John 15:13

Romans 10:1-3, 12:1, 10

1 Corinthians 13:4-5

Galatians 5:19-20, 24

Ephesians 4:22

Philippians 2:3

Colossians 3:3, 5

2 Timothy 3:2, 4

Related New Testament Mitzvot

AA08 Guarding Ourselves Against Greed

AA16 Not Contemplating How to Gratify Sinful Desires

AA35 Not Having Selfish Ambition

AA48 Not Pursuing Righteousness through Our Own Power

EA01 Not Boasting or Thinking of Ourselves as Great or Important

EA05 Not Thinking of Ourselves as Better Than Others

EA06 Being Humble and Not Arrogant or Proud

EA08 Not Seeking Human Praise

YA01 Offering Ourselves as Living Sacrifices

YA04 Laying Down Our Life for Our Brother

BB02 Sharing What We Have with Others

GB36 Not Engaging in Excesses and Self Indulgence

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Leviticus 19:34

Rather, treat the foreigner staying with you like the native-born among you- you are to love him as yourself, for you were foreigners in the land of Egypt; I am ADONAI your God.

Psalms 44:23(22)

For your sake we are put to death all day long, we are considered sheep to be slaughtered.

Comment

A main message of the Bible is that we are not to be self-seeking, but rather prefer others over ourselves (i.e., die to self), Yeshua being our quintessential example of self-sacrifice.

Related Mitzvot in Volumes 1 & 2

A17 Being Humble & Not Prideful

H08 Dying to Self

N11 Being Hospitable

Command Form

Explicit

AA44. Knowing & Doing What is Right & Good.

We are to know & do what is right & good.

AA44a: We are to know what is right & good

AA44b: We are to do what is right & good..

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 10:34-35

*Then Kefa addressed them: "I now understand that God does not play favorites, but that **whoever fears him and does what is right is acceptable to him**, no matter what people he belongs to.*

Romans 2:7

*To those who seek glory, honor and immortality by **perseverance in doing good, he will pay back eternal life.***

Romans 12:17

*Repay no one evil for evil, but **try to do what everyone regards as good.***

Romans 13:3-4

*For rulers are no terror to good conduct, but to bad. Would you like to be unafraid of the person in authority? Then **simply do what is good**, and you will win his approval; for he is God's servant, there for your benefit. But if you do what is wrong, be afraid! Because it is not for nothing that he holds the power of the sword; for he is God's servant, there as an avenger to punish wrongdoers.*

Romans 16:19

*For everyone has heard about your obedience; therefore I rejoice over you. However, **I want you to be wise concerning good, but innocent concerning evil.***

Galatians 6:9-10

*So **let us not grow weary of doing what is good**; for if we don't give up, we will in due time reap the harvest. Therefore, as the opportunity arises, let us do what is good to everyone, and especially to the family of those who are trustingly faithful.*

Titus 2:6-8

*Similarly, urge the young men to be self-controlled, and **in everything set them an example yourself by doing what is good.** When you are teaching, have integrity and be serious; let everything you say be so wholesome that an opponent will be put to shame because he will have nothing bad to say about us.*

Titus 3:14

And have our people learn to apply themselves to doing good deeds that meet genuine needs, so that they will not be unproductive.

1 Peter 2:15

For it is God's will that your doing good should silence the ignorant talk of foolish people.

1 Peter 3:11-12

*„ turn from evil and **do good**, seek peace and chase after it. for ADONAI keeps his eyes on the righteous, and his ears are open to their prayers; but the face of ADONAI is against those who do evil things.*

1 John 3:7

Children, don't let anyone deceive you- it is the person that keeps on doing what is right who is righteous, just as God is righteous.

3 John 1:11

*Dear friend, **don't imitate the bad, but the good.** Those who do what is good are from God; those who do what is bad are not from God.*

Additional New Testament Scriptures

Matthew 5:13-16, 6:1-4, 19:16-21

Luke 12:57

Romans 2:10, 6:12-13, 19, 12:9, 21

2 Corinthians 9:8

Ephesians 5:8-9

Colossians 1:10

1 Thessalonians 5:21

1 Timothy 2:10, 5:10, 25, 6:18

2 Timothy 2:19, 3:3

Titus 2:14, 3:1, 8

Hebrews 10:24

James 2:26, 3:13, 4:17

1 Peter 2:12, 4:19

1 John 3:10-11

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor

DA05 Serving One Another

DA24 Loving Our Brother & Neighbor

DA69 Exhorting One Another to Love & Good Deeds

DA80 Being Good to One Another

GB07 Living in a Way That is Good
GB71 Being Zealous for What is Good

Supportive Tanakh Scriptures

Nehemiah 13:14

My God, remember me for this; don't wipe out my good deeds which I have done for the house of my God and for his service!

Psalms 34:14(13)-15(14)

keep your tongue from evil and your lips from deceiving talk; turn from evil, and do good; seek peace, go after it!

Psalms 37:3

Trust in ADONAI, and do good; settle in the land, and feed on faithfulness.

Psalms 37:27

If you turn from evil and do good, you will live safely forever.

Proverbs 3:27

Don't withhold good from someone entitled to it when you have in hand the power to do it.

Isaiah 1:17

learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.

Jeremiah 13:23

Can an Ethiopian change his skin? or a leopard its spots? If they can, then you can do good, who are so accustomed to doing evil.

Comment

Whereas the term “works” is not used in the text of this *Mitzvah*, “works” is what we are usually addressing when talking about “doing right and good.” James 2:26 tells us that “faith without actions (works) is dead” and the “works” it is speaking of are, of course, “good” works. It is also not possible to distinguish between works that are right and those that are good. All of *Torah* and, in fact, all things godly, are both right and good.

This *Mitzvah* is closely related to several others but especially to *Mitzvah* #DA12: “Being Good & Kind to One Another.” Actions that are good are often so because they are good to and for people, although some are good for animals, other aspects of God’s creation, and God Himself. It may seem presumptuous that we can do anything good for God, but we can by caring for His creation, and by connecting to Him through prayer and obedience.

Related Mitzvot in Volumes 1 & 2

B01 Lending Money without Interest to Our Poor Brother

- B04 Giving Financial Help to Persons in Need
- B05 Setting Aside Part of Our Increase for the Poor
- B06 Gleanings and Part of Life-Sustaining Commodities Left for the Poor & Disadvantaged
- C01 Being Fair & Honest in Business
- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N03 Helping Our Neighbor Who Is In Need
- N04 Forgiving Our Neighbor
- N09 Helping a Person Who Needs Rescue
- N11 Being Hospitable
- N14 Serving Our Neighbor
- N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

AA45. Being Circumcised in Our Heart.

We are to be circumcised in our heart.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 2:28-29

*For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly; and **true circumcision is of the heart**, spiritual not literal; so that his praise comes not from other people but from God.*

Additional New Testament Scriptures

Philippians 3:2-3

Colossians 2:11-12

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness

AA03 Pursuing Righteousness and Living Righteously

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA24 Being Tenderhearted

BA04 Trusting (Having Faith) in God and Yeshua

BA10 Obeying the Commandments (*Mitzvot*) of God and Yeshua

BA21 Loving God and Yeshua

BA25 Putting God and Yeshua before All Things and All Persons

BA27 Receiving Yeshua's Love and Kindness

BA28 Believing that Yeshua Died for Our Sins

BA29 Having a Close Personal Relationship with God and Yeshua

BA45 Knowing Yeshua as Lord and Messiah

BA57 Coming to Yeshua

BA60 Continuing to Do What Makes Our Closeness & Calling a Certainty

Supportive Tanakh Scriptures

Deuteronomy 10:16

Therefore, circumcise the foreskin of your heart; and don't be stiffnecked any longer!

Deuteronomy 30:5-6

ADONAI your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors. Then ADONAI your God will circumcise your hearts and the hearts of your children,

so that you will love ADONAI your God with all your heart and all your being, and thus you will live.

Jeremiah 4:4

People of Y'hudah and inhabitants of Yerushalayim, circumcise yourselves for ADONAI, remove the foreskins of your heart!

Comment

To understand this Mitzvah, one must first understand what has come to be known as the Abrahamic Covenant that is described in Genesis 17:1-16, highlights of which are:

“When Avram was 99 years old ADONAI appeared to Avram and said to him, “I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted.””

“As for me, this is my covenant with you: you will be the father of many nations. Your name will no longer be Avram [exalted father], but your name will be Avraham [father of many], because I have made you the father of many nations.”

“I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.”

“As for you, you are to keep my covenant, you and your descendants after you, generation after generation. Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised. You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you. Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you. The slave born in your house and the person bought with your money must be circumcised; thus my covenant will be in your flesh as an everlasting covenant. Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin- that person will be cut off from his people, because he has broken my covenant.”

Covenants can be bilateral or unilateral. A bilateral covenant comes into existence when two parties agree to perform in some way. The covenant referred to above that was made with Abraham and his descendants (even those yet unborn) was not bilateral – it was unilateral. Abraham and his descendants (later called “Israelites” or “Jews”) could individually violate it by refusing circumcision, but there was nothing for them to promise or to do to bring it into existence. God simply gave it to them, and its purpose was to identify the children of Israel as a priestly servant-nation that all would see was obedient to God and through whom God could reach all the other nations of the world.

The Hebrew for circumcision of the flesh is “*b’rit milah*” – literally “covenant cutting.” It is an act of commanded covenantal obedience and a visible witness to the Gentile nations of Israel’s relationship with God. There is, however, a higher kind of covenant circumcision to which

circumcision of the flesh points; it is “circumcision of the heart,” and it too involves obedience – not out of command, but out of love. This kind of “covenant cutting” is not only for the Jew but also for the Gentile, and there is another difference. The covenant of “heart circumcision” is bilateral in that God offers it, and it only becomes a reality in the life of each individual that accepts it.

Related Mitzvot in Volumes 1 & 2

A13 Being Pure in Heart

A24 Being Clean of Spirit as Well as of Body

E02 Performing & Receiving *B'rit Milah*

G04 Loving God

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Command Form

Explicit

AA46. Not Doing Wrong in Order to Accomplish Something Good.

We are not to do something wrong in order to accomplish something good.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 3:7-8

"But," you say, "if, through my lie, God's truth is enhanced and brings him greater glory, why am I still judged merely for being a sinner?" Indeed! Why not say (as some people slander us by claiming we do say), "Let us do evil, so that good may come of it"? Against them the judgment is a just one!

Additional New Testament Scriptures

Hebrews 10:26

James 4:17

Related New Testament Mitzvot

AA17 Not Calling Wrong & Bad That Which Is Right & Good

AA37 Not Planning to Do Wrong

AA44 Knowing and Doing What is Right and Good

GB07 Living in a Way That is Good

GB71 Being Zealous for What is Good

Supportive Tanakh Scriptures

Genesis 18:19

For I have made myself known to him, so that he will give orders to his children and to his household after him to keep the way of ADONAI and to do what is right and just, so that ADONAI may bring about for Avraham what he has promised him.

Deuteronomy 6:17-18

Observe diligently the mitzvot of ADONAI your God, and his instructions and laws which he has given you. You are to do what is right and good in the sight of ADONAI, so that things will go well with you, and you will enter and possess the good land ADONAI swore to your ancestors, ..

Deuteronomy 12:28

Obey and pay attention to everything I am ordering you to do, so that things will go well with you and with your descendants after you forever, as you do what ADONAI sees as good and right.

Comment

Another way of expressing this *Mitzvah* is “Not justifying for the good, one’s conduct that is bad.” It is applying the opposite of *Mitzvah* AA17 “Not Calling Wrong & Bad That Which Is Right & Good.” The secular saying “The end justifies the means” is biblically indefensible because doing wrong is always wrong and sinful regardless of one’s motive.

Related Mitzvot in Volumes 1 & 2

M01 Pursuing Righteousness & Doing What is Right

Command Form

Explicit

AA47. Seeking and Growing in Godly Knowledge.

We are to seek and grow in godly knowledge.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:20

Oh, Timothy! Keep safe what has been entrusted to you. Turn away from the ungodly babblings and the argumentative opposition of what is falsely called "knowledge."

2 Peter 3:18

And keep growing in grace and knowledge of our Lord and Deliverer, Yeshua the Messiah. To him be the glory, both now and forever! Amen.

Additional New Testament Scriptures

Colossians 2:2-3

1 Timothy 2:4

2 Peter 1:5

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Psalms 19:2(1)-3(2)

The heavens declare the glory of God, the dome of the sky speaks the work of his hands. Every day it utters speech, every night it reveals knowledge.

Psalms 119:66

Teach me good judgment and knowledge, because I trust in your mitzvot.

Proverbs 1:7

The fear of ADONAI is the beginning of knowledge, but fools despise wisdom and discipline

Proverbs 1:28-29

Then they will call me, but I won't answer; they will seek me earnestly, but they won't find me. Because they hated knowledge and did not choose the fear of ADONAI,

Proverbs 2:6

For ADONAI gives wisdom; from his mouth comes knowledge and understanding

Proverbs 15:14

The mind of a person with discernment seeks knowledge, but the mouth of a fool feeds on folly.

Proverbs 18:15

The mind of a person with discernment gets knowledge, and the ear of the wise seeks knowledge.

Proverbs 20:15

A person may have gold and a wealth of pearls, but lips informed by knowledge are a precious jewel.

Comment

Godly knowledge is acquired from studying Scripture and hearing the Holy Spirit.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA48. Not Pursuing Righteousness through Our Own Power.

We are not to pursue righteousness through our own power.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Galatians 3:3

Are you that stupid? Having begun with the Spirit's power, do you think you can reach the goal under your own power?

Philippians 4:13

I can do all things through him who gives me power.

Additional New Testament Scriptures

1 Corinthians 2:3-5

Ephesians 6:10

Colossians 1:11

2 Timothy 1:7

Related New Testament Mitzvot

BA63 Relying on God's Strength & Not On Our Own

ZA08 Seeking, Receiving, and Relying on Holy Spirit Power

Supportive Tanakh Scriptures

Leviticus 26:19

I will break the pride you have in your own power. I will make your sky like iron, your soil like bronze-

Deuteronomy 8:17-18

.. you will think to yourself, 'My own power and the strength of my own hand have gotten me this wealth.' No, you are to remember ADONAI your God, because it is he who is giving you the power to get wealth, in order to confirm his covenant, which he swore to your ancestors, as is happening even today.

Job 40:12-14

Look at all who are proud, and bring them down; tread down the wicked where they stand. Bury them in the ground together, bind their faces in the hidden world. If you do this, then I will confess to you that your own power can save you.

Comment

This Mitzvah is about pursuing righteousness, but relying on God's power and not our own is a requirement for all pursuits done in faith. The degree to which we rely on God's power and not our own is a measure of how disciplined a believer we are.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA49. Not Giving Ourselves to Sensuality.

We are not to give ourselves to sensuality.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

Ephesians 4:19-20

*They have lost all feeling, so **they have abandoned themselves to sensuality, practicing any kind of impurity** and always greedy for more. But this is not the lesson you learned from the Messiah!*

Additional New Testament Scriptures

Matthew 5:27-30

Romans 1:26-27, 13:14

1 Corinthians 6:18, 10:13

2 Corinthians 5:7 (NKJ)

Galatians 5:16-24

Colossians 3:2, 5

1 Thessalonians 4:3-5

2 Timothy 2:22

Titus 2:12

James 1:14-15

1 Peter 1:14, 2:11, 4:3

2 Peter 1:5-6

1 John 2:16

Related New Testament Mitzvot

AA11 Renouncing Worldly Pleasures

AA39 Fleeing Lustful Passions

AA65 Not Holding Onto or Prolonging Anger

AA66 Not Allowing Anger to Cause Us to Sin

BA04 Trusting (Having Faith) in God and Yeshua

GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Exodus 20:14(17)

Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor.

Proverbs 6:25

Don't let your heart lust after her beauty or allow her glance to captivate you.

Proverbs 16:32

He who controls his temper is better than a war hero, he who rules his spirit better than he who captures a city.)

Ecclesiastes 2:8

I amassed silver and gold, the wealth of kings and provinces. I acquired male and female singers, things that provide sensual delight, and a good many concubines.

Comment

This *Mitzvah* is similar to *Mitzvah* #GB60 in that passions and emotions are related to and part of sensuality.

Sensuality is the enjoyment, expression or pursuit of things to do with our senses, i.e. feelings – especially feelings of pleasure, often sexual. 2 Corinthians 5:7 (NKJ) tells us that we “walk by faith and not by sight.” The “sight” referred to is not just eyesight; it is anything our bodies see, hear, smell, taste, feel, or otherwise detect and react to from external sources. There is a level to which such perceptions are normal and God-given, such as seeing danger and turning aside or feeling the pain of something hot and avoiding being burned. Those are not the kinds of “sensuality” that we are to avoid and, in fact, not all sensuality is to be avoided. Sexual pleasure is sensual, and when experienced appropriately within marriage is good and healthy. What this *Mitzvah* speaks against is “giving ourselves” to sensuality – i.e. allowing sensuality to rule us. The Apostle Paul could very well have said in 2 Corinthians 5:7: “*For we walk by faith, not by sensuality.*”

Related Mitzvot in Volumes 1 & 2

A22 Allowing Worldly Attractions to Ensnare Us
S09 Giving Ourselves to Unlawful Sexual Desires

Command Form

Explicit

AA50. Not Being a Grumbler or Complainer.

We are not to be a grumbler or complainer.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Philippians 2:14

Do everything without kvetching¹ or arguing,

James 5:9

Don't grumble against one another, brothers, so that you won't come under condemnation-look! the Judge is standing at the door!

Additional New Testament Scriptures

John 6:41-43

1 Corinthians 10:8-11

1 Thessalonians 5:18

1 Peter 4:9

Jude 1:16

Related New Testament Mitzvot

CA04 Being Content with Having Food and Clothing

GB33 Being Content in All Things and All Circumstances

Supportive Tanakh Scriptures

Exodus 15:24

The people grumbled against Moshe and asked, "What are we to drink?"

Exodus 16:7-8

".. and in the morning, you will see ADONAI's glory. For he has listened to your grumbings against ADONAI- what are we that you should grumble against us?" Moshe added, "What I have said will happen when ADONAI gives you meat to eat this evening and your fill of bread tomorrow morning. ADONAI has listened to your complaints and grumbings against him- what are we? Your grumbings are not against us but against ADONAI."

¹ A Yiddish word that means "complaining."

Numbers 14:2

Moreover, all the people of Isra'el began grumbling against Moshe and Aharon; the whole community told them, "We wish we had died in the land of Egypt! or that we had died here in the desert!"

Numbers 14:27

How long am I to put up with this evil community who keep grumbling about me? I have heard the complaints of the people of Isra'el, which they continue to raise against me.

Psalms 106:25

.. and they complained in their tents, they didn't obey ADONAI.

Isaiah 29:24

Those whose spirits stray will come to understand, and those who complain will learn their lesson.

Comment

This *Mitzvah* does not speak against making a justified complaint. It speaks against a state of mind that continually finds fault and is seemingly never satisfied. Such a mindset is inconsistent with being thankful to God in everything as required by 1 Thessalonians 5:18.

Related Mitzvot in Volumes 1 & 2

G11 Being Thankful to God and Blessing Him in All Things

Command Form

Explicit

AA51. Aspiring to Be Blameless.

We are to aspire to be blameless.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Philippians 2:14-15

Do everything without kvetching or arguing, so that you may be blameless and pure children of God, without defect in the midst of a twisted and perverted generation, among whom you shine like stars in the sky ..

Titus 1:6-7

A leader must be blameless, husband to one wife, with believing children who do not have a reputation for being wild or rebellious. For an overseer, as someone entrusted with God's affairs, must be blameless- he must not be self-willed or quick-tempered, he must not drink excessively, get into fights or be greedy for dishonest gain.

Additional New Testament Scriptures

1 Corinthians 1:8

2 Corinthians 7:11

Philippians 3:6

1 Thessalonians 2:10, 3:13, 5:23

1 Timothy 3:10

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness

AA02 Behaving Properly

AA03 Pursuing Righteousness and Living Righteously

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA13 Fleeing from Sin and Evil

GA01 Repenting of Our Sins and Turning to God

GA06 Not Practicing Sin

GA09 Not Continuing to Sin

RA03 Correcting Our Self Before Seeking to Correct Others

TA01 Believing in (Trusting) Yeshua for Salvation

GB02 Examining Ourselves

GB05 Living in a Godly Manner and Not as Do the Pagans

GB07 Living in a Way That is Good

GB08 Conducting Ourselves Wisely and with Godly Purity

GB18 Living a Quiet, Peaceful, Discreet and Industrial Life

GB22 Living According to God's Word and Spirit

GB29 Doing All Things in a Decent and Orderly Way
GB45 Taking Responsibility for Ourselves and Our Actions
GB52 Not doing shameful things
HB04 Obeying the Commandments (*Mitzvot / Torah /Will*) of God

Supportive Tanakh Scriptures

Job 1:1

There was a man in the land of 'Utz whose name was Iyov. This man was blameless and upright; he feared God and shunned evil.

Job 8:20

Look, God will not reject a blameless man; nor will he uphold wrongdoers.

Psalms 15:2 & 5

*Those who live a blameless life, who behave uprightly, who speak truth from their hearts ..
.. who refuse usury when they lend money and refuse a bribe to damage the innocent. Those who do these things never will be moved.*

Psalms 19:14(13)

Also keep your servant from presumptuous sins, so that they won't control me. Then I will be blameless and free of great offense.

Psalms 26:1

By David: Vindicate me, ADONAI, for I have lived a blameless life; unwaveringly I trust in ADONAI.

Psalms 26:11

As for me, I will live a blameless life. Redeem me and show me favor.

Psalms 119:1

How happy are those whose way of life is blameless, who live by the Torah of ADONAI!

Proverbs 2:7

He stores up common sense for the upright, is a shield to those whose conduct is blameless,

Comment

This *Mitzvah* that is about being blameless is similar to the several *Mitzvot* listed above that direct us to be godly, holy, righteous, good, pure, decent, etc. In writing this volume we could have joined them into a single *Mitzvah* were it not for the fact that the Bible speaks of each separately. So, what is unique about being blameless, and how can Scripture direct us to aspire to blamelessness when at the same time Romans 3:22-32 tells us that “all have sinned and come short of earning God’s praise?” And how can David, the writer of Psalms 26:1, tell God “I have lived a blameless life; unwaveringly” when the Bible reveals that he sinned by causing Uriah the Hittite’s death so he could continue his adulterous relationship with Uriah’s wife?

These seeming inconsistencies can only be reconciled if being blameless is not synonymous with being sinless so, the question then becomes how can one say that one is (or has been) blameless after one has sinned? And how can one aspire to be blameless when it is almost certain that one will eventually sin? Some say that David wrote Psalms 26:1 before his sins involving Uriah and Bathsheba occurred. But David also wrote the following:

Psalms 25:6-7

Remember your compassion and grace, ADONAI; for these are ages old. Don't remember my youthful sins or transgressions; but remember me according to your grace for the sake of your goodness, ADONAI.

Psalms 25:11

For the sake of your name, ADONAI, forgive my wickedness, great though it is.

Psalms 25:18

See my affliction and suffering, and take all my sins away.

Psalms 143:2

Don't bring your servant to trial, since in your sight no one alive would be considered righteous.

There can be only one answer; it is that when David repented of his sins he had prophetic incite and faith that God would somehow and one day “take all my sins away” (Psalms 25:18). We are in a much better position than David. If we, with faith in Yeshua repent of our sins, beg God for forgiveness, and receive Yeshua’s sacrifice as our own, we become as clean and blameless as if we had never sinned. Therefore, for us who are in the New Covenant, aspiring to be blameless is the same as aspiring to have faith in the cleansing blood of Yeshua.

Related Mitzvot in Volumes 1 & 2

A02 Walking in God’s Ways

A13 Being Pure in Heart

A14 Aspiring to God’s Perfection & Holiness

A22 Allowing Worldly Attractions to Ensnare Us

A24 Being Clean of Spirit as Well as of Body

M01 Pursuing Righteousness & Doing What Is Right

M11 Resisting Temptation to Sin

N13 Repenting of Our Own Sin before Seeking to Correct Our Neighbor

W08 Obeying the Mitzvot of Adonai & Yeshua

Command Form

Explicit

AA52. Not Being Rebellious towards God's Authority.

We are not to rebel against God's authority.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 1:9

We are aware that Torah is not for a person who is righteous, but [is] for those who are heedless of Torah and rebellious, ungodly and sinful, wicked and worldly, for people who kill their fathers and mothers, for murderers ..

Additional New Testament Scriptures

Acts 5:29

Titus 1:6, 10

Related New Testament Mitzvot

OA03 Honoring Our Spiritual Leaders

OA08 Submitting to and Obeying Our Spiritual Leaders

PA03 Submitting to and Obeying the Authorities Placed Over Us

CB08 Wives Submitting to, Honoring, Following, and Obeying Their Husbands

CB11 Children Obeying Their Parents

LA03 Servants Submitting to, Obeying, Respecting, and Serving Their Masters

Supportive Tanakh Scriptures

Numbers 14:9

Just don't rebel against ADONAI. And don't be afraid of the people living in the land- we'll eat them up! Their defense has been taken away from them, and ADONAI is with us! Don't be afraid of them!

Deuteronomy 21:18-21

If a man has a stubborn, rebellious son who will not obey what his father or mother says, and even after they discipline him he still refuses to pay attention to them; then his father and mother are to take hold of him and bring him out to the leaders of his town, at the gate of that place, and say to the leaders of his town, 'This son of ours is stubborn and rebellious, he doesn't pay attention to us, lives wildly, gets drunk.' Then all the men of his town are to stone him to death; in this way you will put an end to such wickedness among you, and all Isra'el will hear about it and be afraid.

1 Samuel 15:23

For rebellion is like the sin of sorcery, stubbornness like the crime of idolatry. Because you have rejected the word of ADONAI, he too has rejected you as king.

Psalms 66:7

With his power he rules forever; his eyes keep watch on the nations. Let no rebel arise to challenge him. (Selah)

Psalms 106:43

Many times [God] rescued them, but they kept making plans to rebel. Thus they were brought low by their own wrongdoing.

Isaiah 30:1

"Woe to the rebellious children," says ADONAI. "They make plans, but the plans are not mine; they develop alliances, but not from my Spirit, in order to pile sin upon sin."

Ezekiel 2:8

But you, human being, hear what I am telling you: don't you be rebellious like that rebellious house. Open your mouth, and eat what I am about to give you.

Comment

It is a surprise to some from reading 1 Samuel 15:23 to learn that “rebellion is like the sin of sorcery.” After all, the very founding of our country was achieved by rebelling against British rule, and we never thought of that as sinful. Later we learned from Romans 12:9 that we are to “recoil from what is evil,” which sounds very much like “rebelling” against evil, and that is certainly not sinful.

The key to untangling what seem like contradictions is understanding that rebellion by itself is not sinful. Whether or not rebellion is sinful depends on what one is rebelling against. The context of 1 Samuel 15:2-23 is Sha’ul’s rebellion against God by rejecting His Word, and the context of 1 Timothy 1:9 is being “heedless of *Torah*” and being “sinful, wicked and worldly” – hence the statement of this *Mitzvah*: “We are not to rebel against God’s authority.”

Additional Comment by Daniel C. Juster

Acts 5:29 tells us: “We must obey God, not men.” Consequently, we must rebel against human authority when it requires that we violate God’s law. The Revolutionary War was such a situation. The argument that was given at the time or the Revolution that the British were in rebellion against God’s natural laws is a hard sell in Britain even to this day.

Related Mitzvot in Volumes 1 & 2

A23 Being Subject to Governing Authorities
F01 Honoring and Revering Our Father and Mother
W08 Obeying the Mitzvot of Adonai & Yeshua

Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

AA53. Having a Sound & Godly Doctrine.

We are to have a sound and godly doctrine.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 1:3

As I counseled you when I was leaving for Macedonia, stay on in Ephesus, so that you may order certain people who are teaching a different doctrine to stop.

1 Timothy 4:6 (NKJ)

If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

1 Timothy 4:13 (NKJ)

Till I come, give attention to reading, to exhortation, to doctrine.

Titus 1:9

He must hold firmly to the trustworthy Message that agrees with the doctrine; so that by his sound teaching he will be able to exhort and encourage, and also to refute those who speak against it.

Titus 2:6-7 (NKJ)

Likewise exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, ..

2 John 1:9 (NKJ)

Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

Additional New Testament Scriptures

1 Timothy 1:10, 6:1

Titus 2:10

Hebrews 6:1-2

2 John 1:9

Related New Testament Mitzvot

AA02 Behaving Properly

AA03 Pursuing Righteousness and Living Righteously

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA17 Not Calling Wrong & Bad That Which Is Right & Good

AA42 Embracing and Not Suppressing Godly Truth
AA58 Letting Our “Yes” be “Yes” and Our “No” be “No”
BA60 Not Being Ashamed of Yeshua & His Teachings
DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings and Traditions of the Shl’chim
NA15 Teaching and Ministering the Words of God and Yeshua
NA23 Not Teaching or Giving Ourselves to False Doctrines
NA24 Teaching Obedience to God’s Mitzvot
NA25 Teaching Godliness
QA01 Preaching, Teaching, & Making Disciples of Yeshua
RA02 Correcting Those Who Teach and Follow False Doctrines
GB07 Living in a Way That is Good
GB20 Holding to the Doctrines, Traditions, and Teachings of Yeshua and the Shl’chim
GB53 Not Opposing Sound Teaching
GB52 Not doing shameful things
HB12 Not Neglecting the Torah (God’s Teaching)

Supportive Tanakh Scriptures

Psalms 78:1

A maskil of Asaf: Listen, my people, to my teaching; turn your ears to the words from my mouth.

Proverbs 3:1

My son, don't forget my teaching, keep my commands in your heart;

Proverbs 4:2

for I am giving you good advice; so don't abandon my teaching.

Proverbs 7:2

Obey my commands, and live; guard my teaching like the pupil of your eye.

Comment

The words “doctrine,” “teaching,” and “law” are used synonymously in the various English translations of Scripture.

Related Mitzvot in Volumes 1 & 2

W01 Studying, Hearing & Teaching Torah & Torah-Obedience
W07 Believing or Advocating Unbiblical Doctrines & Paying Heed to Persons Who Do
Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

AA54. Distinguishing between Good and Evil.

We are to distinguish between good and evil.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Hebrews 5:14

But solid food is for the mature, for those whose faculties have been trained by continuous exercise to distinguish good from evil.

Additional New Testament Scriptures

Romans 12:9

1 Peter 3:10-11

Related New Testament Mitzvot

AA13 Fleeing from Sin and Evil

AA17 Not Calling Wrong & Bad That Which Is Right & Good

Supportive Tanakh Scriptures

1 Kings 3:9

Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad- for who is equal to judging this great people of yours?

Psalms 37:27

If you turn from evil and do good, you will live safely forever.

Amos 5:14-15

Seek good and not evil, so that you will survive. Then Adonai ELOHEI-Tzva'ot will be with you, as you say he is. Hate evil, love good, and uphold justice at the gate. Maybe Adonai ELOHEI-Tzva'ot will take pity on the survivors of Yosef.

Comment

The Greek word in Hebrews 5:14 that is translated “distinguish” in the CJB is *διάκρισις* (*diakrisis*) and is elsewhere translated “discern.” Distinguishing between good and evil is a matter of spiritual discernment that requires the Holy Spirit.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA55. Not Being Double-Minded.

We are not to be double-minded.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 1:7-8

Indeed that person should not think that he will receive anything from the Lord, because he is double-minded, unstable in all his ways.

James 4:8

*Come close to God, and he will come close to you. Clean your hands, sinners; and **purify your hearts, you double-minded people!***

Additional New Testament Scriptures

Matthew 5:37, 6:24

1 Corinthians 4:1-2

James 5:12

Revelation 21:8

Related New Testament Mitzvot

AA32 Being Faithful, Trustworthy and Loyal

AA58 Letting Our “Yes” be “Yes” and Our “No” be “No”

Supportive Tanakh Scriptures

1 Chronicles 12:33(32)-34(33)

Of the descendants of Yissakhar, men who understood the times and knew what Isra'el ought to do, there were 200 leaders, and all their kinsmen were under their command. Of Z'vulun, 50,000 men were fit for military service, experienced in war and able to use all kinds of weapons; they were brave, and none was double-minded.

Psalms 119:113

I hate double-minded people, but I love your Torah.

Comment

According to James 1:7-8, a double-minded man (and of course woman) is “unstable in all his ways.” It is because a person who is double-minded is pulled in different directions by his thoughts, emotions, beliefs, and loyalties. One day he leans one way on an issue and the next day the other way. It is simplistic to tell someone “Don’t be double-minded,” but how does one

achieve it? By pursuing the will of God instead of one's own inclinations. Proverbs 14:12 teaches: "There can be a way which seems right to a person, but at its end are the ways of death," and 2 Corinthians 5:7 (NKJ) instructs us to "walk by faith, not by sight." A person who sets his life's direction in obedience to *Torah* is never double minded.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA56. Being Quick to Listen and Slow to Speak.

We are to be quick to listen and slow to speak.

AA56a: *We are to be quick to listen.*

AA56b: *We are to be slow to speak.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 1:19

Therefore, my dear brothers, let every person be quick to listen but slow to speak, slow to get angry;

Additional New Testament Scriptures

James 1:26, 3:17

Related New Testament Mitzvot

AA57 Being Open to Reason

GB44 Exercising Self Control (Discipline)

Supportive Tanakh Scriptures

Proverbs 10:19

When words are many, sin is not lacking; so he who controls his speech is wise.

Proverbs 17:27

A knowledgeable person controls his tongue; a discerning person controls his temper.

Proverbs 18:2

A fool takes no pleasure in trying to understand; he only wants to express his own opinion.

Proverbs 18:13

To answer someone before hearing him out is both stupid and embarrassing.

Proverbs 21:23

Whoever guards his mouth and tongue keeps himself out of trouble.

Proverbs 29:11

A fool gives vent to all his feelings, but the wise, thinking of afterwards, stills them

Comment

This *Mitzvah* calls us to keep control of our tongues by listening to others before expressing our own thoughts and opinions. Being willing to listen before speaking is a product of humility, shows respect for others, and can save us from speaking foolishly.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA57. Being Open to Reason.

We are to be open to reason.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Philippians 4:5

Let everyone see how reasonable and gentle you are. The Lord is near!

James 3:17

But the wisdom from above is, first of all, pure, then peaceful, kind, open to reason, full of mercy and good fruits, without partiality and without hypocrisy.

Additional New Testament Scriptures

James 1:19

1 Peter 3:14-15

Related New Testament Mitzvot

DA02 Seeking Reconciliation with Our Brother

Supportive Tanakh Scriptures

Isaiah 1:18

"Come now," says ADONAI, "let's talk this over [reason] together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool.

Comment

“Being open to reason” is another way of saying “being logical and being teachable.” We must, however, be cautious of and reject assertions, prophecies, and teachings, that are logical and reasonable according to the world’s standards but not by God’s. Hence biblical knowledge and spiritual discernment must always accompany logic in determining what is reasonable.

Related Mitzvot in Volumes 1 & 2

N05 Resolving Disputes, Correcting, Reconciling With, and Bringing Discipline to Brother Believers

N15 Pursuing Peace with Our Neighbor

Command Form

Explicit

AA58. Letting Our “Yes” be “Yes” & Our “No” be “No”.

We are to let our “yes” be “yes” and our “no” be “no.”

AA58a: *We are to let our “yes” be “yes.”*

AA58b: *We are to let our “no” be “no.”*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:37

Just let your 'Yes' be a simple 'Yes,' and your 'No' a simple 'No'; anything more than this has its origin in evil.)

James 5:12

Above all, brothers, stop swearing oaths- not "By heaven," not "By the earth," and not by any other formula; rather, let your "Yes" be simply "Yes" and your "No" simply "No," so that you won't fall under condemnation.

Additional New Testament Scriptures

Matthew 6:24

1 Corinthians 4:1-2, 17

1 Timothy 1:12, 2:7

James 1:7-8, 4:8

Related New Testament Mitzvot

AA32 Being Faithful, Trustworthy and Loyal

AA38 Not Swearing Oaths

AA55 Not Being Double-Minded

Supportive Tanakh Scriptures

Psalms 119:113

I hate double-minded people, but I love your Torah.

Comment

The essence of this *Mitzvah* is that people should be able to trust and depend upon what we promise and be assured that we will not reverse ourselves unless circumstances require it, or we discover that we have been wrong. It is similar to *Mitzvah* #55: “Not Being Double-Minded,” and is necessary for the fulfillment of *Mitzvah* #32: “Being Faithful, Trustworthy and Loyal.

Related Mitzvot in Volumes 1 & 2

A04 Keeping Vows Made to God

A09 Swearing Falsely

M02 Keeping Our Promises

M03 Telling the Truth

Command Form

Explicit

AA59. Keeping a Clear Conscience.

We are to keep a clear conscience.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 1:5

The purpose of this order is to promote love from a clean heart, from a good conscience and from sincere trust.

Hebrews 13:18

Keep praying for us, for we are certain that we have a clear conscience and want to conduct ourselves properly in everything we do.

1 Peter 3:15-16

*.. but **treat the Messiah as holy**, as Lord in your hearts; while remaining always ready to give a reasoned answer to anyone who asks you to explain the hope you have in you- yet with humility and fear, **keeping your conscience clear**, so that when you are spoken against, those who abuse the good behavior flowing from your union with the Messiah may be put to shame.*

1 Peter 3:21

*This also prefigures what delivers us now, the water of immersion, which is not the removal of dirt from the body, but one's pledge to **keep a good conscience** toward God, through the resurrection of Yeshua the Messiah.*

Additional New Testament Scriptures

Acts 23:1, 24:16

1 Timothy 1:18-19, 3:8-9

Hebrews 9:13-14

Related New Testament Mitzvot

AA25 Focusing Our Thoughts on Things Godly

AA41 Comparing That Which is Taught Us to Scripture

AA51 Aspiring to Be Blameless

AB06 Walking in the Holy Spirit through Faith and Hearing

AB07 Being Led by the Holy Spirit

AB08 Seeking to Hear the Holy Spirit

AB13 Conforming Our Mind and Aligning Our Conscience with the Holy Spirit

AB14 Seeking and Pursuing the Things of the Spirit

HB02 Seeking to Understand the Will of God

HB06 Keeping Torah in Our Heart

HB11 Internalizing the Word of God and of Messiah
HB12 Not Neglecting the Torah (God's Teaching)
HB16 Knowing the Holy Scriptures
HB18 Learning God's Word

Supportive Tanakh Scriptures

1 Kings 8:37-39

If there is famine in the land, or blight, windstorm, mildew, locusts or shearer-worms; or if their enemy comes to the land and besieges them in any of their cities- no matter what kind of plague or sickness it is; then, regardless of what prayer or plea anyone among all your people Isra'el makes- for each individual will know what is plaguing his own conscience- and the person spreads out his hands toward this house; hear in heaven where you live, and forgive, and act, and, since you know what is in each one's heart, give each person what his conduct deserves (because you, and only you, know all human hearts) ..

Comment

Our conscience is that entity within us that tells us what is morally right and what is morally wrong. If it were not for the Bible and the Holy Spirit, our conscience would be at the whim and mercy of our fallen human nature. and what we are taught by our parents, our teachers, and the world in which we live. It is likely that some of what we are taught is right, but too often we are impacted by wrong teaching as well. This *Mitzvah* instructs us to keep a clear conscience, which means to align our conscience with what God says is right, an instruction that we could not follow were we ignorant of Scripture, and our conscience unable to hear and resonate with the Holy Spirit. Therein lies the key to complying with this *Mitzvah*; it is to learn from the Bible, and hear and be obedient to the Holy Spirit.

Related Mitzvot in Volumes 1 & 2

A13 Being Pure in Heart
A14 Aspiring to God's Perfection & Holiness
A24 Being Clean of Spirit as Well as of Body
H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy
M01 Pursuing Righteousness & Doing What Is Right
R01 Listening to and Heeding God's Voice
R02 Receiving the Holy Spirit
W01 Studying, Hearing & Teaching *Torah* & *Torah*-Obedience
W02 Remembering and Walking in Awareness of God's Word
W04 Testing Everything that is Spoken in God's Name
W08 Obeying the Mitzvot of Adonai & Yeshua
W10 Attending to Both the Lesser & the Weightier Matters of *Torah*

Command Form

Explicit

AA60. Not Allowing Anger to Cause Us to Sin.

We are not to allow the emotion of anger to cause us to sin..

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:26

Be angry, but don't sin- don't let the sun go down before you have dealt with the cause of your anger; otherwise you leave room for the Adversary.

Additional New Testament Scriptures

2 Corinthians 12:20-21

Galatians 5:19-20

Related New Testament Mitzvot

AA64 Being Slow to Anger

AA65 Not Holding onto or Prolonging Anger

GB44 Exercising Self Control (Discipline)

Supportive Tanakh Scriptures

Psalms 4:4(3)-5(4)

You can be angry, but do not sin! Think about this as you lie in bed, and calm down.

Proverbs 19:11(10)

People with good sense are slow to anger, and it is their glory to overlook an offense.

Comment

Ephesians 4:26 makes it clear that while anger (if unchecked) can open us to the Adversary (Satan) and the commission of sin, anger itself is not sinful. It also makes it clear that should we become angry for any reason, we can and must control it, and not permit it to cause us to sin.

Related Mitzvot in Volumes 1 & 2

N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

AA61. Hating Ungodly Vices.

We are to hate ungodly vices.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:29

They are filled with every kind of wickedness, evil, greed and vice; stuffed with jealousy, murder, quarrelling, dishonesty and ill-will; they are gossips,

Jude 1:22-23

Rebuke some who are disputing; save others, snatching them out of the fire; and to yet others, show mercy, but with fear, hating even the clothes **stained by their vices.**

Additional New Testament Scriptures

Romans 13:13

1 Corinthians 6:18

Ephesians 5:18

Galatians 5:19-21

1 Timothy 3:2-3, 8

1 Peter 4:3

Related New Testament Mitzvot

WA01 Abstaining from Fornication and Other Acts of Sexual Immorality

GB10 Not Drinking Excessively, Being Intoxicated, or Being a User of Drugs

GB36 Not Engaging in Excesses and Self Indulgence

GB41 Not Participating in Wild Parties and Orgies

Supportive Tanakh Scriptures

Deuteronomy 23:18(17)

No woman of Isra'el is to engage in ritual prostitution, and no man of Isra'el is to engage in ritual homosexual prostitution.

Proverbs 31:4-5

It is not for kings, L'mu'el, not for kings to drink wine; it is not for rulers to ask, "Where can I find strong liquor?" For they may drink, then forget what has been decreed, and pervert the justice due to the poor.

Ezekiel 16:25-26

You built your high places at every streetcorner, turning your beauty into an abomination, spreading your legs for every passer-by, and multiplying your acts of fornication. You had sex with your big-membered Egyptian neighbors and engaged in fornication over and over, just to provoke me.

Comment

There are two categories of human behavior that are commonly called vices. We may call the first of these “character vices;” they include arrogance, jealousy, unbridled anger, greed, etc. The second of these are “vices of commission” – chronic immoral, antisocial, or destructive acts that are looked down on or prohibited by Scripture or segments of society. They include habitual intoxication, drug addiction, prostitution, fornication, gluttony, unbridled spending, etc. All are sinful, but they are different from other sins in that they are not one-time or occasional occurrences; rather they are behaviors that are recurring.

While all sins are to be hated, this *Mitzvah* only addresses ungodly “vices of commission.” Ungodly “character vices” are dealt with in other *Mitzvot*.

Related Mitzvot in Volumes 1 & 2

A11 Wine and Drunkenness

S04 Fornicating: Engaging in Sexual Intimacy Outside of Marriage

Command Form

Explicit

AA62. Not Being Cowardly.

We are not to be cowardly.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 2:2

On the contrary, although we had already suffered and been outraged in Philippi, as you know, we had the courage, united with our God, to tell you the Good News even under great pressure.

Revelation 21:8

*But as for the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and all liars- **their destiny is the lake burning with fire and sulfur, the second death.**"*

Additional New Testament Scriptures

2 Corinthians 4:1, 16

Hebrews 10:35

Related New Testament Mitzvot

HA02 Not Fearing War, Revolutions, and Upheavals in the End Times

JA03 Not Fearing Those Who Would Oppose, Persecute or Harm Us

MA02 Not Being Fearful of Man

QA06 Having Courage to Proclaim the Good News

AB09 Being Bold in the Holy Spirit

CB28 Wives Not Succumbing to Fear

GB42 Not Losing Courage

Supportive Tanakh Scriptures

Deuteronomy 31:6 (NKJ)

Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you.

Joshua 1:7 (NKJ)

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.

Joshua 1:9 (NKJ)

Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go.

Joshua 23:6 (NKJ)

Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left ..

Psalms 27:14 (NKJ)

Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!

Psalms 31:24(23)

Be of good courage, And He shall strengthen your heart, All you who hope in the LORD.

Comment

A person who is cowardly lacks expected courage to act in the face of danger. It is understood that being cowardly is not a favorable attribute, but why does Revelation 21:8 list it with sinners who are destined for destruction in the lake of fire? A possible answer (supported by 1 Thessalonians 2:2) is that the Scripture is referring to people who have the knowledge they need to receive and proclaim Yeshua as Messiah but withhold doing so because they fear retaliation. Such cowardice is akin to murder (the taking of life) because it deprives both themselves and others whom they would influence (were they to become believers) of the opportunity to have eternal life.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA63. Not Being Vile.

We are not to be vile.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:26 (NKJ)

*For this reason **God gave them up to vile passions.** For even their women exchanged the natural use for what is against nature.*

Revelation 21:8

*But **as for the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and all liars- **their destiny is the lake burning with fire and sulfur, the second death.*****

Additional New Testament Scriptures

Although none are listed here, there are many New Testament Scriptures that, in their English translations, use words that are synonymous with being vile or doing vile deeds.

Related New Testament Mitzvot

GB52 Not doing shameful things

Supportive Tanakh Scriptures

Psalms 14:1

For the leader. By David: Fools say in their hearts, "There is no God." They deal corruptly, their deeds are vile, not one does what is right.

Psalms 53:2(1)

A brutish fool tells himself, "There isn't any God." Such people are depraved, all their deeds are vile, not one of them does what is good.

Proverbs 13:5

A righteous person hates lying, but the wicked is vile and disgraceful.

Proverbs 14:17

He who is quick-tempered does stupid things, and one who does vile things is hated.

Ezekiel 13:3

Adonai ELOHIM says: "Woe to the vile prophets who follow their own spirits and things which they have not seen!"

Comment

“Vile” means despicable or awful and can be applied to the seemingly endless sins and sinful people described in the Bible. Whereas the word “vile” appears in different places in the various English translations, it is clearly a trait that we are not to have.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

AA64. Being Slow to Anger.

We are to be slow in becoming angry.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 1:19-20

*Therefore, my dear brothers, **let every person be quick to listen but slow to speak, slow to get angry**; for a person's anger does not accomplish God's righteousness!*

Additional New Testament Scriptures

2 Corinthians 12:20-21

Galatians 5:19-20

Related New Testament Mitzvot

AA65 Not Holding onto or Prolonging Anger

GB44 Exercising Self Control (Discipline)

Supportive Tanakh Scriptures

Psalms 4:4(3)-5(4)

You can be angry, but do not sin! Think about this as you lie in bed, and calm down.

Proverbs 19:11(10)

People with good sense are slow to anger, and it is their glory to overlook an offense.

Comment

Since Scripture commands us to be slow to anger, our anger must be at least partially under our control. The reason for this *Mitzvah* appears to be to allow us time seek the Holy Spirit's guidance in situations where our emotions might cause us to act inappropriately or wrongly.

Related Mitzvot in Volumes 1 & 2

N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

AA65. Not Holding Onto or Prolonging Anger.

We are not to hold onto or prolong emotions of anger.

AA65a: *We are not to hold onto emotions of anger.*

AA65b: *We are not to prolong emotions of anger.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:22

But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, 'You good-for-nothing!' will be brought before the Sanhedrin; that whoever says, 'Fool!' incurs the penalty of burning in the fire of Gei-Hinnom!

Ephesians 4:26-27

Be angry, but don't sin- don't let the sun go down before you have dealt with the cause of your anger; otherwise you leave room for the Adversary.

Additional New Testament Scriptures

Ephesians 4:31

Colossians 3:8

Related New Testament Mitzvot

AA66 Not Permitting Anger to Cause Us to Sin

GB44 Exercising Self Control (Discipline)

Supportive Tanakh Scriptures

Psalms 4:4(3)-5(4)

You can be angry, but do not sin! Think about this as you lie in bed, and calm down.

Proverbs 19:11(10)

People with good sense are slow to anger, and it is their glory to overlook an offense

Comment

Whereas there are times when reacting in anger to a situation is appropriate, holding onto or prolonging anger can leave room for the Adversary (Satan) to cause us to behave inappropriately or wrongly.

Related Mitzvot in Volumes 1 & 2

N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

BA. Relating to God & Yeshua

BA1. Not Testing or Tempting God, the Holy Spirit, or Yeshua.

We are not to test or tempt God, the Holy Spirit, or Yeshua.

BA1a: *We are not to test or tempt God.*

BA1b: *We are not to test or tempt the Holy Spirit.*

BA1c: *We are not to test or tempt Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 4:7

Yeshua replied to him, "But it also says, 'Do not [NKJ: tempt] put ADONAI your God to the test.'"

Acts 5:7-9

*Some three hours later, his wife came in, unaware of what had happened. Kefa challenged her: "Tell me, is it true that you sold the land for such-and-such a price?" "Yes," she answered, "that is what we were paid for it." But Kefa came back at her, "**Then why did you people plot to test the Spirit of the Lord?** Listen! The men who buried your husband are at the door. They will carry you out too!"*

1 Corinthians 10:9

And let us not put the Messiah to the test, as some of them did, and were destroyed by snakes.

Additional New Testament Scriptures

Luke 4:12

Acts 15:10

Related New Testament Mitzvot

BA37 Not Contradicting or Rebuking God

SA10 Testing Every Spirit

Supportive Tanakh Scriptures

Exodus 17:7

The place was named Massah [testing] and M'rivah [quarreling] because of the quarreling of the people of Isra'el and because they tested ADONAI by asking, "Is ADONAI with us or not?"

Deuteronomy 6:16

Do not put ADONAI your God to the test, as you tested him at Massah [testing].

Isaiah 7:12

But Achaz answered, "I won't ask, I won't test ADONAI."

Malachi 3:15

We consider the arrogant happy; also evildoers prosper; they put God to the test; nevertheless, they escape.

Comment

A question that is sometimes asked is: "What is the difference between 'testing' and tempting?" The answer is that "tempting" is intentionally luring and desiring a person to do something he would not ordinarily do (e.g committing sin), while "testing" makes available to a person the opportunity to do something in order to find out whether he will do it. The two are connected when God tests us through trials (James 1:2-4 & 12) or by allowing Satan (through our flesh) to tempt us (James 1:13-14). We also read in Genesis 3:1-6 of how Satan successfully tempted Eve, and in Matthew 4:1-11 of how he tried (unsuccessfully) to tempt Yeshua.

But Scripture (as reflected in this *Mitzvah*) commands us not to test God (including Yeshua and the Holy Spirit); why is it wrong to test God? It is wrong because God has revealed Himself and His will for us in Scripture; putting God to the test is therefore saying that we do not believe the Scriptures or that we do not believe God. Why do men sometimes test God? Mostly to determine the limits of sin they can commit without being punished. They typically do it by committing a sin they desire to commit and then wait for God to respond. If they receive no immediate response, they become emboldened, believing that they can repeat the sin with impunity.

Note: An apparent exception is Malachi 3:10 in which God invites being tested:²

"Bring the whole tenth into the storehouse, so that there will be food in my house, and put me to the test," says ADONAI-Tzva'ot. "See if I won't open for you the floodgates of heaven and pour out for you a blessing far beyond your needs."

Related Mitzvot in Volumes 1 & 2

G05 Testing God's Promises and Warnings

R04 Testing the Spirits

W04 Testing Everything that is Spoken in God's Name

Command Form

Explicit

² See also, Hebrews 3:9.

BA2. Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit.

We are to seek rest, refreshment, and renewal in Yeshua and the Holy Spirit.

BA2a: *We are to seek rest in Yeshua.*

BA2b: *We are to seek rest in the Holy Spirit.*

BA2c: *We are to seek refreshment in Yeshua.*

BA2d: *We are to seek refreshment in the Holy Spirit.*

BA2e: *We are to seek renewal in Yeshua.*

BA2f: *We are to seek renewal in the Holy Spirit.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 11:28-29

Come to me, all of you who are struggling and burdened, and I will give you rest. Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

Titus 3:4-6

*But when the kindness and love for mankind of God our Deliverer was revealed, he delivered us. It was not on the ground of any righteous deeds we had done, but on the ground of his own mercy. **He did it by means of the mikveh** of rebirth and the renewal brought about by the Ruach HaKodesh, whom he poured out on us generously **through Yeshua the Messiah**, our Deliverer.*

Philemon 1:20

*Yes, brother, please do me this favor in the Lord; **refresh my heart in the Messiah.***

Additional New Testament Scriptures

Ephesians 4:21-24

Colossians 3:9-10

Hebrews 4:9-11

Related New Testament Mitzvot

BA62 Seeking Rest and Refreshment in God

Supportive Tanakh Scriptures

Exodus 23:12

For six days, you are to work. But on the seventh day, you are to rest, so that your ox and donkey can rest, and your slave-girl's son and the foreigner be renewed.

Exodus 31:15

On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for ADONAI. Whoever does any work on the day of Shabbat must be put to death.

Exodus 33:14 (NKJ)

And He said, "My Presence will go with you, and I will give you rest."

Psalms 51:12(10)

Create in me a clean heart, God; renew in me a resolute spirit.

Isaiah 40:31

but those who hope in ADONAI will renew their strength, they will soar aloft as with eagles' wings; when they are running they won't grow weary, when they are walking they won't get tired.

Comment

The purpose of resting is to receive refreshment and renewal. Various Scriptures command us to rest from work weekly and annually on the various Sabbaths, and to rest our souls in God, Yeshua, and the Holy Spirit always. Because Yeshua and the Holy Spirit are echad with God the Father, this *Mitzvah* could well have had the title “Seeking Rest, Refreshment & Renewal in God.” However, because some Scriptures refer to Yeshua, some to the Holy Spirit, and some to God, the authors herein decided to focus this *Mitzvah* on Yeshua and the Holy Spirit, and to create a second *Mitzvah* #BA62 to discuss Scriptures that refer to God more broadly.

“Rest,” “refreshment,” and “renewal” are related, but they are not the same and they can mean different things in different contexts. “Refreshment” means revitalization – giving fresh and renewed strength. It is a simple enough concept that applies to our bodies, souls, and spirits, so we will not discuss it further.

“Rest” most commonly refers to the physical rest of our bodies that is needed for physiological “renewal.” The Scriptures that command we rest on the various Sabbaths include physical rest but point to a higher kind of rest and renewal as well – rest of our souls and spirits by surrendering ourselves to God and allowing Him to take our burdens and cares upon himself.

Related Mitzvot in Volumes 1 & 2

- D01 Resting from Work & Assembling on the Weekly Sabbath
- D04 Resting from Work & Assembling on God’s Annual Sabbaths
- D19 Resting & Returning Ownership of Our Land in the Jubilee Year

Command Form

Explicit & Implied

BA3. Abiding in the Vine: Being United (in Unity /Union) with God and Yeshua.

We are to be united (in unity /union) with God and Yeshua.

BA3a: *We are to abide in God and Yeshua*

BA3b: *We are to be united (in unity /union) with God*

BA3c: *We are to be united (in unity /union) with Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 15:1-10 (NKJ)

*I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. **Abide in Me**, and I in you. **As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.** I am the vine, you are the branches. He who abides in Me, and I in him, **bears much fruit**; for without Me you can do nothing. **If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.** **If you abide in Me**, and My words abide in you, **you will ask what you desire, and it shall be done for you.** By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.*

Romans 6:11

*In the same way, **consider yourselves to be dead to sin but alive for God, by your union with the Messiah Yeshua.***

1 Corinthians 4:17

*This is why I have sent you Timothy, my beloved and trustworthy child in the Lord. **He will remind you of the way of life I follow in union with the Messiah Yeshua and teach everywhere in every congregation.***

Galatians 3:13-14

*The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse." **Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham**, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.*

1 Thessalonians 2:2

On the contrary, although we had already suffered and been outraged in Philippi, as you know, we had the courage, united with our God, to tell you the Good News even under great pressure.

2 Timothy 1:9

*.. since he delivered us and called us to a life of holiness as his people. It was not because of our deeds, but because of his own purpose and **the grace which he gave to us who are united with the Messiah Yeshua**. He did this before the beginning of time,*

1 John 2:5

*But **if someone keeps doing what he says**, then truly love for God has been brought to its goal in him. **This is how we are sure that we are united with him.***

1 John 2:24

*Let what you heard from the beginning remain in you. **If what you heard from the beginning remains in you, you will also remain in union with both the Son and the Father.***

Additional New Testament Scriptures

(see note below)

John 16:33, 17:20-23

Romans 8:1

1 Corinthians 11:11

2 Corinthians 5:17

Galatians 3:24-26, 5:5-6

Ephesians 1:7, 11, 2:7, 21-22, 3:5-6, 12, 4:2-3, 11-13, 6:1, 10

Philippians 1:27, 2:1-2, 5, 3:1, 8-9, 4:4, 7

Colossians 2:6, 11-12

1 Thessalonians 3:8, 4:1, 5:18

2 Thessalonians 3:4, 10-12

2 Timothy 3:11-12

Related New Testament Mitzvot

BA58 Standing Firm in Union with the Lord

Supportive Tanakh Scriptures

Genesis 1:26-27

Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth." So God created humankind in his own image; in the image of God he created him: male and female he created them.

Genesis 6:3

ADONAI said, "My Spirit will not live in human beings forever, for they too are flesh; therefore their life span is to be 120 years."

Judges 3:9-10

But when the people of Isra'el cried out to ADONAI, ADONAI raised up a savior for the people of Isra'el; and he rescued them; this was 'Otni'el, the son of Kalev's younger brother K'naz. The spirit of ADONAI came upon him, and he judged Isra'el. Then he went out to war, and ADONAI gave Kushan-Rish'atayim king of Aram into his hands; his power prevailed against Kushan-Rish'atayim.)

Judges 6:34

But the Spirit of ADONAI covered Gid'on. He sounded the call on the shofar, and Avi'ezer rallied behind him.

Judges 14:6

The Spirit of ADONAI came powerfully upon Shimshon, and barehanded he tore the lion to pieces as easily as if it had been a young goat. But he didn't tell his father or mother what he had done.

1 Samuel 10:9-11

As it happened, as soon as he had turned his back to leave Sh'mu'el, God gave him another heart; and all those signs took place that day. When they arrived at the hill, and there in front of him was a group of prophets, the Spirit of God fell on him and he prophesied along with them. When those who knew him from before saw him there, prophesying with the prophets, they asked each other, "What's happened to Kish's son? Is Sha'ul a prophet, too?"

2 Kings 2:9-15

After they had crossed, Eliyahu said to Elisha, "Tell me what I can do for you before I am taken away from you." Elisha said, "Please! Let a double share of your spirit be on me!" He replied, "You have requested a hard thing. Nevertheless, if you see me when I am taken from you, you will get what you asked for; but if not, you won't." Suddenly, as they were walking on and talking, there appeared a fiery chariot with horses of fire; and as it separated the two of them from each other, Eliyahu went up into heaven in a whirlwind. Elisha saw it and cried out, "My father! My father! The chariots and horsemen of Isra'el!" Then he lost sight of him. Seizing his clothes, he tore them in half. Then he picked up Eliyahu's cloak, which had fallen off him. Standing on the bank of the Yarden, he took the cloak that had fallen off Eliyahu, struck the water and said, "Where is ADONAI, the God of Eliyahu?" But when he actually did strike the water, it divided itself to the left and to the right; then Elisha crossed over. When the guild prophets of Yericho saw him in the distance, they said, "The spirit of Eliyahu does rest on Elisha." Advancing to meet him, they prostrated themselves on the ground before him ..

Psalms 51:13(11)

Don't thrust me away from your presence, don't take your Ruach Kodesh away from me.

Isaiah 11:1-2

But a branch will emerge from the trunk of Yishai, a shoot will grow from his roots. The Spirit of ADONAI will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fearing ADONAI-

Isaiah 61:1-2

The Spirit of Adonai ELOHIM is upon me, because ADONAI has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark; to proclaim the year of the favor of ADONAI and the day of vengeance of our God; to comfort all who mourn, ..

Ezekiel 11:19

..and I will give them unity of heart. "I will put a new spirit among you." I will remove from their bodies the hearts of stone and give them hearts of flesh;

Comment

Yeshua describes himself as the vine, and “abiding” in him is more than living alongside him; it is allowing our lives to be merged with his. Scripture describes it as being in “unity” with him,” being “unified with him,” and being “in union” with him – expressions that are used interchangeably by the Bible translators. When applied to our relationship with God (including Yeshua and the Holy Spirit), Scripture calls us to be so “at one” with Yeshua and therefore with God that our views are his views, and what we say and do are those things he would have us say and do. The ultimate is our being able to say that we are “in” him.

It is interesting that there are a plethora of Scriptures in the New Testament that speak of mankind achieving intimacy with God, but there are relatively few in the *Tanakh*. The probable reason is that prior to the New Covenant, ordinary Israelites did not have the same level of access to the Holy Spirit (designated leaders such as Abraham, Moses, and David did of course) and it is the Holy Spirit that enables us to “abide in Yeshua” and be in close union with God. Note that in Psalms 51:13(11), David begs God not to cast him away by taking the Holy Spirit from him.

Related Mitzvot in Volumes 1 & 2

None

Note

The NKJ version of the Bible uses the word “abide” (and its variations) as they relate to Yeshua; the following verses in the CJB do not:

John 6:56, 8:31

1 John 2:6, 10, 27-28, 3:6, 17, 24, 4:13-16

2 John 1:9

Command Form

Explicit

BA4. Trusting (Having Faith /Believing) in God and Yeshua.

We are to trust (have faith /believe) in God and Yeshua.

BA4a: *We are to trust (have faith /believe) in God.*

BA4b: *We are to trust (have faith /believe) in Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 3:14-16

Just as Moshe lifted up the serpent in the desert, so must the Son of Man be lifted up; so that everyone who trusts in him may have eternal life. "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

John 10:37-38

If I am not doing deeds that reflect my Father's power, don't trust me. But if I am, then, even if you don't trust me, trust the deeds; so that you may understand once and for all that the Father is united with me, and I am united with the Father.

John 12:44-46

Yeshua declared publicly, "Those who put their trust in me are trusting not merely in me, but in the One who sent me. Also those who see me see the One who sent me. I have come as a light into the world, so that everyone who trusts in me might not remain in the dark.

John 14:1

Don't let yourselves be disturbed. Trust in God and trust in me.

John 14:11

Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.

Additional New Testament Scriptures

Matthew 23:23

Mark 11:22-24, 16:15-16

John 6:47, 12:36, 17:20

Acts 10:43, 13:38-39, 15:11, 16:29-31; 19:4-5, 20:20-21, 26:17-18

Romans 1:16-17, 3:20-28, 30-31, 4:3, 9-14, 20-24, 5:1, 2-4, 9:30-32, 10:4, 6-7, 10-11, 11:20, 23, 12:3, 14:2-3, 23

2 Corinthians 4:13, 5:7, 10:15, 13:5

Galatians 2:16, 20, 3:2, 5-7, 10-14, 24-26, 5:5-6

Ephesians 1:13, 18-19, 3:16-17

Philippians 1:29, 3:8-9
Colossians 1:23, 2:5, 7
1Thessalonians 1:3, 8, 3:2, 6-7, 5:8
2 Thessalonians 1:3-4, 10-11
1 Timothy 1:3-5, 16, 18-19, 4:3, 10
2 Timothy 1:5, 12, 3:10, 15
Titus 1:13, 2:2
Hebrews 3:12, 19, 4:2-3, 6:1, 12, 10:38-39, 11:1-12, 17, 20-33, 39
1 Peter 1:5, 8-9, 21; 2:6-7, 5:9
1 John 3:23, 4:16, 5:10. 13
Jude 1:5
Revelation 2:19, 14:12

Three Scriptures about Trust /Faith in Three Translations

Romans 10:17 (CJB)

So trust comes from what is heard, and what is heard comes through a word proclaimed about the Messiah. [christos]

Romans 10:17 (NAS)

So faith comes from hearing, and hearing by the word of Christ. [christos]

Romans 10:17 (NKJ)

So then faith comes by hearing, and hearing by the word of God. [theos]

Hebrews 11:1 (CJB)

Trusting is being confident of what we hope for, convinced about things we do not see.

Hebrews 11:1 (NAS)

Now faith is the assurance of things hoped for, the conviction of things not seen.

Hebrews 11:1 (NKJ)

Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:6 (CJB)

And without trusting, it is impossible to be well pleasing to God, because whoever approaches him must trust that he does exist and that he becomes a Rewarder to those who seek him out

Hebrews 11:6 (NAS)

And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

Hebrews 11:6 (NKJ)

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Related New Testament Mitzvot

AA19 19 Persevering, Standing Firm, & Growing in Our Faith
AA21 Not Being Lukewarm in Our Faith
AA31 Being Steadfast in Our Faith and Our Thinking
BA05 Not Denying Our Belief and Faith in God & Yeshua
BA09 Believing in God's Evenhanded Justice
BA20 Listening to, Believing, and Obeying the Good News of Yeshua
BA28 Believing that Yeshua Died for Our Sins
BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity
BA50 Believing that Yeshua's Sacrifice was for All of Humanity
BA63 Not Being Ashamed of Yeshua & His Teachings
FA11 Petitioning God in Faith and with Thanksgiving
FA26 Praying with Faith and without Doubt
GA08 Not Backsliding in Faith After Knowing God's Righteousness
JA11 Keeping in Faith Amidst of Persecution
OA07 Imitating the Faith of Our Spiritual Leaders
SA07 Not Denying the Power of Faith
TA01 Believing in (Trusting) Yeshua for Salvation
TA10 Believing that Yeshua was Raised from the Dead
TA11 Believing that Yeshua Died for Our Sins
UA06 Overcoming Adversity through Faith and Perseverance
AB06 Walking in the Holy Spirit through Faith and Hearing
CB20 Raising Our Children to Believe in Yeshua
FB06 Women to Continue in Faith and Love
GB17 Doing Everything in Faith and Unto Yeshua
GB23 Pursuing That Which Makes for Faith and Upbuilding
GB68 Accompanying Our Faith with Actions
HB17 Believing the Holy Scriptures and Knowing Their Usefulness

Supportive Tanakh Scriptures

Job 13:15 (NKJ)

Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him

Psalms 4:6(5)

Offer sacrifices rightly, and put your trust in ADONAI.

Psalms 37:3

Trust in ADONAI, and do good; settle in the land, and feed on faithfulness..

Psalms 37:5

Commit your way to ADONAI; trust in him, and he will act.

Psalms 62:9(8)

Trust in him, people, at all times; pour out your heart before him; God is a refuge for us. (Selah)

Psalms 115:10

House of Aharon, trust in ADONAI! He is their help and shield.

Psalms 115:11

You who fear ADONAI, trust in ADONAI! He is their help and shield.

Proverbs 3:5

Trust in ADONAI with all your heart; do not rely on your own understanding.

Comment

Bible translations speak of “faith,” “trust,” and “believing” interchangeably. Hebrews 11:1 in the Complete Jewish Bible tells us that: “*Trusting is being confident of what we hope for, convinced about things we do not see.*” We are urged and commanded to trust (have faith) in God the Father and his son Yeshua in all things.

Related Mitzvot in Volumes 1 & 2

G12 Having Faith in God & Trusting Him in All Things

G19 Praying in Faith & Having Faith for That Which We Pray

Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God

Y04 Expecting & Accepting Persecution on Account of Our Faith in Yeshua

Command Form

Explicit

BA5. Not Denying Our Belief and Faith in God & Yeshua.

We are not to deny our belief and faith in God & Yeshua.

BA5a: We are not to deny our belief and faith in God..

BA5b: We are not to deny our belief and faith in Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 John 2:22-23

Who is a liar at all, if not the person who denies that Yeshua is the Messiah? Such a person is an anti-Messiah- he is denying the Father and the Son. Everyone who denies the Son is also without the Father, but the person who acknowledges the Son has the Father as well.

Peter Denying Yeshua

Matthew 26:69-75

Mark 14:66-72

John 18:15-27

Additional New Testament Scriptures

Luke 9:26

2 Timothy 2:12

Titus 1:16

1Peter 4:16

1John 2:22

Revelation 2:13, 3:8, 13:10

Related New Testament Mitzvot

AA21 Not Being Lukewarm in Our Faith

GA08 Not Backsliding in Faith After Knowing God's Righteousness

SA07 Not Denying the Power of Faith

Supportive Tanakh Scriptures

Joshua 24:27

Y'hoshua said to all the people, "See, this stone will be a witness against us; because it has heard all the words of ADONAI which he said to us; therefore it will be a witness against you, in case you deny your God."

Psalms 14:1

For the leader. By David: Fools say in their hearts, "There is no God." They deal corruptly, their deeds are vile, not one does what is right.

Psalms 53:2(1)

A brutish fool tells himself, "There isn't any God." Such people are depraved, all their deeds are vile, not one of them does what is good.

Proverbs 30:8-9

.. keep falsehood and futility far from me, and give me neither poverty nor wealth. Yes, provide just the food I need today; for if I have too much, I might deny you and say, "Who is ADONAI?" And if I am poor, I might steal and thus profane the name of my God.

Isaiah 59:12-13

For our crimes multiply before you, our sins testify against us; for our crimes are present with us; and our sins, we know them well: rebelling and denying ADONAI, turning away from following our God, talking about oppression and revolt, uttering lies which our hearts have conceived.

Comment

There are three ways that we can deny belief and faith in God and Yeshua. The most obvious and direct is through words stating our unbelief. It is of course understandable if we truly do not believe but, except in unusual circumstances, is sinful for one who does. Why might a believer deliberately conceal his or her belief? Perhaps to avoid persecution or even death in a hostile circumstance but, even then, God would have to approve the denial for it not to be counted as sin.

Another way that we can deny our belief and faith is through silence – i.e., allowing others to continue in their incorrect assumption that we do not believe when in fact we do. What was said previously applies to this scenario as well.

There is a third way that we can deny belief and faith, and that is by calling ourselves believers while allowing our conduct to violate God's Word and standards. This is the most egregious way; it marks us as hypocrites and worse, misrepresents the values for which God and Yeshua stand.³

Related Mitzvot in Volumes 1 & 2

G02 Acknowledging and Not Denying Belief in God and in Yeshua

Command Form

Explicit

³ See 1 Corinthians 5:1-5 and 9-13.

BA6. Offering Our Entire Selves to God.

We are to offer our entire selves to God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:1

*I exhort you, therefore, brothers, in view of God's mercies, to **offer yourselves as a sacrifice, living and set apart for God.** This will please him; it is the logical "Temple worship" for you.*

Romans 6:12-13

*Therefore, do not let sin rule in your mortal bodies, so that it makes you obey its desires; and do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, **offer yourselves to God** as people alive from the dead, and your various parts to God as instruments for righteousness.*

Additional New Testament Scriptures

Matthew 16:24

Mark 8:34

Luke 9:23

Romans 6:22

Galatians 2:20

Ephesians 5:1-2

Philippians 3:8-9

Related New Testament Mitzvot

- BA03 Being United (in Unity /Union) with God and Yeshua
- BA10 Obeying the Commandments (Mitzvot) of God and Yeshua
- BA15 Serving God and Yeshua
- BA16 Devoting Our Lives to God and Yeshua
- BA20 Listening to, Believing, and Obeying the Good News of Yeshua
- BA24 Presenting Ourselves to God as Worthy of Approval
- BA25 Putting God and Yeshua Before All Things and All Persons
- BA40 Receiving and Following God and Yeshua
- BA45 Knowing Yeshua as Lord and Messiah
- BA54 Submitting to God
- BA57 Coming to Yeshua
- FA02 Worshiping the One True God and No Other
- FA16 Worshiping God in Spirit and in Truth
- FA28 Worshiping Yeshua

YA01 Offering Ourselves as Living Sacrifices
YA02 Accepting Suffering and Disgrace in Order to Serve Yeshua
YA03 Continually Offering Sacrifices of Praise to God
GB17 Doing Everything in Faith and Unto Yeshua
GB41 Working to Serve the New Covenant
HB04 Obeying the Commandments (Mitzvot / Torah /Will) of God

Supportive Tanakh Scriptures

Deuteronomy 6:5

.. and you are to love ADONAI your God with all your heart, all your being and all your resources.

Deuteronomy 10:12

So now, Isra'el, all that ADONAI your God asks from you is to fear ADONAI your God, follow all his ways, love him and serve ADONAI your God with all your heart and all your being;

Deuteronomy 11:13

So if you listen carefully to my mitzvot which I am giving you today, to love ADONAI your God and serve him with all your heart and all your being;

Psalms 95:6

Come, let's bow down and worship; let's kneel before ADONAI who made us.

Psalms 117:1

Praise ADONAI, all you nations! Worship him, all you peoples!

Comment

If our understanding of this *Mitzvah* combined with [Luke 9:23](#) and [Romans 6:22](#) is merely literal, we will conclude that God expects us to have no self-concerns or desires other than to give ourselves to him. As with most biblical interpretation, we can miss the meaning if we do not consider the Bible as a whole. Being God's "slave" (as [Romans 6:22](#) puts it) is not what God wants our relationship with him to be. That is made clear in [Psalms 37:4](#):

"Trust in ADONAI, and do good; settle in the land, and feed on faithfulness. Then you will delight yourself in ADONAI, and he will give you your heart's desire."

Of course, our heart's desire must be consistent with God's moral values and his will for us and for mankind. [Psalms 126:2](#), [Proverbs 10:28](#), [Proverbs 17:22](#), and [Ecclesiastes 9:7](#) illustrate more of the lighter side of God's will for us.

One may notice that, in comparison to the New Testament, there are relatively few references in the Tanakh to offering ourselves to God; the Tanakh's references to offerings are mostly to alter sacrifices. Nevertheless, giving ourselves to God is taught throughout the *Tanakh* using

expressions such as “presenting ourselves,” “worshipping,” “bowing down,” “being in union with,” “following,” “serving,” “dedicating,” and “obeying.”

Related Mitzvot in Volumes 1 & 2

- A02 Walking in God’s Ways
- A14 Aspiring to God’s Perfection & Holiness
- G04 Loving God
- G08 Serving, Worshiping, Praising, & Praying to God
- G13 Dedicating Ourselves to God
- G16 Putting God First
- W08 Obeying the Mitzvot of Adonai & Yeshua
- Y02 Abiding in Yeshua in Order to Bear Fruit
- Y06 Following Yeshua & Putting Him Before All Else
- Y08 Coming to Yeshua for Spiritual Rest
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA7. Praising God and Yeshua.

We are to praise God & Yeshua.

BA7a: *We are to praise God.*

BA7b: *We are to praise Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 13:15

And again, "Praise ADONAI, all Gentiles! Let all peoples praise him!"

Hebrews 13:15

Through him, therefore, **let us offer God a sacrifice of praise** continually. For this is the natural product of lips that acknowledge his name.

1 Peter 2:9

But you are a chosen people, the King's *cohanim*, a holy nation, a people for God to possess! Why? In order for you to declare the praises of the One who called you out of darkness into his wonderful light.

Revelation 7:12

"Amen! "Praise and glory, wisdom and thanks, honor and power and strength belong to our God forever and ever! "Amen!"

Revelation 19:5

A voice went out from the throne, saying, "Praise our God, all you his servants, you who fear him, small and great!"

Additional New Testament Scriptures

Matthew 5:16

Ephesians 1:5-6, 12

Revelation 5:12-13

Related New Testament Mitzvot

BA33 Glorifying God and Yeshua

XA08 Gentiles Praising the Lord

YA03 Continually Offering Sacrifices of Praise to God

Supportive Tanakh Scriptures

Psalms 22:24

You who fear ADONAI, praise him! All descendants of Ya'akov, glorify him! All descendants of Isra'el, stand in awe of him!

Psalms 30:5(4)

Sing praise to ADONAI, you faithful of his; and give thanks on recalling his holiness.

Psalms 74:21

Don't let the oppressed retreat in confusion; let the poor and needy praise your name.

Psalms 100:4

Enter his gates with thanksgiving, enter his courtyards with praise; give thanks to him, and bless his name.

Psalms 107:32

Let them extol him in the assembly of the people and praise him in the leaders' council.

Psalms 113:1

Halleluyah! Servants of ADONAI, give praise! Give praise to the name of ADONAI

Psalms 117:1

Praise ADONAI, all you nations! Worship him, all you peoples!

Psalms 135:2-3

You who stand in the house of ADONAI, in the courtyards of the house of our God, praise Yah, for ADONAI is good; sing to his name, because it is pleasant.

Comment

Judaism takes its responsibility to praise God seriously, as demonstrated by our chanting or singing the “*Aleinu*” three times daily at the closing of the *Shachrit*, *Mincha*, and *Ma'ariv* services. The first two lines of the “*Aleinu*” prayer are: “(1) It is our duty to praise the Lord of all, (2) to ascribe greatness to Him who formed the world in the beginning.”⁴ Since references to Yeshua are not included in traditional Jewish prayers, Messianic Judaism adds praises to Yeshua to the traditional liturgies. An example is a second line sometimes added to the *Sh'ma*: “(1) Here O Isra'el, the Lord our God, the Lord is One. (2) Yeshua, He is the Messiah, He is Lord of all.”

Related Mitzvot in Volumes 1 & 2

G08 Serving, Worshiping, Praising, & Praying to God

⁴ Translated by: Hertz, Joseph H., “The Authorized Daily Prayer Book” (New York: Bloch Publishing, 1979).

Command Form

Explicit

BA8. Pleasing God and Yeshua.

We are to seek to please God and Yeshua.

BA8a: *We are to seek to please God.*

BA8b: *We are to seek to please Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 5:8-9

*We are confident, then, and would much prefer to leave our home in the body and come to our home with the Lord. Therefore, whether at home or away from home, **we try our utmost to please him;***

Additional New Testament Scriptures

John 8:29

Romans 8:8-9

Galatians 1:10

Ephesians 5:10

Philippians 4:18

Colossians 1:10, 3:20

1 Thessalonians 2:4

1 Timothy 5:3-5

Hebrews 11:5-6, 13:15-16, 21

1 John 3:22

Related New Testament Mitzvot

BA15 Serving God and Yeshua

BA16 Devoting Our Lives to God and Yeshua

Supportive Tanakh Scriptures

Psalms 69:31(30)-32(31)

I will praise God's name with a song and extol him with thanksgiving. This will please ADONAI more than a bull, with its horns and hoofs.

Psalms 104:34

May my musings be pleasing to him; I will rejoice in ADONAI.

Psalms 149:4

for ADONAI takes delight in his people, he crowns the humble with salvation.

Proverbs 16:7

When a man's ways please ADONAI, he makes even the man's enemies be at peace with him.

Proverbs 21:3

To do what is right and just is more pleasing to ADONAI than sacrifice.

Malachi 3:4

Then the offering of Y'hudah and Yerushalayim will be pleasing to ADONAI, as it was in the days of old, as in years gone by.

Comment

Faith, worship, thankfulness, and obedience are main components of our love relationship with God (and Yeshua), and we are called by Scripture to please God and Yeshua in all of these. To do so requires that we put God ahead of our own interests and those of other people. We cannot divide our loyalties and still please God; Galatians 1:10 teaches:

Now does that sound as if I were trying to win human approval? No! I want God's approval!
Or that I'm trying to cater to people? If I were still doing that, I would not be a servant of the Messiah.

We are often tempted to please men before God because in the natural we can see men whereas we cannot see God who is a spirit. That is why faith is needed and why Hebrews 11:6 in the NKJ version teaches:

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

Related Mitzvot in Volumes 1 & 2

A16 Seeking to Please Men over God

Command Form

Implied

BA9. Believing in God's Evenhanded Justice.

We are to believe in God's evenhanded justice.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 10:34-35

Then Kefa addressed them: "I now understand that God does not play favorites, but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.

Colossians 3:25

Don't worry- whoever is doing wrong will be paid in kind for his wrong, and there is no favoritism shown.

Revelation 20:12-13

And I saw the dead, both great and small, standing in front of the throne. Books were opened; and another book was opened, the Book of Life; and the dead were judged from what was written in the books, according to what they had done. The sea gave up the dead in it; and Death and Sh'ol gave up the dead in them; and they were judged, each according to what he had done.

Additional New Testament Scriptures

Matthew 12:17-18, 23:23

Luke 11:42

Ephesians 6:9

2 Thessalonians 1:6

Related New Testament Mitzvot

RA01 Turning Sinners Away from their Sin

RA07 Judging Rightly and Not Falsely

RA11 Pursuing Justice

RA13 Expelling Evil Doers from the Community of Believers

RA14 Believers Not Adjudicating Disputes in a Court of Unbelievers

RA15 Not Judging One Another Over Food, Festivals, or Other Jewish Practices

RA17 Not Committing Perjury

RA20 Not Prejudging

RA21 Judging Without Prejudice or Partiality

RA22 First Warning and Then Banning Divisive Persons from Fellowship

Supportive Tanakh Scriptures

2 Chronicles 19:7

Therefore, let the fear of ADONAI be upon you; be careful what you do; for ADONAI our God does not allow dishonesty, partiality or bribe-taking.

Job 34:12

It is certain that God does nothing wicked; Shaddai will not pervert justice.

Psalms 99:4

Mighty king who loves justice, you established fairness, justice and righteousness in Ya'akov.

Psalms 146:7

He secures justice for the oppressed, he gives food to the hungry. ADONAI sets prisoners free,

Proverbs 1:1-3

The proverbs of Shlomo the son of David, king of Isra'el, are for learning about wisdom and discipline; for understanding words expressing deep insight; for gaining an intelligently disciplined life, doing what is right, just and fair;

Isaiah 30:18

Yet ADONAI is just waiting to show you favor, he will have pity on you from on high; for ADONAI is a God of justice; happy are all who wait for him!

Isaiah 61:8

For I, ADONAI, love justice; I hate robbery for burnt offerings. So I will be faithful to reward them and make an eternal covenant with them.

Comment

Scripture teaches that God's justice is fair and impartial; he shows no favoritism among his created children. Nevertheless, the particulars of Torah (God's teaching) are sometimes applied differently according to who a person is – man or woman, parent or child, Jew or Gentile. For example, circumcision is required of all Jewish males (Genesis 17:9-10) but is only required of certain Gentiles (Genesis 17:12-13; Exodus 12:48). Husbands are responsible for being the heads of their wives and not visa-versa (Ephesians 5:22-23). Recognizing such distinctions in the administration of justice is not being partial or unfair. Also, it is not being partial to hold people who are in positions of authority, or have greater knowledge, to a higher standard of accountability (e.g. Luke 12:47-48 and Hebrews 13:17).

Related Mitzvot in Volumes 1 & 2

J01 Applying the Mosaic Law in a Manner Consistent with New Covenant Realities

God's Law of Justice

J02 Injury & Damages

J03 Injury & Damages

Command Form

Implied

BA10. Obeying the Commandments of God and Yeshua.

We are to obey the commandments of God and Yeshua.

BA10a: *We are to obey the commandments (Mitzvot /Torah) of God.*

BA10b: *We are to obey the commandments (Mitzvot /Torah) of Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:18-19

*Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the Torah- not until everything that must happen has happened. So **whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.***

Matthew 19:17

*Why are you asking me about good? There is One who is good! But if you want to obtain eternal life, **observe the mitzvot.***

John 8:31-32

*So Yeshua said to the Judeans who had trusted him, "**If you obey what I say, then you are really my talmidim, you will know the truth, and the truth will set you free.**"*

John 8:47

Whoever belongs to God listens to what God says; the reason you don't listen is that you don't belong to God.

John 8:51

*Yes, indeed! I tell you that **whoever obeys my teaching will never see death.***

John 14:15

If you love me, you will keep my commands;

John 14:23-24

*Yeshua answered him, "**If someone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him. Someone who doesn't love me doesn't keep my words- and the word you are hearing is not my own but that of the Father who sent me.***

John 15:10

If you keep my commands, you will stay in my love- just as I have kept my Father's commands and stay in his love.

Additional New Testament Scriptures

Matthew 7:24-27, 12:50

Mark 7:9-13, 10:19

Luke 11:42

Acts 3:22, 5:29

Romans 2:13, 21-27, 3:31, 10:21, 15:18, 16:19

1 Corinthians 7:19

Ephesians 5:6-7

Philippians 2:12

1 Timothy 6:13-14

Titus 3:3

Hebrews 3:18, 4:11, 5:9, 10:36

1 John 2:3-5, 17, 3:22, 24, 5:2-3

2 John 1:6

Revelation 2:26, 3:8, 10, 12:17, 14:12

Related New Testament Mitzvot

AA02 Embracing and Not Suppressing Godly Truth

AA44 Knowing and Doing What is Right and Good

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

HB01 Not Pursuing Torah Observance Legalistically

HB12 Not Neglecting the Torah (God's Teaching)

HB13 Not Speculating About God's Word

HB14 Using Torah as Torah Itself Intends

HB15 Knowing for Whom Torah is Intended

HB20 Not Disregarding the Torah of Moses

HB22 Being Both a Hearer and Doer of God's Word

HB23 Considering the Torah a Torah of Freedom

HB24 Thirsting for the Word of God

HB27 Doing God's Will

Supportive Tanakh Scriptures

Exodus 15:26

He said, "If you will listen intently to the voice of ADONAI your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am ADONAI your healer."

Numbers 15:38-40

Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners of their garments, and to put with the tzitzit on each corner a blue thread. It is to be a tzitzit for you to look at and thereby remember all of ADONAI's mitzvot and obey them, so that

you won't go around wherever your own heart and eyes lead you to prostitute yourselves; but it will help you remember and obey all my mitzvot and be holy for your God.

Deuteronomy 4:13-14

He proclaimed his covenant to you, which he ordered you to obey, the Ten Words; and he wrote them on two stone tablets. At that time ADONAI ordered me to teach you laws and rulings, so that you would live by them in the land you are entering in order to take possession of it.

Deuteronomy 4:40

Therefore, you are to keep his laws and mitzvot which I am giving you today, so that it will go well with you and with your children after you, and so that you will prolong your days in the land ADONAI your God is giving you forever.

Deuteronomy 6:17

Observe diligently the mitzvot of ADONAI your God, and his instructions and laws which he has given you.

Deuteronomy 11:22-23, 32

For if you will take care to obey all these mitzvot I am giving you, to do them, to love ADONAI your God, to follow all his ways and to cling to him, then ADONAI will expel all these nations ahead of you; and you will dispossess nations bigger and stronger than you are. ... And you are to take care to follow all the laws and rulings I am setting before you today.

Deuteronomy 13:5(4)

You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve him and cling to him;

Deuteronomy 26:17-19

You are agreeing today that ADONAI is your God and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says. In turn ADONAI is agreeing today that you are his own unique treasure, as he promised you; that you are to observe all his mitzvot; and that he will raise you high above all the nations he has made, in praise, reputation and glory; and that, as he said, you will be a holy people for ADONAI your God.

Deuteronomy 27:10

Therefore you are to listen to what ADONAI your God says and obey his mitzvot and laws, which I am giving you today.

Deuteronomy 28:1

If you listen closely to what ADONAI your God says, observing and obeying all his mitzvot which I am giving you today, ADONAI your God will raise you high above all the nations on earth;

Deuteronomy 28:15

But if you refuse to pay attention to what ADONAI your God says, and do not observe and obey all his mitzvot and regulations which I am giving you today, then all the following curses will be yours in abundance:

Deuteronomy 29:28(29)

Things which are hidden belong to ADONAI our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

Deuteronomy 30:8-16

... but you will return and pay attention to what ADONAI says and obey all his mitzvot which I am giving you today. Then ADONAI your God will give you more than enough in everything you set out to do - the fruit of your body, the fruit of your livestock, and the fruit of your land will all do well; for ADONAI will once again rejoice to see you do well, just as he rejoiced in your ancestors. However, all this will happen only if you pay attention to what ADONAI your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to ADONAI your God with all your heart and all your being. For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach. It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?' Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?' On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it! Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil - in that I am ordering you today to love ADONAI your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and ADONAI your God will bless you in the land you are entering in order to take possession of it.

Comment (from *Mitzvah* #W8 of Volume 2)

Christian theologians have often misinterpreted (and sometimes mistranslated) the *Shaliach* Paul's writings to be saying that the *mitzvot* (commandments of the *Torah*) – the laws – the statutes, ordinances, and judgments given at Mt. Sinai – were rendered uselessly obsolete by Yeshua. Those who hold that view teach that God's law has been replaced by his grace, so that if we love God and one another, none of the specifics of the “Mosaic Law” matter anymore.⁵ Such views are in direct contradiction of Yeshua's words in Matthew 5:19, which says:

“So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.”

Also problematic, is the mistranslation (of Matthew 5:17 of many Bible versions) of the Greek word “*πληρῶσαι*,” that is commonly but incorrectly rendered “fulfill:”

⁵ Scriptures often cited to support this view include Romans 6:14 and 2 Corinthians 12:9.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” (NKJ)

The word in this context should actually be translated “fill” (the CJB translates it “complete”). These numerous mistranslations have fueled antinomians to teach that no part of God’s Law given at Mount Sinai is to be obeyed today because Yeshua fulfilled it in Himself.⁶

There is another Scripture whose misunderstanding has caused no little amount of controversy, and that is Matthew 19:17, in which Yeshua tells a man:

“But if you want to obtain eternal life, observe the mitzvot.”

Yeshua seems to be saying that salvation comes from a legalistic observance of the law, whereas we know from Galatians 2:16 (as well as other Scriptures) that:

“.. a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness.”

The answer to this seeming contradiction is, of course, that Deuteronomy 18:15-19 of the Mosaic *Torah* prophesies the coming of Messiah Yeshua, and commands us to listen to him and obey him, as he will be speaking in God’s Name. So, to obey the *Torah*, is also to receive and obey the *Mitzvot* of Yeshua.

A final word: This *Mitzvah* rests on my (and Daniel Juster’s) belief in the continued efficacy of all the Scriptures of the *Torah* (2 Timothy 3:16-17), recognizing that we have to be led by the *Ruach Hakodesh* for their application in this New Covenant age.⁷

Related Mitzvot in Volumes 1 & 2

A02 Walking in God’s Ways

W01 Studying, Hearing & Teaching Torah & Torah-Obedience

W08 Obeying the Mitzvot of Adonai & Yeshua

W09 Nullifying the Word of God through Our Rules & Traditions

W10 Attending to Both the Lesser & the Weightier Matters of Torah

Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

⁶ Not all of the Scriptures and *mitzvot* given centuries ago and referenced herein can (or should) be applied literally in today’s world, and thus has nothing to do with Yeshua having come. We must rely on the *Ru’ach HaKodesh* for discernment regarding application.

⁷ Ibid.

BA11. Honoring God & Yeshua.

We are to honor God and Yeshua..

BA11a: *We are to honor God.*

BA11b: *We are to honor Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 5:22-23

The Father does not judge anyone but has entrusted all judgment to the Son, so that all may honor the Son as they honor the Father. Whoever fails to honor the Son is not honoring the Father who sent him.

1 Timothy 1:17

So to the King- eternal, imperishable and invisible, the only God there is- let there be honor and glory for ever and ever! Amen.

Additional New Testament Scriptures

Romans 14:6-8

Philippians 2:9-10

1 Timothy 6:15-16

Hebrews 2:7-9, 3:3

2 Peter 1:17

Revelation 4:11, 5:12-13, 7:12

Related New Testament Mitzvot

BA10 Obeying the Commandments of God and Yeshua

BA12 Lifting Up Yeshua

BA25 Putting God and Yeshua Before All Things and All Persons

BA33 Glorifying God and Yeshua

BA34 Not Dishonoring God

QA02 Boasting About God and Yeshua

Supportive Tanakh Scriptures

Exodus 35:2

On six days work is to be done, but the seventh day is to be a holy day for you, a Shabbat of complete rest in honor of ADONAI. Whoever does any work on it is to be put to death.

Psalms 50:15

.. and call on me when you are in trouble; I will deliver you, and you will honor me.

Psalms 56:9(8)

All the nations you have made will come and bow before you, Adonai; they will honor your name.

Psalms 96:6

In his presence are honor and majesty; in his sanctuary, strength and splendor.

Proverbs 3:9

Honor ADONAI with your wealth and with the firstfruits of all your income.

Isaiah 24:14-15

They lift their voices, singing for joy, shouting from the west to honor ADONAI. So in the east, honor ADONAI; in the coastlands, honor the name of ADONAI, the God of Isra'el.

Comment

Mitzvah #BA12 commands us to lift Yeshua up! While honoring and lifting up are similar, the two are not precisely the same. Lifting a person up could mean giving him prominence or raising his mood or spirit, while honoring a person is acting in such a way as to acknowledge his or her value, importance, greatness, or authority. When Scripture calls us to lift God and Yeshua up, we are not only to raise them to prominence, but to do so with honor. That having been said, we can honor God and Yeshua in private as well by worshipping them, praising them, and obeying them.

Related Mitzvot in Volumes 1 & 2

A06 Using God's Name Lightly or Falsely

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

Command Form

Explicit

BA12. Lifting Up Yeshua.

We are to lift up Yeshua at every opportunity.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 8:28

So Yeshua said, "When you lift up the Son of Man, then you will know that I AM [who I say I am], and that of myself I do nothing, but say only what the Father has taught me.

John 12:32

As for me, when I am lifted up from the earth, I will draw everyone to myself.

Additional New Testament Scriptures

None

Related New Testament Mitzvot

BA10 Obeying the Commandments of God and Yeshua

BA11 Honoring God & Yeshua

NA03 Ministering First to the Jew and Then to the Gentile

NA05 Teaching Both in Public and to Individuals

NA07 Using the *Tanakh* to Show that Yeshua is *Mashiach*

NA15 Teaching and Ministering the Words of God and Yeshua

NA16 Publicly Reading Scripture

NA15 Teaching and Ministering the Words of God and Yeshua

NA16 Publicly Reading Scripture

QA01 Proclaiming the Good News, & Teaching, & Making Disciples of Yeshua

QA02 Boasting About God and Yeshua

QA04 Proclaiming the Kingdom of God

QA05 Preaching in the Synagogue of the Unbeliever

QA06 Having Courage to Proclaim the Good News

Supportive Tanakh Scriptures

None

Comment

Mitzvah #BA11 commands us to honor Yeshua! While honoring and lifting up a person are similar, the two are not precisely the same. Lifting up a person could mean giving them prominence or raising their mood or spirit. Honoring a person is acting in such a way as to

acknowledge his or her value, importance, greatness, or authority. When Scripture calls us to lift God and Yeshua up, we are to raise them to prominence with honor.

Related Mitzvot in Volumes 1 & 2

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

Command Form

Implied

BA13. Hearing the Words & Voice of God and Yeshua.

We are to hear the words and voice of God and Yeshua.

BA13a: *We are to hear the words and voice of God.*

BA13b: *We are to hear the words and voice of Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 7:24-27

So, everyone who hears these words of mine and acts on them will be like a sensible man who built his house on bedrock. The rain fell, the rivers flooded, the winds blew and beat against that house, but it didn't collapse, because its foundation was on rock. But everyone who hears these words of mine and does not act on them will be like a stupid man who built his house on sand. The rain fell, the rivers flooded, the wind blew and beat against that house, and it collapsed- and its collapse was horrendous!

Luke 11:28

But he said, "Far more blessed are those who hear the word of God and obey it!"

John 5:25

Yes, indeed! I tell you that there is coming a time- in fact, it's already here- when the dead will hear the voice of the Son of God, and those who listen will come to life.

John 8:47

Whoever belongs to God listens to what God says; the reason you don't listen is that you don't belong to God.

Additional New Testament Scriptures

Matthew 11:15, 13:9

Mark 4:23

Luke 8:18, 14:35

John 16:3

Acts 3:22

James 1:22-25

Related New Testament Mitzvot

BA61 Hearing What the Spirit is Saying

AB06 Walking in the Holy Spirit through Faith and Hearing

AB08 Seeking to Hear the Holy Spirit

GB62 Not Pursuing Only That Which We Want to Hear

HB22 Being Both a Hearer and Doer of God's Word

Supportive Tanakh Scriptures

Exodus 15:26

He said, "If you will listen intently to the voice of ADONAI your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am ADONAI your healer."

Exodus 19:5

Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

Exodus 23:21-22

Pay attention to him, listen to what he says and do not rebel against him; because he will not forgive any wrongdoing of yours, since my name resides in him. But if you listen to what he says and do everything I tell you, then I will be an enemy to your enemies and a foe to your foes.

Numbers 12:6-8a

He said, "Listen to what I say: when there is a prophet among you, I, ADONAI, make myself known to him in a vision, I speak with him in a dream. But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household. With him I speak face to face and clearly, not in riddles;

Deuteronomy 13:5(4)

You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve him and cling to him;

Deuteronomy 18:15-19

ADONAI will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him, just as when you were assembled at Horev and requested ADONAI your God, 'Don't let me hear the voice of ADONAI my God any more, or let me see this great fire ever again; if I do, I will die!' On that occasion ADONAI said to me, 'They are right in what they are saying. I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him. Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.

Deuteronomy 27:10

Therefore you are to listen to what ADONAI your God says and obey his mitzvot and laws, which I am giving you today.

Deuteronomy 28:1-2

If you listen closely to what ADONAI your God says, observing and obeying all his mitzvot which I am giving you today, ADONAI your God will raise you high above all the nations on earth; and all the following blessings will be yours in abundance- if you will do what ADONAI your God says .. (CJB)

Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God .. (NKJ)

Deuteronomy 28:15

But if you refuse to pay attention to what ADONAI your God says, and do not observe and obey all his mitzvot and regulations which I am giving you today, then all the following curses will be yours in abundance: (CJB)

But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: (NKJ)

Comment

Hearing the words and voice of God and Yeshua has been made possible in the New Covenant through our accessibility to the Holy Spirit. Expecting to hear God’s Voice with a mind to obey him is very important if we are to have an intimate and loving relationship with him (John 14:15 & 21) – so much so that Romans 8:14 says of it: “*All who are led by God's Spirit are God's sons.*”

Moses and the Israelites at Mount Sinai heard God’s voice audibly and some have reported hearing God audibly today. That notwithstanding, God most often speaks to us through the Holy Spirit (most often opening our understanding of Scripture or answering prayer) in what has come to be called his “still small voice” (1 Kings 19:11-12). It is not usually audible to our ears but, when we hear him, we generally know that we have. Still, we can be mistaken, so we are admonished in 1 Thessalonians 5:21 to “*test everything [and] hold onto what is good.*”

Related Mitzvot in Volumes 1 & 2

R01 Listening to and Heeding God’s Voice

W01 Studying, Hearing & Teaching Torah & Torah-Obedience

Command Form

Explicit

BA14. Knowing God through Yeshua.

We are to know God through Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 8:19

*They said to him, "Where is this 'father' of yours?" Yeshua answered, "You know neither me nor my Father; **if you knew me, you would know my Father too.**"*

John 12:45

*Also **those who see me see the One who sent me.***

John 14:7

Because you have known me, you will also know my Father; from now on, you do know him- in fact, you have seen him.

John 14:9

*Yeshua replied to him, "Have I been with you so long without your knowing me, Philip? **Whoever has seen me has seen the Father; so how can you say, 'Show us the Father'?***

Additional New Testament Scriptures

Matthew 11:27

John 1:12, 8:54-55, 10:14-15, 14:6, 17:20

2 Thessalonians 1:8

Hebrews 8:11

1 John 5:20

Related New Testament Mitzvot

BA22 Knowing that God is One (*Echod*)

BA51 Knowing Yeshua as the One Mediator Between God and Man

Supportive Tanakh Scriptures

Isaiah 43:10

"You are my witnesses," says ADONAI, "and my servant whom I have chosen, so that you can know and trust me and understand that I am he- no god was produced before me, nor will any be after me.

Jeremiah 31:32(33):33(34)

For this is the covenant I will make with the house of Isra'el after those days," says ADONAI: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, 'Know ADONAI'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more.

Comment

There are two aspects to knowing God. The first is knowing about God – his attributes – what He is like. We can know him in that way through both Scripture and Yeshua because Yeshua and God the father are united, and Scripture tells us that “*in him bodily, lives the fullness of all that God is.*” (Colossians 2:9). The second aspect of knowing God is being in personal relationship with him – dialoguing with him – knowing him as a person. We can only know God that way through Yeshua, because God is a spirit being and Yeshua has been given the responsibility of connecting us to him through the Holy Spirit: “*Yeshua said, "I AM the Way- and the Truth and the Life; no one comes to the Father except through me. Because you have known me, you will also know my Father; from now on, you do know him- in fact, you have seen him.*” (John 14:6-7). Those who knew God in the Old Testament knew him through Yeshua as well, though they were probably not aware of it and did not have the clarity of New Testament revelation.

Related Mitzvot in Volumes 1 & 2

G20 Knowing God & Who He Is

Command Form

Explicit

BA15. Serving God & Yeshua.

We are to serve both God and Yeshua.

BA15a: *We are to serve God.*

BA15b: *We are to serve Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 4:10

"Away with you, Satan!" Yeshua told him, "For the Tanakh says, 'Worship ADONAI your God, and serve only him.'"

John 12:26

*If someone is serving me, let him follow me; wherever I am, my servant will be there too. **My Father will honor anyone who serves me.***

Romans 12:11

*Don't be lazy when hard work is needed, but **serve the Lord** with spiritual fervor*

1 Corinthians 7:35

*I am telling you this for your own benefit, not to put restrictions on you- I am simply concerned that you live in a proper manner and **serve the Lord** with undivided devotion.*

Additional New Testament Scriptures

Luke 4:8

Romans 1:9

1 Corinthians 4:1

1 Thessalonians 1:8-9

2 Timothy 4:5

Hebrews 9:14, 12:28

Related New Testament Mitzvot

PA04 Leading by Serving

YA02 Accepting Suffering and Disgrace in Order to Serve Yeshua

GB69 Serving as Priests in a Royal Priesthood

Supportive Tanakh Scriptures

Exodus 23:25

You are to serve ADONAI your God; and he will bless your food and water. I will take sickness away from among you.

Deuteronomy 6:13

You are to fear ADONAI your God, serve him and swear by his name.

Deuteronomy 10:20

You are to fear ADONAI your God, serve him, cling to him and swear by his name.

Deuteronomy 11:13-14

So if you listen carefully to my mitzvot which I am giving you today, to love ADONAI your God and serve him with all your heart and all your being; then, [says ADONAI,] 'I will give your land its rain at the right seasons, including the early fall rains and the late spring rains; so that you can gather in your wheat, new wine and olive oil; ..

Deuteronomy 13:5(4)

You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve to him;

Joshua 22:5

Only take great care to obey the mitzvah and the Torah which Moshe the servant of ADONAI gave you- to love ADONAI your God, follow all his ways, observe his mitzvot, cling to him, and serve him with all your heart and being.

Joshua 24:14-15

Therefore fear ADONAI, and serve him truly and sincerely. Put away the gods your ancestors served beyond the [Euphrates]River and in Egypt, and serve ADONAI! If it seems bad to you to serve ADONAI, then choose today whom you are going to serve! Will it be the gods your ancestors served beyond the River? or the gods of the Emori, in whose land you are living? As for me and my household, we will serve ADONAI!

1 Samuel 12:24

Only fear ADONAI, and serve him faithfully with all your heart; for think what great things he has done for you!

Psalms 2:11

Serve ADONAI with fear; rejoice, but with trembling.

Malachi 3:18

Then once again you will see the difference between the righteous and the wicked, between the person who serves God and one that doesn't serve him.

Comment

To serve Yeshua is also to serve God. One might ask what it means to serve God and why He wants us to serve Him. God is omnipotent so what can we possibly offer Him that He does not already have? The answer is relationship and fellowship. Consider our own young children and what they have to offer us. We are stronger than they, have more knowledge than they, have more wisdom than they, have more money and possessions than they, so what can we possibly want from them? We want their love, their obedience, and their willingness to receive from us. It is the same with our heavenly Father and us.

Related Mitzvot in Volumes 1 & 2

G08 Serving, Worshiping, Praising, & Praying to God

Command Form

Explicit

BA16. Devoting Our Lives to God and Yeshua.

We are to devote our lives to God and Yeshua.

BA16a: *We are to devote our lives to God.*

BA16b: *We are to devote our lives to Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 7:35

*I am telling you this for your own benefit, not to put restrictions on you- I am simply concerned that you live in a proper manner and **serve the Lord with undivided devotion.***

2 Corinthians 5:14-15

*For the Messiah's love has hold of us, because we are convinced that one man died on behalf of all mankind (which implies that all mankind was already dead), and that he died on behalf of all in order that **those who live should not live any longer for themselves but for the one who on their behalf died and was raised.***

Colossians 4:12

*Epaphras sends greetings; he is one of you, a slave of the Messiah Yeshua who always agonizes in his prayer on your behalf, praying that you may stand firm, mature and fully confident, as you **devote yourselves completely to God's will.***

Additional New Testament Scriptures

Luke 4:8

Romans 12:1, 14:8

Ephesians 2:10

Colossians 3:7, 4:2

2 Timothy 2:12

Related New Testament Mitzvot

BA06 Offering Our Entire Selves to God

BA25 Putting God and Yeshua Before All Things and All Persons

Supportive Tanakh Scriptures

Deuteronomy 6:5

.. and you are to love ADONAI your God with all your heart, all your being and all your resources.

1 Samuel 12:24

Only fear ADONAI, and serve him faithfully with all your heart; for think what great things he has done for you!

1 Kings 11:4

For when Shlomo became old, his wives turned his heart away toward other gods; so that he was not wholehearted with ADONAI his God, as David his father had been.

2 Chronicles 16:9

For the eyes of ADONAI move here and there throughout the whole earth, to show himself strong on behalf of those who are wholehearted toward him. You acted foolishly in this regard; for from now on, you will have war.

Comment

This *Mitzvah* calls us to “devote” our lives to God and Yeshua; it is related (but somewhat different) to *Mitzvah* #BA6 that calls us to “offer” ourselves to God. Of course, God will accept our offer, so the two go together. *Mitzvah* #BA25 calls us to “put God and Yeshua before all things and all people.” This is also related, but its focus is less on ourselves.

Related Mitzvot in Volumes 1 & 2

G08 Serving, Worshiping, Praising, & Praying to God.

G13 Dedicating Ourselves to God

G16 Putting God First

Command Form

Explicit

BA17. Imitating God and Yeshua.

We are to imitate God and Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 11:1

.. try to imitate me, even as I myself try to imitate the Messiah.

Ephesians 5:1-2

So imitate God, as his dear children; and live a life of love, just as also the Messiah loved us, indeed, on our behalf gave himself up as an offering, as a slaughtered sacrifice to God with a pleasing fragrance.

Additional New Testament Scriptures

Matthew 28:19

Luke 6:36

John 13:12-15, 34

Romans 13:14

Ephesians 4:32

Philippians 2:3-8

Colossians 3:13

1 Thessalonians 1:6

2 Timothy 2:3

1 Peter 2:21

1 John 2:6

Related New Testament Mitzvot

AA05 Modeling Ourselves on the Perfection of God

BA03 Being United (in Unity /Union) with God and Yeshua

Supportive Tanakh Scriptures

Genesis 1:26-27

Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth." So God created humankind in his own image; in the image of God he created him: male and female he created them.

Exodus 7:1

But ADONAI said to Moshe, "I have put you in the place of God to Pharaoh, and Aharon your brother will be your prophet.

Comment

This *Mitzvah* that calls us to imitate God and Yeshua means that we are to seek to be like them in character and morality. It does not mean that we are to usurp their prerogatives and masquerade as gods.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA18. Being Reconciled to God in Yeshua.

We are to be reconciled to God in Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 5:18-20

*And it is all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation, which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation. Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah, "**Be reconciled to God!**"*

Colossians 1:20-22

.. and through his Son to reconcile to himself all things, whether on earth or in heaven, making peace through him, through having his Son shed his blood by being executed on a stake. In other words, you, who at one time were separated from God and had a hostile attitude towards him because of your wicked deeds, he has now reconciled in the Son's physical body through his death; in order to present you holy and without defect or reproach before himself-

Additional New Testament Scriptures

Romans 5:10-11, 11:15

Ephesians 2:16

Related New Testament Mitzvot

BA03 Being United (in Unity /Union) with God and Yeshua

BA14 Knowing God through Yeshua

BA36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption

BA40 Receiving and Following God and Yeshua

BA58 Standing Firm in Union with the Lord

Supportive Tanakh Scriptures

None

Comment

Mankind was in reconciled relationship with God in the Garden of Eden but fell out of reconciliation when Adam disobeyed God and ate from the Tree of Knowledge of Good and Evil. God wanted to provide a means by which man could come back into relationship with him, so He devised a plan whereby, when the time was right, He would send his son Yeshua to earth

and would reconcile with whomever of us did what Adam failed to do – obey him. It is, of course, too late to for us to undo Adam having eaten of the forbidden tree, so our New Covenant means of obeying God is to receive and follow Yeshua as our Lord and *Messiah*.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA19. Seeking Our Reward from God in Heaven.

We are to seek our reward from God in Heaven.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:12

*Rejoice, be glad, because **your reward in heaven is great**- they persecuted the prophets before you in the same way.*

Matthew 6:20

*Instead, **store up for yourselves wealth in heaven**, where neither moth nor rust destroys, and burglars do not break in or steal.*

Additional New Testament Scriptures

Matthew 19:21

Luke 18:22

2 Corinthians 5:10

Colossians 3:23-24

2 Timothy 4:8

James 1:12

1 Peter 1:4

Revelation 3:11

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Daniel 12:13

But you, go your way until the end comes. Then you will rest and rise for your reward, at the end of days."

Comment

The Bible promises many rewards for obeying God and for conducting ourselves righteously – some during our life on earth and some in Heaven. Eternal life with God is the only heavenly reward that is revealed with specificity; others are referred to as “crowns,” but their nature is not known. The rewards referred to are no doubt incentives for some, but our love for our heavenly Father and knowing He is pleased with us should be reasons enough to obey him and conduct our lives according to the standards He has set for us.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA20. Listening to, Believing, and Obeying the Good News of Yeshua.

We are to listen to, believe, and obey the Good News of Yeshua.

BA20a: *We are to listen to the Good News of Yeshua.*

BA20b: *We are to believe the Good News of Yeshua.*

BA20c: *We are to obey the Good News of Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 1:14-15

After Yochanan had been arrested, Yeshua came into the Galil proclaiming the Good News from God: "The time has come, God's Kingdom is near! Turn to God from your sins and believe the Good News!"

2 Thessalonians 1:8

..... Then he will punish those who don't know God, that is, those who don't listen to the Good News of our Lord Yeshua and obey it.

1 Peter 4:17

For the time has come for the judgment to begin. It begins with the household of God; and if it starts with us, what will the outcome be for those who are disobeying God's Good News?-

Additional New Testament Scriptures

Matthew 4:23, 9:35, 11:5, 24:14

Luke 3:18, 8:1

Acts 13:23, 17:2-3

Romans 1:2-4

2 Thessalonians 2:14

Related New Testament Mitzvot

AA05 Modeling Ourselves on the Perfection of God

BA02 Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA08 Pleasing God and Yeshua

BA10 Obeying the Commandments of God and Yeshua

BA13 Hearing the Words & Voice of God and Yeshua

BA17 Imitating God and Yeshua

BA28 Believing that Yeshua Died for Our Sins

BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity

BA36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption

- BA40 Receiving and Following God and Yeshua
- BA45 Knowing Yeshua as Lord and Messiah
- BA57 Coming to Yeshua
- BA59 Remembering Yeshua Who Was Raised from the Dead

Supportive Tanakh Scriptures

None

Comment

The “Good News of Yeshua” is also known as the “Gospel of Yeshua.” Its meaning is that God sent Yeshua to save us from being dead in our sins that originated with the fall of Adam. It includes Yeshua’s miraculous birth, his earthly teachings, his sacrificial death, his resurrection, and his rising to be with his Father (God) and sending back the Holy Spirit in his place. It is essentially the initiation of the New Covenant prophesied by Jeremiah in Jeremiah 31:30(31)-33(34).

This *Mitzvah* calls us to embrace the “Good News of Yeshua” in every way, which unavoidably results in our receiving him as our Lord and savior.

Related Mitzvot in Volumes 1 & 2

- G02 Acknowledging and Not Denying Belief in God and in Yeshua
- O04 Implementing the “Great Commission” Proclaimed by Yeshua
- W08 Obeying the Mitzvot of Adonai & Yeshua
- Y02 Abiding in Yeshua in Order to Bear Fruit
- Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
- Y05 Denying Yeshua for Fear of Man
- Y06 Following Yeshua & Putting Him Before All Else
- Y07 Acknowledging God as Our Supreme Father, & Yeshua as Our Supreme Rabbi, Teacher, & Leader
- Y08 Coming to Yeshua for Spiritual Rest
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA21. Loving God & Yeshua.

We are to love the Lord Our God & Messiah Yeshua.

BA21a: *We are to love the Lord our God.*

BA21b: *We are to love Messiah Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 10:37

Whoever loves his father or mother more than he loves me is not worthy of me; anyone who loves his son or daughter more than he loves me is not worthy of me.

Matthew 22:37-38

He told him, 'You are to love ADONAI your God with all your heart and with all your soul and with all your strength.' This is the greatest and most important mitzvah.

John 14:15

If you love me, you will keep my commands;

John 14:21-23

*"Whoever has my commands and keeps them is the one who loves me, and **the one who loves me will be loved by my Father, and I will love him and reveal myself to him.**" Y'hudah (not the one from K'riot) said to him, "What has happened, Lord, that you are about to reveal yourself to us and not to the world?" Yeshua answered him, "**If someone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him.**"*

John 21:15-17

After breakfast, Yeshua said to Shim'on Kefa, "Shim'on Bar-Yochanan, do you love me more than these?" He replied, "Yes, Lord, you know I'm your friend." He said to him, "Feed my lambs." A second time he said to him, "Shim'on Bar-Yochanan, do you love me?" He replied, "Yes, Lord, you know I'm your friend." He said to him, "Shepherd my sheep." The third time he said to him, "Shim'on Bar-Yochanan, are you my friend?" Shim'on was hurt that he questioned him a third time: "Are you my friend?" So he replied, "Lord, you know everything! You know I'm your friend!" Yeshua said to him, "Feed my sheep!"

Additional New Testament Scriptures

Mark 12:30-31

Luke 10:25-28

1 Corinthians 2:9, 8:3, 14:1

2 Corinthians 6:6

Galatians 5:22-23

Ephesians 1:4, 3:16-17, 5:1-2

Colossians 3:14

1 Thessalonians 3:6, 5:8

2 Timothy 1:13

1 John 3:17-18, 1Jn 4:19-21, 5:1-3

Revelation 2:4, 19

Related New Testament Mitzvot

GB34 Doing Everything in Love

Supportive Tanakh Scriptures

Exodus 20:5-6

You are not to bow down to them or serve them; for I, ADONAI your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot.

Deuteronomy 5:9-10

.. you are not to bow down to them or serve them; for I, ADONAI your God, am a jealous God, punishing the children for the sins of the parents, also the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot.

Deuteronomy 6:5-9

.. and you are to love ADONAI your God with all your heart, all your being and all your resources. These words, which I am ordering you today, are to be on your heart; and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up. Tie them on your hand as a sign, put them at the front of a headband around your forehead, and write them on the door-frames of your house and on your gates.

Deuteronomy 7:9

From this you can know that ADONAI your God is indeed God, the faithful God, who keeps his covenant and extends grace to those who love him and observe his mitzvot, to a thousand generations.

Deuteronomy 10:12

So now, Isra'el, all that ADONAI your God asks from you is to fear ADONAI your God, follow all his ways, love him and serve ADONAI your God with all your heart and all your being;

Deuteronomy 11:1

Therefore, you are to love ADONAI your God and always obey his commission, regulations, rulings and mitzvot.

Deuteronomy 11:13

So if you listen carefully to my mitzvot which I am giving you today, to love ADONAI your God and serve him with all your heart and all your being;

Deuteronomy 11:22-23

For if you will take care to obey all these mitzvot I am giving you, to do them, to love ADONAI your God, to follow all his ways and to cling to him, then ADONAI will expel all these nations ahead of you; and you will dispossess nations bigger and stronger than you are.

Deuteronomy 13:4(3)-5(4)

.. you are not to listen to what that prophet or dreamer says. For ADONAI your God is testing you, in order to find out whether you really do love ADONAI your God with all your heart and being. You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve him and cling to him;

Deuteronomy 30:6

Then ADONAI your God will circumcise your hearts and the hearts of your children, so that you will love ADONAI your God with all your heart and all your being, and thus you will live.

Deuteronomy 30:16

.. in that I am ordering you today to love ADONAI your God, to follow his ways, and to obey his mitzvot, regulations and rulings; for if you do, you will live and increase your numbers; and ADONAI your God will bless you in the land you are entering in order to take possession of it

Comment

With Yeshua having now returned to Heaven, loving God the Father and Yeshua (also the Holy Spirit) are essentially the same. All three are people of God and spirit beings, and a question often raised is how we can love a spirit being. As in the case of *Mitzvah* DA24 (Loving Our Brother & Neighbor), the love we are commanded for God and Yeshua in the Greek New Testament is “ἀγαπήσε” (“*agape*”) and it is אָהַבְתָּ (v’*ahavta*,”) for God in the *Tanakh*. This kind of love does not imply emotion or feeling, but rather sacrificial responsibility. In the case of our brother and neighbor, that responsibility is to do what is in their best interest, but in the case of God and Yeshua, it is to be obedient. Love and obedience are connected throughout the Scriptures, and never clearer than Yeshua’s words in John 14:15: “If you love me, you will keep my commands.” That notwithstanding, there is a relational component of loving God that must never be forgotten; it is having love for our Heavenly Father as we are his children.

Related Mitzvot in Volumes 1 & 2

G04 Loving God.

Command Form

Explicit

BA22. Knowing that God is One – Both Singular & Composite

We are to know that God is one – both singular and composite.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 12:29 (composite “one”)

Yeshua answered, "The most important is, 'Sh'ma Yisra'el, ADONAI Eloheinu, ADONAI echad [Hear, O Isra'el, the LORD our God, the LORD is one],

John 17:3 (singular “one”)

And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

Ephesians 4:5-6 (singular “one”)

And there is one Lord, one trust, one immersion, and one God, the Father of all, who rules over all, works through all and is in all.

Additional New Testament Scriptures

Composite “One”

Matthew 1:23

John 1:1, 10:30, 14:10, 17:20-23, 20:28

1 Corinthians 8:6

2 Corinthians 13:14

Galatians 3:20

Colossians 1:16, 2:9

Singular “One”

Mark 12:32

John 1:14

Romans 3:30

1 Corinthians 8:4

1 Timothy 2:5

Related New Testament Mitzvot

BA43 Knowing that God is Triune

Supportive Tanakh Scriptures

Composite “One”

Genesis 1:26

Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."

Deuteronomy 6:4

Sh'ma, Yisra'el! ADONAI Eloheinu, ADONAI echad [Hear, Isra'el! ADONAI our God, ADONAI is one];

Singular “One”

Deuteronomy 4:35

This was shown to you, so that you would know that ADONAI is God, and there is no other beside him.

Deuteronomy 4:39

.. know today, and establish it in your heart, that ADONAI is God in heaven above and on earth below- there is no other.

Deuteronomy 32:39

See now that I, yes, I, am he; and there is no god beside me. I put to death, and I make alive; I wound, and I heal; no one saves anyone from my hand!

1 Chronicles 17:20

ADONAI, there is no one like you, and there is no God besides you- everything we have heard confirms that.

Nehemiah 9:6

You are ADONAI, you alone. You made heaven, the heaven of heavens, with all their array, the earth and all the things that are in it, the seas and all that is in them; and you preserve them all. The army of heaven worships you.

Psalms 86.10

For you are great, and you do wonders; you alone are God.

Isaiah 37:16

ADONAI-Tzva'ot, God of Isra'el, who dwells above the k'ruvim! You alone are God of all the kingdoms on earth. You made heaven and earth.)

Isaiah 43:10-11

"You are my witnesses," says ADONAI, "and my servant whom I have chosen, so that you can know and trust me and understand that I am he- no god was produced before me, nor will any be after me. I, yes I, am ADONAI; besides me there is no deliverer."

Isaiah 44:6

Thus says ADONAI, Isra'el's King and Redeemer, ADONAI-Tzva'ot: "I am the first, and I am the last; besides me there is no God.

Isaiah 45:5

I am ADONAI; there is no other; besides me there is no God. I am arming you, although you don't know me,

Isaiah 45:21

Let them stand and present their case! Indeed, let them take counsel together. Who foretold this long ago, announced it in times gone by? Wasn't it I, ADONAI? There is no other God besides me, a just God and a Savior; there is none besides me.

Isaiah 46:9

Remember things that happened at the beginning, long ago- that I am God, and there is no other; I am God, and there is none like me.

Joel 2:27

You will know that I am with Isra'el and that I am ADONAI your God, and that there is no other. Then my people will never again be shamed.

Zechariah 14:9

Then ADONAI will be king over the whole world. On that day ADONAI will be the only one, and his name will be the only name.

Comment

This *Mitzvah* addresses the word “one” as it applies to God in English translations of the Bible. There are three ways that the word “one” is used in the English Bible: the way it is not relevant in this *Mitzvah* is when it is referring to a person or people (e.g. “the other one” or “one must). The two ways that are relevant in this *Mitzvah* are (a) the singular number “1” as in a count of objects (e.g. “one widget”) and (b) the corporate word “one” meaning a collective as in “we are one in our purpose” (a single purpose held by multiple people) or “we are one band of men” (a single band consisting of multiple men).

Similar to English where the word “one” can be used for either a singular or composite unity, the Hebrew Bible uses the word “*echad*.” Its use of “*echad*” in Deuteronomy 6:4 (“*Adonai echad*,”) is translated “the Lord is one” and is meant as a composite unity. When the Hebrew Bible intends to say that there is only one God (a singular unity), it may still use the word “*echad*,” so translators try to make it clear by using terms such as “only one,” “no other,” “You alone,” etc.

The significance of the word “*echad*” as used in Deuteronomy 6:4 is that it allows for God to be triune (three in one) while still being one God and not three. See *Mitzvah* #BA43 herein for a discussion of God’s tri-unity.

Related Mitzvot in Volumes 1 & 2

G03 Knowing that God Is Echad & Triune

Command Form

Explicit

BA23. Fearing and Revering God & Messiah.

We are to fear and Revere God and Messiah.

BA23a: *We are to fear God and Messiah.*

BA23b: *We are to revere God and Messiah.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Fearing God

Acts 10:34-35

Then Kefa addressed them: "I now understand that God does not play favorites, but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.

1 Peter 2:17

Be respectful to all- keep loving the brotherhood, fearing God and honoring the emperor.

Revering God

2 Corinthians 7:1

*Therefore, my dear friends, since we have these promises, let us purify ourselves from everything that can defile either body or spirit, and **strive to be completely holy, out of reverence for God.***

Revering Messiah

Ephesians 5:21 (NIV)

Submit to one another out of reverence for Christ.

Additional New Testament Scriptures

Matthew 10:28-31

Luke 1:50, 12:4-7

Acts 9:31

Romans 3:18

2 Corinthians 5:11

Philippians 2:12-13

Colossians 3:22, 4:1

Hebrews 11:7

1Peter 1:17, 3:15

Related New Testament Mitzvot

SA02 Working Out Our Deliverance with Fear and Trembling

Supportive Tanakh Scriptures

Fearing God

Deuteronomy 6:24

ADONAI ordered us to observe all these laws, to fear ADONAI our God, always for our own good, so that he might keep us alive, as we are today.

Deuteronomy 10:12

So now, Isra'el, all that ADONAI your God asks from you is to fear ADONAI your God, follow all his ways, love him and serve ADONAI your God with all your heart and all your being;

Deuteronomy 17:19

It is to remain with him, and he is to read in it every day, as long as he lives; so that he will learn to fear ADONAI his God and keep all the words of this Torah and these laws and obey them;

Deuteronomy 31:12

Assemble the people- the men, the women, the little ones and the foreigners you have in your towns- so that they can hear, learn, fear ADONAI your God and take care to obey all the words of this Torah;

Joshua 3:24, 24:14

1 Samuel 12:14

2 Chronicles 17:10

Job 28:28

Psalms 19:9(8), 25:14, 31:19, 34:9(8), 11(10), 86:11, 103:13, 111:10, 112:1, 128:1, 145:19

Proverbs 1:7, 2:5, 3:7, 8:13, 9:10, 10:27, 14:27, 15:6, 16:6, 19:23, 22:4, 23:17, 28:14, 31:30

Ecclesiastes 12:13

Revering God

1 Kings 18:3

Ach'av called 'Ovadyah, who was in charge of the palace. Now 'Ovadyah greatly revered ADONAI;

1 Kings 18:12

But as soon as I leave you, the Spirit of ADONAI will carry you off to I don't know where; so that when I come and tell Ach'av, and he can't find you, he will kill me. But I your servant have revered ADONAI from my youth-

Psalms 5:8(7)

But I can enter your house because of your great grace and love; I will bow down toward your holy temple in reverence for you.

Comment

“Fearing” God in 1 Peter 2:17 (CJB): “Be respectful to all- keep loving the brotherhood, fearing God ..” contradicts and not the same as being “afraid” of him as the word “fear” is used in 1 John 4:18 (NKJ): “There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.” Being afraid of God and at the same time loving him as in Deuteronomy 6:5 (NKJ): “with all your heart, with all your soul, and with all your strength” is not even possible. Indeed, we are to appreciate God’s power to discipline, but the kind of fear of God we are to have, is ideally one of “reverent” respect for his authority and greatness.

Related Mitzvot in Volumes 1 & 2

G06 Fearing God

Command Form:

Explicit

BA24. Presenting Ourselves to God as Worthy of Approval.

We are to present ourselves to God as worthy of approval.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Timothy 2:15

*Do all you can to **present yourself to God as someone worthy of his approval**, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.*

Additional New Testament Scriptures

2 Corinthians 10:17-18

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness
AA03 Pursuing Righteousness and Living Righteously
BA10 Obeying the Commandments of God and Yeshua

Supportive Tanakh Scriptures

None

Comment

Our foundational relationship with God is one of created beings to creator, but God wants it to be more. He wants to be able to approve of us – approval that is achieved through our obeying his *Mitzvot* in both the Old and New Testaments. This *Mitzvah* therefore calls for us to not only obey him, but to succeed in our obedience so we can present ourselves to him in full expectation of his approval.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA25. Putting God and Yeshua Before All Things and All Persons.

We are to put God and Yeshua before All Things and All Persons.

BA25a: *We are to put God before All things.*

BA25b: *We are to put God before All Persons.*

BA25c: *We are to put Yeshua before All Things.*

BA25d: *We are to put Yeshua before All Persons.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 10:37-38

Whoever loves his father or mother more than he loves me is not worthy of me; anyone who loves his son or daughter more than he loves me is not worthy of me. And anyone who does not take up his execution-stake and follow me is not worthy of me.

Galatians 2:20

When the Messiah was executed on the stake as a criminal, I was too; so that my proud ego no longer lives. But the Messiah lives in me, and the life I now live in my body I live by the same trusting faithfulness that the Son of God had, who loved me and gave himself up for me.

Philippians 3:7-9

But the things that used to be advantages for me, I have, because of the Messiah, come to consider a disadvantage. Not only that, but I consider everything a disadvantage in comparison with the supreme value of knowing the Messiah Yeshua as my Lord. It was because of him that I gave up everything and regard it all as garbage, in order to gain the Messiah and be found in union with him, not having any righteousness of my own based on legalism, but having that righteousness which comes through the Messiah's faithfulness, the righteousness from God based on trust.

Additional New Testament Scriptures

Matthew 6:32-33, 13:44-46, 22:37-40

Luke 10:38-42, 14:26-27, 33

John 14:6

Acts 5:29

Romans 12:1

Philippians 2:9-11

Colossians 1:18, 3:23

Related New Testament Mitzvot

BA06 Offering Our Entire Selves to God

BA16 Devoting Our Lives to God and Yeshua

Supportive Tanakh Scriptures

Exodus 20:3

You are to have no other gods before me.

Deuteronomy 6:5

.. and you are to love ADONAI your God with all your heart, all your being and all your resources.

Proverbs 3:9

Honor ADONAI with your wealth and with the firstfruits of all your income.

Comment

Putting God first tends to be difficult, even for believers, because we are so used to putting ourselves first. This *Mitzvah* is about not putting other people and things ahead of God, which, of course, means putting God ahead of ourselves and our predilections. Our natural tendency is to resist this *Mitzvah* because it seems easier, safer, and more predictable to give ourselves to people and things we can see and control, as compared to God who we cannot see and definitely not control! That is not to say that there are never right times to be self-concerned or self-directed. When there is no overriding reason, it is God's norm for our lives that we keep ourselves safe, happy, and fulfilled. That notwithstanding, this *Mitzvah* requires that we forego our personal desires and preferences when God, for his purposes, directs us to do so. Our willingness to obey God without struggling is a measure of how disciplined we are.

Related Mitzvot in Volumes 1 & 2

G08 Serving, Worshiping, Praising, & Praying to God.

G13 Dedicating Ourselves to God

G16 Putting God First

Command Form

Explicit

BA26. Being Yeshua's Witness.

We are to be witnesses of and for Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 1:8

*But you will receive power **when the Ruach HaKodesh comes upon you; you will be my witnesses** both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!.*

Additional New Testament Scriptures

Luke 21:12-13

John 1:6-8, 15

Acts 4:33, 5:32, 13:31, 26:16

2 Timothy 1:8

Revelation 12:17

Related New Testament Mitzvot

QA01 Preaching, Teaching, & Making Disciples of Yeshua

QA02 Boasting About God and Yeshua

QA03 Knowing the Dangers Involved in Preaching the Good News

QA05 Preaching in the Synagogue of the Unbeliever

QA06 Having Courage to Proclaim the Good News

Supportive Tanakh Scriptures

See Messianic prophecies in the *Tanakh*

Comment

Being a witness of Yeshua means telling others about him and about what he taught. Those who were his contemporaries and knew him could be “eyewitnesses,” whereas his disciples who have come after him bear witness of him through preaching the Scriptures and sharing their personal interactions with him through the Holy Spirit.

Related Mitzvot in Volumes 1 & 2

G02 Acknowledging and Not Denying Belief in God and in Yeshua

O04 Implementing the “Great Commission” Proclaimed by Yeshua

P01 The Priesthood of Israel & of Believers in Yeshua

- W08 Obeying the Mitzvot of Adonai & Yeshua
- Y01 Seudat Ha-Adon
- Y02 Abiding in Yeshua in Order to Bear Fruit
- Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
- Y04 Expecting & Accepting Persecution on Account of Our Faith in Yeshua
- Y05 Denying Yeshua for Fear of Man
- Y06 Following Yeshua & Putting Him Before All Else
- Y07 Acknowledging God as Our Supreme Father, & Yeshua as Our Supreme Rabbi, Teacher, & Leader
- Y08 Coming to Yeshua for Spiritual Rest
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA27. Receiving Yeshua's Love and Kindness.

We are to receive Yeshua's love and kindness.

BA27a: *We are to receive Yeshua's love.*

BA27v: *We are to receive Yeshua's kindness.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 15:11

No, it is through the love and kindness of the Lord Yeshua that we trust and are delivered- and it's the same with them.

1 Corinthians 1:4

I thank my God always for you because of God's love and kindness given to you through the Messiah Yeshua,

Ephesians 5:1-2

So imitate God, as his dear children; and live a life of love, just as also the Messiah loved us, indeed, on our behalf gave himself up as an offering, as a slaughtered sacrifice to God with a pleasing fragrance.

Galatians 2:20

When the Messiah was executed on the stake as a criminal, I was too; so that my proud ego no longer lives. But the Messiah lives in me, and the life I now live in my body I live by the same trusting faithfulness that the Son of God had, who loved me and gave himself up for me.

Additional New Testament Scriptures

2 Corinthians 5:14

Romans 8:35-37

Ephesians 1:4, 3:16-18

Related New Testament Mitzvot

BA21 Loving God and Yeshua

DA24 Loving Our Brother and Neighbor

Supportive Tanakh Scriptures

Deuteronomy 6:5

.. and you are to love ADONAI your God with all your heart, all your being and all your resources.

Comment

This *Mitzvah* commands us to receive Messiah's love and kindness, but it is not his feelings of love and kindness that we are to receive; it is his sacrificial actions of love and kindness – his willingness to endure persecution and even death at the hands of the Romans on our behalf. Scripture tells us about what Yeshua did, but how are we to receive it? The answer is suggested in 1 John 4:19 that tells us: “We ourselves love now because he loved us first.” We therefore receive what Yeshua did for us in love by similarly loving God and our fellow man. We love God and Yeshua through our faith and obedience (Matthew 22:37-39 and John 14:15), and our fellow man through our sacrificial actions (dying to self: Luke 9:23 and Ephesians 4:22-24) taken in his behalf (John 2:14-26 and James 2:26).

Related Mitzvot in Volumes 1 & 2

G04 Loving God

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

W08 Obeying the Mitzvot of Adonai & Yeshua

Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA28. Believing that Yeshua Died for Our Sins.

We are to believe that Yeshua died for our sins.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 5:6-8

*For while we were still helpless, at the right time, **the Messiah died on behalf of ungodly people**. Now it is a rare event when someone gives up his life even for the sake of somebody righteous, although possibly for a truly good person one might have the courage to die. But God demonstrates his own love for us in that **the Messiah died on our behalf while we were still sinners**.*

1 Corinthians 15:3

*For among the first things I passed on to you was what I also received, namely this: **the Messiah died for our sins**, in accordance with what the Tanakh says;*

Additional New Testament Scriptures

Matthew 20:28

Mark 10:45

John 1:29, 3:17

Acts 5:29-31

Romans 3:21-25, 4:25, 5:10, 6:10, 8:33-34

1 Corinthians 5:7

2 Corinthians 5:14

Galatians 1:4, 2:19-20

Ephesians 2:13, 5:2

Colossians 1:14, 22

1 Timothy 2:6

Hebrews 2:9, 9:14, 28, 10:10

1 Peter 1:18-19, 2:24, 3:18

1 John 2:2, 3:16, 4:10

Related New Testament Mitzvot

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA38 Knowing the Compassion of Yeshua

BA39 Acknowledging God's Kindness

BA50 Believing that Yeshua's Sacrifice was for All of Humanity

Supportive Tanakh Scriptures

Leviticus 4:2-3

Tell the people of Isra'el: 'If anyone sins inadvertently against any of the mitzvot of ADONAI concerning things which should not be done, if he does any one of them, then, if it is the anointed cohen who sinned and thus brought guilt on the people, he is to offer ADONAI a young bull without defect as a sin offering for the sin he committed.

Leviticus 4:13-14

If the entire community of Isra'el inadvertently makes a mistake, with the assembly being unaware of the matter, and they do something against any of the mitzvot of ADONAI concerning things which should not be done, they are guilty. When the sin they have committed becomes known, then the assembly is to offer a young bull as a sin offering and bring it before the tent of meeting.

Leviticus 16:3-11

Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering. He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban- they are the holy garments. He is to bathe his body in water and put them on. He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering. Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household. He is to take the two goats and place them before ADONAI at the entrance to the tent of meeting. Then Aharon is to cast lots for the two goats, one lot for ADONAI and the other for 'Az'azel. Aharon is to present the goat whose lot fell to ADONAI and offer it as a sin offering. But the goat whose lot fell to 'Az'azel is to be presented alive to ADONAI to be used for making atonement over it by sending it away into the desert for 'Az'azel. Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself.

Leviticus 17:11

For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.

Isaiah 53:4-6

In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God. But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed. We all, like sheep, went astray; we turned, each one, to his own way; yet ADONAI laid on him the guilt of all of us.

Isaiah 53:11-12

After this ordeal, he will see satisfaction. "By his knowing [pain and sacrifice], my righteous servant makes many righteous; it is for their sins that he suffers. Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death

and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders.

Comment

The need for us to offer a blood sacrifice to atone for our sins is a requirement established by God. Under the Mosaic Covenant, the sacrifice was of animals brought to the Tabernacle, and later the Temple, and was assisted by Levitical Priests. In addition to daily sacrifices for the sins of individuals, there was an annual sacrifice of two goats to atone for the sins of the Nation; both kinds of sacrifices had to be repeated day after day and year after year. We read in [Jeremiah 31:30\(31\)-33\(34\)](#) and [Hebrews 8:6-12](#) that Israel violated God's covenant and, instead of punishing Israel, God promised them a new and better covenant based on better promises.

We now know that the better promises are that we no longer have to sacrifice animals each time we commit sin. Instead, God sent his Son Yeshua to earth as a man to be a once-and-for-all-time sacrifice, so that whosoever of us receive him as our *Messiah* and repent of our sins are forgiven. We still have to repent each time we sin, but we do not have to repeatedly sacrifice so long as we remain in a faith relationship with Yeshua.

Related Mitzvot in Volumes 1 & 2

D13 Afflicting Our Souls & Repenting on Yom Kippur

E04 Being a Kingdom of Priests, a Holy Nation, Proclaimers of the Good News, & a Light to the Gentiles

O04 Implementing the "Great Commission" Proclaimed by Yeshua

Command Form

Explicit

BA29. Having a Close Personal Relationship with God and Yeshua.

We are to have a close personal relationship with God and Yeshua.

BA29a: We are to have a close personal relationship with God.

BA29b: We are to have a close personal relationship with Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 14:7-8

*For none of us lives only in relation to himself, and none of us dies only in relation to himself; for if we live, **we live in relation to the Lord**; and if we die, we die in relation to the Lord. So whether we live or die, we belong to the Lord-*

1 Corinthians 1:9

*God is trustworthy: **it was he who called you into fellowship** with his Son, Yeshua the Messiah, our Lord.*

Galatians 2:19

For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God.

James 4:8

Come close to God, and he will come close to you. Clean your hands, sinners; and purify your hearts, you double-minded people!

Additional New Testament Scriptures

Relating to God

Acts 17:26-28

1 Corinthians 8:8

Knowing God

1 Corinthians 1:21

Philippians 3:10-11

Galatians 4:8

2 Thessalonians 1:6-8

Titus 1:16

Hebrews 8:11

1 John 4:8

Related New Testament Mitzvot

BA03 Being United (in Unity /Union) with God and Yeshua

BA45 Knowing Yeshua as Lord and Messiah

Supportive Tanakh Scriptures

Genesis 5:24

Hanokh [Enoch] walked with God, and then he wasn't there, because God took him.

Genesis 6:9

Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.

Jeremiah 31:32(33):33(34) (see also, Hebrews 8:11)

For this is the covenant I will make with the house of Isra'el after those days," says ADONAI: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, 'Know ADONAI'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more.

Hosea 2:22(20)

I will betroth you to me in faithfulness, and you will know ADONAI.

Hosea 6:3

Let us know, let us strive to know ADONAI. That he will come is as certain as morning; he will come to us like the rain, like the spring rains that water the earth.

Hosea 8:2

Will they cry out to me, 'We are Isra'el, God, we know you'?

Comment

One might ask: "How can a mortal man can have a personal relationship with God (Father & Son) who are spirits?" Scripture discloses three ways: First, by "knowing God." We can know God through what Scripture reveals about him, and by conversations we can have with him through Holy Spirit - assisted prayer. Second, by relating to God as a child relates to his father. Scripture makes it clear that God is our heavenly Father and that we are his children. Third, by doing God's will and following his every step. Genesis 5:24 and 6:9 tell us that Enoch and Noah both walked with God; through the Holy Spirit, we can as well.

Related Mitzvot in Volumes 1 & 2

G09 Clinging to God

G14 Knowing God by Observing His Creation

G20 Knowing God & Who He Is

Command Form

Explicit

BA30. Not Lying to God.

We are not to lie to God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 5:1-6

But there was a man named Hananyah who, with his wife Shappirah, sold some property and, with his wife's knowledge, withheld some of the proceeds for himself; although he did bring the rest to the emissaries. Then Kefa said, "Why has the Adversary so filled your heart that you lie to the Ruach HaKodesh and keep back some of the money you received for the land? Before you sold it, the property was yours; and after you sold it, the money was yours to use as you pleased. So what made you decide to do such a thing? You have lied not to human beings but to God!" On hearing these words, Hananyah fell down dead; and everyone who heard about it was terrified. The young men got up, wrapped his body in a shroud, carried him out and buried him

Additional New Testament Scriptures

Acts 5:7-10

Related New Testament Mitzvot

BA01 Not Testing God

AB05 Not Lying to the Holy Spirit

Supportive Tanakh Scriptures

None

Comment

The Bible has much to say about God's abhorrence of lying, but Acts 5:1-10 is the only passage of Scripture about lying to God; all the others are about lying to people. In a way, that makes sense because how can one lie (withhold truth) from God who is all knowing and can read men's minds? We know from the Scripture that Ananias and Sapphira lied to Peter, but it is puzzling of how it was even possible for them to lie to God. The answer may lie in verse 9 in which Peter chastises Sapphira for plotting (presumably with Ananias) to test the Holy Spirit – i.e. to see if the Holy Spirit lied to them about God's requirement that they bring all of the proceeds of the sale of their property to the emissaries. Similar to how Adam and Eve (who were in a personal relationship with God) believed Satan that nothing bad would come of their eating from the forbidden tree, Ananias and Sapphira (presumably followers of Yeshua) likewise believed Satan to the extent that they were willing to test the Holy Spirit's veracity, and this may have constituted blasphemy of the Holy Spirit that we are warned against in Matthew 12:31-32.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Implied

BA31. Not Despising God or Yeshua.

We are not to despise God or Yeshua.

BA31a: *We are not to despise God.*

BA31b: *We are not to despise Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 15:23-24

Whoever hates me hates my Father also. If I had not done in their presence works which no one else ever did, they would not be guilty of sin; but now, they have seen them and have hated both me and my Father.

Romans 1:29-30

They are filled with every kind of wickedness, evil, greed and vice; stuffed with jealousy, murder, quarrelling, dishonesty and ill-will; they are gossips, slanderers, haters of God; they are insolent, arrogant and boastful; they plan evil schemes; they disobey their parents;

Additional New Testament Scriptures

Luke 19:14

John 7:7, 15:18, 24

Related New Testament Mitzvot

BA10 Obeying the Commandments of God and Yeshua

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA21 Loving God and Yeshua

BA32 Believe that Yeshua is the Messiah, the Son of God, and deity

Supportive Tanakh Scriptures

Numbers 10:35

When the ark moved forward, Moshe said, "Arise, ADONAI! May your enemies be scattered! Let those who hate you flee before you!"

Deuteronomy 32:41

..if I sharpen my flashing sword and set my hand to judgment, I will render vengeance to my foes, repay those who hate me.

Psalms 68:2(1)

Let God arise, let his enemies be scattered; let those who hate him flee from his presence.

Psalms 81:16(15)

Those who hate ADONAI would cringe before him, while [Isra'el's] time would last forever.

Psalms 139:21

ADONAI, how I hate those who hate you! I feel such disgust with those who defy you!

Proverbs 8:36

But he who misses me harms himself; all who hate me love death.

Comment

Despising and hating are similar. It is the authors' opinion that one can reject and even despise Yeshua as a result of being wrongly taught that his claim to Messiahship and deity is false, but one cannot despise God without Satanic evil having overtaken the despiser. Despising God and /or Yeshua results in rejecting their values and disobeying their commandments.

Related Mitzvot in Volumes 1 & 2

G04 Loving God

W08 Obeying the Mitzvot of Adonai & Yeshua

W09 Nullifying the Word of God through Our Rules & Traditions

Command Form

Implied

BA32. Believing that Yeshua is the Messiah, the Son of God, and Deity.

We are to believe that Yeshua is the Messiah, the Son of God, and deity.

BA32a: *We are to believe that Yeshua is the Messiah.*

BA32b: *We are to believe that Yeshua is the Son of God.*

BA32c: *We are to believe that Yeshua is deity.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 10:36-38

*.. then are you telling the one whom the Father set apart as holy and sent into the world, 'You are committing blasphemy, ' just because I said, 'I am a son of Elohim'? "If I am not doing deeds that reflect my Father's power, don't trust me. But if I am, then, even if you don't trust me, trust the deeds; so that you may understand once and for all that **the Father is united with me, and I am united with the Father.**"*

John 20:30-31

*In the presence of the talmidim Yeshua performed many other miracles which have not been recorded in this book. But these which have been recorded are here so that you may **trust that Yeshua is the Messiah, the Son of God**, and that by this trust you may have life because of who he is.*

Acts 2:36

*Therefore, let the whole house of Isra'el know beyond doubt that **God has made him both Lord and Messiah**- this Yeshua, whom you executed on a stake!*

Colossians 1:15

He is the visible image of the invisible God. He is supreme over all creation,

Colossians 2:9 (NAS)

For in Him all the fulness of Deity dwells in bodily form,

1 John 2:22

Who is a liar at all, if not the person who denies that Yeshua is the Messiah? Such a person is an anti-Messiah- he is denying the Father and the Son.

1 John 3:23

This is his command: that we are to trust in the person and power of his Son Yeshua the Messiah and to keep loving one another, just as he commanded us.

Additional New Testament Scriptures

John 1:32-34, 49-50, 3:16, 11:3-4, 17:20-23

Romans 1:2-4

1 Timothy 2:5

1 John 4:15, 5:1, 5

Related New Testament Mitzvot

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA13 Hearing the Words & Voice of God and Yeshua

BA14 Knowing God through Yeshua

BA43 Knowing that God is Triune

BA45 Knowing Yeshua as Lord and Messiah

GB50 Working for the Lord Messiah Yeshua

Supportive Tanakh Scriptures

1 Chronicles 17:13-14

I will be a father for him, and he will be a son for me; I will not take my grace away from him, as I took it away from your predecessor. Rather, I will maintain him in my house and in my kingdom forever; and his throne will be set up forever.

Psalms 2:7

I will proclaim the decree: ADONAI said to me, 'You are my son; today I became your father.'

Psalms 89:27(26)

He will call to me, 'You are my father, my God, the Rock of my salvation.'

Proverbs 30:4

Who has gone up to heaven and come down? Who has cupped the wind in the palms of his hands? Who has wrapped up the waters in his cloak? Who established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

Isaiah 9:5(6)

For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace],

Comment

There are those who say that Yeshua is “a” son of God but not “the” son of God; they reason that according to Galatians 3:26: “..you are all children of God..,” but they ignore John 20:30-31, 1 John 3:23, and other Scriptures that clarify Yeshua’s sonship as unique. There are also those who concede that Yeshua is the Messiah, but contend that he is completely mortal and not deity.

They come to this by ignoring Colossians 2:9. This *Mitzvah* is supported by multiple Scriptures that show conclusively that Yeshua is the Messiah, the son of God, and the “fulness of deity.”

Related Mitzvot in Volumes 1 & 2

G02 Acknowledging and Not Denying Belief in God and in Yeshua

G03 Knowing that God Is Echad & Triune

G20 Knowing God & Who He Is

Command Form

Explicit

BA33. Glorifying God and Yeshua.

We are to glorify God and Yeshua.

BA33a: We are to glorify God.

BA33b: We are to glorify Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 13:31-32

After Y'hudah had left, Yeshua said, "Now the Son of Man has been glorified, and God has been glorified in him. If the Son has glorified God, God will himself glorify the Son, and will do so without delay.

Romans 15:5-9

*And may God, the source of encouragement and patience, give you the same attitude among yourselves as the Messiah Yeshua had, **so that with one accord and with one voice you may glorify the God and Father of our Lord Yeshua the Messiah.** So welcome each other, just as the Messiah has welcomed you into God's glory. For I say that the Messiah became a servant of the Jewish people in order to show God's truthfulness by **making good his promises to the Patriarchs**, and in order to show his mercy by **causing the Gentiles to glorify God**- as it is written in the Tanakh, "Because of this I will acknowledge you among the Gentiles and sing praise to your name."*

1 Corinthians 6:20

*.. for you were bought at a price. **So use your bodies to glorify God.***

1 Corinthians 10:31

*Well, **whatever you do**, whether it's eating or drinking or anything else, **do it all so as to bring glory to God.***

1 Timothy 1:17

*So to the King- eternal, imperishable and invisible, the only God there is- **let there be honor and glory for ever and ever! Amen.***

Hebrews 2:9

But we do see Yeshua- who indeed was made for a little while lower than the angels- now crowned with glory and honor because he suffered death, so that by God's grace he might taste death for all humanity.

2 Peter 1:17

For we were there when he received honor and glory from God the Father; and the voice came to him from the grandeur of the Sh'khinah, saying, "This is my son, whom I love; I am well pleased with him!"

Revelation 5:12-13

*.. and they shouted out, "Worthy is the slaughtered Lamb to receive power, riches, wisdom, strength, honor, glory and praise!" And I heard every creature in heaven, on earth, under the earth and on the sea- yes, everything in them- saying, "**To the One sitting on the throne and to the Lamb belong praise, honor, glory and power forever and ever!**"*

Additional New Testament Scriptures

Matthew 24:30, 25:31

John 7:18

Mark 13:26

Luke 9:26, 21:27

John 12:23

Romans 1:20-21

2 Corinthians 4:15

Philippians 2:9-11

1 Peter 4:11

Revelation 4:9-11, 14:7, 19:7

Related New Testament Mitzvot

BA07 Praising God and Yeshua

BA11 Honoring God and Yeshua

BA34 Not Dishonoring God

Supportive Tanakh Scriptures

Deuteronomy 10:21-22

He is your praise, and he is your God, who has done for you these great and awesome things, which you have seen with your own eyes. Your ancestors went down into Egypt with only seventy people, but now ADONAI your God has made your numbers as many as the stars in the sky!

Psalms 20:8(7)

Some trust in chariots and some in horses, but we praise the name of ADONAI our God.

Psalms 30:5(4)

Sing praise to ADONAI, you faithful of his; and give thanks on recalling his holiness.

Psalms 34:2(1)

I will bless ADONAI at all times; his praise will always be in my mouth.

Psalms 95:2

Let's come into his presence with thanksgiving; let's shout for joy to him with songs of praise.

Psalms 135:1

Halleluyah! Give praise to the name of ADONAI! Servants of ADONAI, give praise!

Psalms 150:1-6

Halleluyah! Praise God in his holy place! Praise him in the heavenly dome of his power! Praise him for his mighty deeds! Praise him for his surpassing greatness! Praise him with a blast on the shofar! Praise him with lute and lyre! Praise him with tambourines and dancing! Praise him with flutes and strings! Praise him with clanging cymbals! Praise him with loud crashing cymbals! Let everything that has breath praise ADONAI! Halleluyah!

Comment

The meaning of “glorify” is to lift up with honor and praise. *Mitzvah* #BA11 titled “Honoring God and Yeshua” and *Mitzvah* #BA7 titled “Praising God and Yeshua” therefore overlap this *Mitzvah* that is about “glorifying,” but this *Mitzvah* is included in this compilation because Bible translators use all three terms – “honoring,” “glorifying,” and “praising” – at various places in their respective translations.

Related Mitzvot in Volumes 1 & 2

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

G08 Serving, Worshiping, Praising, & Praying to God.

Command Form

Explicit

BA34. Not Dishonoring God.

We are not to dishonor God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 7:6

Yeshua answered them, "Yesha'yahu was right when he prophesied about you hypocrites- as it is written, 'These people honor me with their lips, but their hearts are far away from me.'

Romans 2:23

You who take such pride in Torah, do you, by disobeying the Torah, dishonor God?-

Additional New Testament Scriptures

Matthew 15:7-9

Related New Testament Mitzvot

BA07 Praising God and Yeshua
BA11 Honoring God and Yeshua
BA33 Glorifying God and Yeshua

Supportive Tanakh Scriptures

Numbers 20:12

But ADONAI said to Moshe and Aharon, "Because you did not trust in me, so as to cause me to be regarded as holy by the people of Isra'el, you will not bring this community into the land I have given them."

Isaiah 29:13-14

Then Adonai said: "Because these people approach me with empty words, and the honor they bestow on me is mere lip-service; while in fact they have distanced their hearts from me, and their 'fear of me' is just a mitzvah of human origin – therefore, I will have to keep shocking these people with astounding and amazing things, until the 'wisdom' of their 'wise ones' vanishes, and the 'discernment' of their 'discerning ones' is hidden away."

Malachi 1:6

A son honors his father and a servant his master. But if I'm a father, where is the honor due me? and if I'm a master, where is the respect due me?- says ADONAI-Tzva'ot to you cohanim who despise my name. You ask, 'How are we despising your name?'

Malachi 2:2

"If you won't listen, if you won't pay attention to honoring my name," says ADONAI-Tzva'ot, "then I will send the curse on you; I will turn your blessings into curses. Yes, I will curse them, because you pay no attention."

Comment

Mitzvah #BA11 lists Scriptures that command us to honor God, but the Bible also contains Scriptures forbidding us to dishonor God. Since obeying God is the principal way we honor him, the principal ways of dishonoring God are to disobey him, teach others to disobey, or to disrespect him in any other way

Related Mitzvot in Volumes 1 & 2

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

G08 Serving, Worshiping, Praising, & Praying to God.

Command Form

Implied

BA35. Not Rejecting or Turning Away from God or Yeshua.

We are not to reject or turn away from God or Yeshua.

BA35a: *We are not to reject or turn away from God.*

BA35a: *We are not to reject or turn away from Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 10:32-33

*Whoever acknowledges me in the presence of others I will also acknowledge in the presence of my Father in heaven. But **whoever disowns me before others I will disown before my Father in heaven.***

John 12:48

Those who reject me and don't accept what I say have a judge- the word which I have spoken will judge them on the Last Day.)

Romans 1:18-32

*What is revealed is God's anger from heaven against all the godlessness and wickedness of people who in their wickedness keep suppressing the truth; because **what is known about God is plain to them**, since God has made it plain to them. For ever since the creation of the universe his invisible qualities- both **his eternal power and his divine nature- have been clearly seen, because they can be understood from what he has made. Therefore, they have no excuse;** because, although they know who God is, they do not glorify him as God or thank him. On the contrary, they have become futile in their thinking; and their undiscerning hearts have become darkened. Claiming to be wise, they have become fools! In fact, they have exchanged the glory of the immortal God for mere images, like a mortal human being, or like birds, animals or reptiles! This is why God has given them up to the vileness of their hearts' lusts, to the shameful misuse of each other's bodies. They have exchanged the truth of God for falsehood, by worshipping and serving created things, rather than the Creator- praised be he forever. Amen. This is why God has given them up to degrading passions; so that their women exchange natural sexual relations for unnatural; and likewise the men, giving up natural relations with the opposite sex, burn with passion for one another, men committing shameful acts with other men and receiving in their own people the penalty appropriate to their perversion. In other words, since they have not considered God worth knowing, God has given them up to worthless ways of thinking; so that they do improper things. They are filled with every kind of wickedness, evil, greed and vice; stuffed with jealousy, murder, quarrelling, dishonesty and ill-will; they are gossips, slanderers, haters of God; they are insolent, arrogant and boastful; they plan evil schemes; they disobey their parents; they are brainless, faithless, heartless and ruthless. They know well enough God's righteous decree that people who do such things deserve to die; yet not only do they keep doing them, but they applaud others who do the same.*

Romans 3:10-12

*As the Tanakh puts it, "There is no one righteous, not even one! No one understands, **no one seeks God, all have turned away and at the same time become useless**; there is no one who shows kindness, not a single one!*

Hebrews 10:26-27

For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but only the terrifying prospect of Judgment, of raging fire that will consume the enemies.

Hebrews 12:25

***See that you don't reject the One speaking!** For if those did not escape who rejected him when he gave divine warning on earth, think how much less we will escape if we turn away from him when he warns from heaven.*

Additional New Testament Scriptures

Mark 8:38, 14:21

Luke 12:9

Related New Testament Mitzvot

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA34 Not Dishonoring God

GA08 Not Backsliding in Faith After Knowing God's Righteousness

AB01 Not Grieving the Holy Spirit

AB03 Not Quenching the Holy Spirit

AB12 Not Blaspheming Against the Holy Spirit

Supportive Tanakh Scriptures

Deuteronomy 28:20

ADONAI will send on you curses, disasters and frustration in everything you set out to do, until you are destroyed and quickly perish, because of your evil actions in abandoning me.

Numbers 15:30-31

But an individual who does something wrong intentionally, whether a citizen or a foreigner, is blaspheming ADONAI. That person will be cut off from his people. Because he has had contempt for the word of ADONAI and has disobeyed his command, that person will be cut off completely; his offense will remain with him.

Judges 2:13

They abandoned ADONAI and served Ba'al and the 'ashtarot [Ashtaroth].

1 Samuel 8:7

ADONAI said to Sh'mu'el, "Listen to the people, to everything they say to you; for it is not you they are rejecting; they are rejecting me; they don't want me to be king over them.

Hosea 7:13

Woe to them! for they have strayed from me. Destruction to them! for they have wronged me. Am I supposed to redeem them, when they have spoken lies against me?

Comment

It is sinful to not believe in the existence of God or not believe that Yeshua is the Messiah, yet it is understandable if one has been wrongly taught. It is a worse sin to believe in God and in Yeshua, know them first-hand, yet turn from them and reject them.

Related Mitzvot in Volumes 1 & 2

G02 Acknowledging and Not Denying Belief in God and in Yeshua

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

G15 Blaspheming God vs. Receiving Messiah & the Holy Spirit

Command Form

Explicit

BA36. Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption.

We are to embrace Yeshua's sacrifice for forgiveness, righteousness, and redemption.

BA36a: *We are to embrace Yeshua's sacrifice for forgiveness.*

BA36b: *We are to embrace Yeshua's sacrifice for righteousness.*

BA36c: *We are to embrace Yeshua's sacrifice for redemption.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 20:28

For the Son of Man did not come to be served, but to serve- and to give his life as a ransom for many.

Ephesians 1:7

In union with him, through the shedding of his blood, we are set free- our sins are forgiven; this accords with the wealth of the grace ..

Philippians 3:8-9

Not only that, but I consider everything a disadvantage in comparison with the supreme value of knowing the Messiah Yeshua as my Lord. It was because of him that I gave up everything and regard it all as garbage, in order to gain the Messiah and be found in union with him, not having any righteousness of my own based on legalism, but having that righteousness which comes through the Messiah's faithfulness, the righteousness from God based on trust [faith].

Colossians 1:14

It is through his Son that we have redemption- that is, our sins have been forgiven

Additional New Testament Scriptures

Matthew 26:26-28

Mark 10:45

John 3:16

Romans 3:20-28, 5:6-10

Galatians 2:17, 20

Related New Testament Mitzvot

AA03 Pursuing Righteousness and Living Righteously

BA50 Believing that Yeshua's Sacrifice was for All of Humanity

FA23 Praying for God's Forgiveness

GA02 Seeking Forgiveness of Sins in Yeshua

TA11 Believing that Yeshua Died for Our Sins

Supportive Tanakh Scriptures

Genesis 15:6

He [Avram] believed in ADONAI, and he credited it to him as righteousness.

Exodus 15:2

Yah is my strength and my song, and he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him.

Exodus 34:6-7

ADONAI passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh [[ADONAI]] is God, merciful and compassionate, slow to anger, rich in grace and truth; showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Psalms 27:1

By David: ADONAI is my light and salvation; whom do I need to fear? ADONAI is the stronghold of my life; of whom should I be afraid?

Psalms 49:8(7)-10(9)

No one can ever redeem his brother or give God a ransom for him, because the price for him is too high (leave the idea completely alone!) to have him live on eternally and never see the pit.

Isaiah 42:6

I, ADONAI, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim,

Isaiah 64:5(6)

All of us are like someone unclean, all our righteous deeds like menstrual rags; we wither, all of us, like leaves; and our misdeeds blow us away like the wind.

Comment

Redemption means receiving something back and, in the Bible, can mean receiving back land, animals, or people. Redemption in this *Mitzvah* refers to receiving us back and saving us from the disastrous consequence of our sins. It is not an exaggeration to say that Yeshua's atoning sacrifice on the Roman stake was a ransom (a price) that he paid for our redemption – forgiveness for our sins, restoration to righteousness, and release from bondage of sin and death.

Comment by Daniel C. Juster

The verses supporting this *Mitzvah* are not in command form but, as in many cases, they are implied. They all support the idea of believing in Yeshua, and that means all the biblical truths about him. As Paul says in I Corinthians 15:3-5:

“For among the first things I passed on to you was what I also received, namely this: the Messiah died for our sins, in accordance with what the Tanakh says; and he was buried; and he was raised on the third day, in accordance with what the Tanakh says; and he was seen by Kefa, then by the Twelve;”

It implies that we, similar to the Corinthians, are to believe that Yeshua died for our sins which, in turn, implies that we are to believe all else about him that Scripture reveals.

Related Mitzvot in Volumes 1 & 2

A12 Being Born Again from Above
M01 Pursuing Righteousness & Doing What is Right

Our Forgiving God

Psalms 103:12
Proverbs 28:13
Isaiah 1:18, 43:25, 55:7
Jeremiah 31:34
Daniel 9:9
Micah 7:18-19
Matthew 6:9-15, 26:28
Ephesians 1:7, 4:32
Colossians 1:13-14, 3:13
Hebrews 10:17

Command Form

Implied

BA37. Not Contradicting or Rebuking God.

We are not to contradict or rebuke God.

BA37a: *We are not to contradict God.*

BA37b: *We are not to rebuke God.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 9:20

Who are you, a mere human being, to talk back to God? Will what is formed say to him who formed it, "Why did you make me this way?"

Romans 10:21

but to Isra'el he says, "All day long I held out my hands to a people who kept disobeying and contradicting."

Additional New Testament Scriptures

1 Corinthians 10:9-11

Related New Testament Mitzvot

BA01 Not Testing or Tempting God, the Holy Spirit, or Yeshua

BA50 Not Being a Grumbler or Complainer

BA52 Not Being Rebellious Towards God's Authority

Supportive Tanakh Scriptures

Exodus 16:2-3

There in the desert the whole community of the people of Isra'el grumbled against Moshe and Aharon. The people of Isra'el said to them, "We wish ADONAI had used his own hand to kill us off in Egypt! There we used to sit around the pots with the meat boiling, and we had as much food as we wanted. But you have taken us out into this desert to let this whole assembly starve to death!"

Numbers 14:2

Moreover, all the people of Isra'el began grumbling against Moshe and Aharon; the whole community told them, "We wish we had died in the land of Egypt! or that we had died here in the desert!"

Numbers 21:5-6

The people spoke against God and against Moshe: "Why did you bring us up out of Egypt? To die in the desert? There's no real food, there's no water, and we're sick of this miserable stuff we're eating!" In response, ADONAI sent poisonous snakes among the people; they bit the people, and many of Isra'el's people died.

1 Samuel 15:23

For rebellion is like the sin of sorcery, stubbornness like the crime of idolatry. Because you have rejected the word of ADONAI, he too has rejected you as king.

Comment

Contradicting and rebuking God are serious sins. They are essentially acts of rebellion which 1 Samuel 15:23 says "is like the sin of sorcery."

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA38. Knowing the Compassion of God and Yeshua

We are to know the compassion of God and Yeshua.

BA38a: *We are to know the compassion of God.*

BA38b: *We are to know the compassion of Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 9:13 *As for you, go and learn what this means: 'I want compassion rather than animal-sacrifices.' For I didn't come to call the 'righteous,' but sinners!"*

Matthew 9:36

When he saw the crowds, he had compassion on them because they were harried and helpless, like sheep without a shepherd.

Matthew 14:14

So when he came ashore, he saw a huge crowd; and, filled with compassion for them, he healed those of them who were sick.

Mark 8:2

I feel sorry for these people, because they have been with me three days, and now they have nothing to eat.

Luke 7:13

When the Lord saw her, he felt compassion for her and said to her, "Don't cry."

James 5:11

Look, we regard those who persevered as blessed. You have heard of the perseverance of Iyov, and you know what the purpose of ADONAI was, that ADONAI is very compassionate and merciful.

Additional New Testament Scriptures

Mark 1:41, 5:19, 6:34, 8:2

Luke 6:36

Hebrews 4:15

Related New Testament Mitzvot

AA10 Having Godly Compassion

AA24 Being Tenderhearted

BA39 Acknowledging God's Kindness

DA07 Being Sensitive to Each Other's Needs
DA11 Bearing the Weaknesses and Burdens of the Powerless
DA12 Being Kind to One Another
DA24 Loving Our Brother and Neighbor
DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless
DA36 Forgiving Our Brother Who Sins Against Us
DA37 Forgiving Our Neighbor Who Sins Against Us
DA46 Comforting Our Neighbor
DA51 Not Being Mean to One Another

Supportive Tanakh Scriptures

Psalms 78:38

Yet he, because he is full of compassion, forgave their sin and did not destroy; many times he turned away his anger and didn't rouse all his wrath.

Psalms 86:15

But you, Adonai, are a merciful, compassionate God, slow to anger and rich in grace and truth.

Psalms 103:13

Just as a father has compassion on his children, ADONAI has compassion on those who fear him.

Isaiah 14:1

For ADONAI will have compassion on Ya'akov- he will once again choose Isra'el and resettle them in their own land, where foreigners will join them, attaching themselves to the house of Ya'akov.

Isaiah 30:18

Yet ADONAI is just waiting to show you favor, he will have pity on you from on high; for ADONAI is a God of justice; happy are all who wait for him!

Lamentations 3:21-22

But in my mind I keep returning to something, something that gives me hope – that the grace of ADONAI is not exhausted, that his compassion has not ended.

Hosea 11:8

Efrayim, how can I give you up, or surrender you, Isra'el? How could I treat you like Admah or make you like Tzvoyim? My heart recoils at the idea, as compassion warms within me.

Comment

Compassion is part feeling and part cognitive identification with a person's trials and ordeals. Scripture says that God and Yeshua are both compassionate and merciful. Their compassion often leads to mercy, but there are times when it does not, such as when justice requires punishment. Knowing about their compassion and knowing it firsthand are two different things.

We know about their compassion from Scripture, but we know it firsthand when we are its recipient despite our knowing how unworthy we are to have received it. Knowing about it and knowing the blessing of it are both required of us in this *Mitzvah*.

Related Mitzvot in Volumes 1 & 2

G11 Being Thankful to God and Blessing Him in All Things

G20 Knowing God & Who He Is

M08 Being Humane in Our Dominion over God's Creatures

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Implied

BA39. Acknowledging & Receiving God's and Yeshua's Kindness & Blessings.

We are to acknowledge and receive God's and Yeshua's kindness and blessings.

BA39a: *We are to acknowledge God's kindness and blessings.*

BA39b: *We are to acknowledge Yeshua's kindness and blessings.*

BA39c: *We are to receive God's kindness and blessings.*

BA39d: *We are to receive Yeshua's kindness and blessings.*

precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 13:43

*When the synagogue meeting broke up, many of the born Jews and devout proselytes followed **Sha'ul and Bar-Nabba**, who spoke with them and urged them to keep holding fast to the love and kindness of God.*

Acts 15:11

*No, it is **through the love and kindness of the Lord Yeshua** that we trust and are delivered- and it's the same with them.*

Romans 2:4

*Or perhaps you despise the riches of his kindness, forbearance and patience; because you don't realize that **God's kindness is intended to lead you to turn from your sins.***

Romans 11:22

*So **take a good look at God's kindness** and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you- provided you maintain yourself in that kindness! Otherwise, you too will be cut off!*

1 Corinthians 1:4

*I thank my God always for you because of **God's love and kindness given to you through the Messiah Yeshua,***

Additional New Testament Scriptures

Acts 14:3, 15:40, 20:24

Ephesians 2:7

Titus 3:4

Related New Testament Mitzvot

BA27 Receiving Yeshua's Love and Kindness

Supportive Tanakh Scriptures

Numbers 6:22-27

ADONAI said to Moshe, "Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them, 'Y'varekh'kha ADONAI v'yishmerekha. [May ADONAI bless you and keep you.] Ya'er ADONAI panav eleikha vichunekka. [May ADONAI make his face shine on you and show you his favor.] Yissa ADONAI panav eleikha v'yasem l'kha shalom. [May ADONAI lift up his face toward you and give you peace.]' In this way they are to put my name on the people of Isra'el, so that I will bless them."

Deuteronomy 21:5

Then the cohanim, who are L'vi'im, are to approach; for ADONAI your God has chosen them to serve him and to pronounce blessings in the name of ADONAI; they will decide the outcome of every dispute and matter involving violence.

Deuteronomy 28:1-8

If you listen closely to what ADONAI your God says, observing and obeying all his mitzvot which I am giving you today, ADONAI your God will raise you high above all the nations on earth; and all the following blessings will be yours in abundance- if you will do what ADONAI your God says: "A blessing on you in the city, and a blessing on you in the countryside. A blessing on the fruit of your body, the fruit of your land and the fruit of your livestock- the young of your cattle and flocks. A blessing on your grain-basket and kneading-bowl. A blessing on you when you go out, and a blessing on you when you come in. ADONAI will cause your enemies attacking you to be defeated before you; they will advance on you one way and flee before you seven ways. ADONAI will order a blessing to be with you in your barns and in everything you undertake; he will bless you in the land ADONAI your God is giving you."

1 Samuel 20:14-15

However, you are to show me ADONAI's kindness not only while I am alive, so that I do not die; but also, after ADONAI has eliminated every one of David's enemies from the face of the earth, you are to continue showing kindness to my family forever.

Psalms 145:9

ADONAI is good to all; his compassion rests on all his creatures.

Comment

Acts of kindness and blessings are synonymous; they are acts of benevolence performed on behalf of another, often not deserved. It is especially true of the kindness that God has shown and continues to show toward us, given the many times that we have sinned against him. There is no greater blessing of God and Yeshua than the one spoken of in [John 3:16-17](#): "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed. For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved." This is especially

impactful when one considers that God sent his son Yeshua into the world to give his life for sins we committed and for which we (not he) deserved to die. Even so, Yeshua in his immense compassion beckoned to us in Matthew 11:28-30: *"Come to me, all of you who are struggling and burdened, and I will give you rest. Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."*

Related Mitzvot in Volumes 1 & 2

G20 Knowing God & Who He Is

Command Form

Explicit

BA40. Receiving and Following God and Yeshua.

We are to receive and follow God and Yeshua.

BA40a: *We are to receive God.*

BA40b: *We are to receive Yeshua.*

BA40c: *We are to follow God.*

BA40d: *We are to follow Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 8:22

*But Yeshua replied, "**Follow me**, and let the dead bury their own dead."*

Matthew 10:38

*And **anyone who does not** take up his execution-stake and **follow me** is not worthy of me.*

Matthew 10:40

*Whoever receives you is receiving me, and **whoever receives me** is receiving **the One who sent me**.*

Matthew 19:21

*Yeshua said to him, "If you are serious about reaching the goal, go and sell your possessions, give to the poor, and you will have riches in heaven. Then **come, follow me!**"*

Matthew 19:28

*Yeshua said to them, "Yes. I tell you that in the regenerated world, when the Son of Man sits on his glorious throne, **you who have followed me** will also sit on twelve thrones and judge the twelve tribes of Isra'el.*

John 4:13-14

Yeshua answered, "Everyone who drinks this water will get thirsty again, but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!"

John 10:9

*I am the gate; **if someone enters through me**, he will be safe and will go in and out and find pasture.*

John 13:20

*Yes, indeed! I tell you that a person who receives someone I send receives me, and that **anyone who receives me** receives **the One who sent me**.*

Additional New Testament Scriptures

Matthew 4:19, 16:24

Mark 1:16-17, 8:34, 10:21

Luke 9:23, 14:26-27, 18:22

John 8:12, 10:27, 12:26, 21:19, 22

Related New Testament Mitzvot

AA01 Aspiring to Godliness and Holiness

AA05 Modeling Ourselves on the Perfection of God

AA35 Not Harboring Selfish Ambition

BA02 Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit

BA03 Being United (in Unity /Union) with God and Yeshua

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA06 Offering Our Entire Selves to God

BA10 Obeying the Commandments of God and Yeshua

BA13 Hearing the Words & Voice of God and Yeshua

BA16. Devoting Our Lives to God and Yeshua

BA17 Imitating God and Yeshua

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA23 Fearing and Revering God

BA25 Putting God and Yeshua Before All Things and All Persons

BA27 Receiving Yeshua's Love and Kindness

BA29 Having a Close Personal Relationship with God and Yeshua

BA35 Not Rejecting or Turning Away from God or Yeshua

BA44 Relying on God

BA45 Knowing Yeshua as Lord and Messiah

BA54 Submitting to God

BA57 Coming to Yeshua

CA02 Putting Yeshua Ahead of Worldly Wealth

YA01 Offering Ourselves as Living Sacrifices

AB06 Walking in the Holy Spirit through Faith and Hearing

AB07 Being Led by the Holy Spirit

AB08 Seeking to Hear the Holy Spirit

AB10 Receiving the Holy Spirit

AB11 Living by the Holy Spirit and Not by Our Old Nature

AB14 Seeking and Pursuing the Things of the Spirit

Supportive Tanakh Scriptures

Deuteronomy 1:36

.. except Kaleb the son of Y'funeh- he will see it; I will give him and his descendants the land he walked on, because he has fully followed ADONAI.

Deuteronomy 13:5(4)

You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve him and cling to him;

Numbers 14:24

But my servant Kaleb, because he had a different Spirit with him and has fully followed me- him I will bring into the land he entered, and it will belong to his descendants.

Numbers 32:11-12

'None of the people aged twenty or more who came out of Egypt will see the land I swore to Avraham, Yitz'chak and Ya'akov; because they haven't followed me unreservedly – except Kaleb the son of Y'funeh the K'nizi and Y'hoshua the son of Nun, because they have followed ADONAI unreservedly.'

Joshua 14:8-9

My brothers who went up with me discouraged the people, but I followed ADONAI my God completely. On that day Moshe swore, 'Surely the land where your foot has been will be the inheritance for you and your descendants forever, because you have followed ADONAI my God completely.'

Joshua 14:14

So Hevron became the inheritance of Kaleb the son of Y'funeh the K'nizi, as it is to this day; because he followed ADONAI the God of Isra'el completely.

Isaiah 48:17

Thus says ADONAI, your Redeemer, the Holy One of Isra'el: "I am ADONAI, your God, who teaches you for your own good, who guides you on the path you should take.

Jeremiah 2:2

Go and shout in the ears of Yerushalayim that this is what ADONAI says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.'

Comment

Receiving and following God and Yeshua are related but different. “Receiving” is believing in them and internalizing what they have to say to us through the Bible and the Holy Spirit. “Following” is subordinating our will to theirs and allowing them to lead us in what we have received.

Related Mitzvot in Volumes 1 & 2

A02 Walking in God's Ways

A14 Aspiring to God's Perfection & Holiness

G01 Aspiring to God's Perfection & Holiness

G02 Acknowledging and Not Denying Belief in God and in Yeshua

- G09 Clinging to God
- G13 Dedicating Ourselves to God
- G16 Putting God First
- G20 Knowing God & Who He Is
- H08 Dying to Self
- R02 Receiving the Holy Spirit
- W08 Obeying the Mitzvot of Adonai & Yeshua
- Y02 Abiding in Yeshua in Order to Bear Fruit
- Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
- Y06 Following Yeshua & Putting Him Before All Else
- Y07 Acknowledging God as Our Supreme Father, & Yeshua as Our Supreme Rabbi, Teacher,
& Leader
- Y08 Coming to Yeshua for Spiritual Rest
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA41. Welcoming Yeshua by Welcoming Children.

We are to welcome Yeshua by welcoming children.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 9:36-37

He took a child and stood him among them. Then he put his arms around him and said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the One who sent me."

Luke 9:47-48

But Yeshua, knowing the thoughts of their hearts, took a child, stood him beside himself, and said to them, "Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the One who sent me. In other words, the one who is least among you all- this is the one who is great."

Additional New Testament Scriptures

Matthew 18:6

Related New Testament Mitzvot

DA59 Not misleading or Harming a Child

GB26 Being Like Children in Regard to Evil

GB27 Welcoming and Caring for Little Children and Those Pure of Spirit

TA04 Entering the Kingdom of God Like Innocent Children

Supportive Tanakh Scriptures

None

Comment

Notwithstanding Yeshua's comment in Mark and Luke that whoever welcomes children welcomes him, he is not asking us to go out and search for children to welcome. He is referring to children as being innocent, and saying that we need to welcome him by comporting our lives with the innocence of children.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA42. Partaking of Bread and Wine in Unison with Others and with a Pure Heart in Remembrance of Yeshua.

We are to partake of bread and wine in unison and with a pure heart in remembrance of Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 26:26-28

While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to the talmidim and said, "Take! Eat! This is my body!" Also he took a cup of wine, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! For this is my blood, which ratifies the New Covenant, my blood shed on behalf of many, so that they may have their sins forgiven.

Mark 14:22-25

While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to them and said, "Take it! This is my body." Also he took a cup of wine, made the b'rakhah, and gave it to them; and they all drank. He said to them, "This is my blood, which ratifies the New Covenant, my blood shed on behalf of many people. Yes! I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine in the Kingdom of God."

Luke 22:19-20

Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me." He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you."

1 Corinthians 11:23-31

For what I received from the Lord is just what I passed on to you- that the Lord Yeshua, on the night he was betrayed, took bread; and after he had made the b'rakhah he broke it and said, "This is my body, which is for you. Do this as a memorial to me"; likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. Therefore, whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner will be guilty of desecrating the body and blood of the Lord! So let a person examine himself first, and then he may eat of the bread and drink from the cup; for a person who eats and drinks without recognizing the body eats and drinks judgment upon himself. This is why many among you are weak and sick, and some have died! If we would examine ourselves, we would not come under judgment.

Additional New Testament Scriptures

John 6:33, 35, 48-51, 53-58

1 Corinthians 10:16-17

Luke 24:30

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Genesis 14:18-20

Malki-Tzedek king of Shalem brought out bread and wine. He was cohen of El 'Elyon [God Most High], so he blessed him with these words: "Blessed be Avram by El 'Elyon, maker of heaven of earth, and blessed be El 'Elyon, who handed your enemies over to you." Avram gave him a tenth of everything.

Comment

Matzah is traditionally used at Passover meals (*sedarim*) to remember the unleavened bread the Israelites brought with them out of Egypt, and wine is traditionally used to represent the blood of the lamb that was sacrificed and placed on the doorposts of Israelites' homes to save their firstborn sons from the angel of death. The *matzah* eaten by Ashkenazic Jews at their *sedarim* represents the lamb that was consumed at the original Passover, whereas Sephardic Jews serve lamb as one of the Passover foods for the same reason.

Bread and wine have been used as far back as Abraham as elements for sealing covenants. We read in Genesis 14:18-20:

"Malki-Tzedek king of Shalem brought out bread and wine. He was cohen of El 'Elyon [God Most High], so he blessed him with these words: "Blessed be Avram by El 'Elyon, maker of heaven of earth and blessed be El 'Elyon, who handed your enemies over to you." Avram gave him a tenth of everything."

At his last seder, Yeshua used *matzah* and wine in an unusual way but in a way that was consistent with its historical covenantal meaning. We read in Matthew 26:26-28:

"While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to the talmidim and said, "Take! Eat! This is my body!" Also he took a cup of wine, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! For this is my blood, which ratifies the New Covenant, my blood shed on behalf of many, so that they may have their sins forgiven."

We who are New Covenant believers in Yeshua understand this to be a sacrament intended for us today as well. We call it by various names such as "The Lord's Table," "Holy Communion,"

“*Seudat Ha-Adon*,” etc., but how often and under what circumstances we are to take it is a matter of debate. It was during a Passover seder that Yeshua lifted the *matzah* and wine and is quoted in 1 Corinthians 11:24-25 to have said:

"This is my body, which is for you. Do this as a memorial to me"; likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me."

Some argue, therefore, that Yeshua meant for us to remember him with bread and wine only during Passover. Others argue that the words “as often as you drink it” mean any time we drink wine, and still others say it simply means “often.”

Related Mitzvot in Volumes 1 & 2

Y01 *Seudat Ha-Adon*

Command Form

Explicit

BA43. Knowing that God is Triune.

We are to know that God is triune.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Father (God), Son, & Holy Spirit

Matthew 28:18-19

*Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me. Therefore, go and make people from all nations into talmidim, **immersing them into the reality of the Father, the Son and the Ruach HaKodesh, ...***

Titus 2:12-13

*It teaches us to renounce godlessness and worldly pleasures, and to live self-controlled, upright and godly lives now, in this age; while continuing to expect the blessed fulfillment of our certain hope, which is **the appearing of the Sh'khinah of our great God and the appearing of our deliverer, Yeshua the Messiah.***

1 Peter 1:1-2

*From: Kefa, an emissary of **Yeshua the Messiah** To: God's chosen people, living as aliens in the Diaspora- in Pontus, Galatia, Cappadocia, the province of Asia, and Bythinia – **chosen according to the foreknowledge of God the Father and set apart by the Spirit for obeying Yeshua the Messiah** and for sprinkling with his blood: Grace and shalom be yours in full measure.*

Father (God) & Son

Matthew 1:23

*"**The virgin will conceive and bear a son, and they will call him 'Immanu El.'**" (The name means, "God is with us.")*

John 1:1-4 & 14

*In the beginning was the Word, and **the Word was with God, and the Word was God. He was with God in the beginning.** All things came to be through him, and without him nothing made had being. In him was life, and the life was the light of mankind. ... **The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.***

John 10:30

"I and the Father are one."

John 14:10-11

Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own

works. *Trust me, that **I am united with the Father, and the Father united with me.** But if you can't, then trust because of the works themselves.*

John 15:16

***Everything the Father has is mine;** this is why I said that he receives from what is mine and will announce it to you.*

John 20:27-28

*Then he said to T'oma, "Put your finger here, look at my hands, take your hand and put it into my side. Don't be lacking in trust, but have trust!" T'oma answered him, "**My Lord and my God!**"*

Acts 7:59

*As they were stoning him, Stephen called out to God, "**Lord Yeshua! Receive my spirit!**"*

Colossians 2:9

For in him, bodily, lives the fullness of [the deity] all that God is.

The Holy Spirit Referred to As an Entity⁸

John 14:16-17

*.. and I will ask the Father, and he will give you **another comforting Counselor like me, the Spirit of Truth**, to be with you forever. The world cannot receive him, because it neither sees nor knows him. You know him, because he is staying with you and will be united with you. (CJB)*

*And I will pray the Father, and **He will give you another Helper, that He may abide with you forever-- the Spirit of truth**, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. (NKJ)*

John 14:26

*But the Counselor, **the Ruach HaKodesh, whom the Father will send in my name**, will teach you everything; that is, **he** will remind you of everything I have said to you. (CJB)*

*But the Helper, **the Holy Spirit, whom the Father will send in My name**, He will teach you all things, and bring to your remembrance all things that I said to you. (NKJ)*

John 15:26

***When the Counselor comes, whom I will send you from the Father- the Spirit of Truth, who keeps going out from the Father- he will testify on my behalf.** (CJB)*

***But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.** (NKJ)*

⁸ Most instances of the English word "he" in the following paragraphs are a translation of the Greek word "ekeinos" which means "he," "she," or "it." Its significance is showing that the Holy Spirit is an entity of its own and not a mere spiritual extension of God from Heaven.

John 16:8

When he comes, he will show that the world is wrong about sin, about righteousness and about judgment (CJB)

And when He has come, He will convict the world of sin, and of righteousness, and of judgment: (NKJ)

John 16:13-14

*However, **when the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own initiative but will say only what he hears.** He will also announce to you the events of the future. He will glorify me, because he will receive from what is mine and announce it to you. (CJB)*

*However, **when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.** He will glorify Me, for He will take of what is Mine and declare it to you. (NKJ)*

Additional New Testament Scriptures

Father, Son, & Holy Spirit

Luke 1:35, 3:21-22

John 14:26, 16-17, 15:26

Acts 2:33, 10:38

1 Corinthians 6:11

2 Corinthians 1:21-22

Jude 1:20-21

Father & Son

John 5:18, 10:30-36, 20:28

1 Corinthians 8:6

2 Corinthians 1:15-17

Philippians 1:2, 2:5-8

Colossians 1:16

Titus 1:4

Hebrews 1:8

1 John 1:3, 5:20

Related New Testament Mitzvot

BA22 Knowing that God is One – Both Singular & Composite

Supportive Tanakh Scriptures

(A mere sample of the many references to God's Spirit in the *Tanakh*)

Exodus 31:2-3

I have singled out B'tzal'el the son of Uri the son of Hur, of the tribe of Y'hudah. I have filled him with the Spirit of God- with wisdom, understanding and knowledge concerning every kind of artisanry.

Numbers 11:17

I will come down and speak with you there, and I will take some of the Spirit which rests on you and put it on them. Then they will carry the burden of the people along with you, so that you won't carry it yourself alone.

Judges 3:10

The spirit of ADONAI came upon him, and he judged Isra'el. Then he went out to war, and ADONAI gave Kushan-Rish'atayim king of Aram into his hands; his power prevailed against Kushan-Rish'atayim.

1 Samuel 11:6-7

The Spirit of God fell on Sha'ul when he heard this; blazing furiously with anger, he seized a pair of oxen and cut them in pieces; then he sent them throughout the territory of Isra'el with messengers saying, "Anyone who doesn't come and follow Sha'ul and Sh'mu'el, this is what will be done to his oxen!" The fear of ADONAI fell on the people, and they came out with united hearts.

Isaiah 48:16

Come close to me, and listen to this: since the beginning I have not spoken in secret, since the time things began to be, I have been there; and now Adonai ELOHIM has sent me and his Spirit.⁹

Comment

The triune nature of God (Father, Son, and Holy Spirit), sometimes referred to as the “Trinity,” is not described in the Bible in those very words, but it can be inferred from several Scriptures read together – most notably Matthew 28:18-19. The tri-unity of God is not acknowledged in traditional (Rabbinical / Talmudic) Judaism and is controversial even in certain segments of Christianity. Some who believe that Yeshua (Jesus) is the Messiah, nevertheless, deny his deity. Others believe that Yeshua is all of God – i.e., the Father, Son, and Holy Spirit in one person. We call that belief “Jesus only.” So far as I am aware, Messianic Judaism is entirely trinitarian in its belief that God is *echad* (a composite unity), existing as Father, Son, and Holy Spirit. While the three are integrally connected as “one” God, they are able to be at different places on earth (also in Heaven and on earth) at the same time, and can function separately but always cooperatively. For example, we read in Scripture that Yeshua (originally spirit in nature) walked on earth as a human being while, at the same time, the Holy Spirit impacted various individuals and, all the while, God the Father remained in Heaven. While the composite “oneness” of God may be difficult to comprehend, it is not unique in Scripture. The clearest example of it is in Genesis 2:24 (mirrored in Ephesians 5:31):

⁹ Note that “ELOHIM” is a plural word meaning “God.”

“This is why a man is to leave his father and mother and stick with his wife, and they are to be one flesh.”

Whereas they are one flesh, they are able to function separately and hopefully cooperatively.

Although Yeshua’s Messiahship is not acknowledged within wider Judaism, the Holy Spirit’s ability to be (and function) on earth while God (presumably the Father) remains in Heaven is acknowledged. That notwithstanding, wider Judaism does not consider the Holy Spirit to be an entity or component of a composite God; rather, it considers him to be a kind of spiritual extension of God, and refers to him as “God’s Spirit” or “Spirit of God.” The term “*Ru’ach Ha-Kodesh*” (the Holy Spirit) is used in [Psalms 51:13\(11\)](#) in which David prays to God that he (David) is not taken away from God’s presence – that the *Ru’ach Ha-Kodesh* is not taken from him. The “*Ru’ach Ha-Kodesh*” is also referred to in [Isaiah 63:10-11](#) in which the Holy Spirit is remembered to have been put among the Israelites by God during the time of Moses. Other times in Scripture, the Holy Spirit is referred to by terms such as the “*Shekinah* Glory.” Such is the case in [Exodus 24:16-18](#) in which the *Shekinah* Glory rested on the Tabernacle, and in [Exodus 40:34-38](#) in which the *Shekinah* Glory filled the Tabernacle.

(See *Mitzvah* #BA22 herein for a further discussion of God’s single and composite nature.)

Related Mitzvot in Volumes 1 & 2

G03 Knowing that God Is *Echad* & Triune

Command Form

Explicit

BA44. Relying on God.

We are to rely on God.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

2 Corinthians 1:9

In our hearts we felt we were under sentence of death. However, this was to get us to rely not on ourselves but on God, who raises the dead!

2 Corinthians 12:9-10

.. but he told me, "My grace is enough for you, for my power is brought to perfection in weakness." Therefore, I am very happy to boast about my weaknesses, in order that the Messiah's power will rest upon me. Yes, I am well pleased with weaknesses, insults, hardships, persecutions and difficulties endured on behalf of the Messiah; for it is when I am weak that I am strong.

Additional New Testament Scriptures

Galatians 3:9

Ephesians 2:8-9

Philippians 4:6-7

2 Peter 1:16

Related New Testament Mitzvot

AA29 Being Joyful in All Circumstances

BA02 Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA06 Offering Our Entire Selves to God

BA25 Putting God and Yeshua Before All Things and All Persons

BA27 Receiving Yeshua's Love and Kindness

BA54 Submitting to God

BA57 Coming to Yeshua

YA01 Offering Ourselves as Living Sacrifices

AB07 Being Led by the Holy Spirit

AB08 Seeking to Hear the Holy Spirit

Supportive Tanakh Scriptures

2 Chronicles 16:7

It was around then that Hanani the seer came to Asa king of Y'hudah and said to him, "Because you relied on the king of Aram and didn't rely on ADONAI your God, the king of Aram's army has escaped from your power.

Psalms 44:7(6)-8(7)

For I don't rely on my bow, nor can my sword give me victory. No, you saved us from our adversaries; you put to shame those who hate us.

Psalms 49:6(5)-16(15)

Why should I fear when the days bring trouble, when the evil of my pursuers surrounds me, the evil of those who rely on their wealth and boast how rich they are? No one can ever redeem his brother or give God a ransom for him, because the price for him is too high (leave the idea completely alone!) to have him live on eternally and never see the pit. For he can see that wise men will die, likewise the fool and the brute will perish and leave their wealth to others. They think their homes will last forever, their dwellings through all generations; they give their own names to their estates. But people, even rich ones, will live only briefly; then, like animals, they will die. This is the manner of life of the foolish and those who come after, approving their words. (Selah) Like sheep, they are destined for Sh'ol; death will be their shepherd. The upright will rule them in the morning; and their forms will waste away in Sh'ol, until they need no dwelling. But God will redeem me from Sh'ol's control, because he will receive me. (Selah)

Psalms 143:8

Make me hear of your love in the morning, because I rely on you. Make me know the way I should walk, because I entrust myself to you.

Proverbs 3:5

Trust in ADONAI with all your heart; do not rely on your own understanding.

Proverbs 3:26

for you can rely on ADONAI; he will keep your foot from being caught in a trap.

Comment

This *Mitzvah* is one of the most useful and profound of all the commandments given us by God. It speaks to circumstances where we have no human control over a situation, and we dread an adverse result. Our response in the natural is to become depressed and to comport ourselves in ways that are unwise, unhelpful, and possibly even harmful. In short, we allow our quality of life to diminish, and all because we have disregarded this *Mitzvah*.to rely on God.

Yes, we should fervently pray for God to intervene in our behalf, but more than that! We must place ourselves, our loved ones and all we possess and hold dear in his care, and trust in him. Notice I did not say "trust that the result will be to our liking." We can pray for a particular outcome, but our faith must be for God's will to be done. If we allow it to be so, He will lift us

above all our cares and we will have the *shalom* of God that “surpasses all understanding.”
(Philippians 4:6-7).

There is a Christian poem and hymn titled “What a Friend We Have in Jesus”¹⁰ that says it perfectly; the words are:

*What a friend we have in Jesus,
All our sins and griefs to bear.
And what a privilege to carry,
Everything to God in prayer.*

*Oh, what peace we often forfeit,
Oh, what needless pain we bear.
All because we do not carry,
Everything to God in prayer.*

*Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.*

Related Mitzvot in Volumes 1 & 2

A08 Succumbing to Fear, Worry & Anxiety
G09 Clinging to God
G12 Having Faith in God & Trusting Him in All Things
G17 Being Continuous, Persistent, & Fervent in Prayer
G18 Waiting on God
G19 Praying in Faith & Having Faith for That Which We Pray
H08 Praying in Faith & Having Faith for That Which We Pray
Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
Y06 Following Yeshua & Putting Him Before All Else
Y08 Coming to Yeshua for Spiritual Rest

Command Form

Implied

¹⁰ Lyricist: Joseph M. Scriven, 1855; Composer: Charles C. Converse, 1868

BA45. Knowing Yeshua as Lord and Messiah.

We are to know Yeshua as Lord and Messiah.

BA45a: *We are to know Yeshua as Lord.*

BA45b: *We are to know Yeshua as Messiah.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 2:36

*Therefore, let the whole house of Isra'el know beyond doubt that **God has made him both Lord and Messiah- this Yeshua**, whom you executed on a stake!*

Additional New Testament Scriptures

John 20:28

Romans 10:9

Philippians 3:8-9

1 Timothy 2:5

Hebrews 8:11

1 Peter 3:15

2 Peter 3:18

1 John 4:6-8

Related New Testament Mitzvot

BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity

BA58 Standing Firm in Union with the Lord

GB04 Living Our Lives Worthy of Our Calling in the Lord

GB50 Working for the Lord Messiah Yeshua

HB11 Internalizing the Word of God and of Messiah

Supportive Tanakh Scriptures

None

Comment

Knowing Yeshua as Lord implies our knowing his divinity and our obligation to follow him and obey him. Knowing Yeshua as Messiah implies that if we believe in him, follow him, and obey him, we will have eternal life with God (i.e. we will be saved).

Related Mitzvot in Volumes 1 & 2

- Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
- Y04 Expecting & Accepting Persecution on Account of Our Faith in Yeshua
- Y06 Following Yeshua & Putting Him Before All Else
- Y07 Acknowledging God as Our Supreme Father, & Yeshua as Our Supreme Rabbi, Teacher,
& Leader
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA46. Remaining Rooted in Yeshua.

We are to remain rooted in Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 15:5

*I am the vine and you are the branches. **Those who stay united with me, and I with them, are the ones who bear much fruit; because apart from me you can't do a thing.***

Luke 8:13

The ones on rock are those who, when they hear the word, accept it with joy; but these have no root- they go on trusting for awhile; but when a time of testing comes, they apostatize.

Colossians 2:7

***Remain deeply rooted in him;** continue being built up in him and confirmed in your trust, the way you were taught, so that you overflow in thanksgiving.*

Revelation 22:16

I, Yeshua, have sent my angel to give you this testimony for the Messianic communities. I am the Root and Offspring of David, the bright Morning Star.

Additional New Testament Scriptures

Matthew 13, 6, 17

Mark 4:6, 17

Romans 11:16-18

Ephesians 3:16-19

Hebrews 12:15

Related New Testament Mitzvot

- 02 Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit
- 03 Being United (in Unity /Union) with God and Yeshua
- 04 Trusting (Having Faith /Believing) in God and Yeshua
- 05 Not Denying Our Belief and Faith in God & Yeshua
- 10 Obeying the Commandments of God and Yeshua
- 13 Hearing the Words & Voice of God and Yeshua
- 14 Knowing God through Yeshua
- 15 Serving God and Yeshua
16. Devoting Our Lives to God and Yeshua
- 17 Imitating God and Yeshua
- 20 Listening to, Believing, and Obeying the Good News of Yeshua

- 25 Putting God and Yeshua Before All Things and All Persons
- 26 Being Yeshua's Witness
- 27 Receiving Yeshua's Love and Kindness
- 28 Believing that Yeshua Died for Our Sins
- 29 Having a Close Personal Relationship with God and Yeshua
- 32 Believing that Yeshua is the Messiah, the Son of God, and Deity
- 35 Not Rejecting or Turning Away from God or Yeshua
- 36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption
- 39 Acknowledging God's and Yeshua's Kindness & Blessings
- 40 Receiving and Following God and Yeshua
- 45 Knowing Yeshua as Lord and Messiah
- 49 Living with Yeshua
- 49 Living with Yeshua
- 58 Standing Firm in Union with the Lord

Supportive Tanakh Scriptures

Isaiah 27:6

The time is coming when Ya'akov will take root; Isra'el will bud and flower, and fill the whole world with a harvest.

Isaiah 37:31

Meanwhile, the remnant of the house of Y'hudah that has escaped will again take root downward and bear fruit upward;

Jeremiah 17:7-8

Blessed is the man who trusts in ADONAI; ADONAI will be his security. He will be like a tree planted near water; it spreads out its roots by the river; it does not notice when heat comes; and its foliage is luxuriant; it is not anxious in a year of drought but keeps on yielding fruit.

Comment

The Scriptures about rootedness are metaphors of plants and trees that receive their nourishment and stability from their roots. Yeshua says in Revelation 22:16: "I am the root.." Therefore, to be rooted in Yeshua is to be united with him, nourished by him, and spiritually stable through him. Luke 8:13 warns us that those who have no root [presumably in God and Yeshua) will "go on trusting for awhile; but when a time of testing comes, they apostatize."

Related Mitzvot in Volumes 1 & 2

- A02 Walking in God's Ways
- A12 Being Born Again from Above
- A13 Being Pure in Heart
- A14 Aspiring to God's Perfection & Holiness
- A20 Living by God's Words & Not by Bread Alone
- A21 Fleeing from Love of Money and Pursuing Godly Virtues

- A24 Being Clean of Spirit as Well as of Body
- G01 Believing in God
- G02 Acknowledging and Not Denying Belief in God and in Yeshua
- G04 Loving God
- G06 Fearing God
- G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name
- G08 Serving, Worshiping, Praising, & Praying to God.
- G09 Clinging to God
- G11 Being Thankful to God and Blessing Him in All Things
- G12 Having Faith in God & Trusting Him in All Things
- G13 Dedicating Ourselves to God
- G15 Blaspheming God vs. Receiving Messiah & the Holy Spirit
- G16 Putting God First
- G18 Waiting on God
- G20 Knowing God & Who He Is

Command Form

Explicit

BA47. Acquiring and Growing in Knowledge of God.

We are to acquire and grow in knowledge of God.

BA47a: *We are to acquire knowledge of God.*

BA47b: *We are to grow in knowledge of God.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 16:13

However, when the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own initiative but will say only what he hears. He will also announce to you the events of the future.

1 Corinthians 15:34

*Come to your senses! Live righteously and stop sinning! **There are some people who lack knowledge of God- I say this to your shame.***

2 Timothy 2:25

*Also he should be gentle as he corrects his opponents. **For God may perhaps grant them the opportunity to turn from their sins, acquire full knowledge of the truth,***

2 Timothy 3:6-7

For some of them worm their way into homes and get control of weak-willed women who are heaped with sins and swayed by various impulses, who are always learning but never able to come to full knowledge of the truth.

Additional New Testament Scriptures

Romans 1:20-21

2 Corinthians 6:6

2 Peter 1:5

Related New Testament Mitzvot

BA14 Knowing God through Yeshua

BA 22 Knowing that God is One (*Echod*) but Only One

BA 29 Having a Close Personal Relationship with God and Yeshua

BA 38 Knowing the Compassion of God and Yeshua

BA 43 Knowing that God is Triune

BA 45 Knowing Yeshua as Lord and Messiah

BA 51 Knowing Yeshua as the One Mediator Between God and Man

Supportive Tanakh Scriptures

Exodus 10:1-2

Go to Pharaoh, for I have made him and his servants hardhearted, so that I can demonstrate these signs of mine among them, so that you can tell your son and grandson about what I did to Egypt and about my signs that I demonstrated among them, and so that you will all know that I am ADONAI.

Joshua 4:23-24

For ADONAI your God dried up the water in the Yarden from in front of you, until you had crossed, just as ADONAI your God did to the Sea of Suf, which he dried up from in front of us, until we had crossed. From this all the peoples of the earth can know that the hand of ADONAI is strong, and you can fear ADONAI your God forever.

1 Samuel 17:46-47

Today ADONAI will hand you over to me. I will attack you, lop your head off, and give the carcasses of the army of the P'lishtim to the birds in the air and the animals in the land. Then all the land will know that there is a God in Isra'el, and everyone assembled here will know that ADONAI does not save by sword or spear. For this is ADONAI's battle, and he will hand you over to us.

Isaiah 37:20

Now therefore, ADONAI our God, save us from his power- so that all the kingdoms on earth will know that you are ADONAI- you only.

Jeremiah 31:33(34)

No longer will any of them teach his fellow community member or his brother, 'Know ADONAI'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more.

Ezekiel 20:11-12

I gave them my laws and showed them my rulings; if a person obeys them, he will have life through them. I gave them my shabbats as a sign between me and them, so that they would know that I, ADONAI, am the one who makes them holy.

Daniel 11:32

Those who act wickedly against the covenant he will corrupt with his blandishments, but the people who know their God will stand firm and prevail.

Comment

“Knowledge of God” is different from “the knowledge of God” and is related to (but different from) “knowing God.” We cannot have “the knowledge of God” because we cannot know all that God knows. We can, however, have “knowledge of God” in that we can and should know about him – knowledge that we acquire from the Bible and from the Holy Spirit as he guides us

“into all truth” (John 16:13). “Knowing God” is a step more intimate; it is having a personal relationship with God, which is the subject of *Mitzvah* #BA14.

Related Mitzvot in Volumes 1 & 2

- G01 Believing in God
- G03 Knowing that God is Echad and Triune
- G14 Knowing God by Observing His Creation
- G20 Knowing God & Who He Is

Command Form

Explicit

BA48. Rejoicing in and with Yeshua.

We are to rejoice in and with Yeshua.

BA48a: *We are to rejoice in Yeshua.*

BA48b: *We are to rejoice with Yeshua.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 10:20-21

*Nevertheless, don't be glad [rejoice] that the spirits submit to you; **be glad [rejoice] that your names have been recorded in heaven.** At that moment he [Yeshua] was filled with joy by the Ruach HaKodesh [rejoiced] and said, "Father, Lord of heaven and earth, I thank you because you concealed these things from the sophisticated and educated, yet revealed them to ordinary people. Yes, Father, I thank you that it pleased you to do this.*

Philippians 3:1

*In conclusion, my brothers: **rejoice in union with the Lord.** It is no trouble for me to repeat what I have written you before, and for you it will be a safeguard:*

Revelation 19:7

***Let us rejoice and be glad!** Let us give him the glory! For the time has come for the wedding of the Lamb [Yeshua], and his Bride has prepared herself-*

Additional New Testament Scriptures

Matthew 2:10

Luke 1:47

Romans 15:13

Philippians 1:25

1 Peter 1:8

Romans 12:12

Related New Testament Mitzvot

AA29 Being Joyful in All Circumstances

Supportive Tanakh Scriptures

All *Tanakh* references to rejoicing are in and for *Adonai*.

Comment

Rejoicing “with” Yeshua requires knowing what causes him to rejoice. There are no doubt other instances in which Yeshua rejoiced, but one that stands out is in Luke 10:17-24 in which it is said of Yeshua: “he was filled with joy by the *Ruach HaKodesh*.” Rejoicing “in” Yeshua requires our recognizing and being thankful for what Yeshua did and continues to do for us. A few that come to mind are: (a) he leads us and cares for us (John 10:2-3; 1 Peter 5:7), (b) he loves us (Romans 8:35), (c) he gives us *shalom* (Romans 5:1), (d) he offers us salvation (John 3:16-17), etc.

Related Mitzvot in Volumes 1 & 2

G11 Being Thankful to God and Blessing Him in All Things

Command Form

Explicit

BA49. Living Along with Yeshua.

We are to live along with Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 5:9-10

*For God has not intended that we should experience his fury, but that we should gain deliverance **through our Lord Yeshua the Messiah, who died on our behalf so that whether we are alive or dead, we may live along with him.***

Additional New Testament Scriptures

John 1:14, 15:4-10

Galatians 2:20

Related New Testament Mitzvot

BA03 Abiding in the Vine: Being United (in Unity /Union) with God and Yeshua

BA10 Obeying the Commandments of God and Yeshua

BA36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption

BA40 Receiving and Following God and Yeshua

BA45 Knowing Yeshua as Lord and Messiah

BA46 Remaining Rooted in Yeshua

BA50 Believing that Yeshua's Sacrifice was for All of Humanity

BA51 Knowing Yeshua as the One Mediator Between God and Man

BA57 Coming to Yeshua

BA58 Standing Firm in Union with the Lord

BA59 Remembering Yeshua Who Was Raised from the Dead

BA60 Continuing to Do What Makes Our Closeness & Calling a Certainty

Supportive Tanakh Scriptures

Genesis 3:8

They heard the voice of ADONAI, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of ADONAI, God, among the trees in the garden.

Genesis 5:22-24

After Metushelach was born, Hanokh walked with God 300 years and had sons and daughters. In all, Hanokh lived 365 years. Hanokh walked with God, and then he wasn't there, because God took him.

Genesis 6:9

Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.

Exodus 33:11

ADONAI would speak to Moshe face to face, as a man speaks to his friend. Then he would return to the camp; but the young man who was his assistant, Y'hoshua the son of Nun, never left the inside of the tent.

2 Chronicles 20:7

You, our God, drove out those living in the land ahead of your people Isra'el and gave it forever to the descendants of Avraham your friend.

Isaiah 41:8

But you, Isra'el, my servant; Ya'akov, whom I have chosen, descendants of Avraham my friend,

Comment

If we were one of Yeshua's contemporaries, we could have lived along with him and followed him in the flesh physically. But that is not why Sha'ul wrote 1 Thessalonians 5:9-10 to the Thessalonians. Sha'ul was reminding them (and now us) that because Yeshua died on our behalf, we can be spiritually reborn and live with him through the Holy Spirit during our lives here on earth, and face to face in heaven when our earthly journey is over.

Related Mitzvot in Volumes 1 & 2

A02 Walking in God's Ways

A20 Living by God's Words & Not by Bread Alone

G09 Clinging to God

G13 Dedicating Ourselves to God

Notes

1. This *Mitzvah* is titled "Living Along with Yeshua." The word "living" is derived from the CJB translation, whereas "abiding" (and its variations) are used in other translations including the NKJ.

2. There are Scriptures in the NKJ version of the Bible relating to Yeshua that use the word "abide" (and its variations) but which are not included in this *Mitzvah*. The reason is that they speak of "abiding **in** Yeshua" (see *Mitzvah* #BA3), whereas this *Mitzvah* is about spiritually "abiding **with** Yeshua."

Command Form

Explicit

BA50. Believing that Yeshua was Sent for All of Humanity.

We are to believe that Yeshua was sent for all of humanity.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 28:16-20

So the eleven talmidim went to the hill in the Galil where Yeshua had told them to go. When they saw him, they prostrated themselves before him; but some hesitated. Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me. Therefore, go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh, and teaching them to obey everything that I have commanded you. And remember! I will be with you always, yes, even until the end of the age."

John 3:16

For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.)

1 Corinthians 1:21

For God's wisdom ordained that the world, using its own wisdom, would not come to know him. Therefore God decided to use the "nonsense" of what we proclaim as his means of saving those who come to trust in it.

1 John 2:2

Also, he is the kapparah for our sins- and not only for ours, but also for those of the whole world.

Additional New Testament Scriptures

Matthew 10:32

Romans 10:9

1 Timothy 2:5

1 John 4:6-8

Related New Testament Mitzvot

BA03 Abiding in the Vine: Being United (in Unity /Union) with God and Yeshua

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA09 Believing in God's Evenhanded Justice

BA14 Knowing God through Yeshua

BA18 Being Reconciled to God in Yeshua

BA19 Seeking Our Reward from God in Heaven

- BA20 Listening to, Believing, and Obeying the Good News of Yeshua
- BA24 Presenting Ourselves to God as Worthy of Approval
- BA28 Believing that Yeshua Died for Our Sins
- BA29 Having a Close Personal Relationship with God and Yeshua
- BA32 Believing that Yeshua is the Messiah, the Son of God, and Deity
- BA36 Embracing Yeshua's Sacrifice for Forgiveness, Righteousness, and Redemption
- BA40 Receiving and Following God and Yeshua
- BA45 Knowing Yeshua as Lord and Messiah
- BA46 Remaining Rooted in Yeshua
- BA57 Coming to Yeshua
- BA58 Standing Firm in Union with the Lord
- BA60 Continuing to Do What Makes Our Closeness & Calling a Certainty

Supportive Tanakh Scriptures

Jeremiah 31:33(34)

No longer will any of them teach his fellow community member or his brother, 'Know ADONAI'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Comment

This *Mitzvah* is a direct refutation of the Calvinist doctrine of predestination. In "The Institutes of the Christian Religion," John Calvin wrote:

(Translated from French)

"By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death."

Calvin taught that Yeshua's atoning sacrifice was not available to all, but only to an elect who were preordained to be saved. Why then, would Yeshua send his disciples out to "make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the *Ruach HaKodesh*.." (Matthew 28:19)? Why then, would the Bible tell us: "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life.." (John 3:16)?

Scripture suggests that God can sovereignly select certain ones of us for special treatment and special assignments. We are not all Abraham, we are not all Moses, we are not all Sha'ul, and thank God we are not all Job. Nevertheless, the blessings brought by Yeshua are available to all of mankind equally.

Related Mitzvot in Volumes 1 & 2

G02 Acknowledging and Not Denying Belief in God and in Yeshua

Command Form

Explicit

BA51. Knowing Yeshua as the One Mediator Between God and Man.

We are to know Yeshua as the One Mediator between God and Man.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 2:5-6

*For God is one; and **there is but one Mediator between God and humanity**, Yeshua the Messiah, himself human, who gave himself as a ransom on behalf of all, thus providing testimony to God's purpose at just the right time.*

Hebrews 8:6

But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

Hebrews 9:15

*It is because of this death **that he is mediator of a new covenant** [or will]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.*

Additional New Testament Scriptures

Galatians 1:1, 3:19

Hebrews 12:24

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

None

Comment

A mediator is someone who brings two parties together into agreement. Before their expulsion from the Garden of Eden, Adam and Eve did not need a mediator to converse with God because God and they were in close covenantal relationship. However, as a consequence of Adam's breach of covenant, humanity became more distant from God so, whereas God could speak directly to whomever He wished, most men had to communicate through a priestly mediator of God's choosing. God's covenant with men changed several times over the years as God graciously sought to bring men closer to him. To assist, He selected priests to serve him – priests such as Abraham, Moses, Aaron, David, and many others. The priesthood of Aaron we know

about, but we do not usually think of Abraham, Moses, and David as being priests; yet they were because they fulfilled the priestly role of representing mankind to God and God to mankind. We read in Jeremiah 31 that when the Israelites violated their Covenant with God, God mercifully saw fit to give them a New and better Covenant, whereby God's own son Yeshua came to earth, became High Priest and, with the assistance of the Holy Spirit, became the "one [and only] Mediator between God and humanity" (1 Timothy 2:5).

Related Mitzvot in Volumes 1 & 2

G20 Knowing God & Who He Is

Command Form

Explicit

BA52. Setting Our Hope on God.

We are to set our hope on God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 1:10

*He rescued us from such deadly peril, and he will rescue us again! **The one in whom we have placed our hope will indeed continue to rescue us.***

1 Timothy 4:10

*.. (indeed, it is for this that we toil and strive): **we have our hope set on a living God** who is the deliverer of all humanity, especially of those who trust.*

1 Timothy 6:17

*As for those who do have riches in this present world, charge them not to be proud and **not to let their hopes rest on the uncertainties of riches but to rest their hopes on God**, who richly provides us with all things for our enjoyment.*

Additional New Testament Scriptures

Acts 24:15

Romans 5:3-5, 15:12-13

1 Timothy 5:5

Titus 1:1-3, 2:11-13

Hebrews 6:19

1 Peter 3:5

Related New Testament Mitzvot

TA03 Maintaining the Hope of Deliverance /Salvation

TA12 Being Ready to Give a Reasoned Answer for Our Hope

Supportive Tanakh Scriptures

Psalms 31:25(24)

Be strong, and fill your hearts with courage, all of you who hope in ADONAI.

Psalms 33:22

May your mercy, ADONAI, be over us, because we put our hope in you.

Psalms 39:8(7)

Now, Adonai, what am I waiting for? You are my only hope.

Psalms 42:6(5)

My soul, why are you so downcast? Why are you groaning inside me? Hope in God, since I will praise him again for the salvation that comes from his presence.

Psalms 71:5

For you are my hope, Adonai ELOHIM, in whom I have trusted since I was young.

Psalms 130:7

Isra'el, put your hope in ADONAI! For grace is found with ADONAI, and with him is unlimited redemption.

Psalms 146:5

Happy is he whose help is Ya'akov's God, whose hope is in ADONAI his God.

Lamentations 3:21-26

But in my mind I keep returning to something, something that gives me hope- that the grace of ADONAI is not exhausted, that his compassion has not ended. [On the contrary,] they are new every morning! How great your faithfulness! "ADONAI is all I have," I say; "therefore I will put my hope in him. ADONAI is good to those waiting for him, to those who are seeking him out. It is good to wait patiently for the saving help of ADONAI.

Comment

Hoping is wishing for something in the future combined with an expectation or sense of the likelihood that what is hoped for will (or at least can) come to pass. One cannot rationally hope for that which one believes is impossible, but with God all things are possible. When considering the expression “hope on/in God,” it is reasonable to ask “hope for what?” We can hope for anything we want, but its use in the Bible assumes that we are hoping for that which God wants as well. Hope and faith are not the same. Hope is the anticipation of something that we desire that may or may not come to pass, whereas faith, when properly applied, knows that something will come to pass because God has revealed it. Hebrews 11:1 says it this way: “Now faith is being sure of what we hope for and certain of what we do not see.” This *Mitzvah* (“We are to set our hope on God”) infers that we should not hope for anything or in anyone other than in God.

Related Mitzvot in Volumes 1 & 2

G18 Waiting on God

Command Form

Explicit

BA53. Not Attributing Our Temptations to God.

We are not to attribute our temptations to God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 1:13

No one being tempted should say, "I am being tempted by God." For God cannot be tempted by evil, and God himself tempts no one.

Additional New Testament Scriptures

Matthew 4:1

Mark 1:13

1 Corinthians 7:5

Related New Testament Mitzvot

FA24 Praying for Protection from Temptation

GB15 Guarding Against Those Who Would Tempt or Deceive Us

GB39 Seeking the Way Out of Temptation that God Has Provided

Supportive Tanakh Scriptures

Genesis 3:1-6

Now the serpent was more crafty than any wild animal which ADONAI, God, had made. He said to the woman, "Did God really say, 'You are not to eat from any tree in the garden?'" The woman answered the serpent, "We may eat from the fruit of the trees of the garden, but about the fruit of the tree in the middle of the garden God said, 'You are neither to eat from it nor touch it, or you will die.'" The serpent said to the woman, "It is not true that you will surely die; because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.

Genesis 39:7-12

In time, the day came when his master's wife took a look at Yosef and said, "Sleep with me!" But he refused, saying to his master's wife, "Look, because my master has me, he doesn't know what's going on in this house. He has put all his possessions in my charge. In this house I am his equal; he hasn't withheld anything from me except yourself, because you are his wife. How then could I do such a wicked thing and sin against God?" But she kept pressing him, day after day. Nevertheless, he didn't listen to her; he refused to sleep with her or even be with her. However, one day, when he went into the house to do his work, and none of the men living in the house was

there indoors, she grabbed him by his robe and said, "Sleep with me!" But he fled, leaving his robe in her hand, and got himself outside.

Job 1:13-22

One day when Iyov's sons and daughters were eating and drinking in their oldest brother's house, a messenger came to him and said, "The oxen were plowing, with the donkeys grazing near them, when a raiding party from Sh'va came and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "Fire from God fell from the sky and burned up the sheep and the servants; it completely destroyed them, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "The Kasdim, three bands of them, fell on the camels and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you." While he was still speaking, another one came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, when suddenly a strong wind blew in from over the desert. It struck the four corners of the house, so that it fell on the young people; they are dead, and I'm the only one who escaped to tell you." Iyov got up, tore his coat, shaved his head, fell down on the ground and worshipped; he said, "Naked I came from my mother's womb, and naked I will return there. ADONAI gave; ADONAI took; blessed be the name of ADONAI." In all this Iyov neither committed a sin nor put blame on God.

Comment

Temptations come to us from two sources – from Satan, and from the lusts and desires of our flesh. God sometimes uses these sources and our free will to test us through allowing us to be tempted, but God does not himself tempt us.

But isn't that just semantics? Isn't that God tempting us indirectly? No, it is not. "Tempting" is intentionally luring and desiring a person to do something he would not ordinarily do (e.g. committing sin), whereas in "testing" us, God gives us the opportunity to commit sin in order to find out whether we will; it is his hope that we will not.

Related Mitzvot in Volumes 1 & 2

M11 Resisting the Temptation to Sin

Command Form

Explicit

BA54. Submitting to God.

We are to submit to God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Hebrews 12:9

*Furthermore, we had physical fathers who disciplined us, and we respected them; **how much more should we submit to our spiritual Father and live!***

James 4:7

***Therefore, submit to God.** Moreover, take a stand against the Adversary, and he will flee from you.*

1 Peter 2:16

*Submit as people who are free, but not letting your freedom serve as an excuse for evil; rather, **submit as God's slaves.***

Additional New Testament Scriptures

Matthew 5:17-19, 7:21

Luke 11:27-28, 18:18-20

John 14:15

Romans 8:7, 10:2

Hebrews 10:36

1 John 5:3-4

Related New Testament Mitzvot

BA10 Obeying the Commandments of God and Yeshua

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA09 Gentiles Obeying Torah

BA20 Listening to, Believing, and Obeying the Good News of Yeshua

BA34 Not Dishonoring God

PA05 Commanding Obedience to God

XA09 Gentiles Obeying Torah

HB25 Submitting to God's Will and Not to Human Desires

Supportive Tanakh Scriptures

Exodus 10:3

Moshe and Aharon went in to Pharaoh and said to him, "Here is what ADONAI, God of the Hebrews, says: 'How much longer will you refuse to submit to me? Let my people go, so that they can worship me.

Exodus 15:26

He said, "If you will listen intently to the voice of ADONAI your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am ADONAI your healer."

Numbers 15:38-40

Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners of their garments, and to put with the tzitzit on each corner a blue thread. It is to be a tzitzit for you to look at and thereby remember all of ADONAI's mitzvot and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves; but it will help you remember and obey all my mitzvot and be holy for your God.

Deuteronomy 4:13-14

He proclaimed his covenant to you, which he ordered you to obey, the Ten Words; and he wrote them on two stone tablets. At that time ADONAI ordered me to teach you laws and rulings, so that you would live by them in the land you are entering in order to take possession of it.

Deuteronomy 4:40

Therefore, you are to keep his laws and mitzvot which I am giving you today, so that it will go well with you and with your children after you, and so that you will prolong your days in the land ADONAI your God is giving you forever.

Deuteronomy 6:17

Observe diligently the mitzvot of ADONAI your God, and his instructions and laws which he has given you.

Deuteronomy 11:22-23, 32

For if you will take care to obey all these mitzvot I am giving you, to do them, to love ADONAI your God, to follow all his ways and to cling to him, then ADONAI will expel all these nations ahead of you; and you will dispossess nations bigger and stronger than you are. ... And you are to take care to follow all the laws and rulings I am setting before you today.

Deuteronomy 13:5(4)

You are to follow ADONAI your God, fear him, obey his mitzvot, listen to what he says, serve him and cling to him;

Deuteronomy 26:17-19

You are agreeing today that ADONAI is your God and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says. In turn ADONAI is agreeing today that you are

his own unique treasure, as he promised you; that you are to observe all his mitzvot; and that he will raise you high above all the nations he has made, in praise, reputation and glory; and that, as he said, you will be a holy people for ADONAI your God.

Deuteronomy 27:10

Therefore you are to listen to what ADONAI your God says and obey his mitzvot and laws, which I am giving you today.

Deuteronomy 28:1

If you listen closely to what ADONAI your God says, observing and obeying all his mitzvot which I am giving you today, ADONAI your God will raise you high above all the nations on earth;

Deuteronomy 28:15

But if you refuse to pay attention to what ADONAI your God says, and do not observe and obey all his mitzvot and regulations which I am giving you today, then all the following curses will be yours in abundance:

Deuteronomy 29:28(29)

Things which are hidden belong to ADONAI our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

Deuteronomy 30:8-16

... but you will return and pay attention to what ADONAI says and obey all his mitzvot which I am giving you today. Then ADONAI your God will give you more than enough in everything you set out to do - the fruit of your body, the fruit of your livestock, and the fruit of your land will all do well; for ADONAI will once again rejoice to see you do well, just as he rejoiced in your ancestors. However, all this will happen only if you pay attention to what ADONAI your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to ADONAI your God with all your heart and all your being. For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach. It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?' Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?' On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it! Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil - in that I am ordering you today to love ADONAI your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and ADONAI your God will bless you in the land you are entering in order to take possession of it.

2 Chronicles 31:4

He also ordered the people living in Yerushalayim to contribute the portion meant for the cohanim and L'vi'im, so that they would be submitting themselves to the Torah of ADONAI.

Comment

“Submitting” and “obeying” are (for all practical purposes) synonymous but are treated separately in this compilation because the CJB uses both terms in its Bible translation (see *Mitzvah* BA10). Submitting to God requires: (1) knowing what God wants of us, and (2) complying with what God wants of us. There are two ways to know what God wants of us (this is beginning to sound like a lesson in mathematics): (a) knowing the *Mitzvot* contained in Scripture, and (b) hearing the voice of the Holy Spirit who directs us in applying the *Mitzvot* in the various circumstances of our lives. Knowing the *Mitzvot* is straight forward; it requires studying the Bible. Hearing the Holy Spirit is less so because it involves our growing in spiritual acuity and in our prayer relationship with God. But now we come to number (2) above – “complying.” Most believers – even new believers – become pretty good about knowing what God wants of us but have difficulty overcoming the obstacle of the flesh that tends to pull us in the other direction. This part of submitting to God is sometimes referred to as “dying to self” and is briefly dealt with elsewhere in this compilation.

Related Mitzvot in Volumes 1 & 2

W08 Obeying the *Mitzvot* of Adonai & Yeshua

Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

BA55. Humbling Ourselves before God.

We are to humble ourselves before God.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 4:10

Humble yourselves before the Lord, and he will lift you up.

Additional New Testament Scriptures

Acts 20:19

1 Peter 3:8-9, 14-15, 5:6

Related New Testament Mitzvot

EA01 Not Boasting or Thinking of Ourselves as Great or Important

EA06 Being Humble and Not Arrogant or Proudful

EA05 Not Thinking of Ourselves as Better Than Others

RA04 Correcting One Another with Humility and Gentleness

Supportive Tanakh Scriptures

Numbers 12:3

Now this man Moshe was very humble, more so than anyone on earth.

2 Kings 22:19

.. because your heart was tender, and you humbled yourself before ADONAI when you heard what I said against this place and its inhabitants- that they would become an object of astonishment and cursing- and have torn your clothes and cried before me, I have also heard you, says ADONAI.)

2 Chronicles 7:14

.. then, if my people, who bear my name, will humble themselves, pray, seek my face and turn from their evil ways, I will hear from heaven, forgive their sin and heal their land

2 Chronicles 33:23

He did not humble himself before ADONAI, as M'nasheh his father had done; rather, this Amon kept adding to his guilt.

2 Chronicles 34:27

.. because your heart was tender, and you humbled yourself before God when you heard his words against this place and its inhabitants- you humbled yourself before me, tore your clothes and cried before me- I have also heard you,' says ADONAI.

Ezra 8:21

Then, there at the Ahava River, I proclaimed a fast; so that we could humble ourselves before our God and ask a safe journey of him for ourselves, our little ones and all our possessions.

Daniel 10:12

Then he said to me, "Don't be afraid, Dani'el; because since the first day that you determined to understand and to humble yourself before your God, your words have been heard; and I have come because of what you said.

Comment

Humbling ourselves before God means being humble in God's presence. It is inconceivable that any believer would knowingly be otherwise, but there is a way that believers sometimes transgress. It is being arrogant to our fellow man while forgetting that God (being omnipresent) is there and observing us. The most proactive way for us to humble ourselves before God is to confess our sins and repent publicly. Being humble in general is an overlapping *Mitzvah* that is dealt with separately elsewhere in this compilation.

Related Mitzvot in Volumes 1 & 2

A17 Being Humble & Not Prideful

Command Form

Explicit

BA56. Acknowledging the Holiness of Yeshua.

We are to acknowledge the Holiness of Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Peter 3:15

.. but treat the Messiah as holy, as Lord in your hearts; while remaining always ready to give a reasoned answer to anyone who asks you to explain the hope you have in you- yet with humility and fear, ..

Additional New Testament Scriptures

Mark 1:24

Luke 1:35, 4:34

Acts 4:27-30

Hebrews 13:12

Related New Testament Mitzvot

FA06 Praying to Keep God's Name Holy

Supportive Tanakh Scriptures

None

Comment

We could recount Yeshua's attributes and character to prove his holiness, but by his being the son of God (Matthew 3:16-17) and his containing the fullness of the deity (Colossians 2:9), he is holy by definition. We are therefore to acknowledge Yeshua's holiness; if we do not, we are not believers and cannot call ourselves his disciples.

Related Mitzvot in Volumes 1 & 2

G07 Treating God as Holy by Proclaiming Him Holy and by Not Profaning His Name

Command Form

Explicit

BA57. Coming to Yeshua for Spiritual Rest.

We are to come to Yeshua for spiritual rest.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 11:28-30

Come to me, all of you who are struggling and burdened, and I will give you rest. Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

John 6:37

Everyone the Father gives me will come to me, and whoever comes to me I will certainly not turn away.

John 10:9

I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture.

Additional New Testament Scriptures

Matthew 4:19, 16:24

Mark 1:17, 8:34

Luke 9:23, 14:27

John 1:12, 6:65, 14:6

James 4:8

1 Peter 2:4

Related New Testament Mitzvot

TA01 Believing in (Trusting) Yeshua for Salvation

TA02 Being Born Again of the Spirit

TA03 Maintaining the Hope of Deliverance /Salvation

TA04 Entering the Kingdom of God Like Innocent Children

TA05 Embracing and Rejoicing in Our Salvation

TA 11 Believing that Yeshua Died for Our Sins

GB14 Patterning Our Life After the *Shlichim*, their Disciples, and Yeshua

Supportive Tanakh Scriptures

1 Chronicles 22:19

Now set your heart and being on seeking ADONAI your God. Get up, and build the sanctuary for ADONAI, God. Then you can bring the ark for the covenant of ADONAI and the holy articles of God into the house that will be built for the name of ADONAI.

Micah 4:1

But in the acharit-hayamim it will come about that the mountain of ADONAI's house will be established as the most important mountain. It will be regarded more highly than the other hills, and peoples will stream there.

Micah 6:6

With what can I come before ADONAI to bow down before God on high? Should I come before him with burnt offerings? with calves in their first year?

Jeremiah 2:31

You of this generation, look at the word of ADONAI: Have I been a desert to Isra'el? or a land of oppressive darkness? Why do my people say, 'We're free to roam, we will no longer come to you'?

Comment

There are several ways that Scripture speaks of coming to Yeshua. “Come to me,” in Matthew 11:28 is clear because it uses the word “come.” However, there are other ways that Scripture says it as well, e.g., believing in Yeshua, trusting in Yeshua, calling on Yeshua’s name, and others. There is a difference between believing in Yeshua and merely believing about him – that he is the Messiah. The important question about coming to Yeshua is: “Have we made him OUR Messiah?” To make him our Messiah, not only must we come to him; we must make him our Lord which means giving our lives over to him. Some rely on “what is known as the “Sinner’s Prayer” – a prayer that invites Yeshua into our hearts and asks him to save us. It works if we mean it and does not if we speak it legalistically as a mere formula of words.

Resting in Yeshua means putting our cares upon him. There are two Christian poems and hymns that, in my opinion, capture the depth and emotion of coming to Yeshua and resting in him; the first is titled “Just as I Am;”¹¹ the first three stanzas are:

*Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bid'st me come to thee
O Lamb of God, I come, I come*

*Just as I am, and waiting not
To rid my soul of one dark blot,*

¹¹ Words by Charlotte Elliott (1789-1871); original music composed by William B. Bradbury (1816-1868).

*To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.*

*Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.*

The second is titled “What a Friend We Have in Jesus;”¹² the first three stanzas are:

*What a Friend we have in Jesus, all our sins and griefs to bear!
What a privilege to carry everything to God in prayer!
O what peace we often forfeit, O what needless pain we bear,
All because we do not carry everything to God in prayer.*

*Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; take it to the Lord in prayer.
Can we find a friend so faithful who will all our sorrows share?
Jesus knows our every weakness; take it to the Lord in prayer.*

*Are we weak and heavy laden, cumbered with a load of care?
Precious Savior, still our refuge, take it to the Lord in prayer.
Do your friends despise, forsake you? Take it to the Lord in prayer!
In His arms He'll take and shield you; you will find a solace there.*

Related Mitzvot in Volumes 1 & 2

- Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God
- Y06 Following Yeshua & Putting Him Before All Else
- Y08 Coming to Yeshua for Spiritual Rest
- Y09 Obeying the Commandments & Teachings of Yeshua

Command Form

Explicit

¹² Words by Joseph Medlicott Scriven (1855); original music composed by Charles C. Converse (1868).

BA58. Standing Firm in Union with the Lord.

We are to stand firm in union with the Lord.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 15:58

*So, my dear brothers, **stand firm and immovable**, always doing the Lord's **work** as vigorously as you can, knowing that **united with the Lord** your efforts are not in vain.*

Philippians 4:1

*So, my brothers, whom I love and long for, my joy and my crown, my dear friends, **keep standing firm in union with the Lord.***

Additional New Testament Scriptures

Luke 21:16

1 Corinthians 16:13

2 Corinthians 1:24

Galatians 5:1

Philippians 1:27

Colossians 4:12

2 Thessalonians 2:15

1 Peter 5:12

Related New Testament Mitzvot

AA05 Modeling Ourselves on the Perfection of God

AA19 Persevering, Standing Firm, & Growing in Our Faith

AA21 Not Being Lukewarm in Our Faith

AA31 Being Steadfast in Our Faith and Our Thinking

BA03 Abiding in the Vine: Being United (in Unity /Union) with God and Yeshua

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA05 Not Denying Our Belief and Faith in God & Yeshua

BA10 Obeying the Commandments of God and Yeshua

BA29 Having a Close Personal Relationship with God and Yeshua

BA35 Not Rejecting or Turning Away from God or Yeshua

BA40 Receiving and Following God and Yeshua

BA45 Knowing Yeshua as Lord and Messiah

BA46 Remaining Rooted in Yeshua

GA08 Not Backsliding in Faith After Knowing God's Righteousness

KA01 Being on Our Guard Against False Messiahs

KA02 Being on Our Guard Against False Prophets

KA03 Being on Our Guard Against and Not Associating with False Teachers
TA02 Being Born Again of the Spirit
VA05 Guarding Against False Gods
GB15 Guarding Against Those Who Would Tempt or Deceive Us and Lead Us Astray
GB43 Growing, Utilizing and Standing Firm in God's Grace
GB60 Not Allowing Passions and Emotions to Lead Us Astray

Supportive Tanakh Scriptures

Joshua 23:6

Therefore be very firm about keeping and doing everything written in the book of the Torah of Moshe and not turning aside from it either to the right or to the left.

2 Samuel 23:5

For my house stands firm with God- he made an everlasting covenant with me. It is in order, fully assured, that he will bring to full growth all my salvation and every desire.

Daniel 11:32

Those who act wickedly against the covenant he will corrupt with his blandishments, but the people who know their God will stand firm and prevail.

Comment

When we receive Yeshua as Lord, we come into a union relationship with him and with God the Father through him; this is known as being “born again” (John 3:3-5; 1 Peter 1:23). So, why does Scripture find it necessary to remind us to stand firm in that union? Does God expect that we will backslide into sin and unbelief? The short answer is that God does not expect it but knows it is possible because He has seen it happen before. Adam and Eve were in a close union relationship with God, and yet they gave in to believing what Satan said over what God said. Scripture is replete with warnings to look out for Satanic attacks through false prophets and temptations of our flesh because, when we become “born again,” we become targets for Satan to try to do to us what he did to Adam. That’s the bad news. The good news is that through our relationship with Yeshua, we have the Holy Spirit to help us fight off temptations of the flesh. Still, as with Adam, we have free will to not do so, and that is why there are so many admonitions that we stand firm in union with Yeshua.

Related Mitzvot in Volumes 1 & 2

G02 Not Allowing Passions and Emotions to Lead Us Astray
G09 Clinging to God
G12 Having Faith in God & Trusting Him in All Things
G13 Dedicating Ourselves to God

Command Form

Explicit

BA59. Remembering that Yeshua was Raised from the Dead.

We are to remember that Yeshua was raised from the dead.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2Timothy 2:8

Remember Yeshua the Messiah, who was raised from the dead, who was a descendant of David. This is the Good News I proclaim,

Additional New Testament Scriptures

Yeshua Raised from the Dead

Matthew 17:9, 27:50-54, 28:1-7

Luke 24:1-6

John 2:22, 21:14

Acts 4:10

Romans 6:4, 9, 7:4

1 Corinthians 15:20

1 Thessalonians 1:9

As Yeshua was Raised from the Dead, So Shall We Be

Romans 6:4

1 Peter 1:3

Others Raised from the Dead by Yeshua

Matthew 27:50-54, 28:1

Mark5:35-43

Luke 7:11-15, 8:49-55

John 11:1-44

Others Raised from the Dead by Apostles

Acts 9:35-42, 20:7-12

Related New Testament Mitzvot

TA06 Believing in Resurrection of the Dead

Supportive Tanakh Scriptures

1 Kings 17:17-22

A while later, the son of the woman whose house it was fell ill; his illness grew increasingly serious until his breathing stopped. She said to Eliyahu, "What do you have against me, you

man of God? Did you come to me just to remind me how sinful I am by killing my son?" "Give me your son," he said to her. Taking him from her lap, he carried him into the room upstairs where he was staying and laid him on his own bed. Then he cried out to ADONAI: "ADONAI my God! Have you brought also this misery on the widow I'm staying with by killing her son?" He stretched himself out on the child three times and cried out to ADONAI: "ADONAI my God, please! Let this child's soul come back into him!" ADONAI heard Eliyahu's cry, the child's soul came back into him, and he revived.

2 Kings 13:20-21

Elisha died, and they placed him in a burial cave. Now the raiding parties of Mo'av used to make yearly incursions into the land at the start of the year. Once it happened that just as they were burying a man, they spotted a raiding party; so they threw the man's body into Elisha's burial cave; and the moment the man touched the bones of Elisha, he revived and stood on his feet.

Comment

We often analogize Yeshua's sacrifice with the animal sacrifices performed in the Tabernacle and Temple because both were to atone for sin. They were, however, not the same because the animals that were slain did not come back to life, whereas Yeshua did. The significance of remembering Yeshua's resurrection is that HIS was to atone for ALL sin, and to foreshadow the hope of our own resurrection to eternal life if we receive Yeshua as Lord and his sacrifice as our own.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA60. Not Being Ashamed of Yeshua & His Teachings.

We are not to be ashamed of Yeshua and his teachings.

BA60a: *We are not to be ashamed of Yeshua.*

BA60b: *We are not to be ashamed of Yeshua's teachings.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 8:38

For if someone is ashamed of me and of what I say in this adulterous and sinful generation, the Son of Man also will be ashamed of him when he comes in his Father's glory with the holy angels.

Luke 9:26

For if someone is ashamed of me and of what I say, the Son of Man will be ashamed of him when he comes in his glory and that of the Father and of the holy angels.

Additional New Testament Scriptures

Romans 1:16

2 Timothy 1:8, 12

1 Peter 4:16

Related New Testament Mitzvot

BA05 Not Denying Our Belief and Faith in God & Yeshua

Supportive Tanakh Scriptures

None

Comment

Being ashamed of Yeshua (and his teachings) is not infrequently caused by family or peer ridicule. This is too often the case in Jewish families and is a contributing factor for why more Jewish people do not confess Yeshua as Lord and Messiah.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

BA61. Continuing to Make Our Being Called & Chosen a Certainty.

We are to continue to make our being called and being chosen a certainty.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 22:14 (NKJ)

For many are called, but few are chosen.

2 Timothy 1:9

...since he delivered us and called us to a life of holiness as his people. It was not because of our deeds, but because of his own purpose and the grace which he gave to us who are united with the Messiah Yeshua. He did this before the beginning of time,

2 Peter 1:10-11

*Therefore, brothers, **try even harder to make your being called and chosen a certainty.** For if you keep doing this, you will never stumble. Thus you will be generously supplied with everything you need to enter the eternal Kingdom of our Lord and Deliverer, Yeshua the Messiah.*

Additional New Testament Scriptures

John 6:44, 15:16

Romans 8:30

1 Corinthians 1:26-28

Ephesians 1:4-5, 11

2 Thessalonians 2:13

Related New Testament Mitzvot

DB01 Remaining in the Same Condition and Identity as When First Called

GB04 Living Our Lives Worthy of Our Calling in the Lord

Supportive Tanakh Scriptures

Deuteronomy 7:6

For you are a people set apart as holy for ADONAI your God. ADONAI your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure.

Deuteronomy 14:2

...because you are a people set apart as holy for ADONAI your God. ADONAI your God has chosen you to be his own unique treasure out of all the peoples on the face of the earth.

Isaiah 41:4

Whose work is this? Who has brought it about? He who called the generations from the beginning, "I, ADONAI, am the first; and I am the same with those who are last."

Isaiah 41:8-9

But you, Isra'el, my servant; Ya'akov, whom I have chosen, descendants of Avraham my friend, I have taken you from the ends of the earth, summoned you from its most distant parts and said to you, 'You are my servant'- I have chosen you, not rejected you.

Comment

Being called and chosen are related but are not the same. Being called is being invited and being chosen is being selected. We read in Scripture that, throughout history, God chose various individuals to carry out his objectives. Some were chosen because they were godly and some because they were evil. Also, not all who were chosen were first called. Because of his evil nature, Judas Iscariot was chosen to be the betrayer of Yeshua; he was not called before he was chosen. Abraham, on the other hand, was first called and then chosen after being tested; we read in Hebrews 11:8:

"By trusting, Avraham obeyed, after being called to go out to a place which God would give him as a possession; indeed, he went out without knowing where he was going."

He was tested in other ways as well and was subsequently chosen to become the "father of many nations" (Genesis 17:3-8).

There are other examples in Scripture of people called and chosen, but the one that is the subject of this *Mitzvah* is mankind's call to receive Yeshua as Lord and thereby be chosen to have eternal life. Matthew 22:14 (NKJ) tells us: "for many are called, but few are chosen." The call to receive Yeshua is to all of mankind, but Scripture both recognizes and prophesies that relatively few will heed the call, and therefore few will be chosen.

Note that 2 Peter 1:10-11 is an exhortation to: "try even harder to make your being called and chosen a certainty." It is a warning to believers that if they are not proactive in maintaining their faith they can, over time, backslide in their holiness and their obedience to God.

Related Mitzvot in Volumes 1 & 2

H06 Appointing a Ruler Whom God Chooses

Command Form

Explicit

BA62. Seeking Rest and Refreshment in God.

We are to seek rest and refreshment in God.

BA62a: *We are to seek rest in God.*

BA62b: *We are to seek refreshment in God.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 3:19-20

*Therefore, repent and **turn to God**, so that your sins may be erased; **so that times of refreshing may come from the Lord's presence**; and he may send the Messiah appointed in advance for you, that is, Yeshua.*

Hebrews 4:1

Therefore, let us be terrified of the possibility that, even though the promise of entering his rest remains, any one of you might be judged to have fallen short of it;

Additional New Testament Scriptures

Hebrews 3:10-11, 17-18, 4:5, 9

Related New Testament Mitzvot

BA2 Seeking Rest, Refreshment, & Renewal in Yeshua & the Holy Spirit

Supportive Tanakh Scriptures

Exodus 23:12

For six days, you are to work. But on the seventh day, you are to rest, so that your ox and donkey can rest, and your slave-girl's son and the foreigner be renewed.

Exodus 31:15

On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for ADONAI. Whoever does any work on the day of Shabbat must be put to death.

Exodus 33:14 (NKJ)

And He said, "My Presence will go with you, and I will give you rest."

Psalms 51:12(10)

Create in me a clean heart, God; renew in me a resolute spirit.

Isaiah 40:31

but those who hope in ADONAI will renew their strength, they will soar aloft as with eagles' wings; when they are running they won't grow weary, when they are walking they won't get tired.

Comment

The purpose of resting is to receive refreshment and renewal. Various Scriptures command us to rest from work weekly and annually on the various Sabbaths, and to rest our souls in God always. Because Yeshua and the Holy Spirit are *echad* with God the Father, this *Mitzvah* could well have had the title of BA2: “Seeking Rest, Refreshment & Renewal in Yeshua and the Holy Spirit.”

“Rest,” “refreshment,” and “renewal” are related, but they are not the same and they can mean different things in different contexts. “Refreshment” means revitalization – giving fresh and renewed strength. It is a simple enough concept that applies to our bodies, souls, and spirits, so we will not discuss it further.

“Rest” most commonly refers to the physical rest of our bodies that is needed for physiological “renewal.” The Scriptures that command we rest on the various Sabbaths include physical rest but point to a higher kind of rest and renewal as well – rest of our souls and spirits by surrendering ourselves to God and allowing Him to take our burdens and cares upon himself.

Related Mitzvot in Volumes 1 & 2

- D01 Resting from Work & Assembling on the Weekly Sabbath
- D04 Resting from Work & Assembling on God’s Annual Sabbaths
- D19 Resting & Returning Ownership of Our Land in the Jubilee Year

Command Form

Explicit

**CA: Prioritization & Acquisition
of
Wealth & Possessions**

CA1. Not Pursuing and Accumulating Worldly Wealth & Possessions.

We are not to pursue and accumulate worldly wealth and possessions.

CA1a: *We are not to pursue worldly wealth.*

CA1b: *We are not to pursue worldly possessions.*

CA1c: *We are not to accumulate worldly wealth.*

CA1d: *We are not to accumulate worldly wealth.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 6:19-21

Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal. Instead, store up for yourselves wealth in heaven, where neither moth nor rust destroys, and burglars do not break in or steal. For where your wealth is, there your heart will be also.

Additional New Testament Scriptures

Matthew 6:24-34, 13:22, 19:21-23

Mark 10:21

Luke 12:15, 21, 33-34, 14:33, 16:11, 18:22

John 6:27

Colossians 3:2

1 Timothy 6:9-11, 17-19

2 Timothy 3:1-2

Hebrews 13:5

James 2:5

1 John 2:15

Revelation 3:17

Related New Testament Mitzvot

AA08 Guarding Ourselves Against Greed

AA11 Renouncing Worldly Pleasures

CA02 Putting Yeshua Ahead of Worldly Wealth

CA03 Storing up Wealth in Heaven

CA04 Being Content with Having the Essentials for Living

CA05 Not Using Religion to Acquire Riches

CA06 Not Setting a Goal of Being Rich

CA07 Not Being a Lover of Money

CA08 Not Taking Pride in Being Rich

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

2 Chronicles 1:11-12

God said to Shlomo, "Because you set your heart on this- because, instead of asking for riches, wealth, honor, the death of those who hate you, or long life, you asked for wisdom and knowledge for yourself, so that you would be able to judge my people, over whom I made you king – not only are wisdom and knowledge being given to you, but I will also give you riches, wealth and honor such as no king before you has ever had; and no king after you will have as much.

Psalms 37:16

Better the little that the righteous has than the wealth of all the wicked.

Psalms 49:6(5)-7(6)

Why should I fear when the days bring trouble, when the evil of my pursuers surrounds me, the evil of those who rely on their wealth and boast how rich they are?

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Proverbs 11:28

He who trusts in his riches will fall, but the righteous will flourish like sprouting leaves.

Proverbs 16:8

Better a little with righteousness than a huge income with injustice.

Proverbs 22:1

Rather than wealth, choose a good reputation, esteem over silver and gold.

Proverbs 23:4-5

Don't exhaust yourself in pursuit of wealth; be smart enough to desist. If you make your eyes rush at it, it's no longer there! For wealth will surely grow wings, like an eagle flying off to the sky.

Proverbs 28:6

Better to be poor and live an honest life than be crooked in one's ways, though rich.

Proverbs 28:20

A trustworthy person will receive many blessings, but one rushing to get rich will not go unpunished.

Proverbs 30:7-9

[God,] I have asked two things of you; don't deny them to me as long as I live – keep falsehood and futility far from me, and give me neither poverty nor wealth. Yes, provide just the food I need

today; for if I have too much, I might deny you and say, "Who is ADONAI?" And if I am poor, I might steal and thus profane the name of my God.

Ecclesiastes 5:9(10)

The lover of money never has enough money; the lover of luxury never has enough income. This too is pointless.

Jeremiah 9:22(23)

Here is what ADONAI says: "The wise man should not boast of his wisdom, the powerful should not boast of his power, the wealthy should not boast of his wealth;

Comment

Matthew 6:19-21 and Scriptures similar it are often misunderstood as speaking against having wealth or doing things that result in wealth. Are all who live by faith to not own homes? To not have bank accounts? To not have retirement plans? Some have taken it this way, but the consensus is that God is not against these and that it is rather our heart attitude in pursuing, acquiring, and accumulating money and property. 1 Timothy 6:9 warns us that "those whose goal is to be rich fall into temptation." It is not being rich but rather the pursuit of being rich that can compromise us spiritually. Matthew 6:33 directs us to "seek first the kingdom of God." We cannot do that and make the acquisition of riches our goal at the same time. God may call some of us to be wealthy and, if He does, we can be sure that our wealth has a purpose beyond ourselves and is to be used for the Kingdom.

Related Mitzvot in Volumes 1 & 2

A21 Fleeing from Love of Money and Pursuing Godly Virtues

A22 Allowing Worldly Attractions to Ensnare Us

Y06 Following Yeshua & Putting Him Before All Else

Command Form

Explicit

CA2. Putting Yeshua Ahead of Worldly Wealth.

We are to put Yeshua ahead of worldly wealth.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 6:33

But seek first his Kingdom and his righteousness, and all these things will be given to you as well.

Luke 14:33

So every one of you who doesn't renounce all that he has cannot be my talmid.

Luke 18:22

On hearing this Yeshua said to him, "There is one thing you still lack. Sell whatever you have, distribute the proceeds to the poor, and you will have riches in heaven. Then come, follow me!"

Additional New Testament Scriptures

Matthew 10:37-38, 19:20-21

Mark 10:21

Related New Testament Mitzvot

CA07 Not Being a Lover of Money

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

Exodus 20:3

You are to have no other gods before me.

Deuteronomy 6:5

...and you are to love ADONAI your God with all your heart, all your being and all your resources.

Proverbs 3:9

Honor ADONAI with your wealth and with the firstfruits of all your income.

Comment

Matthew 6:33 commands us to “seek first his Kingdom.” This means that we are to put God ahead of all worldly things. Consistent with that, Luke 14:33 and Luke 18:22 are explicit that we cannot be disciples of Yeshua if we do not put him before our money and our possessions. In Luke 18:22, Yeshua told a young man who was following him to sell all he had and distribute the proceeds to the poor. Some take that to mean that we should not own homes, not have bank accounts and not have retirement plans, but it is a mistaken interpretation. Yeshua said what he said because the young man had an idolatry to his wealth and needed to be freed of it. For those of us who are not in bondage to money and possessions, it is not our heart attitude, and there is therefore nothing wrong with our pursuing, acquiring, and accumulating such things within reason.

Related Mitzvot in Volumes 1 & 2

G16 Putting God First

Command Form

Explicit

CA3. Storing Up Wealth in Heaven.

We are store up wealth in Heaven while still on earth.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 6:19-21

*Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal. Instead, **store up for yourselves wealth in heaven**, where neither moth nor rust destroys, and burglars do not break in or steal. For where your wealth is, there your heart will be also.*

2 Corinthians 5:10

... for we must all appear before the Messiah's court of judgment, where everyone will receive the good or bad consequences of what he did while he was in the body.

Revelation 22:12

Pay attention!" [says Yeshua,] "I am coming soon, and my rewards are with me to give to each person according to what he has done.

Additional New Testament Scriptures

Matthew 5:11-12, 17-19, 19:21, 16:27

Mark 10:21

Luke 6:35, 12:33-34, 18:22

1 Corinthians 3:12-14, 9:24-25

Colossians 3:23-24

1 Timothy 6:17-19

2 Timothy 4:7-8

James 1:12

1 Peter 1:3-4, 5:4

2 John 1:8

Revelation 2:10, 3:11

Related New Testament Mitzvot

CA06 Not Setting a Goal of Being Rich

CA07 Not Being a Lover of Money

CA08 Not Taking Pride in Being Rich

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Proverbs 11:28

He who trusts in his riches will fall, but the righteous will flourish like sprouting leaves.

Proverbs 22:1

Rather than wealth, choose a good reputation, esteem over silver and gold.

Jeremiah 17:10

I, ADONAI, search the heart; I test inner motivations; in order to give to everyone what his actions and conduct deserve.

Comment

Money and possessions acquired during our life on earth will not follow us into heaven, but recognition of our faith, obedience, love and good deeds while on earth will be recognized as heavenly treasures when we stand in judgment before God.

Related Mitzvot in Volumes 1 & 2

A03 Being Good Stewards

A21 Fleeing from Love of Money and Pursuing Godly Virtues

Command Form

Explicit

CA4. Being Content with Having the Essentials for Living.

We are to be content with having the essentials for living.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Philippians 4:11-13

Not that I am saying this to call attention to any need of mine; since, as far as I am concerned, I have learned to be content regardless of circumstances. I know what it is to be in want, and I know what it is to have more than enough- in everything and in every way I have learned the secret of being full and being hungry, of having abundance and being in need. I can do all things through him who gives me power.

1 Timothy 6:6-8

*Now **true religion does bring great riches, but only to those who are content with what they have.** For we have brought nothing into the world; and we can take nothing out of it; so **if we have food and clothing, we will be satisfied with these.***

Hebrews 13:5

*Keep your lives free from the love of money; and **be satisfied with what you have;** for God himself has said, "I will never fail you or abandon you.*

Additional New Testament Scriptures

Matthew 6:25-34

Luke 3:14, 12:15

1 Corinthians 7:24

2 Corinthians 11:23-28, 12:10

James 2:5

Related New Testament Mitzvot

AA08 Guarding Ourselves Against Greed

CA06 Not Setting a Goal of Being Rich

CA07 Not Being a Lover of Money

CA08 Not Taking Pride in Being Rich

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

Deuteronomy 10:18

He secures justice for the orphan and the widow; he loves the foreigner, giving him food and clothing.

Proverbs 16:8

Better a little with righteousness than a huge income with injustice.

Proverbs 19:23

The fear of ADONAI leads to life; one who has it is satisfied and rests untouched by evil.

Proverbs 28:6

Better to be poor and live an honest life than be crooked in one's ways, though rich.

Proverbs 30:8

.. keep falsehood and futility far from me, and give me neither poverty nor wealth. Yes, provide just the food I need today;

Ecclesiastes 3:13

Still, the fact that everyone can eat and drink and enjoy the good that results from all his work, is a gift of God.

Ecclesiastes 6:9

Better what the eyes can see than meandering desire. Yet this too is pointless and feeding on wind.

Comment

For his own purposes, God allows some of us to have more in the way of worldly possessions and comforts than others, but commands us to be content with what we have, even the bare essentials for living such as food, clothing, and shelter. As the result of evil in the world some do not have even those, and that is why we are commanded to give *tzedakah* – i.e., provide and care for orphans and widows (*Mitzvah* #BB3), support our brother who is in need (*Mitzvah* #BB11) and be charitable and generous to our neighbor (*Mitzvah* #BB1).

Related Mitzvot in Volumes 1 & 2

B01 Lending Money without Interest to Our Poor Brother

B02 Returning a Needed Pledged Item

B04 Giving Financial Help to Persons in Need

B05 Setting Aside Part of Our Increase for the Poor

B06 Gleanings and Part of Life-Sustaining Commodities Left for the Poor & Disadvantaged

Command Form

Explicit

CA5. Not Using Religion to Acquire Riches.

We are not to use religion to acquire riches.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:3-5

If anyone teaches differently and does not agree to the sound precepts of our Lord Yeshua the Messiah and to the doctrine that is in keeping with godliness, he is swollen with conceit and understands nothing. Instead, he has a morbid desire for controversies and word-battles, out of which come jealousy, dissension, insults, evil suspicions, and constant wrangling among people whose minds no longer function properly and who have been deprived of the truth, so that they imagine that religion is a road to riches.

1 Timothy 6:6

*Now **true religion does bring great riches**, but only to those who are content with what they have.*

Additional New Testament Scriptures

Matthew 6:24

Luke 6:24

1 Timothy 6:17-19

Related New Testament Mitzvot

CA06 Not Setting a Goal of Being Rich

CA07 Not Being a Lover of Money

Supportive Tanakh Scriptures

Proverbs 23:4-5

Don't exhaust yourself in pursuit of wealth; be smart enough to desist. If you make your eyes rush at it, it's no longer there! For wealth will surely grow wings, like an eagle flying off to the sky.

Comment

This *Mitzvah* is misunderstood if one believes that every attempt to raise money for a religious purpose is wrong. It costs money to feed the poor, support ministers and build or lease congregational buildings. The giving of tithes and offerings to support the Levites, maintain the Tabernacle (later the Temple) and to assist the poor are, in fact, commanded in Scripture. No, this *Mitzvah* to “not use religion to acquire riches” speaks against a wrong heart attitude of using

religion in order to acquire riches. It is not wrong for a minister to want to earn a living through ministry and even to become wealthy while in ministry and through ministry, but it is wrong to pursue ministry for the purpose of becoming wealthy.

Related Mitzvot in Volumes 1 & 2

A21 Fleeing from Love of Money and Pursuing Godly Virtues

Command Form

Implied

CA6. Not Setting a Goal of Being Rich.

We are not to set a goal of being rich.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:9

Furthermore, those whose goal is to be rich fall into temptation; they get trapped in many foolish and hurtful ambitions which plunge them into ruin and destruction.

Additional New Testament Scriptures

Matthew 6:24-34, 13:22, 19:21-23

Mark 10:21

Luke 12:15, 21, 33-34, 14:33, 16:11, 18:22

John 6:27

Colossians 3:2

1 Timothy 6:9-11, 17-19

2 Timothy 3:1-2

Hebrews 13:5

James 2:5

1 John 2:15

Revelation 3:17

Related New Testament Mitzvot

AA08 Guarding Ourselves Against Greed

AA11 Renouncing Worldly Pleasures

CA01 Not Pursuing and Accumulating Worldly Wealth and Possessions

CA02 Putting Yeshua Ahead of Worldly Wealth

CA03 Storing up Wealth in Heaven

CA04 Being Content with Having the Essentials for Living

CA05 Not Using Religion to Acquire Riches

CA07 Not Being a Lover of Money

CA08 Not Taking Pride in Being Rich

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

2 Chronicles 1:11-12

God said to Shlomo, "Because you set your heart on this- because, instead of asking for riches, wealth, honor, the death of those who hate you, or long life, you asked for wisdom and knowledge for yourself, so that you would be able to judge my people, over whom I made you

king – not only are wisdom and knowledge being given to you, but I will also give you riches, wealth and honor such as no king before you has ever had; and no king after you will have as much.

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Proverbs 11:28

He who trusts in his riches will fall, but the righteous will flourish like sprouting leaves.

Proverbs 22:1

Rather than wealth, choose a good reputation, esteem over silver and gold.

Proverbs 23:4-5

Don't exhaust yourself in pursuit of wealth; be smart enough to desist. If you make your eyes rush at it, it's no longer there! For wealth will surely grow wings, like an eagle flying off to the sky.

Proverbs 28:20

A trustworthy person will receive many blessings, but one rushing to get rich will not go unpunished.

Proverbs 30:7-9

[God,] I have asked two things of you; don't deny them to me as long as I live – keep falsehood and futility far from me, and give me neither poverty nor wealth. Yes, provide just the food I need today; for if I have too much, I might deny you and say, "Who is ADONAI?" And if I am poor, I might steal and thus profane the name of my God.

Ecclesiastes 5:9(10)

The lover of money never has enough money; the lover of luxury never has enough income. This too is pointless.

Comment

This *Mitzvah* does not speak against being rich; it speaks against our having a wrong heart attitude toward how we become rich. It is not wrong to want to earn a comfortable living and even to have wealth if we are called by God to have wealth to use for godly purposes. But Scripture says it is wrong for us to set a goal of being rich, the inference being for selfish reasons such as living in luxury, having power over others, or because we do not trust God to provide for our needs.

Related Mitzvot in Volumes 1 & 2

A21 Fleeing from Love of Money and Pursuing Godly Virtues

A22 Allowing Worldly Attractions to Ensnare Us

Command Form

Implied

CA7. Not Being Lovers of Money.

We are not to be lovers of money.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:10

For the love of money is a root of all the evils; because of this craving, some people have wandered away from the faith and pierced themselves to the heart with many pains.

Additional New Testament Scriptures

2 Timothy 3:2

Hebrews 13:5

Related New Testament Mitzvot

AA08 Guarding Ourselves Against Greed

CA06 Not Setting a Goal of Being Rich

CA08 Not Taking Pride in Being Rich

CA09 Not Relying on Riches

Supportive Tanakh Scriptures

Psalms 37:16

Better the little that the righteous has than the wealth of all the wicked.

Proverbs 11:28

He who trusts in his riches will fall, but the righteous will flourish like sprouting leaves.

Proverbs 16:8

Better a little with righteousness than a huge income with injustice.

Proverbs 22:1

Rather than wealth, choose a good reputation, esteem over silver and gold.

Proverbs 23:4-5

Don't exhaust yourself in pursuit of wealth; be smart enough to desist. If you make your eyes rush at it, it's no longer there! For wealth will surely grow wings, like an eagle flying off to the sky.

Proverbs 28:6

Better to be poor and live an honest life than be crooked in one's ways, though rich.

Proverbs 28:20

A trustworthy person will receive many blessings, but one rushing to get rich will not go unpunished.

Proverbs 30:7-9

[God,] I have asked two things of you; don't deny them to me as long as I live – keep falsehood and futility far from me, and give me neither poverty nor wealth. Yes, provide just the food I need today; for if I have too much, I might deny you and say, "Who is ADONAI?" And if I am poor, I might steal and thus profane the name of my God.

Ecclesiastes 5:9(10)

The lover of money never has enough money; the lover of luxury never has enough income. This too is pointless.

Comment

Money has its place in commerce, but if pursuing it and owning it dominates our life, becomes the source of our affections, and we look to it for our security over trusting God, then it has become an idolatry to us and must be repented of.

Related Mitzvot in Volumes 1 & 2

A21 Fleeing from Love of Money and Pursuing Godly Virtues

Command Form

Implied

CA8. Not Taking Pride in Being Rich.

We are not to take pride in being rich.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:17

As for those who do have riches in this present world, charge them not to be proud and not to let their hopes rest on the uncertainties of riches but to rest their hopes on God, who richly provides us with all things for our enjoyment.

Additional New Testament Scriptures

Matthew 6:1-4

James 1:10-11

Revelation 3:17

Related New Testament Mitzvot

EA01 Not Boasting or Thinking of Ourselves as Great or Important

EA02 Giving *Tzedakah* in Secret so as to Not Impress Others

EA05 Not Thinking of Ourselves as Better Than Others

EA06 Being Humble and Not Arrogant or Prideful

Supportive Tanakh Scriptures

There are many Scriptures in the *Tanakh* that warn against pride broadly, but none about pride of being rich specifically.

Comment

Socrates said: “If a man is proud of his wealth, he should not be praised until it is known how he employs it.” To be biblically correct he should have said:

“A man should not be proud of his wealth but, if he is, he should not be praised until it is known how he employs it.”

Related Mitzvot in Volumes 1 & 2

A17 Being Humble & Not Prideful

A21 Fleeing from Love of Money and Pursuing Godly Virtues

Command Form

Explicit

CA9. Not Relying on Riches.

We are not to rely on riches.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 6:17

*As for those who do have riches in this present world, **charge them not to be proud and not to let their hopes rest on the uncertainties of riches** but to rest their hopes on God, who richly provides us with all things for our enjoyment.*

Additional New Testament Scriptures

James 1:10-11

Revelation 3:17

Related New Testament Mitzvot

BA04 Trusting (Having Faith /Believing) in God and Yeshua

BA44 Relying on God

CA01 Not Pursuing and Accumulating Worldly Wealth & Possessions

CA06 Not Setting a Goal of Being Rich

CA07 Not Being a Lover of Money

CA08 Not Taking Pride in Being Rich

TA01 Believing in (Trusting) Yeshua for Salvation

ZA08 Seeking, Receiving, and Relying on Holy Spirit Power

GB47 Not Relying on Human Qualifications

Supportive Tanakh Scriptures

Job 31:24-28

If I made gold my hope, if I said to fine gold, 'You are my security,' if I took joy in my great wealth, in my having acquired so much; or if, on seeing the shining sun or the full moon as it moved through the sky, my heart was secretly seduced, so that I would wave them a kiss with my hand; then this too would be a criminal offense, for I would have been lying to God on high.

Psalms 49:6(5)-7(6)

Why should I fear when the days bring trouble, when the evil of my pursuers surrounds me, the evil of those who rely on their wealth and boast how rich they are?

Psalms 52:9(7)

This fellow would not make God his refuge, but trusted in his own great wealth, relying on his evil plots.

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Proverbs 11:28

He who trusts in his riches will fall, but the righteous will flourish like sprouting leaves.

Jeremiah 48:7

Because you trust in your deeds and your wealth, you too will be captured. Together with his priests and princes, K'mosh will go into exile.

Jeremiah 49:4

Why do you take such pride in the valleys, your well-watered valleys, rebellious daughter? You trusted in your riches and thought, 'Who can attack me?'

Comment

Because humans are fragile, it is natural for us to have desires and want to be secure from the myriad of things that can beset us. Wanting security and fulfillment of our desires is not the usually the problem – in fact, God invites us to look to him and trust him for these things (see *Mitzvah* BA44). The problem is that too many of us do not trust God (whom we cannot see with natural eyes) and instead seek security and fulfillment from things we can see – chief among them being wealth (i.e., money and property). Are we hungry? Money can buy us food. Are we naked? Money can buy us clothing. Are we cold and wet? Money can buy us shelter. Are we in danger from others? Money can buy us protection and influence. All of these are logical and true to a point, but the right way to achieve them is through God. 2 Timothy 1:7 says:

“For God has not given us a spirit of fear, but of power and of love and of a sound mind.”

When we give in to fear and rely on our wealth instead of on God because we don't trust that He will come through for us, we break covenant with God and commit sin.

Related Mitzvot in Volumes 1 & 2

G05 Testing God's Promises and Warnings

G12 Having Faith in God & Trusting Him in All Things

Y03 Trusting in Yeshua & Believing that He is Our Messiah Sent by God

Command Form

Explicit

DA. Relating to Brothers & Neighbors

DA0. Caveat to Section DA.

Section DA that follows is titled “Relating to Brothers and Neighbors.” Within it, there are several *Mitzvot* that call on us to treat our neighbors (supposedly humans broadly) with love and compassion, and do not distinguish between brother believers in Yeshua (also believers in God) and neighbors who believe in nothing. An example of these are:

- DA03 Not Harming Our Neighbor
- DA06 Showing Respect for One Another
- DA10 Living in Peace with Our Neighbors
- DA14 Submitting to One Another
- DA24 Loving Our Brother & Neighbor
- DA26 Not Quarreling or Fighting with Our Neighbor
- DA31 Not Hating Our Brother or Neighbor
- DA32 Empathizing & Sympathizing with Our Neighbor’s Joys & Sorrows
- DA33 Not Looking Down on a Brother or Neighbor
- DA41 Being Friends with Brothers & Friendly with Outsiders
- DA43 Not Calling Any Person Common or Unclean
- DA46 Comforting Our Neighbor
- DA53 Rescuing Our Neighbor
- DA64 Not Speaking Critically of Our Brother or Neighbor
- DA65 Not Insulting Our Neighbor
- DA68 Being Hospitable & Welcoming to Our Brother & Neighbor

In Matthew 5:43-45 and Luke 6:27-36 Yeshua commands us to love even our enemies.¹³ Questions raised by these and other New Covenant Scriptures but not addressed in the “DA” *Mitzvot* of this compilation are: “Are ALL enemies and ALL unbelievers our ‘neighbors’ and therefore to be treated with love?” Consider 1 Samuel 15:2-3¹⁴ in which God commands the Israelites:

“Now go and attack 'Amalek, and completely destroy everything they have. Don't spare them, but kill men and women, children and babies, cows and sheep, camels and donkeys.”

The Amalekites were enemies of Israel and also fellow human beings, so were they not neighbors and therefore entitled to be treated with love? Apparently not! A more contemporary example is Adolph Hitler. Were the Jews who lived in Europe during his evil reign required by God to respect him, love him, and submit to him? I think not, but “why?” considering that the New Covenant Scriptures command us to love our neighbor and our enemy?

I believe it is because Hitler was not the kind of neighbor (nor were the Amalekites the kind of enemy) to which Scripture is referring. An ordinary neighbor may not know God and therefore

¹³ See FA5 and Section JA for *Mitzvot* about enemies.

¹⁴ See also Numbers 31:14-18.

not believe in Him, obey Him, or love Him, but for such neighbors there nevertheless remains the hope of repentance. There are, however, individuals who know God intimately – i.e. know who God is and the principals and values for which He stands, and yet declare with unswerving conviction (witnessed by their actions) that they want no part of Him, and want to follow Satan instead. These are the kind of neighbors for which Hebrews 6:4-6 tells us there is no repentance, and therefore no hope:¹⁵

“For when people have once been enlightened, tasted the heavenly gift, become sharers in the Ruach HaKodesh, and tasted the goodness of God's Word and the powers of the 'olam haba- and then have fallen away- it is impossible to renew them so that they turn from their sin, as long as for themselves they keep executing the Son of God on the stake all over again and keep holding him up to public contempt.”

How do we know which neighbors fall into this category, i.e. whom we must oppose or from whom we must walk away? Since we cannot know a person's heart and spirit as God knows him, it can only be through discernment provided by the *Ruach HaKodesh*.

¹⁵ See also, Mark 3:28-29 and 1 Corinthians 6:22.

DA1. Speedily Seeking Reconciliation when Summoned to Court

We are to speedily seek reconciliation when summoned to court.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:25

If someone sues you, come to terms with him quickly, while you and he are on the way to court; or he may hand you over to the judge, and the judge to the officer of the court, and you may be thrown in jail!

Luke 12:58-59

If someone brings a lawsuit against you, take pains to settle with him first; otherwise he will take the matter to court, and the judge will turn you over to the bailiff, and the bailiff will throw you in jail.

Additional New Testament Scriptures

Matthew 5:9

Hebrews 12:14

Related New Testament Mitzvot

- DA02 Seeking Reconciliation with Our Brother
- DA03 Not Harming Our Neighbor
- DA04 Going to Law Against Our Brother in a Secular Court
- DA09 Giving to Our Neighbor That Which Is Owed Him
- DA22 Not Robbing or Stealing from Our Neighbor
- DA23 Not Slandering or Giving False Testimony Against Our Neighbor
- DA24 Loving Our Brother and Neighbor
- DA25 Not Defrauding Our Neighbor
- DA26 Not Quarreling or Fighting with Our Neighbor
- DA31 Not Coveting that which Belongs to Our Neighbor
- DA35 Not Extorting Our Neighbor
- DA45 Not Sinning Against Our Brother or Neighbor
- DA47 Not Deceiving Our Neighbor
- DA48 Not Harboring Bitterness Against Our Neighbor
- DA49 Not Harboring Malice or Being Spiteful to Our Neighbor
- DA51 Not Provoking Our Neighbor
- DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
- DA65 Not Insulting Our Neighbor
- DA66 Not Harboring Evil Suspicions Against Our Neighbor

Supportive Tanakh Scriptures

None

Comment

Two things should be clear about this *Mitzvah* (and its supporting Scriptures [Matthew 5:25](#) and [Luke 12:58-59](#)): (1) It assumes that we are likely wrong about whatever we are accused of; and (2) it instructs us to try to settle a grievance before appearing in court and without compromising biblical principles or values.

We believe that, during the First Century, the Romans allowed Jewish courts (*betei din*) to adjudicate private disputes between Jews. An accommodation such as that does not exist between our secular courts and religious institutions today, yet [1 Corinthians 6:1-7](#) is clear that if a person suing us is a brother believer, he should not be doing so in a secular court. He could, however, do so in an ecclesiastical court (*beit din*), so it is important that believing congregations today (both Jewish and Christian) establish tribunals to adjudicate disputes and settle controversies that arise in their midst. Also, the Scriptures underlying this *Mitzvah* seem to assume that we were wrong in whatever we are accused of because (they say) that if the matter goes to court, it is likely that we will be “thrown into jail.” The *Mitzvah* is therefore calling us to try to settle our differences, but without compromising biblical values because (1) compromising biblical values is forbidden by Scripture (i.e., [Deuteronomy 5:29\(32\)](#)), and (2) because, the party who has done something wrong, is required to repent and, if possible, make full restitution.

Subjects related to this *Mitzvah* (treated elsewhere in this compilation) are loving our neighbor, not sinning against our neighbor, forgiving our neighbor, repenting of sin, and making restitution when we do sin. Also, most of the Scriptures in the Bible about disputes are about disputes between believers, two of the most important being [Matthew 5:23-24](#) and [Matthew 18:15-17](#).

Related Mitzvot in Volumes 1 & 2

N15 Pursuing Peace with Our Neighbor

N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

DA2. Seeking Reconciliation with Our Brother

We are to seek reconciliation with our brother.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:23-24

*So if you are offering your gift at the Temple altar and you remember there that your brother has something against you, leave your gift where it is by the altar, and **go, make peace with your brother.** Then come back and offer your gift.*

Matthew 18:15-17

*Moreover, **if your brother commits a sin against you, go and show him his fault- but privately,** just between the two of you. If he listens to you, you have won back your brother. If he doesn't listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses. If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax-collector.*

Additional New Testament Scriptures

Matthew 5:9, 6:12, 14-15, 18:21-22

Mark 11:25-26

Luke 6:27-32, 37, 17:3-4, 23:34

John 20:21-22

Acts 17:29-30

Ephesians 4:2, 26, 31-32

Galatians 6:1-2

Colossians 3:13

Hebrews 12:14-15

1 Peter 4:8

1 John 1:9

Related New Testament Mitzvot

DA01 Speedily Seeking Reconciliation When Summoned to Court

DA03 Not Harming Our Neighbor

DA04 Going to Law Against Our Brother in a Secular Court

DA09 Giving to Our Neighbor That Which Is Owed Him

DA10 Living in Peace with Our Neighbors

DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings
and Traditions of the *Shl'chim*

DA18 Not Causing Our Neighbor or Brother to Stumble

DA19 Not Associating with a Sexually Immoral Brother

DA22 Not Robbing or Stealing from Our Neighbor
DA23 Not Slandering or Giving False Testimony Against Our Neighbor
DA24 Loving Our Brother and Neighbor
DA25 Not Defrauding Our Neighbor
DA26 Not Quarreling or Fighting with Our Neighbor
DA31 Not Coveting that which Belongs to Our Neighbor
DA34 Not Associating with a Divisive Brother
DA35 Not Extorting Our Neighbor
DA36 Forgiving Our Brother Who Sins Against Us
DA37 Forgiving Our Neighbor Who Sins Against Us
DA45 Not Sinning Against Our Brother or Neighbor
DA47 Not Deceiving Our Neighbor
DA48 Not Harboring Bitterness Against Our Neighbor
DA49 Not Harboring Malice or Being Spiteful to Our Neighbor
DA51 Not Provoking Our Neighbor
DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
DA65 Not Insulting Our Neighbor
DA66 Not Harboring Evil Suspicions Against Our Neighbor
DA67 Not Having Fellowship with Ungodly People
GA01 Repenting of Our Sins and Turning to God
GA02 Seeking Forgiveness of Sins in Yeshua
GA03 Producing Fruit of Repentance
RA01 Turning Sinners Away from their Sin
RA03 Correcting Our Self Before Seeking to Correct Others
RA04 Correcting One Another with Humility and Gentleness
RA07 Judging Rightly and Not Falsely
RA08 Not Judging or Condemning Apart from a Beit Din
RA10 Rebuking and Exhorting with Patience and Instruction
RA11 Pursuing Justice
RA17 Not Committing Perjury
RA21 Judging Without Prejudice or Partiality

Supportive Tanakh Scriptures

Exodus 22:9-13

If a person trusts a neighbor to look after a donkey, ox, sheep or any animal, and it dies, is injured or is driven away unseen, then the neighbor's oath before ADONAI that he has not taken the goods will settle the matter between them- the owner is to accept it without the neighbor's making restitution. But if it was stolen from the neighbor, he must make restitution to the owner. If it was torn to pieces by an animal, the neighbor must bring it as evidence, and then he doesn't need to make good the loss. If someone borrows something from his neighbor, and it gets injured or dies with the owner not present, he must make restitution.

Deuteronomy 19:15-18

One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him. If a

malicious witness comes forward and gives false testimony against someone, then both the men involved in the controversy are to stand before ADONAI, before the cohanim and the judges in office at the time. The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, ..

Proverbs 19:11

People with good sense are slow to anger, and it is their glory to overlook an offense.

Micah 6:8

Human being, you have already been told what is good, what ADONAI demands of you- no more than to act justly, love grace and walk in purity with your God. (Mic 6:8 CJB)

Comment

This *Mitzvah* assumes that an offense (a sin) has been committed (or is thought to have been committed) either by (1) us against a brother believer, or (2) against us by a brother believer. Matthew 5:23-24 speaks to the former and Matthew 18:15-17 speaks to the latter. If it is we who have committed (or are accused of having committed) the offense, our obligation is clear; we are to repent by going to our brother, confessing our sin, asking his forgiveness, making restitution where possible, and attempting to reconcile our relationship.

If it is our brother who has committed (or is thought to have committed) the offense, there is a step we must take before implementing the multi-step solution described in Matthew 18:15-17; it is to decide whether we should overlook the offense pursuant to Proverbs 19:11. That is because the alleged offense, while sinful, may have been committed innocently, may be too trivial to pursue, or our relationship may more likely be left intact by our silently forgiving the offense and not pursuing our brother in a formal way (Ephesians 4:2). We may, nevertheless, opt for correcting our brother in love pursuant to Galatians 6:1.

If we pursue an offense against our brother pursuant to Matthew 18:15-17, there are three steps that we must take. The first is to go to our brother, show him his fault, and seek reconciliation. If our brother repents then we must forgive him and lay the matter to rest. If he does not, we should again consider whether we should let the matter drop and, if we elect not to do so, Scripture instructs us to return to our brother with one or two others to be witnesses to our conversation and interaction. These witnesses will form their individual opinions of who is right in the controversy, and will try to persuade the wrongdoer to repent.

Naturally, if it is we who are wrong, then we must repent to our brother. However, if the witnesses side with us, and our brother will not listen to them and repent, there is a third step that we may pursue, which is to bring the matter to a *beit din* (ecclesiastical court) of a suitable congregation or apostolic organization. If the *beit din* rules against our brother and he will not repent by complying with what the *beit din* requires of him, then Matthew 18:17 says that our brother is to be treated as a “pagan or a tax-collector,” which means an unbeliever. This does not mean shunning our brother unless he continues to sin while holding himself out as a believer, or behaves in such a way as to be divisive in the community. Such a finding allows the innocent party to seek redress and restitution in the public courts as he would be able to do against an

unbeliever. For a more detailed discussion of the foregoing, see *Mitzvot* #DA1, DA4, DA17, DA19, DA34, and DA67. We also recommend reading “Disputes, Discipline, and Reconciliation in the Body of Believers” by Michael Rudolph, published by Tikkun International in 2002.

Related Mitzvot in Volumes 1 & 2

N04 Forgiving Our Neighbor

N05 Resolving Disputes, Correcting, Reconciling With, & Bringing Discipline to Brother Believers

N13 Repenting of Our Own Sin before Seeking to Correct Our Neighbor

N15 Pursuing Peace with Our Neighbor

N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

DA3. Not Harming Our Neighbor.

We are not to harm our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:17

Repay no one evil for evil, but try to do what everyone regards as good.

Romans 13:10

Love does not do harm to a neighbor; therefore love is the fullness of Torah.

1 Thessalonians 4:6

No one should wrong his brother in this matter or take advantage of him, because the Lord punishes all who do such things- as we have explained to you before at length.

2 Peter 2:15

These people have left the straight way and wandered off to follow the way of Bil'am Ben-B'or, who loved the wages of doing harm ..

Additional New Testament Scriptures

Matthew 7:12

Mark 12:31

Luke 10:27

Romans 12:19

1 Corinthians 10:32

Galatians 5:14

1 Thessalonians 5:15

1 Timothy 1:13

James 2:8

1 Peter 3:9

Related New Testament Mitzvot

DA05 Serving One Another

DA24 Loving Our Brother & Neighbor

DA69 Exhorting One Another to Love & Good Deeds

DA80 Being Good to One Another

Supportive Tanakh Scriptures

Exodus 20:13(16)-14(17)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor. "Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor."

Leviticus 19:15-18

Do not be unjust in judging- show neither partiality to the poor nor deference to the mighty, but with justice judge your neighbor. Do not go around spreading slander among your people, but also don't stand idly by when your neighbor's life is at stake; I am ADONAI. Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Proverbs 3:29

Don't plan harm against your neighbor who lives beside you trustingly.

Proverbs 25:18

Like a club, a sword or a sharp arrow is a person who gives false testimony against a neighbor.

Comment

This *Mitzvah* to not harm our neighbor goes hand-in-hand with (but is expressed in an opposite way than) *Mitzvah* #D12 “Being Good & Kind to One Another.” Failing to be good to our neighbor when we have the opportunity harms him indirectly. Of course, there are direct ways of harming as well; there are physical ways such as committing theft and murder, and more subtle ways such as gossiping, testifying falsely – too many to list, but just as damaging as the physical ways.

Related Mitzvot in Volumes 1 & 2

C04 Dealing Harshly When Lending Money or Collecting Debts
J03 Injury & Damages
M04 Returning Lost Items to Their Owners
M05 Committing Murder or Other Unjustifiable Homicide
M06 Committing Theft or Robbery
M09 Coveting or Planning to Acquire Another’s Property
N02 Wronging One Another through Our Speech
N06 Exploiting a Neighbor's Weakness
N10 Kidnapping
N12 Judging Our Neighbor
N16 Nursing Anger Toward Our Neighbor
N17 Despising Our Neighbor
S03 Committing Adultery

Command Form

Explicit

DA4. Not Going to Law Against Our Brother in a Secular Court.

We are not to go to law against our brother in a secular court as an alternative to a Beit Din of believers.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 6:1-7

How dare one of you with a complaint against another go to court before pagan judges and not before God's people? Don't you know that God's people are going to judge the universe? If you are going to judge the universe, are you incompetent to judge these minor matters? Don't you know that we will judge angels, not to mention affairs of everyday life? So if you require judgments about matters of everyday life, why do you put them in front of men who have no standing in the Messianic Community? I say, shame on you! Can it be that there isn't one person among you wise enough to be able to settle a dispute between brothers? Instead, a brother brings a lawsuit against another brother, and that before unbelievers! Actually, if you are bringing lawsuits against each other, it is already a defeat for you. Why not rather be wronged? Why not rather be cheated?

Additional New Testament Scriptures

Matthew 5:23-26, 18:15-17

Mark 11 25-26

1 Corinthians 5 12-13

Romans 13 1-2

Galatians 6:1-2

Related New Testament Mitzvot

DA01 Speedily Seeking Reconciliation When Summoned to Court

DA02 Seeking Reconciliation with Our Brother

DA23 Not Slandering or Giving False Testimony Against Our Neighbor

DA34 Not Associating with a Divisive Brother

RA12 Batei Din Judging Only Believers

Supportive Tanakh Scriptures

Deuteronomy 19:15-18

One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.

If a malicious witness comes forward and gives false testimony against someone, then both the men involved in the controversy are to stand before ADONAI, before the cohanim and the judges

in office at the time. The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, ..

Proverbs 19:11

The discretion of a man makes him slow to anger, and his glory is to overlook an offense.

Comment

The most common interpretation of 1 Corinthians 6:1 is that believers must not sue each other in a secular court under any circumstance. Even if that was what Sha'ul meant for the First Century in which he spoke it, I do not believe it should be interpreted that way today. My reasons for saying this comes both from the wider text that includes verses 2 through 7, and also from our change of circumstances in this Twenty-First Century. First the text:

1 Corinthians 6:1 in the CJB states:

“How dare one of you with a complaint against another go to court before pagan judges and not before God's people?” [b'nei din]

According to Jay P. Green, Sr.,¹⁶ the Greek words “καὶ οὐχὶ” in the verse mean “also not”¹⁷ so, if the verse were translated “and also not,” we have:

“How dare one of you with a complaint against another go to court before pagan judges and also not before God's people?”

This seemingly minor change is not minor at all because the inclusion of that one word “also” infers that two believers can litigate an issue in both courts – in a secular court so long as they also bring the matter before a *bet din*. Since it is unseemly to imbue a secular court with appeal authority over a *beit din* and risks contradictory judgments if one litigates in the two courts simultaneously, it is my belief that the only way for a believer to bring his or her dispute to a secular court is to first bring it to a *beit din* and for the *beit din* to order its removal to a secular court.

Now since a *beit din* is imbued with biblical authority to judge controversies why, one may ask, is it ever necessary to bring a matter to a secular court? It is because in this Twenty-First Century and in most western nations, *b'nei din* are not allowed the same jurisdictions and, in the case of overlapping jurisdictions, the same powers of enforcement as they had in ancient times – even during the lifetimes of Yeshua and Sha'ul. The result is that, without recourse to secular courts, contesting believers today would not be able to receive justice in certain matters, could they not find their way to a secular court.

The principal way that a believer is to initiate resolution of his complaint against another believer is detailed in Matthew 18:15-18. This assumes that the complaint is civil and not criminal, since criminal offenses are against secular society at large and not against individuals. *B'nei din* today

¹⁶ Jay P. Green, Sr., The Interlinear Bible, ed. 2, 1986.

¹⁷ Strong's Exhaustive Concordance translates the Greek word #3750 as “not indeed” and “nay, not.”

are given no jurisdiction in secular criminal matters, but do have limited jurisdiction over matters in the communities to which they belong. The complaining believer is to go first to his brother alone and, if reconciliation of his complaint is not achieved, he is to bring one or two witnesses with him and try again. If that is unsuccessful and he chooses to proceed, he asks for a *beit din* of believers to be convened to hear his complaint and render judgment. If judgment is rendered against the responding brother and the brother does not receive the judgment or disobeys orders of the *beit din*, the community of believers is informed, and the respondent is treated as if he were an unbeliever.

Since there is no prohibition against believers suing unbelievers in secular courts, this is one way that a controversy between believing brothers can end up there. It is the route that should be taken when a believer in Yeshua seeks a divorce or separation from his or her spouse regardless of whether his or her spouse is a believer. The purpose is to determine, by a finding of the *beit din*, whether or not the divorce sought is on biblically allowed grounds. Also, after a biblical divorce (a *get*) is granted, the innocent believing spouse may still need to follow up in a secular court in order to be able to remarry or to receive enforced child support.

Another way for a controversy between believers to be rightly adjudicated in a secular court is for a *beit din* to authorize it. There is sometimes a need for secular intervention due to the limitation of a *beit din*'s jurisdiction or power of enforcement. An example is when a key witness is subpoenaed and refuses to testify. A *beit din* cannot arrest the witness and bring him to court, whereas a secular court can. There are a myriad of other circumstances as well in which a secular court can act but a *beit din* cannot. One such circumstance is where a *beit din* renders judgment against a respondent for a sum of money, and the respondent ignores the judgment. The *beit din* cannot attach the respondent's property to satisfy the judgment, whereas a secular court can. 1 Corinthians 6:7 says: "*Why not rather be wronged? Why not rather be cheated?*" This applies if retribution is all that is being sought, but it is different if justice is at stake, or satisfying a money judgment is needed for a complainant's survival.

Related Mitzvot in Volumes 1 & 2

God's Law of Justice J02

Injury & Damages J03

Law of Inheritance J04

Appointing Elders to Lead, Pray, Teach, Judge, & Make *Halachah* J05

Command Form

Explicit

DA5. Serving One Another.

We are to serve one another.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 20:26-27

*Among you, it must not be like that. On the contrary, **whoever among you wants to be a leader must become your servant**, and whoever wants to be first must be your slave!*

Matthew 23:11

The greatest among you must be your servant,..

Mark 9:35

He sat down, summoned the Twelve and said to them, "If anyone wants to be first, he must make himself last of all and servant of all."

Mark 10:43-44

*But among you, it must not be like that! On the contrary, **whoever among you wants to be a leader must be your servant**; and whoever wants to be first among you must become everyone's slave!*

John 21:15-17

*After breakfast, Yeshua said to Shim'on Kefa, "Shim'on Bar-Yochanan, do you love me more than these?" He replied, "Yes, Lord, you know I'm your friend." He said to him, "Feed my lambs." A second time he said to him, "Shim'on Bar-Yochanan, do you love me?" He replied, "Yes, Lord, you know I'm your friend." He said to him, "**Shepherd my sheep.**" The third time he said to him, "Shim'on Bar-Yochanan, are you my friend?" Shim'on was hurt that he questioned him a third time: "Are you my friend?" So he replied, "Lord, you know everything! You know I'm your friend!" Yeshua said to him, "**Feed my sheep!**"*

Galatians 5:13-14

*For, brothers, you were called to be free. Only do not let that freedom become an excuse for allowing your old nature to have its way. Instead, **serve one another in love**. For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself";*

Colossians 3:23

Whatever work you do, put yourself into it, as those who are serving not merely other people, but the Lord.

1 Peter 4:10-11

As each one has received some spiritual gift, he should use it to serve others, like good managers of God's many-sided grace- if someone speaks, let him speak God's words; if someone

serves, let him do so out of strength that God supplies; so that in everything God may be glorified through Yeshua the Messiah- to him be glory and power forever and ever. Amen.

Additional New Testament Scriptures

Mark 10:43-44

Luke 9:62, 17:7-10

John 13:13-14

Acts 26:16

Romans 12:6-7

1 Corinthians 4:1, 12:5, 15:16

Ephesians 6:6

1 Timothy 3:13, 6:2

Related New Testament Mitzvot

LA03 Servants Submitting to, Obeying, Respecting, and Serving Their Masters

LA05 Servants Not Serving Two Masters

LA07 Indentured Servants Working Willingly

LA10 Servants Not Stealing from Their Masters

LA11 Servants Being Faithful to Their Masters

PA04 Leading by Serving

YA04 Laying Down Our Life for Our Brother

ZA01 Using Our Spiritual Gifts to Serve Others

GB69 Serving as Priests in a Royal Priesthood

GB73 Serving with God's Strength and Not Our Own

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Proverbs 31:8-9

Speak up for those who can't speak for themselves, for the rights of all who need an advocate. Speak up, judge righteously, defend the cause of the poor and the needy.

Ecclesiastes 5:8(9)

But the greatest advantage to the country is when the king makes himself a servant to the land

Isaiah 1:17

learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow

Comment

The subject of peer servanthood is given a high priority of importance in the New Testament but is only addressed by implication and example in the *Tanakh*. It is strongly implied in Leviticus 19:18: “love your neighbor as yourself,” and there are many references in the *Tanakh* to our responsibility to provide for our fellow man who is poor, needy, and disabled. Servanthood is referred to throughout the *Tanakh* in regard to priestly service and serving God, but as to serving our fellow man it is typically “servitude” – the kind of servanthood that is subordinate to a master. Slavery is spoken of in both Testaments as well, as is also indentured servanthood, a kind of “slavery for a season.” By contrast, *Mitzvot* urging servanthood are so important in the New Testament, that Yeshua and God Himself are portrayed as being servants to mankind.

Related Mitzvot in Volumes 1 & 2

- G08 Serving, Worshiping, Praising, & Praying to God.
- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N03 Helping Our Neighbor Who is in Need
- N09 Helping a Person Who Needs Rescue
- N14 Serving Our Neighbor
- N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA6. Showing Respect for One Another.

We are to show respect for one another.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:10

Love each other devotedly and with brotherly love; and set examples for each other in showing respect.

1 Peter 2:17

Be respectful to all- keep loving the brotherhood, fearing God and honoring the emperor.

Additional New Testament Scriptures

Acts 2:46-47

Romans 13:7

2 Corinthians 7:14-15

1 Thessalonians 4:11-12, 5:12

1 Timothy 3:4, 5:3, 6:1-2

James 2:3-4

1 Peter 2:18, 3:1-2, 7

Related New Testament Mitzvot

DA16 Encouraging and Supporting One Another

DA24 Loving Our Brother and Neighbor

DA43 Not Calling Any Person Common or Unclean

DA51 Not Being Mean to One Another

DA57 Living So as to Gain Our Neighbor's Respect

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

Supportive Tanakh Scriptures

Genesis 43:28

They answered, "Your servant our father is well; yes, he is still alive," as they bowed in respect.

Leviticus 19:32

'Stand up in the presence of a person with gray hair, show respect for the old; you are to fear your God; I am ADONAI.

Comment

Respecting a person means treating him as having value; our primary value is that we are all children of God. The Scriptures supporting this *Mitzvah* instruct us to show respect to all, and that is especially challenging when dealing with enemies and with people who are of evil intent. Respecting a person's humanity does not, however, necessarily mean respecting what he says, what he does, or what he stands for. Nor does it mean that we wish him well in his bad deeds, nor do we fail to bring him to justice if it is needed.

There is a humorous story told about a Quaker¹⁸ who awakened one night to find a burglar in his house. Out of respect and compassion for the burglar as a human being and not wanting to cause him injury, the Quaker said to the burglar: "Friend, I would not hurt thee for the world, but you are standing in the spot where I intend to shoot!" ☺

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N08 Giving Respect & Honor to Persons of Advanced Age

Command Form

Explicit

¹⁸ Members of the "Society of Friends" (Quakers) are peace advocates.

DA7. Being Sensitive to Each Other's Needs.

We are to be sensitive to each other's needs.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:16

Be sensitive to each other's needs- don't think yourselves better than others, but make humble people your friends. Don't be conceited.

Additional New Testament Scriptures

Matthew 7:12

1 Peter 3:8, 4:8

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor

DA05 Serving One Another

DA06 Showing Respect for One Another

DA12 Being Kind to One Another

DA14 Submitting to One Another

DA16 Encouraging and Supporting One Another

DA24 Loving Our Brother and Neighbor

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA37 Empathizing with the Imprisoned & Mistreated

DA46 Comforting Our Neighbor

DA51 Not Being Mean to One Another

Supportive Tanakh Scriptures

Isaiah 61:1

The Spirit of Adonai ELOHIM is upon me, because ADONAI has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

Zechariah 7:9

In the past ADONAI-Tzva'ot said, 'Administer true justice. Let everyone show mercy and compassion to his brother.'

Comment

This *Mitzvah* and *Mitzvot* #BB1 to BB11 are related in their all having to do with providing for and helping with each other's needs. Complying with this *Mitzvah* comes before the others, however, because one must be sensitive to recognize another's need before one can even consider helping. There are, however, some needs that do not require much or any sensitivity because we are commanded to be proactive in providing for them. One such example is *Mitzvah* #BB7: "Supporting Our Family Financially." One does not need much sensitivity to observe that our family is unfed, unclothed, or unsheltered. On the other hand, a similar need of our brother or neighbor may not be that obvious.

Being sensitive to another's needs is inextricably related to *Mitzvah* #AA10: "Having Godly Compassion" because our sensitivity does no good if our compassion (derived from our faith) does not cause us to help. This is exemplified in James 2:15-16:

"Suppose a brother or sister is without clothes and daily food, and someone says to him, "Shalom! Keep warm and eat hearty!" without giving him what he needs, what good does it do?"

Related Mitzvot in Volumes 1 & 2

- B01 Lending Money without Interest to Our Poor Brother
- B02 Returning a Needed Pledged Item
- B04 Financial Help to Persons in Need
- B05 Setting Aside Part of Our Increase for the Poor
- B06 Gleanings and Part of Life-Sustaining Commodities Left for the Poor & Disadvantaged
- F04 Withholding Food, Clothing, or Marital Rights from Our Wife
- N03 Helping Our Neighbor Who is in Need
- N09 Helping a Person Who Needs Rescue
- N14 Serving Our Neighbor
- N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA8. Befriending Persons Who Are Humble.

We are to befriend people who are humble.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:16

*Be sensitive to each other's needs- don't think yourselves better than others, but **make humble people your friends**. Don't be conceited.*

Additional New Testament Scriptures

1 Corinthians 15:33

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Proverbs 22:24 (NKJ)

Make no friendship with an angry man, And with a furious man do not go,

Comment

This *Mitzvah* recognizes that being humble is a good character trait and directs us to befriend people who are of good character. The opposite is also true, that being arrogant (the opposite of being humble) is a bad character trait, and we are warned away from befriending people of bad character.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA9. Giving to Our Neighbor That Which Is Owed Him.

We are to give to our neighbor that which is owed him.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:14-15

I owe a debt to both civilized Greeks and uncivilized people, to both the educated and the ignorant; therefore I am eager to proclaim the Good News also to you who live in Rome.

Romans 13:7

Pay everyone what he is owed: if you owe the tax-collector, pay your taxes; if you owe the revenue-collector, pay revenue; if you owe someone respect, pay him respect; if you owe someone honor, pay him honor.

Romans 15:26-27

For Macedonia and Achaia thought it would be good to make some contribution to the poor among God's people in Yerushalayim. They were pleased to do it, but the fact is that they owe it to them. For if the Gentiles have shared with the Jews in spiritual matters, then the Gentiles clearly have a duty to help the Jews in material matters.

Additional New Testament Scriptures

Matthew 18:28-34

Luke 6:34

Romans 4:4

1 Timothy 5:4

Philemon 1:18-19

Related New Testament Mitzvot

- DA16 Encouraging and Supporting One Another
- BB01 Being Charitable and Generous in Our Giving to Persons in Need
- BB03 Providing and Caring for Orphans and Widows
- BB04 Financially Supporting Our Spiritual Leaders, and Those Who Teach and Minister
- BB05 Requiring Children to Support Their Widowed Mothers
- BB06 Requiring Grandchildren to Support Their Widowed Grandmothers
- BB07 Supporting Our Family Financially
- BB08 Women Supporting Their Widowed Relatives
- BB09 Congregations Supporting Widows Who Are in Need
- BB11 Giving to Our Brother Who is in Need

Supportive Tanakh Scriptures

Exodus 22:25(26-26(27)

If you take your neighbor's coat as collateral, you are to restore it to him by sundown, because it is his only garment- he needs it to wrap his body; what else does he have in which to sleep? Moreover, if he cries out to me, I will listen; because I am compassionate.

Leviticus 25:35-37

If a member of your people has become poor, so that he can't support himself among you, you are to assist him as you would a foreigner or a temporary resident, so that he can continue living with you. Do not charge him interest or otherwise profit from him, but fear your God, so that your brother can continue living with you. Do not take interest when you loan him money or take a profit when you sell him food.

Deuteronomy 15:2

Here is how the sh'mittah is to be done: every creditor is to give up what he has loaned to his fellow member of the community- he is not to force his neighbor or relative to repay it, because ADONAI's time of remission has been proclaimed.

Deuteronomy 15:9-10

Guard yourself against allowing your heart to entertain the mean-spirited thought that because the seventh year, the year of sh'mittah is at hand, you would be stingy toward your needy brother and not give him anything; for then he may cry out to ADONAI against you, and it will be your sin. Rather, you must give to him; and you are not to be grudging when you give to him. If you do this, ADONAI your God will bless you in all your work, in everything you undertake-

Deuteronomy 15:12

If your kinsman, a Hebrew man or woman, is sold to you, he is to serve you for six years; but in the seventh year, you are to set him free.

Deuteronomy 24:12-13

If he is poor, you are not to go to bed with what he gave as collateral in your possession; rather, you must restore the pledged item at sunset; then he will go to sleep wearing his garment and bless you. This will be an upright deed of yours before ADONAI your God.

Deuteronomy 24:14-15

You are not to exploit a hired worker who is poor and needy, whether one of your brothers or a foreigner living in your land in your town. You are to pay him his wages the day he earns them, before sunset; for he is poor and looks forward to being paid. Otherwise he will cry out against you to ADONAI, and it will be your sin.

Deuteronomy 24:17

You are not to deprive the foreigner or the orphan of the justice which is his due, and you are not to take a widow's clothing as collateral for a loan.

1 Samuel 12:3

So here I am; now is the time to witness against me before ADONAI and before his anointed king. Does any of you think I have taken your ox or donkey, defrauded or oppressed you, or accepted a bribe to deprive you of justice? Tell me, and I will restore it to you.

Psalms 37:21

The wicked borrows and doesn't repay, but the righteous is generous and gives.

Proverbs 3:27-28

Don't withhold good from someone entitled to it when you have in hand the power to do it. Don't tell your neighbor, "Go away! Come another time; I'll give it to you tomorrow," when you have it now.

Comment

If one were to merely read the statement of this *Mitzvah* one might conclude that its reference to giving our neighbor what is owed is only to money. That is not the case, however, for the three supporting Scriptures indicate that a debt can also be of ministry, of honor, and of material things that may include money, but may also include such things as clothing and shelter. This diversity is made especially clear in Scriptures of the *Tanakh* that speak of owing the return of land in the year of *jovel* (Jubilee), the paying of wages, the release of a debtor from servitude, and the application of justice.

Related Mitzvot in Volumes 1 & 2

- B01 Lending Money without Interest to Our Poor Brother
- B02 Returning a Needed Pledged Item
- B03 Eating and Otherwise Partaking of the Produce of Our Work
- B04 Giving Financial Help to Persons in Need
- B05 Setting Aside Part of Our Increase for the Poor
- B01 Gleanings and Part of Life-Sustaining Commodities Left for the Poor & Disadvantaged
- C01 Being Fair & Honest in Business
- C02 Paying an Employee His Wages on the Day He Labors or When Due
- C03 Cancelling Loans & Not Refusing to Make Loans In
& Near the Sabbatical Year
- C04 Dealing Harshly When Lending Money or Collecting Debts
- J02 God's Law of Justice
- M02 Keeping Our Promises
- M03 Telling the Truth
- M04 Returning Lost Items to Their Owners
- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N02 Wronging One Another through Our Speech
- N03 Helping Our Neighbor Who is in Need
- N04 Forgiving Our Neighbor
- N08 Giving Respect & Honor to Persons of Advanced Age
- N09 Helping a Person Who Needs Rescue

N14 Serving Our Neighbor

N15 Pursuing Peace with Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA10. Living in Peace with Our Neighbors.

We are to do what we can to live in peace with our neighbors.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:18

If possible, and to the extent that it depends on you, live in peace with all people.

Romans 14:19

So then, let us pursue the things that make for shalom and mutual upbuilding.

Additional New Testament Scriptures

Matthew 5:9

Mark 9:50

Romans 12:16, 13:13

2 Corinthians 13:11

Galatians 5:15, 22-23

Ephesians 4:31-32

Philippians 2:14

1 Thessalonians 5:13

Hebrews 12:15

James 3:17

Related New Testament Mitzvot

AA03 Pursuing Righteousness and Living Righteously

DA01 Speedily Seeking Reconciliation when Summoned to Court

DA02 Seeking Reconciliation with Our Brother

DA10 Living in Peace with Our Neighbors

DA12 Being Kind to One Another

DA14 Submitting to One Another

DA16 Encouraging and Supporting One Another

DA20 Not Being Jealous or Envious of Our Neighbor

DA23 Not Slandering or Giving False Testimony Against Our Neighbor

DA24 Loving Our Brother and Neighbor

DA26 Not Quarreling or Fighting with Our Neighbor

DA28 Not Being a Gossip or Talebearer

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA42 Not Engaging in Contentious, Fruitless, or Stupid Arguments or Discussions

DA45 Not Sinning Against Our Brother or Neighbor

DA46 Comforting Our Neighbor

DA48 Not Harboring Bitterness Against Our Neighbor
DA49 Not Harboring Malice or Being Spiteful to Our Neighbor
DA50 Bearing with One Another
DA51 Not Provoking Our Neighbor
DA57 Living Quietly So as to Gain Our Neighbor's Respect
DA58 Living So as Not to Be Dependent on Our Neighbor
DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
DA65 Not Insulting Our Neighbor
GB04 Living Our Lives Worthy of Our Calling in the Lord
GB05 Living in a Godly Manner and Not as Do the Pagans
GB07 Living in a Way That is Good

Supportive Tanakh Scriptures

Psalms 37:11

But the meek will inherit the land and delight themselves in abundant peace.

Proverbs 16:7

When a man's ways please ADONAI, he makes even the man's enemies be at peace with him.

Ecclesiastes 3:8

a time to love and a time to hate, a time for war and a time for peace.

Isaiah 26:3

A person whose desire rests on you you preserve in perfect peace, because he trusts in you.

Comment

This *Mitzvah* is very clear that we are to do all we can do biblically to live in peace with our neighbor. Implied in the statement is the reality that accomplishing the goal requires our neighbor's cooperation as well.

Related Mitzvot in Volumes 1 & 2

N01 Our Neighbor, the Stranger, and Even Our Enemy
N02 Wronging One Another through Our Speech
N04 Forgiving Our Neighbor
N05 Resolving Disputes, Correcting, Reconciling With, & Bringing Discipline to Brother Believers
N15 Pursuing Peace with Our Neighbor
N16 Nursing Anger Toward Our Neighbor
N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA11. Bearing the Weaknesses of Those Who Are Not Strong

We are to bear the weaknesses of those who are not strong.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 15:1

So we who are strong have a duty to bear the weaknesses of those who are not strong, rather than please ourselves.

Additional New Testament Scriptures

Matthew 8:17, 22:39

Luke 10:34

John 15:13

Acts 20:35

Romans 8:26, 14:1, 21, 15:1-3

Galatians 6:1-2

1 Thessalonians 5:14

Related New Testament Mitzvot

DA05 Serving One Another

DA06 Showing Respect for One Another

DA07 Being Sensitive to Each Other's Needs

DA12 Being Good & Kind to One Another

DA16 Encouraging and Supporting One Another

DA24 Loving Our Brother and Neighbor

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA46 Comforting Our Neighbor

DA50 Bearing with One Another in Love & Forgiveness

DA51 Not Being Mean to One Another

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

DA68 Being Hospitable & Welcoming to Our Brother & Neighbor

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Comment

The meaning in Scripture of not being strong is not referring to muscular strength. It is referring to lack of spiritual strength – weakness of faith that results in sin and personal unfulfillment.

One can also argue that Romans 15:1 applies to widows, orphans, and others who are not strong due to a handicap, disability, or circumstance. Supporting widows and orphans is the subject of *Mitzvah* BB3 in this compilation.

This *Mitzvah* #DA11 instructs us to bear (i.e., carry – not bear with or condone) the weaknesses of those who are not spiritually strong or are handicapped with a disability; this means taking upon ourselves the weight (the responsibility) of ministering comfort, godly direction, and sometimes physical helps and provisions to such people provided, of course, they are willing to receive it. It is a weight on us because it is easier to avoid such people and their problems, and yet we are called to “love your neighbor as yourself” (Matthew 22:39); in doing so, however, we must always remember that although we serve our fellow man, it is ultimately the Holy Spirit that helps us overcome our weaknesses (Romans 8:26).

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N03 Helping Our Neighbor Who is in Need

N09 Helping a Person Who Needs Rescue

N11 Being Hospitable

N14 Serving Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA12. Being Good & Kind to One Another.

We are to be good and kind to one another.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 15:1-2

*So we who are strong have a duty to bear the weaknesses of those who are not strong, rather than please ourselves. **Each of us should please his neighbor and act for his good, thus building him up.***

Galatians 6:9-10

*So **let us not grow weary of doing what is good**; for if we don't give up, we will in due time reap the harvest. Therefore, as the opportunity arises, let us **do what is good to everyone, and especially to the family of those who are trustingly faithful.***

Ephesians 4:32

*Instead, **be kind to each other, tenderhearted; and forgive each other, just as in the Messiah God has also forgiven you.***

Philippians 2:3-4

*Do nothing out of rivalry or vanity; but, in humility, regard each other as better than yourselves- **look out for each other's interests and not just for your own.***

1 Thessalonians 5:15

See that no one repays evil for evil; **on the contrary**, always try to do good to each other, indeed, to everyone.

Additional New Testament Scriptures

Matthew 7:12

Luke 6:31

John 7:23

Acts 20:35

Romans 12:13

1 Corinthians 4:12

Galatians 5:22-23, 6:10

Ephesians 5:8-9

1 Thessalonians 2:7, 5:11

Hebrews 6:10, 13:16

James 2:14-18

1 John 3:17-18

Related New Testament Mitzvot

AA44 Knowing and Doing What is Right and Good
DA03 Not Harming Our Neighbor
DA05 Serving One Another
DA24 Loving Our Brother & Neighbor
DA61 Exhorting One Another to Love & Good Deeds
GB07 Living in a Way That is Good
GB71 Being Zealous for What is Good

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI. (Lev 19:18 CJB)

Leviticus 25:35

If a member of your people has become poor, so that he can't support himself among you, you are to assist him as you would a foreigner or a temporary resident, so that he can continue living with you

Deuteronomy 6:4-7

Sh'ma, Yisra'el! ADONAI Eloheinu, ADONAI echad [Hear, Isra'el! ADONAI our God, ADONAI is one]; and you are to love ADONAI your God with all your heart, all your being and all your resources. These words, which I am ordering you today, are to be on your heart; and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.

Deuteronomy 15:11

for there will always be poor people in the land. That is why I am giving you this order, 'You must open your hand to your poor and needy brother in your land.'

Job 6:14

A friend should be kind to an unhappy man, even to one who abandons Shaddai.

Proverbs 3:27

Don't withhold good from someone entitled to it when you have in hand the power to do it.

Proverbs 11:17

A man who is kind does himself good, but the cruel does harm to himself.

Proverbs 11:25-26

The person who blesses others will prosper; he who satisfies others will be satisfied himself. The people will curse him who withholds grain; but if he sells it, blessings will be on his head.

Proverbs 14:31

The oppressor of the poor insults his maker, but he who is kind to the needy honors him.

Proverbs 15:26

ADONAI detests plans to do evil, but kind words are pure.

Proverbs 19:17

He who is kind to the poor is lending to ADONAI; and he will repay him for his good deed.

Isaiah 1:17

learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.

Isaiah 52:7

How beautiful on the mountains are the feet of him who brings good news, proclaiming shalom, bringing good news of good things, announcing salvation and saying to Tziyon, "Your God is King!"

Isaiah 58:10

.. generously offer food to the hungry and meet the needs of the person in trouble; then your light will rise in the darkness, and your gloom become like noon.

Zechariah 7:10

Don't oppress widows, orphans, foreigners or poor people. Don't plot evil against each other.

Comment

Being good to one another is similar to being kind to one another. Being good, being kind, and being nice, are not always the same. Is it being good and kind to give our neighbor money to support his alcoholic addiction? Our neighbor may think so, but by God's standards it is not! Other decisions as to what is good or kind, and what is not, may not be this obvious, so we need to seek and rely on the Holy Spirit to guide us.

Related Mitzvot in Volumes 1 & 2

- B01 Lending Money without Interest to Our Poor Brother
- B04 Giving Financial Help to Persons in Need
- B05 Setting Aside Part of Our Increase for the Poor
- B06 Gleanings and Part of Life-Sustaining Commodities Left for the Poor & Disadvantaged
- C001 Being Fair & Honest in Business
- N001 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N003 Helping Our Neighbor Who Is In Need
- N004 Forgiving Our Neighbor
- N009 Helping a Person Who Needs Rescue
- N011 Being Hospitable
- N014 Serving Our Neighbor
- N018 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA13. Not Associating with Persons Who Would Deceive Us or Lead Us Astray.

We are not to associate with people who would deceive us or lead us astray.

BA13a: We are not to associate with people who would deceive us.

BA13b: We are not to associate with people who would lead us astray.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 16:17

I urge you, brothers, to watch out for those who cause divisions and put snares alongside the teaching in which you have been trained- keep away from them.

Ephesians 5:6-7

Let no one deceive you with empty talk; for it is because of these things that God's judgment is coming on those who disobey him. So don't become partners with them!

Colossians 2:8

Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human tradition which accords with the elemental spirits of the world but does not accord with the Messiah.

Additional New Testament Scriptures

Matthew 16:6-12

Mark 8:11-15

Acts 20:28-32

1 Corinthians 5:11

2 Corinthians 6:17, 11:3

Galatians 1:8-9, 6:1

2 Timothy 3:1-5

2 Peter 3:17

1 John 3:7

Related New Testament Mitzvot

DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings and Traditions of the *Shl'chim*

DA19 Not Associating with a Sexually Immoral Brother

DA34 Not Associating with a Divisive Person

DA67 Not Having Fellowship with Ungodly People

DA74 Not Associating with a Brother who is committing immoral sin

Supportive Tanakh Scriptures

Numbers 16:26

There he said to the assembly, "Leave the tents of these wicked men! Don't touch anything that belongs to them, or you may be swept away in all their sins."

Ezra 10:11

Now, therefore, make confession to ADONAI, the God of your ancestors; and do what will please him by separating yourselves from the peoples of the land and from the foreign women.

Nehemiah 9:2

Those descended from Isra'el separated themselves from all foreigners; then they stood up and confessed their own sins and the iniquities of their ancestors.

Proverbs 13:20

He who walks with the wise will become wise, but the companion of fools will suffer.

Proverbs 22:24

Don't associate with an angry man; make no hot-tempered man your companion

Comment

This *Mitzvah* is meant to protect us from people who would seek to cause us harm through their disingenuous and seductive ways. It is secondarily meant to protect others who observe us having fellowship with such people and concluding therefrom that they can trust those people's beliefs and behaviors as it appears that we do. That notwithstanding, [John 17:15-16](#) exhorts us to be in the world but not of the world for the purpose of being able to minister God's Word. We are therefore to not eschew all contact with such people, but rather to make certain, in our contacts with them, that we keep an appropriate distance, and that we – not they – lead in and maintain control of our relationship.

Related Mitzvot in Volumes 1 & 2

N07 Taking Reasonable Steps to Keep Ourselves and Others Safe

Command Form

Explicit

DA14. Submitting to One Another.

We are to submit to one another as we are led by the Holy Spirit.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 5:21

Submit to one another in fear of the Messiah.

Additional New Testament Scriptures

1 Corinthians 14:34-35

Ephesians 5:22-24

Colossians 3:18

Titus 2:5, 9, 3:1

Hebrews 13:17

1 Peter 2:13, 18, 3:1, 5:5

Related New Testament Mitzvot

DA05 Serving One Another

DA06 Showing Respect for One Another

DA07 Being Sensitive to Each Other's Needs

DA11 Bearing the Weaknesses of Those Who Are Not Strong

DA12 Being Good & Kind to One Another

DA16 Encouraging and Supporting One Another

DA24 Loving Our Brother and Neighbor

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA32 Empathizing with Our Neighbor's Joys and Sorrows

DA36 Forgiving Our Brother Who Sins Against Us

DA37 Empathizing with the Imprisoned & Mistreated

DA46 Comforting Our Neighbor

DA50 Bearing with One Another in Love & with Forgiveness

DA53 Rescuing Our Neighbor

DA68 Welcoming & Being Hospitable to Our Brother & Neighbor

Supportive Tanakh Scriptures

Genesis 3:16

To the woman he said, "I will greatly increase your pain in childbirth. You will bring forth children in pain. Your desire will be toward your husband, but he will rule over you."

Genesis 16:9

The angel of ADONAI said to her, "Go back to your mistress, and submit to her authority."

Comment

“Submitting to one another” means subordinating our desires (and sometimes even our welfare) to the needs and welfare of another; it is a term that means putting another before our self. Submitting to God and Messiah must be total and unconditional, but our submitting to one another per this *Mitzvah* has its biblical and godly limits. Do we comply with the demand of another that we procure something for him illegally? Of course not. Do we risk our life to save the life of another? Sometimes yes and sometimes no. Each situation in which we are called to give something of ourselves for another calls for wisdom that can only reliably be acquired from the Holy Spirit.

The examples I gave are extreme; more often we are called to submit to others with our love, our compassion, our time, our money, and sometimes our property – sacrificial, nevertheless. There are no criteria for deciding whether to, or how much to, but Ephesians 5:21 in the CJB says that we are to submit to one another “in fear of the Messiah” (the NKJ version says “in the fear of God”). The word “fear,” as used here, means in compliance with God’s will – hence the need for us to pray to God and be directed by the Holy Spirit.

Related Mitzvot in Volumes 1 & 2

- C01 Being Fair & Honest in Business
- C02 Paying an Employee His Wages on the Day He Labors or When Due
- C03 Cancelling Loans & Not Refusing to Make Loans In & Near the Sabbatical Year
- Dealing Harshly When Lending Money or Collecting Debts
- D18 Cancelling Loans & Resting Our Land in the Sabbatical Year
- F01 Honoring and Revering Our Father and Mother
- F05 Withholding Food, Clothing, or Marital Rights from Our Wife
- F06 Treatment of Children
- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N03 Helping Our Neighbor Who is in Need
- N04 Forgiving Our Neighbor
- N07 Taking Reasonable Steps to Keep Ourselves and Others Safe
- N08 Giving Respect & Honor to Persons of Advanced Age
- N09 Helping a Person Who Needs Rescue
- N11 Being Hospitable
- N14 Serving Our Neighbor
- N18 Serving Our Neighbor

Command Form

Explicit

DA15. Being Likeminded and in Unity with the Brethren.

We are to be likeminded and in unity with the brethren.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

John 17:20-23

*I pray not only for these, but also for those who will trust in me because of their word, **that they may all be one**. Just as you, Father, are united with me and I with you, **I pray that they may be united with us**, so that the world may believe that you sent me. The glory which you have given to me, I have given to them; so that they may be one, just as we are one – **I united with them and you with me, so that they may be completely one**, and the world thus realize that you sent me, and that you have loved them just as you have loved me.*

1 Corinthians 1:10

*Nevertheless, brothers, **I call on you** in the name of our Lord Yeshua the Messiah to agree, all of you, in what you say, and **not to let yourselves remain split into factions but be restored to having a common mind and a common purpose**.*

1 Peter 3:8

*Finally, all of you, **be one in mind and feeling**; love as brothers; and be compassionate and humble-minded,*

Additional New Testament Scriptures

Matthew 18:19-20

John 17:11, 21

Acts 4:32

Romans 12:5, 16, 15:5-6, 16:17

1 Corinthians 1:10, 4:6, 11:18, 12:12-14, 25

2 Corinthians 13:11

Galatians 3:28

Ephesians 4:2-3, 11-13, 16

Philippians 1:27, 2:1-2

Colossians 2:2, 3:14

1 Peter 3:8

Related New Testament Mitzvot

BA03 Abiding in the Vine: Being United (in Unity /Union) with God and Yeshua

DA34 Not Associating with a Divisive Person

Supportive Tanakh Scriptures

1 Samuel 11:7

"Anyone who doesn't come and follow Sha'ul and Sh'mu'el, this is what will be done to his oxen!" The fear of ADONAI fell on the people, and they came out with united hearts.

Judges 20:8

All the people stood up in agreement and said, "None of us will go home to his tent or his house.

Judges 20:11

Thus all the men of Isra'el, joined together in complete agreement, assembled to attack the city.

Psalms 133:1

Oh, how good, how pleasant it is for brothers to live together in harmony.

Ecclesiastes 4:9-12

Two are better than one, in that their cooperative efforts yield this advantage: if one of them falls, the other will help his partner up- woe to him who is alone when he falls and has no one to help him up. Again, if two people sleep together, they keep each other warm; but how can one person be warm by himself? Moreover, an attacker may defeat someone who is alone, but two can resist him; and a three-stranded cord is not easily broken.

Amos 3:3

Do two people travel together without having so agreed?

Comment

The very existence of Scriptures that implore us to be likeminded and in unity suggests that at the time they were written the body of believers was not. That was then, and now is now, and nothing much has changed; we still are not. Being in unity requires first being likeminded, and being likeminded can only occur when we ascribe to the same laws and principles of conduct; for we who are believers in Yeshua, the laws and principles must be the Word of God as recorded in the *Tanakh* and the *Kitvey B'rit Chadasha*.

We live in a predominantly secular society under secular governments. When believers, acting through our congregations and churches, listen to God and interpret the Scripture in the same correct way, we are a godly witness and are able to influence society in a godly direction. When we are not likeminded and not in unity, we play into the hands of the adversary, weaken God's influence, and strengthen that of the adversary.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA16. Encouraging One Another.

We are to encourage one another.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 1:3-4

*Praised be God, Father of our Lord Yeshua the Messiah, compassionate Father, God of all encouragement and comfort; who **encourages us in all our trials, so that we can encourage others** in whatever trials they may be undergoing with the encouragement we ourselves have received from God.*

1 Thessalonians 2:11-12

.. for you know that we treated each one of you the way a father treats his children – we encouraged you and comforted you and appealed to you to lead lives worthy of God, who calls you into his Kingdom and glory.

1 Thessalonians 5:11

*Therefore, **encourage each other, and build each other up- just as you are doing.***

Additional New Testament Scriptures

Acts 11:23, 14:21-22, 16:40, 20:1

Romans 14:19

1 Corinthians 14:31

2 Corinthians 1:6, 2:7, 7:4

Colossians 1:29

Titus 2:15

Hebrews 10:24-25

1 Peter 5:12

Related New Testament Mitzvot

DA07 Being Sensitive to Each Other's Needs

DA12 Being Good & Kind to One Another

DA24 Loving Our Brother and Neighbor

DA32 Empathizing with Our Neighbor's Joys and Sorrows

DA37 Empathizing with the Imprisoned & Mistreated

DA46 Comforting Our Neighbor

Supportive Tanakh Scriptures

2 Chronicles 32:6

He appointed military commanders over the people, then gathered them before him in the open space at the city gate and spoke these words of encouragement to them:

Comment

The encouragement spoken of in this *Mitzvah* is toward godly ends – not ends that are ungodly. God encourages us and wants us to do likewise for others. There are times in all our lives when we feel down about something and when a word of encouragement buoys us up and help us to keep going. Even if we are not feeling down, godly encouragement gladdens our hearts and reminds us of our worth to God and others, and of the things we do.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N03 Helping Our Neighbor Who is in Need

N14 Serving Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA17. Staying Away from a Brother Whose Life is Not in Accord with the Teachings and Traditions of the *Shl'chim*.

We are to stay away from a brother whose life is not in accord with the teachings and traditions of the Shl'chim.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 16:17

I urge you, brothers, to watch out for those who cause divisions and put snares alongside the teaching in which you have been trained- keep away from them.

2 Thessalonians 3:6

Now, in the name of the Lord Yeshua the Messiah we command you, brothers, to stay away from any brother who is leading a life of idleness, a life not in keeping with the tradition you received from us.

Additional New Testament Scriptures

1 Corinthians 5:9-13, 15:33

2 Timothy 3:14-15

Related New Testament Mitzvot

DA02 Seeking Reconciliation with Our Brother

DA13 Not Associating with Persons Who Would Deceive Us or Lead Us Astray

DA19 Not Associating with a Sexually Immoral Brother

DA34 Not Associating with a Divisive Brother

DA67 Not Having Fellowship with Ungodly People

DA74 Not Associating with a Brother who is committing immoral sin

RA13 Expelling Evil Doers from the Community of Believers

Supportive Tanakh Scriptures

Psalms 1:1

How blessed are those who reject the advice of the wicked, don't stand on the way of sinners or sit where scoffers sit!

Psalms 26:4-5

I have not sat with worthless folks, I won't consort with hypocrites, I hate the company of evildoers, I will not sit with the wicked.

Proverbs 13:20

He who walks with the wise will become wise, but the companion of fools will suffer.

Proverbs 24:1

Don't be envious of evil people, and don't desire to be with them.

Comment

This *Mitzvah* commands us to stay away from a brother believer whose life is not in accord with the teachings and traditions of the *Shl'chim*, which means with Scripture. Implied in this is that the brother is unrepentant; it is not instructing us to stay away from a brother who sins and then repents. The purpose of this *Mitzvah* is twofold: (1) to shame the sinning brother into reconsidering his sin and repenting, and (2) to avoid our being influenced by our sinning brother and falling into sin ourselves. We should take note that this *Mitzvah* is not instructing us to stay away from sinning unbelievers. We are not to have close fellowship with them, but we are permitted to be in their company, and they in ours, so we can prevail upon them to repent and receive the Lord.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA18. Not Causing Our Neighbor or Brother to Stumble.

We are not to cause our neighbor or brother to stumble.

DA18a: *We are not to cause our neighbor to stumble.*

DA18b: *We are not to cause our brother to stumble.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 17:1-2

Yeshua said to his talmidim, "It is impossible that snares will not be set. But woe to the person who sets them! It would be to his advantage that he have a millstone hung around his neck and he be thrown into the sea, rather than that he ensnare one of these little ones.

Romans 14:13

Therefore, let's stop passing judgment on each other! Instead, make this one judgment- not to put a stumbling block or a snare in a brother's way.

Romans 14:20-21

Don't tear down God's work for the sake of food. True enough, all things are clean; but it is wrong for anybody by his eating to cause someone to fall away. What is good is not to eat meat or drink wine or do anything that causes your brother to stumble.

1 Corinthians 8:9

However watch out that your mastery of the situation does not become a stumbling block to the weak.

1 Corinthians 10:32

Do not be an obstacle to anyone- not to Jews, not to Gentiles, and not to God's Messianic Community.

2 Corinthians 6:3

We try not to put obstacles in anyone's path, so that no one can find fault with the work we do.

Additional New Testament Scriptures

Matthew 18:6-7, 24:5

Luke 11:52

Romans 16:17

1 Corinthians 8:12-13, 10:28-29, 12:2

Galatians 2:13

Revelation 2:14

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor
DA45 Not Sinning Against Our Brother or Neighbor
DA47 Not Deceiving Our Neighbor
DA59 Not misleading or Harming a Child

Supportive Tanakh Scriptures

Exodus 34:15

Do not make a covenant with the people living in the land. It will cause you to go astray after their gods and sacrifice to their gods. Then they will invite you to join them in eating their sacrifices,

2 Chronicles 33:9

M'nasheh caused Y'hudah and the people of Yerushalayim to go astray, so that they did even worse things than the nations whom ADONAI destroyed ahead of the people of Isra'el.

Psalms 35:15

But when I stumble, they gather in glee; they gather against me and strike me unawares; they tear me apart unceasingly.

Proverbs 4:12

.. when you walk, your step won't be hindered; and if you run, you won't stumble.

Proverbs 12:26

The righteous guides his friend's way rightly, but the way of the wicked will lead them astray.

Proverbs 16:29

A violent man lures his neighbor astray and leads him into evil ways.

Isaiah 3:12

My people- children oppress them, and women are ruling over them. My people! Your guides lead you astray and obliterate the paths you should follow.

Isaiah 9:15(16)

For those leading this people lead them astray, and those led by them are destroyed.

Jeremiah 23:13

I have seen inappropriate conduct in the prophets of Shomron- they prophesied by Ba'al and led my people Isra'el astray.

Jeremiah 23:32

I am against those who concoct prophecies out of fake dreams," says ADONAI. "They tell them, and by their lies and arrogance they lead my people astray. I didn't send them, I didn't commission them, and they don't do this people any good at all," says ADONAI.

Micah 3:5

Here is what ADONAI says in regard to the prophets who cause my people to go astray, who cry, "Peace" as soon as they are given food to eat but prepare war against anyone who fails to put something in their mouths:

Comment

To stumble means to not obey God or Yeshua, knowledge we acquire through Scripture and/or the Holy Spirit. Unbelievers stumble by not believing in them or by rejecting their values. Believers presumably know God's values, but they can nevertheless stumble by giving in to temptation. Both unbelievers and believers can fall prey to being tempted or led astray by another person, and this *Mitzvah* commands us to not be that other person.

Related Mitzvot in Volumes 1 & 2

N02 Wronging One Another through Our Speech

Command Form

Explicit

DA19. Not Associating with a Sexually Immoral Brother.

We are not to associate with a sexually immoral brother.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 5:1-5

*It is actually being reported that there is sexual sin among you, and it is sexual sin of a kind that is condemned even by pagans- a man is living with his stepmother! And you stay proud? Shouldn't you rather have felt some sadness that would have led you to remove from your company the man who has done this thing? For I myself, even though I am absent physically, am with you spiritually; and I have already judged the man who has done this as if I were present. In the name of the Lord Yeshua, when you are assembled, with me present spiritually and the power of our Lord Yeshua among us, **hand over such a person to the Adversary for his old nature to be destroyed**, so that his spirit may be saved in the Day of the Lord.*

1 Corinthians 5:9-11

*In my earlier letter I wrote you not to associate **with people who engage in sexual immorality**. I didn't mean the sexually immoral people outside your community, or the greedy, or the thieves or the idol-worshippers- for then you would have to leave the world altogether! No, **what I wrote you was not to associate with anyone who is supposedly a brother but who also engages in sexual immorality**, is greedy, worships idols, is abusive, gets drunk or steals. With such a person you shouldn't even eat!*

Additional New Testament Scriptures

Romans 16:17

2 Thessalonians 3:6, 14-15

Related New Testament Mitzvot

DA02 Seeking Reconciliation with Our Brother

DA13 Not Associating with Persons Who Would Deceive Us or Lead Us Astray

DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings and Traditions of the *Shl'chim*

DA30 Not Giving Support to Wrongdoers

DA67 Not Having Fellowship with Ungodly People

RA13 Expelling Evil Doers from the Community of Believers

Supportive Tanakh Scriptures

None

Comment

This *Mitzvah* is a sub-commandment of #DA74 that we not associate with a supposed brother believer who is committing immoral sin (1 [Corinthians 5:11](#)). Not associating (i.e., not fellowshiping) with people who call themselves believers while continuing to engage in serious (especially moral) sins is sometimes referred to as “shunning.” There are three reasons for shunning such people: (1) continuing our association with them encourages a continuation of their sinful behavior; (2) continuing our association with them reflects badly on the body of believers by appearing to condone their sin; and (3) continuing our association with them puts us in danger of being tempted and possibly becoming embroiled in their sin.

Notwithstanding the above, there are two caveats that need to be remembered: (1) This *Mitzvah* applies to people calling themselves believers – not to unbelievers. If we stop associating with unbelievers, we cannot witness God’s Word to them; we do, however, need to put restrictions on the ways that we associate with unbelievers, lest we be identified with their sin and even tempted to sin ourselves. (2) This *Mitzvah* assumes that a supposed believer from whom we are disassociating is not repentant and is continuing to sin; we must be prepared and willing to receive the person back in fellowship if and when he or she repents.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA20. Not Being Envious, Jealous, or Covetous of Our Neighbor.

We are not to be envious, jealous, or covetous of our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 7:7

*Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "**Thou shalt not covet.**"*

Romans 13:9

*For the commandments, "Don't commit adultery," "Don't murder," "Don't steal," "**Don't covet,**" and any others are summed up in this one rule: "Love your neighbor as yourself."*

Romans 13:13

*Let us live properly, as people do in the daytime- not partying and getting drunk, not engaging in sexual immorality and other excesses, not quarrelling and **being jealous.***

Galatians 5:19-21

*And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency; involvement with the occult and with drugs; in feuding, fighting, **becoming jealous** and getting angry; in selfish ambition, factionalism, intrigue **and envy**; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of God!*

Galatians 5:26

Let us not become conceited, provoking and envying each other.

James 3:14-16

*But **if you harbor in your hearts bitter jealousy** and selfish ambition, don't boast and attack the truth with lies! This wisdom is not the kind that comes down from above; on the contrary, it is worldly, unspiritual, demonic. For **where there are jealousy and selfish ambition, there will be disharmony and every foul practice.***

1 Peter 2:1

*Therefore, **rid yourselves of all malice, of all deceit, hypocrisy and envy, and of all the ways there are of speaking against people;***

Additional New Testament Scriptures

Mark 7:21-23

Luke 12:15

Acts 20:33-35

Romans 1:29, 13:8-9

2 Corinthians 9:5, 12:20-21

Ephesians 5:3, 5

Colossians 3:5

1 Timothy 6:3-4

Related New Testament Mitzvot

DA38 Not Engaging in Rivalry

DA39 Not Being Vengeful

DA45 Not Sinning Against Our Brother or Neighbor

DA48 Not Harboring Bitterness Against Our Neighbor

DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

DA79 Not Hating Our Brother

Supportive Tanakh Scriptures

Exodus 20:14(17)

Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor.

Deuteronomy 5:18(21)

Do not covet your neighbor's wife; do not covet your neighbor's house, his field, his male or female slave, his ox, his donkey or anything that belongs to your neighbor.

Proverbs 21:26

.. he covets greedily all day long; but a righteous person gives without holding back.

Micah 2:1-2

Woe to those who think up evil and plan wickedness as they lie in bed. When morning comes, they do it, since they have it in their power. They covet fields and seize them; they take over houses as well, doing violence to both owner and house, to people and their inherited land.

Comment

Envy, jealousy, and covetousness are in some ways the same and in some ways different. All three are the result of dissatisfaction, are triggered by comparing ourselves with others, and are desirous of things that others have that we do not. Typical of such things are physical appearance, status, wealth, possessions, abilities, relationships, privileges, one's spouse, and many others. The way in which envy and jealousy are different is the "loudness" with which they are expressed. Envy is more of a quiet discontentment that begrudgingly craves something possessed by another, whereas jealousy fears or resents losing something to another that we believe belongs to us. Covetousness is jealousy carried a step further. It is contemplating owning or taking possession of something that belongs to another and resenting the person who possesses what we want.

The wrongfulness of taking (or even thinking of taking) something that belongs to another is intuitive and a violation of *Torah* but why, we may ask, does Scripture command us against envy, jealousy, and covetousness even when we do not bring harm to another? It is because we are to believe with conviction that God has given us that which He wants us to have, and we are therefore to be content with what we have. The Apostle Sha'ul is clear about it in Philippians 4:11 where he wrote: "Not that I am saying this to call attention to any need of mine; since, as far as I am concerned, I have learned to be content regardless of circumstances." And in Hebrews 13:5, he also wrote: "Keep your lives free from the love of money; and be satisfied with what you have; for God himself has said, "I will never fail you or abandon you." Dissatisfaction that results in envy or jealousy is therefore dissatisfaction with God who is the giver of what we have, which is, of course, wrong and a sin.

Related Mitzvot in Volumes 1 & 2

M09 Coveting or Planning to Acquire Another's Property

Command Form

Explicit

DA21. Not Committing Murder.

We are not to murder.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:21-22

You have heard that our fathers were told, 'Do not murder,' and that anyone who commits murder will be subject to judgment. But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, 'You good-for-nothing!' will be brought before the Sanhedrin; that whoever says, 'Fool!' incurs the penalty of burning in the fire of Gei-Hinnom!

Mark 10:19

You know the mitzvot- 'Don't murder, don't commit adultery, don't steal, don't give false testimony, don't defraud, honor your father and mother,...

Additional New Testament Scriptures

Luke 18:20

Romans 1:29, 13:9

1 Timothy 1:9

James 5:6

Revelation 21:8, 22:15

Related New Testament Mitzvot

AA60 Not Allowing Anger to Cause Us to Sin

AA65 Not Holding onto or Prolonging Anger

DA03 Not Harming Our Neighbor

DA45 Not Sinning Against Our Brother or Neighbor

DA48 Not Harboring Bitterness Against Our Neighbor

DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

DA59 Not misleading or Harming a Child

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

Supportive Tanakh Scriptures

Exodus 20:13(13)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor.

Deuteronomy 5:17(17)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor.

Comment

The King James Version of the Bible translates Exodus 20:13(13) and Deuteronomy 5:17(17) as "Thou shalt not kill. However, the Hebrew words **לֹא תִרְצֹחַ** are more properly translated "not murder." The distinction is important because there are reasons for killing human beings that do not constitute murder; examples are killing in war, killing by accident, killing in self-defense, and killing pursuant to legal process. It is a matter of current debate as to whether mercy killings and aborting unborn children should be considered murder.

It is interesting that Matthew 5:21-22 associates murder with nursing anger and demeaning a brother contemptuously. Perhaps it is because both of these actions imply improperly removing our brother from our lives as effectively as if we have murdered him.

Related Mitzvot in Volumes 1 & 2

M05 Committing Murder or Other Unjustifiable Homicide

N16 Nursing Anger Toward Our Neighbor

N17 Despising Our Neighbor

Command Form

Explicit

DA22. Not Robbing or Stealing from Our Neighbors.

We are not to rob or steal from our neighbors.

DA22a: *We are not to rob our neighbors.*

DA22b: *We are not to steal from our neighbors..*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 23:25

Woe to you hypocritical Torah-teachers and P'rushim! You clean the outside of the cup and the dish, but inside they are full of robbery and self-indulgence.

Mark 10:19

You know the mitzvot- 'Don't murder, don't commit adultery, don't steal, don't give false testimony, don't defraud, honor your father and mother,..

1 Corinthians 6:10

.. who steal, who are greedy, who get drunk, who assail people with contemptuous language, who rob- none of them will share in the Kingdom of God.

Ephesians 4:28

The thief must stop stealing; instead, he should make an honest living by his own efforts. This way he will be able to share with those in need.

Additional New Testament Scriptures

Matthew 19:18

Luke 18:20

Romans 2:21, 13:9

1 Corinthians 1:17, 6:10

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor

DA25 Not Defrauding Our Neighbor

DA35 Not Extorting Our Neighbor

DA45 Not Sinning Against Our Brother or Neighbor

DA51 Not Being Mean to One Another

Supportive Tanakh Scriptures

Genesis 42:36

Ya'akov their father said to them, "You have robbed me of my children! Yosef is gone, Shim'on is gone, now you're taking Binyamin away- it all falls on me!"

Leviticus 19:11

Do not steal from, defraud or lie to each other.

Leviticus 19:13

Do not oppress or rob your neighbor; specifically, you are not to keep back the wages of a hired worker all night until morning.

Deuteronomy 5:17(19)

Do not murder. Do not commit adultery. Do not steal. Do not give false evidence against your neighbor.

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Jeremiah 23:30

"So, I am against the prophets," says ADONAI, "who steal my words from each other."

Isaiah 10:1-2

Woe to those who enact unjust decrees and draft oppressive legislation to deprive the impoverished of justice and rob my people's poor of their rights, looting widows and preying on orphans!

Ezekiel 22:29

The people of the land have extorted, robbed, wronged the poor and needy and unjustly oppressed foreigners.

Malachi 3:5

Then I will approach you for judgment; and I will be quick to witness against sorcerers, adulterers and perjurers; against those who take advantage of wage-earners, widows and orphans; against those who rob the foreigner of his rights and don't fear me," says ADONAI-Tzva'ot.

Comment

In modern vernacular, "stealing" is the stealthy taking from another something that does not belong to us, whereas "robbery" is the taking of what does not belong to us by the use of force. The biblical translations do not seem to make that distinction and apply both terms "robbery" and "stealing" as simply the unlawful taking something of value from another. In Scripture, the value of that which is taken is not necessarily something monetary, but can be such things as

children (Genesis 42:36), rights (Isaiah 10:1-2 and Malachi 3:5), words (Jeremiah 23:30), power (1 Corinthians 1:17), etc.

Related Mitzvot in Volumes 1 & 2

C01 Being Fair & Honest in Business

M06 Committing Theft or Robbery

Command Form

Explicit

DA23. Not Slandering or Giving False Testimony Against Our Neighbor.

We are not to slander or give false testimony against our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Mark 10:19

*You know the mitzvot- 'Don't murder, don't commit adultery, don't steal, **don't give false testimony**, don't defraud, honor your father and mother..*

Luke 3:14

*Some soldiers asked him, "What about us? What should we do?" To them he said, "Don't intimidate anyone, **don't accuse people falsely**, and be satisfied with your pay."*

Ephesians 4:31

***Get rid of all bitterness, rage, anger, violent assertiveness and slander**, along with all spitefulness.*

Colossians 3:8

*.. but now, put them all away- anger, exasperation, meanness, **slander** and obscene talk.*

Additional New Testament Scriptures

Matthew 19:18

Luke 18:20

Romans 1:29-31

2 Corinthians 12:20-21

Ephesians 4:25, 31

1 Timothy 1:9-10

2 Timothy 3:2-3

Titus 2:3, 3:1-2

James 4:11-12

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA03 Not Harming Our Neighbor

DA28 Not Being a Gossip or Talebearer

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

Supportive Tanakh Scriptures

Leviticus 19:16

Do not go around spreading slander among your people, but also don't stand idly by when your neighbor's life is at stake; I am ADONAI.

Deuteronomy 19:16-19

If a malicious witness comes forward and gives false testimony against someone, then both the men involved in the controversy are to stand before ADONAI, before the cohanim and the judges in office at the time. The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you.

Psalms 15:2-3

Those who live a blameless life, who behave uprightly, who speak truth from their hearts and keep their tongues from slander; who never do harm to others or seek to discredit neighbors;

Proverbs 25:18

Like a club, a sword or a sharp arrow is a person who gives false testimony against a neighbor.

Isaiah 58:9

Then you will call, and ADONAI will answer; you will cry, and he will say, "Here I am." If you will remove the yoke from among you, stop false accusation and slander,

Jeremiah 18:18

Then they said, "Let's develop a plan for dealing with Yirmeyahu. Torah won't be lost from the cohanim, or counsel from the wise, or words from the prophets. So come, let's destroy him with slander; and meanwhile, we won't pay attention to anything he says."

Comment

This *Mitzvah* prohibits the conveying of untrue or false information about a person. Such conveyance can damage a person's reputation and sometimes even his freedom or his life if given as false testimony in a court of law.

There are several words often associated with this *Mitzvah*. "Slander" (also "backbiting") as used by Bible translators means saying or writing something derogatory about a person that is untrue. Slander that is knowingly spoken in a court of law is called "perjury," and is itself unlawful. I say "knowingly," because slanderous testimony given in error is not considered "perjury."

A word used in contemporary law but not used in Bible translations is "libel." "Libel" is distinguished from "slander" in today's jurisprudence in that "slander" is derogatory and untrue information about a person that is spoken, whereas "libel" is information of the same character that is written or otherwise conveyed in a form that has greater permanence and is therefore

considered more damaging. “Libel” and “slander” are both “defamation” because both “unjustly” harm a person’s reputation.

“*Lashon hara*” (evil tongue) is a rabbinical *halachic* term that is different from both “slander” and “libel” in that “*lashon hara*” is the spoken or written conveyance of derogatory information about a person regardless of whether the information is defamatory (i.e. true or untrue) and whether malevolent or innocent. “Gossip” is similar, except the information conveyed need not be derogatory.

All of this is to say that we are not to defame or give false testimony against our neighbor regardless of what it is called.

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy
N02 Wronging One Another through Our Speech

Command Form

Explicit

DA24. Loving Our Brother & Neighbor.

We are to love our brother and our neighbor.

DA24a: *We are to love our brother.*

DA24b: *We are to love our neighbor.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 19:19

honor father and mother and love your neighbor as yourself.

Matthew 22:39

And a second is similar to it, 'You are to love your neighbor as yourself.'

Mark 12:30-31

'and you are to love ADONAI your God with all your heart, with all your soul, with all your understanding and with all your strength.' The second is this: 'You are to love your neighbor as yourself.' There is no other mitzvah greater than these.

John 13:34-35

I am giving you a new command: that you keep on loving each other. In the same way that I have loved you, you are also to keep on loving each other. Everyone will know that you are my talmidim by the fact that you have love for each other.

John 15:12

This is my command: that you keep on loving each other just as I have loved you.

Romans 12:10

Love each other devotedly and with brotherly love; and set examples for each other in showing respect.

Romans 14:15

and if your brother is being upset by the food you eat, your life is no longer one of love. Do not, by your eating habits, destroy someone for whom the Messiah died!

Galatians 5:13-14

For, brothers, you were called to be free. Only do not let that freedom become an excuse for allowing your old nature to have its way. Instead, serve one another in love. For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself"

1 Thessalonians 3:12

And as for you, may the Lord make you increase and overflow in love toward each other, indeed, toward everyone, just as we do toward you;

1 Thessalonians 4:9-10

*Concerning love for the brothers we do not need to write you, for **you yourselves have been taught by God to love each other**; and you do love all the brothers throughout Macedonia. But we urge you, brothers, to do it even more.*

2 Thessalonians 1:3

We have to keep thanking God for you always, brothers, as is appropriate; because your trust continues to grow greater, and the love you each have for one another continues to increase.

1 Peter 1:22

*Now that you have purified yourselves by obeying the truth, so that you have a sincere love for your brothers, **love each other deeply, with all your heart.***

1 Peter 2:17

*Be respectful to all- **keep loving the brotherhood**, fearing God and honoring the emperor.*

1 Peter 3:5

*Finally, all of you, be one in mind and feeling; **love as brothers**; and be compassionate and humble-minded,*

1 John 2:10

***The person who keeps loving his brother remains in the light**, and there is nothing in him that could make him trip.*

Additional New Testament Scriptures

Matthew 5:43, 7:12

Luke 6:31, 10:25-28

John 13:34-35, 15:17

Romans 13:8-9

1 Corinthians 14:1

2 Corinthians 2:8, 6:6

Galatians 5:13-14, 22-23

Ephesians 3:16-17, 4:2-3, 5:1-2

Philippians 2:4

Colossians 3:14

1 Thessalonians 2:7, 3:6, 4:6, 5:8

1 Timothy 1:5

James 2:8

1 Peter 2:17, 4:8

1 John 3:10-11, 14-15, 23, 4:7-8, 11-12, 19-21, 5:2-3

2 John 1:5

Revelation 2:19

Related New Testament Mitzvot

DA41 Respecting and Loving Those Who Seek to Disciple Us
JA07 Loving Our Enemies
CB09 Husbands Loving Their Wives
FB06 Women to Continue in Faith and Love
GB28 Not Loving as a Mere Outward Show
GB34 Doing Everything in Love

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Deuteronomy 10:19

Therefore you are to love the foreigner, since you were foreigners in the land of Egypt.

Comment

The New Testament Greek word for “love” as it applies to this *Mitzvah* (e.g. in Matthew 22:39) is ἀγαπήσε” (“*agape*”). Unlike the English word “love” in today’s vernacular, “*agape*” does not imply emotion or feeling; rather it implies a sacrificial responsibility to do for another that which is in his or her best interest. The equivalent Hebrew word for “and love” in Leviticus 19:18 is אָהַבְתָּ (“*v’ahavta*,”), the root word of which carries the same meaning as “*agape*.”

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
N03 Helping Our Neighbor Who is in Need
N07 Taking Reasonable Steps to Keep Ourselves and Others Safe
N09 Helping a Person Who Needs Rescue
N14 Serving Our Neighbor
N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA25. Not Defrauding Our Neighbor.

We are not to defraud our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

Mark 10:19

*You know the mitzvot- 'Don't murder, don't commit adultery, don't steal, don't give false testimony, **don't defraud**, honor your father and mother,*

Additional New Testament Scriptures

Acts 13:10

Ephesians 4:25

Colossians 3:9-10

James 5:4

Related New Testament Mitzvot

AA30 Being Honest and a Teller of Truth

DA03 Not Harming Our Neighbor

DA22 Not Robbing or Stealing from Our Neighbor

DA45 Not Sinning Against Our Brother or Neighbor

DA47 Not Deceiving Our Neighbor

DA51 Not Being Mean to One Another

Supportive Tanakh Scriptures

Exodus 23:7

Keep away from fraud, and do not cause the death of the innocent and righteous; for I will not justify the wicked.

Leviticus 5:21(6:2)-22(6:3)

If someone sins and acts perversely against ADONAI by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in regard to a lost object he has found, or by swearing to a lie- if a person commits any of these sins, ..

Leviticus 19:11

Do not steal from, defraud or lie to each other.

Proverbs 20:17

Food obtained by fraud may taste good, but later the mouth is full of gravel.

Proverbs 22:23

.. for ADONAI will plead their case for them and withhold life from those who defraud them

Jeremiah 6:13

For from the least to the greatest of them, all are greedy for gains; prophets and cohanim alike, they all practice fraud-

Micah 6:11

Should I declare innocent wicked scales and a bag of fraudulent weights?

Comment

Defrauding means intentionally dealing falsely. It is often encountered in matters involving money but can involve agreements of any kind. Reneging on a promise that is not connected to receiving something of value in return may be wrong and unkind, but it is not fraud because the nature of fraud is to intentionally misrepresent and deceive another for the purpose of gaining an advantage or benefit. A person may be damaged by relying on a misrepresentation, but the misrepresentation is not fraud unless it is intentional.

There are an infinite number of ways that fraud can occur; here are just a few for clarification:

- “A” sells “B” a widget as workable, knowing that the widget is defective.
- “A” lies about his credentials and experience to gain employment.
- “A” falsely expresses love for “B” and marries “B” solely for the purpose of acquiring ownership of “B’s” property.

Related Mitzvot in Volumes 1 & 2

C01 Being Fair & Honest in Business

N06 Exploiting a Neighbor's Weakness

Command Form

Explicit

DA26. Not Quarreling or Fighting with Our Neighbor.

We are not to quarrel or fight with our neighbor.

BA26a: *We are not to quarrel with our neighbor.*

BA26b: *We are not to fight with our neighbor.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 13:13

*Let us live properly, as people do in the daytime- not partying and getting drunk, not engaging in sexual immorality and other excesses, **not quarrelling** and being jealous.*

Galatians 5:14-15

For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself"; but if you go on snapping at each other and tearing each other to pieces, watch out, or you will be destroyed by each other!

Additional New Testament Scriptures

Romans 1:29, 14:20-21

1 Corinthians 3:3

2 Corinthians 12:20-21

Galatians 5:20-21

2 Timothy 2:14, 24

Titus 3:2, 9

James 4:2

Related New Testament Mitzvot

DA10 Living in Peace with Our Neighbors

DA40 Having Fellowship but Not Arguing with Persons Who Are Weak in Faith

DA42 Not Engaging in Contentious, Fruitless, or Stupid Arguments or Discussions

DA65 Not Insulting Our Neighbor

NA26 Being a Peacemaker

GB18 Living a Quiet, Peaceful, Discreet and Industrial Life

Supportive Tanakh Scriptures

Genesis 13:8

Avram said to Lot, "Please, let's not have quarreling between me and you, or between my herdsmen and yours, since we're kinsmen."

Genesis 45:23-24

Likewise, to his father he sent ten donkeys loaded with the finest goods Egypt produced, as well as ten female donkeys loaded with grain, bread and food for his father to eat on the return journey. Thus he sent his brothers on their way, and they left; he said to them, "Don't quarrel among yourselves while you're traveling!"

Exodus 17:7

The place was named Massah [testing] and M'rivah [quarreling] because of the quarreling of the people of Isra'el and because they tested ADONAI by asking, "Is ADONAI with us or not?"

Proverbs 3:30

Don't quarrel with someone for no reason, if he has done you no harm.

Proverbs 17:14

Starting a fight is like letting water through [a dike]- better stop the quarrel before it gets worse.

Proverbs 17:19

Those who love quarreling love giving offense; those who make their gates tall are courting disaster.

Proverbs 22:10

Throw the scoffer out, and quarreling goes too; strife and insults cease.

Isaiah 58:4

Your fasts lead to quarreling and fighting, to lashing out with violent blows. On a day like today, fasting like yours will not make your voice heard on high.

Comment

The quarreling and fighting referred to in this *Mitzvah* does not prohibit arguing or debating in a civil manner, or quarreling with someone for good reason, such as if he has done us harm (Proverbs 3:30). Also, the fighting referred to in this *Mitzvah* is not primarily of the physical kind, but rather similar to quarreling in that it is through angry and abusive words. Otherwise, the statement of this *Mitzvah* is self-explanatory.

Related Mitzvot in Volumes 1 & 2

N15 Pursuing Peace with Our Neighbor
N16 Nursing Anger Toward Our Neighbor

Command Form

Explicit

DA27. Not Intimidating Our Neighbor.

We are not to intimidate our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 3:14

*Some soldiers asked him, "What about us? What should we do?" To them he said, "**Don't intimidate anyone**, don't accuse people falsely, and be satisfied with your pay."*)

2 Timothy 1:7

For God gave us a Spirit who produces not timidity, but power, love and self-discipline.

Additional New Testament Scriptures

2 Corinthians 10:1-2

Philippians 1:27-28, 4:6

1 John 4:18

Related New Testament Mitzvot

JA03 Not Fearing Those Who Would Oppose, Persecute or Harm Us

MA02 Not Being Fearful of Man

CB28 Wives Not Succumbing to Fear

Supportive Tanakh Scriptures

Deuteronomy 31:6

Be strong, be bold, don't be afraid or frightened of them, for ADONAI your God is going with you. He will neither fail you nor abandon you."

Nehemiah 6:13

He had been hired to frighten me into following his suggestion and thus sin, so that they would have material for their unfavorable report about me and could taunt me with it.

Psalms 27:1

By David: ADONAI is my light and salvation; whom do I need to fear? ADONAI is the stronghold of my life; of whom should I be afraid?

Proverbs 28:1

The wicked flee when no one pursues them; but the righteous, like lions, feel sure of themselves.

Comment

Intimidation is the act of doing or saying something (e.g. through threats) that causes someone to become weak with fear. We glean from [Luke 3:14](#), where Yeshua instructed soldiers to not intimidate anyone, that intimidation of innocent and defenseless people is wrong. “Innocent and defenseless” is not stated in the Scripture, but it is assumed since the principal duty of a soldier is to fight against an enemy and hopefully make him afraid so he will surrender. In [2 Corinthians 10:1-2](#), Paul is reluctant to intimidate those to whom he is about to bring correction, and [2 Timothy 1:7](#) tells us that God has not given us a spirit of timidity (fear). It is therefore fair to conclude that we are instructed not to intimidate our neighbor unnecessarily.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
N02 Wronging One Another through Our Speech
Y05 Denying Yeshua for Fear of Man

Command Form

Explicit

DA28. Not Being a Gossip or Talebearer.

We are not to be a gossip or talebearer.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 3:11

*Similarly, **the wives must be of good character, not gossips, but temperate, faithful in everything.***

1 Timothy 5:13

*Besides that, **they learn to be idle, going around from house to house; and not only idle, but gossips and busybodies, saying things they shouldn't.***

Additional New Testament Scriptures

Romans 1:29

2 Corinthians 12:20-21

James 4:11-12

3 John 1:10

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA03 Not Harming Our Neighbor

DA23 Not Slandering or Giving False Testimony Against Our Neighbor

Supportive Tanakh Scriptures

Leviticus 19:16 (NKJ)

You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the LORD.

Proverbs 11:13

A gossip goes around revealing secrets, but a trustworthy person keeps a confidence.

Proverbs 16:27-28

A worthless person digs up evil [gossip]- it is like scorching fire on his lips. A deceitful person stirs up strife, and a slanderer can separate even close friends.

Proverbs 20:19

A gossip goes around revealing secrets, so don't get involved with a talkative person.

Proverbs 26:20

If there's no wood, the fire goes out; if nobody gossips, contention stops.

Proverbs 26:22 (NKJ)

The words of a talebearer are like tasty trifles, And they go down into the inmost body.

Jeremiah 6:28

All of them are total rebels, spreading slanderous gossip; they are bronze and iron, [inferior metals,] all of them corrupt.

Jeremiah 9:3(4)

Everyone, be on guard against your neighbor, don't trust even a brother; for every brother is out to trick you, and every neighbor goes around gossiping.

Comment

Gossip or talebearing is the unconstrained spreading of information (usually about a person) without concern for its intended secrecy, potential for harm, or assurance of truth. Gossip is prohibited by Scripture and rises to “slander” (also prohibited) if it is both false and derogatory (see *Mitzvah* #DA23).

Related Mitzvot in Volumes 1 & 2

N02 Wronging One Another through Our Speech

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Command Form

Explicit

DA29. Being Merciful and Not Heartless, or Ruthless.

We are to be merciful and not heartless, or ruthless.

DA29a: *We are to be merciful.*

DA29d: *We are not to be heartless.*

DA29e: *We are not to be ruthless.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:7

How blessed are those who show mercy! for they will be shown mercy.

Matthew 23:23

*Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah- justice, **mercy**, trust. These are the things you should have attended to- without neglecting the others!*

Romans 1:31

*..they are brainless, faithless, **heartless and ruthless.***

Romans 11:30-31

*Just as you yourselves were disobedient to God before but have received mercy now because of Isra'el's disobedience; so also Isra'el has been disobedient now, so that **by your showing them the same mercy that God has shown you, they too may now receive God's mercy.***

James 2:13

For judgment will be without mercy toward one who doesn't show mercy; but mercy wins out over judgment.

Jude 1:22-23

Rebuke some who are disputing; save others, snatching them out of the fire; and to yet others, show mercy, but with fear, hating even the clothes stained by their vices.

Additional New Testament Scriptures

Matthew 12:7, 18:33

Luke 6:36, 10:30-37

Romans 12:8, 15

Philippians 2:1-2

Colossians 3:12

1 Peter 3:8

Related New Testament Mitzvot

BA38 Knowing the Compassion of Yeshua

AA10 Having Godly Compassion

Supportive Tanakh Scriptures

Isaiah 58:6-7

Here is the sort of fast I want- releasing those unjustly bound, untying the thongs of the yoke, letting the oppressed go free, breaking every yoke, sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you see them, fulfilling your duty to your kinsmen!

Daniel 4:24(27)-25(28)

“Therefore, your majesty, please take my advice: break with your sins by replacing them with acts of charity, and break with your crimes by showing mercy to the poor; this may extend the time of your prosperity.” All this happened to King N'vukhadnetzar.

Zechariah 7:9

In the past ADONAI-Tzva'ot said, 'Administer true justice. Let everyone show mercy and compassion to his brother.'

Comment

Mercy, compassion, love, and forgiveness are closely related. Compassion is a deep empathetic feeling for another's difficulties, while mercy refers to actions taken in response to feelings of compassion. It is technically possible to show mercy without having compassion, and to be compassionate while withholding mercy. That notwithstanding, God calls us to both, and they are listed as separate *Mitzvot* in this compilation.

In the *Tanakh*, except for the two Scriptures noted above, Scriptures on compassion and mercy are God's toward us, and not our compassion and mercy toward others.

Related Mitzvot in Volumes 1 & 2

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA30. Not Giving Support to Wrongdoers.

We are not to give support to wrongdoers.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 1:32

They know well enough God's righteous decree that people who do such things deserve to die; yet not only do they keep doing them, but they applaud others who do the same.

Ephesians 5:11

Have nothing to do with the deeds produced by darkness, but instead expose them,

2 John 1:11

for the person who says, "Shalom!" to him shares in his evil deeds.

Additional New Testament Scriptures

2 Corinthians 11:11

2 Thessalonians 3:10

Related New Testament Mitzvot

DA13 Not Associating with Persons Who Would Deceive Us or Lead Us Astray

DA19 Not Associating with a Sexually Immoral Brother

DA34 Not Associating with a Divisive Person

DA74 Not Associating with a Brother Who is Committing Immoral Sin

Supportive Tanakh Scriptures

Psalms 64:6(5)

They support each other's evil plans; they talk of hiding snares and ask, "Who would see them?"

Proverbs 23:9

Don't speak in the ears of a fool, for he will only despise the common sense in your words.

Comment

A term often associated with “giving support” is “enabling,” because when one gives support to the actions of another, it allows him (or makes it easier for him) to continue doing what he is doing or allows him to avoid consequences for what he has done. A person who gives support to a wrongdoer is often seen as an accomplice and held accountable for the wrongful act as if he, himself, had committed it. Also, enabling the actions of a wrongdoer can be overt (e.g., acting as

a lookout in a burglary) or subtle such as giving sanctuary to a person known to have committed a crime.

Such was the famous (albeit controversial) case of Dr. Samuel Mudd who gave medical assistance to John Wilkes Booth during his flight from having assassinated President Abraham Lincoln. Dr. Mudd was convicted and jailed for conspiracy because the court who tried him ruled that his medical treatment of Booth constituted support of Booth's crime.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA31. Not Hating Our Brother.

We are not to hate our brother.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 John 2:9-11

Anyone who claims to be in this light while hating his brother is still in the dark. The person who keeps loving his brother remains in the light, and there is nothing in him that could make him trip. But the person who hates his brother is in the dark- yes, he is walking in the dark, and he doesn't know where he is going, because the darkness has blinded his eyes.

1 John 3:15

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

1 John 4:20

If anyone says, "I love God," and hates his brother, he is a liar. For if a person does not love his brother, whom he has seen, then he cannot love God, whom he has not seen.

Additional New Testament Scriptures

Romans 12:10, 13:9

Hebrews 13:1

Related New Testament Mitzvot

DA24 Loving Our Brother and Neighbor

DA33 Not Looking Down on a Brother or Neighbor

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

Supportive Tanakh Scriptures

Leviticus 19:17

Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him.

Proverbs 10:12

Hate stirs up disputes, but love covers all kinds of transgressions.

Comment

Hate is the opposite of love, and Matthew 22:39 and other Scriptures command us to “*love your neighbor as yourself,*” i.e. everyone. But this *Mitzvah* speaks only of our not hating our brother, so who then is our brother? Mark 3:35 says:

“Whoever does what God wants is my brother, sister and mother!”

and Hebrews 13:1-2 says:

“Let brotherly friendship continue; but don't forget to be friendly to outsiders; for in so doing, some people, without knowing it, have entertained angels.”

Also, 1 John 3:1 says:

“See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him.”

The inference of these Scriptures is that our brother is only he (or she) who is a believer and follower of Yeshua (or least a believer and follower of God).

On the other hand, Proverbs 14:21:

“He who despises his fellow sins, but he who shows compassion to the humble is happy.”

The word in Hebrew translated “fellow” is so broad as to include our neighbor, regardless of our neighbor’s belief in God or Yeshua, and the word in Hebrew translated “despises” is similar to the word “hates.” It is because of this Scripture and the commandment to “love your neighbor” that I consider “brother” (in this *Mitzvah*) to mean “fellow human being.”

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N15 Pursuing Peace with Our Neighbor

N17 Despising Our Neighbor

Command Form

Explicit

DA32. Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows.

We are to empathize and sympathize with our neighbor's joys and sorrows.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:15

Rejoice with those who rejoice, and weep with those who weep.

Philippians 2:1-2

*Therefore, if you have any encouragement for me from your being in union with the Messiah, any comfort flowing from love, any fellowship with me in the Spirit, or any **compassion and sympathy**, then complete my joy by having a common purpose and a common love, by being one in heart and mind.*

1 Peter 3:8

*Finally, all of you, be one in mind and feeling; **love as brothers; and be compassionate and humble-minded***

Additional New Testament Scriptures

Matthew 9:36

Mark 3:5

Luke 6:36

John 11:33-35

1 Corinthians 9:22, 12:26

Colossians 3:12

Hebrews 4:15

Related New Testament Mitzvot

AA10 Having Godly Compassion

DA07 Being Sensitive to Each Other's Needs

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA46 Comforting Our Neighbor

Supportive Tanakh Scriptures

Job 2:11

Now when Iyov's three friends heard of all the calamities that had overwhelmed him, they all came. Each came from his own home- Elifaz from Teiman, Bildad from Shuach and Tzofar from

Na'amah. They had agreed to meet together in order to come and offer him sympathy and comfort.

Psalms 34:19(18)

ADONAI is near those with broken hearts; he saves those whose spirit is crushed

Daniel 1:9

God caused the chief officer to be kind and sympathetic toward Dani'el;

Zechariah 7:9

In the past ADONAI-Tzva'ot said, 'Administer true justice. Let everyone show mercy and compassion to his brother.'

Comment

Empathy and sympathy are different. Empathizing is imagining ourselves in the joyful or sorrowful place of another, and feeling what we imagine he or she is feeling. Sympathizing is cognitively understanding the sorrowful predicament of another, and wishing it were not so. Both empathy and sympathy require having godly compassion which is the subject of *Mitzvah* #AA10.

Related Mitzvot in Volumes 1 & 2

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA33. Not Looking Down on a Brother.

We are not to look down on a brother.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:22

But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, 'You good-for-nothing!' will be brought before the Sanhedrin; that whoever says, 'Fool!' incurs the penalty of burning in the fire of Gei-Hinnom!

Romans 14:10

You then, why do you pass judgment on your brother? Or why do you look down on your brother? For all of us will stand before God's judgment seat;

Titus 2:15

These are the things you should say. Encourage and rebuke with full authority; don't let anyone look down on you.

Additional New Testament Scriptures

Matthew 18:10

Luke 18:9

Romans 14:2-3

1 Timothy 4:12

Related New Testament Mitzvot

DA06 Showing Respect for One Another

DA43 Not Calling Any Person Common or Unclean

DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

EA01 Not Boasting or Thinking of Ourselves as Great or Important

EA05 Not Thinking of Ourselves as Better Than Others

EA06 Being Humble and Not Arrogant or Proud

Supportive Tanakh Scriptures

Proverbs 3:34

The scornful he scorns, but gives grace to the humble

Proverbs 23:22

Listen to your father, who gave you life; and don't despise your mother when she gets old.

Comment

Looking down on others, as meant in this *Mitzvah* usually results from comparing ourselves to others and, with disrespect, concluding that we are superior or better. It is the sin of pride that is spoken against in the *Mitzvot* in category “EA. Humility & Pride,” infra. What this *Mitzvah* does not preclude is our observing the conduct of another, and objectively concluding that it can or should be improved or discontinued.

The key Scriptures that support this *Mitzvah* refer to “brother” and not “neighbor” Yet, referring to *Mitzvah* #DA31 and Proverbs 14:21:

“He who despises his fellow sins, but he who shows compassion to the humble is happy.”

The word in Hebrew translated “fellow” is so broad as to include our neighbor, regardless of our neighbor’s belief in God or Yeshua, and the word in Hebrew translated “despises” is similar to the words “looking down on” (“hates” in DA31). It is because of this Scripture and the commandment to “love your neighbor” in Matthew 22:39, that although this *Mitzvah* is about brothers, I believe the wider message of the Bible is to not look down on a “fellow human being.”

Related Mitzvot in Volumes 1 & 2

A17 Being Humble & Not Prideful

N17 Despising Our Neighbor

Command Form

Explicit

DA34. Not Associating with a Divisive Brother.

We are not to associate with a divisive brother.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 16:17

*I urge you, brothers, to **watch out for those who cause divisions** and put snares alongside the teaching in which you have been trained- keep away from them.*

Titus 3:10

Warn a divisive person once, then a second time; and after that, have nothing more to do with him.

Additional New Testament Scriptures

Romans 12:18

1 Corinthians 1:10

Ephesians 4:2-3, 12-13

Jude 1:19

Related New Testament Mitzvot

DA01 Speedily Seeking Reconciliation When Summoned to Court

DA02 Seeking Reconciliation with Our Brother

DA04 Going to Law Against Our Brother in a Secular Court

DA15 Being Likeminded and in Unity with the Brethren

DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings & Traditions of the *Shl'chim*

DA19 Not Associating with a Sexually Immoral Brother

DA67 Not Having Fellowship with Ungodly People

RA13 Expelling Evil Doers from the Community of Believers

Supportive Tanakh Scriptures

2 Chronicles 30:12

Also in Y'hudah the hand of God was at work, uniting their hearts to do what the king and the leaders had ordered in accordance with the word of ADONAI.

Psalms 122:2-3

Our feet were already standing at your gates, Yerushalayim. Yerushalayim, built as a city fostering friendship and unity.

Ezekiel 11:19

.. and I will give them unity of heart. "I will put a new spirit among you." I will remove from their bodies the hearts of stone and give them hearts of flesh;

Comment

Mitzvah #DA15 calls for us to be in unity with the brethren, and this *Mitzvah*, related to it, instructs us to not even associate with a divisive brother. There are three reasons for it. First, our continuing to associate with such a brother is likely to encourage him in his sinful behavior. Second, we will risk being affected by and joining him in his divisiveness. And third, our being seen associating normally with the divisive brother may justify and validate his divisiveness in the eyes of others.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA35. Not Extorting Our Neighbor.

We are not to extort our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Corinthians 5:9-11 (NKJ)

*In my earlier letter **I wrote you not to associate with people who engage in sexual immorality. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person.***

1 Corinthians 6:9-10 (NKJ)

*Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, **nor extortioners will inherit the kingdom of God...***

Additional New Testament Scriptures

Luke 18:11 (NKJ)

Related New Testament Mitzvot

DA27 Not Intimidating Our Neighbor Unnecessarily

Supportive Tanakh Scriptures

Leviticus 5:21(6:2)-24(6:5)

If someone sins and acts perversely against ADONAI by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in regard to a lost object he has found, or by swearing to a lie- if a person commits any of these sins, then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found, or anything about which he has sworn falsely. He is to restore it in full plus an additional one-fifth; he must return it to the person who owns it, on the day when he presents his guilt offering.

Psalms 62:11(10)

Don't put your trust in extortion, don't put false hopes in robbery; even if wealth increases, don't set your heart on it.

Isaiah 16:4

Let our outcasts live with you! Protect Mo'av from the attacks of robbers!" For when the extorting ends, the spoiling ceases, and those trampling on the land are destroyed,

Isaiah 30:12-13

Therefore here is what the Holy One of Isra'el says: "Because you reject this word, trust in extortion and rely on deceit, this sin will become for you a crack bulging out high on a wall, showing signs it is ready to fall; then suddenly, all at once, it breaks.

Isaiah 33:15

He whose life is right and whose speech is straight, he who scorns getting rich by extortion, he who shakes his hands free of bribes, stops his ears against talk of bloodshed and shuts his eyes against looking at evil.

Jeremiah 22:17

In contrast, your eyes and heart are controlled entirely by your greed, your desire for shedding innocent blood, oppressing and extorting.

Ezekiel 22:12

In you, people take bribes to shed blood; you demand and accept interest on loans; in greed you make profits off your neighbors by extorting them; and you have forgotten me,' says Adonai ELOHIM.

Ezekiel 22:29

The people of the land have extorted, robbed, wronged the poor and needy and unjustly oppressed foreigners.

Amos 5:11-12

Therefore, because you trample on the poor and extort from them levies of grain; although you have built houses of cut stone, you will not live in them; and though you have planted pleasant vineyards, you will not drink their wine. For I know how numerous are your crimes and how outrageous your sins- bullying the innocent, extorting ransoms pushing the poor aside at the gate.

Comment

Extortion is obtaining something from another through force, threats, or other coercive means. That which is acquired need not be money or property but can also be actions such as favors. Blackmail is a form of extortion where the extorter threatens to release damaging information about a person unless the person acquiesces to the extorter's will in some way.

The New Covenant Scriptures supporting this Mitzvah were selected due to the word "extortion" appearing in the NKJ and KJV translations of the Bible. The CJB and other translations employ other words but the meaning is clear from Scriptures of the *Tanakh*.

Related Mitzvot in Volumes 1 & 2

N02 Wronging One Another through Our Speech

N06 Exploiting a Neighbor's Weakness

Command Form

Explicit

DA36. Forgiven Those Who Sin Against Us.

We are to personally forgive all who sin against us, and judicially forgive brothers who sin against us and repent.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 6: 14-15

For if you forgive others their offenses, your heavenly Father will also forgive you; but if you do not forgive others their offenses, your heavenly Father will not forgive yours.

Matthew 18:21-22

Then Kefa came up and said to him, "Rabbi, how often can my brother sin against me and I have to forgive him? As many as seven times?" "No, not seven times," answered Yeshua, "but seventy times seven!"

Mark 11:25¹⁹

And when you stand praying, if you have anything against anyone, forgive him; so that your Father in heaven may also forgive your offenses.

Luke 6:37

*Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. **Forgive, and you will be forgiven.***

Luke 17:3-4

Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him. Also, if seven times in one day he sins against you, and seven times he comes to you and says, 'I repent,' you are to forgive him.

Ephesians 4:31-32

*Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness. Instead, be kind to each other, tenderhearted; and **forgive each other**, just as in the Messiah God has also forgiven you.*

Colossians 3:13

Bear with one another; if anyone has a complaint against someone else, forgive him. Indeed, just as the Lord has forgiven you, so you must forgive.

¹⁹ In other translations, verses 25-26.

Additional New Testament Scriptures

Matthew 18:32-35

Luke 6:27-32, 11:1-4, 23:34

John 20:23

1 Corinthians 5:12-13

2 Corinthians 2:10

Ephesians 4:32

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

Genesis 50:16-21

So they [Yosef's brothers] sent a message to Yosef which said, "Your father gave this order before he died: 'Say to Yosef, "I beg you now, please forgive your brothers' crime and wickedness in doing you harm."' So now, we beg of you, forgive the crime of the servants of the God of your father." Yosef wept when they spoke to him; and his brothers too came, prostrated themselves before him and said, "Here, we are your slaves." But Yosef said to them, "Don't be afraid! Am I in the place of God? You meant to do me harm, but God meant it for good- so that it would come about as it is today, with many people's lives being saved. So don't be afraid- I will provide for you and your little ones." In this way he comforted them, speaking kindly to them.

Leviticus 19:17

Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Leviticus 19:22

The cohen will make atonement for him with the ram of the guilt offering before ADONAI for the sin he committed, and he will be forgiven for the sin he committed.

Proverbs 19:11

People with good sense are slow to anger, and it is their glory to overlook an offense.

Ecclesiastes 7:21-22

Also, don't take seriously every word spoken, such as when you hear your servant speaking badly of you; because often, as you yourself know, you have spoken badly of others.

Comment

FORGIVENESS IN JEWISH TRADITION

While there is no explicit commandment in the *Torah* requiring that we forgive our brother, there is one Scripture, Leviticus 19:17, that implicitly means the same thing:

"Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI."

Rabbinical literature endorses the principle of forgiving others and gives Genesis 50:16-21 (Yosef's forgiveness of his brothers) as the example we are to follow. Beyond that, all other references to forgiveness are rabbinic; they include:

Mishnah: *Yoma 8:9; Baba Kama (92a) 8:5*

Talmud: *Yoma 86b; Rosh HaShana 17a; Ta'anith 20a, b; Beitz 32b; Shabbat 151b*

Shulchan Aruch: *Yom Kippur 606:1*

Mishneh Torah: *De'ot 6:6, 9; Madda 6:6, 9; Teshuvah 2:9, 10, 11; 4:3*

PERSONAL FORGIVENESS²⁰

It is clear, however, from the New Covenant Scriptures, that there are not one, but two kinds of forgiveness – personal (which is unconditional) and judicial (which is conditional) – and our responsibility to forgive others is different for each of them.

I call the kind of forgiveness commanded in Mark 11:25²¹ "personal forgiveness:"

"And when you stand praying, if you have anything against anyone, forgive him; so that your Father in heaven may also forgive your offenses."

Notice that this kind of forgiveness is truly without condition, and is to be granted, not only to brothers in the Lord, but to anyone who has sinned against us. It does not seek to judge the offender, nor does it require that the offender be repentant. It must be given as soon as possible after the offense is committed so that bitterness does not take root within us and do spiritual damage. This kind of forgiveness is essentially a releasing of the matter to God and does not retain anger or a desire for personal vengeance (see Ephesians 4:31-32). Personal forgiveness is a manifestation of godly love that we are to give, even to our enemies (Luke 6:27-32). Yeshua illustrated this kind of forgiveness when, in Luke 23:34a, he besought his Father in heaven to forgive his Roman soldier executioners who were, even at that moment, subjecting him to an unjust and painful death.

Our granting personal forgiveness and not harboring bitterness against those who have sinned against us purges us of unholy attitudes that may have resulted from our being victimized, and

²⁰ Sometimes termed "unconditional forgiveness."

²¹ In other translations, verses 25-26.

opens the way for God to forgive us for our sins as well. Conversely, if we do not grant personal forgiveness, Mark 11:25,²² Matthew 6: 14-15 , and Luke 6:37 convey the certainty that God will not forgive us either. Granting personal forgiveness does not, however, mean that the relationship or trust between people is restored. It only means that the person who has forgiven has freed himself from anger and a desire for vengeance, and that he has a heart to see the person who has sinned against him repent so that he might be blessed by God.

JUDICIAL FORGIVENESS

I call the kind of forgiveness commanded in Luke 17:3-4 "judicial forgiveness."²³

“Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him. Also, if seven times in one day he sins against you, and seven times he comes to you and says, 'I repent,' you are to forgive him.”

Judicial forgiveness is different from personal forgiveness in several ways that the Luke Scripture illustrates. First, judicial forgiveness applies only to brother believers.²⁴ Second, whereas personal forgiveness must be given whether or not there is repentance, judicial forgiveness is only granted if the offending brother repents. The brother who has been sinned against is required to judge whether the offending brother has repented before the offended brother forgives him. It is different in another way as well, as illustrated in John 20: 23, which states:

“If you forgive someone's sins, their sins are forgiven; if you hold them, they are held.”

Here you see that if the one who is sinned-against judges that his offending brother is repentant and forgives him, God also forgives the offending brother. Conversely, if the one who is sinned against withholds forgiveness because, in his judgment, his offending brother is not repentant, then God honors the judgment and does not forgive the offending brother either. One may ask why John 20:23 applies only as between believers since the Scripture doesn't say that! It is because the verse involves judging, and 1 Corinthians 5:12-13 allows us to judge those who are believers, but not those who are not.

FORGIVENESS HAS NO LIMITS

There is no maximum number of times that we must forgive those who sin against us, even if they do so repeatedly. As previously stated in Luke 17:4:

“Also, if seven times in one day he sins against you, and seven times he comes to you and says, 'I repent,' you are to forgive him.”

And similarly, in Matthew 18:21-22:

²² *ibid.*

²³ Sometimes referred to as “conditional” or “transactional” forgiveness.

²⁴ Understand that everything said about a brother believer applies to a sister as well.

“Then Kefa came up and said to him, ‘Rabbi, how often can my brother sin against me and I have to forgive him? As many as seven times?’ ‘No, not seven times,” answered Yeshua, ‘but seventy times seven!’”

Caveat

Scripture's requirement that we forgive does not negate our responsibility to cooperate with public authorities when matters of justice or the protection of others is involved.

Related Mitzvot in Volumes 1 & 2

N04 Forgiving Our Neighbor

Command Form

Explicit

DA37. Empathizing with the Imprisoned & Mistreated.

We are to empathize with those who are imprisoned and mistreated.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

Hebrews 13:13 (CJB)

Remember those in prison and being mistreated, as if you were in prison with them and undergoing their torture yourselves.

Hebrews 13:13 (NAS)

Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

Hebrews 13:13 (NKJ)

Remember the prisoners as if chained with them-- those who are mistreated-- since you yourselves are in the body also.

Hebrews 13:13 (BGT)

μηνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακοχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

Additional New Testament Scriptures

Matthew 25:36

Luke 21:12

Romans 7:22-25

2 Corinthians 3:17

Related New Testament Mitzvot

AA10 Having Godly Compassion

DA32 Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows

Supportive Tanakh Scriptures

Psalms 69:34(33)

For ADONAI pays attention to the needy and doesn't scorn his captive people.

Psalms 102:20(19)-23(22)

For he has looked down from the height of his sanctuary; from heaven ADONAI surveys the earth to listen to the sighing of the prisoner, to set free those who are sentenced to death, to proclaim the name of ADONAI in Tziyon and his praise in Yerushalayim when peoples and kingdoms have been gathered together to serve ADONAI.

Psalms 146:7

He secures justice for the oppressed, he gives food to the hungry. ADONAI sets prisoners free

Isaiah 42:6-7

I, ADONAI, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim, so that you can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeon.

Zechariah 7:9

In the past ADONAI-Tzva'ot said, 'Administer true justice. Let everyone show mercy and compassion to his brother.'

Comment

Scripture has much to say about prisoners and being imprisoned.²⁵ Some of the translations of Hebrews 13:3 (and other Scriptures) can be read as referring only to people in physical prisons, while others can be read to include people mistreated generally. It is especially so when one considers verses 1 and 2:

“Let brotherly friendship continue; but don't forget to be friendly to outsiders; for in so doing, some people, without knowing it, have entertained angels.”

In other Scriptures such as Isaiah 61:1, imprisonment refers to the spiritual bondage of sin that separates us from God:

“The Spirit of Adonai ELOHIM is upon me, because ADONAI has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;”

Yeshua spoke similarly in Luke 4:18-19 after reading from the Scroll of Isaiah:

“The Spirit of ADONAI is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed, to proclaim a year of the favor of ADONAI.”

Not only did Yeshua employ the Good News to free those who were spiritually imprisoned, but we read in Luke 9:1-6 that he sent his disciples out to do the same:

“Calling together the Twelve, Yeshua gave them power and authority to expel all the demons and to cure diseases; and he sent them out to proclaim the Kingdom of God and to heal. He said to them, "Take nothing for your trip- neither a walking stick nor a pack, neither bread nor money; and don't have two shirts. Whatever house you enter, stay there and go out from there. Wherever they don't welcome you, shake the dust from your feet when you leave that

²⁵ Sometimes the word “captive” is used when meaning prisoner.

town as a warning to them." They set out and went through village after village, healing and announcing the Good News everywhere."

Considering the application of these Scriptures to Hebrews 13:3 – yes, we are called to minister to prisoners in physical prisons, but considering the greater numbers of those who are imprisoned by their sin and by not knowing God and Yeshua, how much more are we, Yeshua's latter day disciples, called to empathize with, and bring the Good News to, those who are spiritually imprisoned and headed for a sentence of death.

Related Mitzvot in Volumes 1 & 2

O04 Implementing the "Great Commission" Proclaimed by Yeshua

Command Form

Explicit

DA38. Not Engaging in Rivalry.

We are not to engage in rivalry.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

Philippians 2:3

Do nothing out of rivalry or vanity; but, in humility, regard each other as better than yourselves-

Additional New Testament Scriptures

Mark 9:24

2 Corinthians 12:20

Galatians 5:19-20

Philippians 1:15

Related New Testament Mitzvot

DA10 Living in Peace with Our Neighbors

DA12 Being Good & Kind to One Another

DA20 Not Being Envious, Jealous, or Covetous of Our Neighbor

DA24 Loving Our Brother and Neighbor

DA39 Not Being Vengeful

DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

DA51 Not Being Mean to One Another

DA68 Being Hospitable & Welcoming to Our Brother & Neighbor

JA07 Loving Our Enemies

Supportive Tanakh Scriptures

Genesis 25:22-23

The children fought with each other inside her so much that she said, "If it's going to be like this, why go on living?" So she went to inquire of ADONAI, who answered her, "There are two nations in your womb. From birth they will be two rival peoples. One of these peoples will be stronger than the other, and the older will serve the younger."

Leviticus 18:18

You are not to take a woman to be a rival with her sister and have sexual relations with her while her sister is still alive.

1 Samuel 1:6

Her rival taunted her and made her feel bad, because ADONAI had kept her from having children.

Comment

Rivalry is often confused with competitiveness, and it is sometimes truly difficult to distinguish between them. In situations of competition (e.g. in sports), someone wins and others lose but, ideally, the competitors' desires are purely to win and they do not harbor bad feelings toward each other. Rivalry is a form of competition, but where the rivaling parties desire not only to win, but to best their opponent and put their opponent down. Because the attitude of rivalry is incompatible with loving our neighbor, competition is allowed to believers, but rivalry is not.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N11 Being Hospitable

N16 Nursing Anger Toward Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA39. Not Being Vengeful.

We are not to be vengeful.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:17

Repay no one evil for evil, but try to do what everyone regards as good.

Romans 12:19

Never seek revenge, my friends; instead, leave that to God's anger; for in the Tanakh it is written, "ADONAI says, 'Vengeance is my responsibility; I will repay.'"

Additional New Testament Scriptures

Matthew 5:38-39

1 Thessalonians 5:15

Hebrews 10:30

1 Peter 2:23

Related New Testament Mitzvot

DA10 Living in Peace with Our Neighbors

DA12 Being Good & Kind to One Another

DA24 Loving Our Brother and Neighbor

DA36 Forgiving Those Who Sin Against Us

DA49 Not Harboring Malice or Being Spiteful to Our Neighbor

DA51 Not Being Mean to One Another

JA01 Blessing and Not Cursing Those Who Would Treat Us Wrongfully

JA07 Loving Our Enemies

Supportive Tanakh Scriptures

Deuteronomy 32:35

Vengeance and payback are mine for the time when their foot slips; for the day of their calamity is coming soon, their doom is rushing upon them.

Deuteronomy 32:43

Sing out, you nations, about his people! For he will avenge the blood of his servants. He will render vengeance to his adversaries and make atonement for the land of his people.

Psalms 94:1

God of vengeance, ADONAI! God of vengeance, appear!

Proverbs 20:22

"I'll pay back evil for evil"; wait for ADONAI to save you.

Proverbs 24:29

Don't say, "I'll do to him what he did to me, I'll pay him back what his deeds deserve."

Ezekiel 25:17

I will execute great vengeance on them with furious punishments; and they will know that I am ADONAI when I lay my vengeance on them.

Comment

Vengeance and revenge are not the same. Vengeance is the infliction of punishment or retribution exacted for the commission of an injury or wrongful act. Avenging (causing vengeance) is answering a wrongful act by punishing or requiring retribution from a wrongdoer; it is sometimes appropriate (and sometimes even required) by both biblical and secular law. Revenge, on the other hand, is the infliction of punishment or retribution with an attitude of wanting to hurt a person in return for his having hurt us. Revenge is always wrong because Scripture calls us to love and forgive our neighbor and even our enemies. The prohibition of this *Mitzvah* to not be vengeful, forbids us from taking revenge or even wanting to take revenge for a wrong committed against us. Our obligation is to forgive those who have hurt us and, when vengeance is appropriate, Romans 12:19 requires that we give it over to the Lord.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N04 Forgiving Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA40. Welcoming & Not Arguing with Persons Who Are Weak in Faith.

We are to welcome & not argue with people who are weak in faith.

DA40a: We are to welcome people who are weak in faith.

DA40b: We are not to argue with people who are weak in faith.

This precept is derived from His Word (blessed is He):

Key New Testament Scripture

Romans 14:1

Now as for a person whose trust is weak, welcome him- but not to get into arguments over opinions.

Additional New Testament Scriptures

Welcoming

Romans 15:7

Hebrews 13:2

1 Peter 4:9

Arguing

2 Timothy 2:23-24

Titus 3:9

Related New Testament Mitzvot

DA42 Not Engaging in Contentious, Fruitless, or Stupid Arguments or Discussions

FA14 Not Becoming Angry or Arguing While in Prayer

NA01 Not Ministering God's Word to Persons Who Are Spiritually Blind and Unable to Receive It

Supportive Tanakh Scriptures

Proverbs 3:30

Don't quarrel with someone for no reason, if he has done you no harm.

Proverbs 26:4

Don't answer a fool in terms of his folly, or you will be descending to his level;

Comment

There are several Scriptures on being welcoming and several on not being obnoxiously argumentative, but there is only one that commands us to welcome but not argue with those who are weak in faith. We must be welcoming in order to fulfil our obligation to disseminate God's Word and the Good News of Yeshua. We are to answer questions appropriately asked and respond with gentleness to opposing views, but we are not to engage in arguments with people who are weak in faith and have not been prepared by the Holy Spirit to receive the truths of God.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA41. Being Friends with Brothers & Friendly to Outsiders.

We are to continue in brotherly friendships but be friendly to neighbors and outsiders as well.

DA41a: *We are be friends with brothers.*

DA41b: *We are to be friendly to our outsiders.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:47

And if you are friendly only to your friends, are you doing anything out of the ordinary? Even the Goyim do that!

Hebrews 13:1-2

Let brotherly friendship continue; but don't forget to be friendly to outsiders; for in so doing, some people, without knowing it, have entertained angels.

Additional New Testament Scriptures

Mark 12:31

John 15:12-15

2 Corinthians 6:14

Titus 3:1-2

Related New Testament Mitzvot

DA08 Befriending Persons Who Are Humble

DA24 Loving Our Brother and Neighbor

JA07 Loving Our Enemies

Supportive Tanakh Scriptures

Exodus 33:11

ADONAI would speak to Moshe face to face, as a man speaks to his friend. Then he would return to the camp; but the young man who was his assistant, Y'hoshua the son of Nun, never left the inside of the tent.

Job 6:14

A friend should be kind to an unhappy man, even to one who abandons Shaddai.

Proverbs 17:9

He who conceals an offense promotes love, but he who harps on it can separate even close friends.

Proverbs 17:17

A friend shows his friendship at all times- it is for adversity that [such] a brother is born.

Proverbs 18:24

Some "friends" pretend to be friends, but a true friend sticks closer than a brother.

Proverbs 22:24

Don't associate with an angry man; make no hot-tempered man your companion.

Proverbs 27:6

Wounds from a friend are received as well-meant, but an enemy's kisses are insincere.

Proverbs 27:9

Perfume and incense make the heart glad, [also] friendship sweet with advice from the heart

Comment

Hebrews 13:1-2 distinguishes between having friendships with brothers and being friendly (hospitable) to outsiders. Friendship is covenantal and implies a deeper commitment to one another than just being friendly. Proverbs 18:24 says: “*Some ‘friends’ pretend to be friends, but a true friend sticks closer than a brother.*” One can, however, be friendly to a person who is a mere acquaintance – not a brother, not a friend, and one who is even an enemy.

In my opinion, the Hebrews 13 requirement that we be friendly to outsiders should be understood to mean people outside of faith in the God of Abraham, Isaac, and Jacob. 2 Corinthians 6:14 says: “*Do not yoke yourselves together in a team with unbelievers. For how can righteousness and lawlessness be partners? What fellowship does light have with darkness?*” For that reason, some would say that the Hebrews 13 Scripture means that we cannot have friendships outside of faith in Yeshua and the New Testament. I am, however, of the opinion that, unlike the covenant of marriage, the biblical covenant of friendship can be achieved so long as both parties believe in, and adhere to, the principles taught in the *Tanakh*.

Now, why the emphasis on being friendly to outsiders? It is because we are responsible for sharing the Good News of Yeshua to those who do not know him as Messiah and, without being friendly to outsiders, we cannot minister to people who are outside the faith. As for the reference in Hebrews 13 to entertaining angels, I believe it is referring to people who have been specially blessed to have had an encounter with God.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

Command Form

Explicit

DA42. Not Engaging in Fruitless or Stupid Controversies or Discussions.

We are not to engage in fruitless or stupid controversies or discussions.

DA42a: *We are not to engage in fruitless controversies.*

DA42b: *We are not to engage in stupid discussions.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 1:6

Some, by aiming amiss, have wandered off into fruitless discussion.

2 Timothy 2:14

Keep reminding people of this, and charge them solemnly before the Lord not to engage in word-battles. They accomplish nothing useful and are a catastrophe for the hearers!

2 Timothy 2:23

But stay away from stupid and ignorant controversies- you know that they lead to fights,

Titus 3:9

But avoid stupid controversies, genealogies, quarrels and fights about the Torah; because they are worthless and futile.

Additional New Testament Scriptures

Galatians 5:15

Philippians 2:14

1 Timothy 6:3-5

2 Timothy 2:16

James 4:1-2

Related New Testament Mitzvot

DA26 Not Quarreling or Fighting with Our Neighbor

Supportive Tanakh Scriptures

Proverbs 21:23

Whoever guards his mouth and tongue keeps himself out of trouble.

Comment

God wants us to be productive. Engaging in fruitless or stupid arguments is not!

Related Mitzvot in Volumes 1 & 2

N15 Pursuing Peace with Our Neighbor

Command Form

Explicit

DA43. Not Calling Any Person Common or Unclean.

We are not to call any person common or unclean.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 10:28

He said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean;"

Additional New Testament Scriptures

Matthew 5:22, 7:1-2

Luke 6:37

Ephesians 4:29

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA33 Not Looking Down on a Brother or Neighbor

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

RA07 Judging Rightly and Not Falsely

RA08 Not Judging or Condemning Apart from a Beit Din

Supportive Tanakh Scriptures

Leviticus 19:15

Do not be unjust in judging- show neither partiality to the poor nor deference to the mighty, but with justice judge your neighbor.

Psalms 50:6

The heavens proclaim his righteousness, for God himself is judge. (Selah)

Comment

Calling a person common or unclean is judging a person's character and is different from calling attention to a person's sin. According to Galatians 6:1 we are to correct our brother with a spirit of humility and, except as part of a beit din conducted within the body of believers, we are to judge no one (Romans 14:13; 1 Corinthians 5:12-6:7).

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy
N02 Wronging One Another through Our Speech
N12 Judging Our Neighbor

Command Form

Explicit

DA44. Not Being Indebted to Our Neighbor.

We are not to be indebted to our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 13:8

Don't owe anyone anything- except to love one another; for whoever loves his fellow human being has fulfilled Torah.

Additional New Testament Scriptures

Matthew 5:42

Luke 3:11, 6:34-35

Romans 12:13, 13:7

2 Corinthians 8:14

1 Timothy 6:18;

1 John 3:17

Related New Testament Mitzvot

DA07 Being Sensitive to Each Other's Needs

DA12 Being Good & Kind to One Another

DA24 Loving Our Brother and Neighbor

BB01 Being Charitable and Generous in Our Giving to Persons in Need

BB02 Sharing What We Have with Others

BB11 Giving to Our Brother Who is in Need

Supportive Tanakh Scriptures

Exodus 22:13(14)

If someone borrows something from his neighbor, and it gets injured or dies with the owner not present, he must make restitution.

Exodus 22:24(25)-26(27)

If you loan money to one of my people who is poor, you are not to deal with him as would a creditor; and you are not to charge him interest. If you take your neighbor's coat as collateral, you are to restore it to him by sundown, because it is his only garment- he needs it to wrap his body; what else does he have in which to sleep? Moreover, if he cries out to me, I will listen; because I am compassionate.

Leviticus 25:35-37

If a member of your people has become poor, so that he can't support himself among you, you are to assist him as you would a foreigner or a temporary resident, so that he can continue living with you. Do not charge him interest or otherwise profit from him, but fear your God, so that your brother can continue living with you. Do not take interest when you loan him money or take a profit when you sell him food.

Deuteronomy 15:1-3

At the end of every seven years you are to have a sh'mittah. Here is how the sh'mittah is to be done: every creditor is to give up what he has loaned to his fellow member of the community- he is not to force his neighbor or relative to repay it, because ADONAI's time of remission has been proclaimed. You may demand that a foreigner repay his debt, but you are to release your claim on whatever your brother owes you.

Deuteronomy 15:6-8

Yes, ADONAI your God will bless you, as he promised you- you will lend money to many nations without having to borrow, and you will rule over many nations without their ruling over you. If someone among you is needy, one of your brothers, in any of your towns in your land which ADONAI your God is giving you, you are not to harden your heart or shut your hand from giving to your needy brother. No, you must open your hand to him and lend him enough to meet his need and enable him to obtain what he wants.

Deuteronomy 23:20(19)-21(20)

You are not to lend at interest to your brother, no matter whether the loan is of money, food or anything else that can earn interest. To an outsider you may lend at interest, but to your brother you are not to lend at interest, so that ADONAI your God will prosper you in everything you set out to do in the land you are entering in order to take possession of it.

Psalms 37:21

The wicked borrows and doesn't repay, but the righteous is generous and gives.

Psalms 112:5

Things go well with the person who is merciful and lends, who conducts his affairs with fairness

Proverbs 3:27-28

Don't withhold good from someone entitled to it when you have in hand the power to do it. Don't tell your neighbor, "Go away! Come another time; I'll give it to you tomorrow," when you have it now.

Proverbs 11:15

He who guarantees a loan for a stranger will suffer, but refusing to underwrite is safe.

Proverbs 19:17

He who is kind to the poor is lending to ADONAI; and he will repay him for his good deed.

Proverbs 22:26-27

Don't be one of those who give pledges, guaranteeing loans made to others; for if you don't have the wherewithal to pay, they will take your bed away from underneath you.

Proverbs 28:8

He who increases his wealth by charging exorbitant interest amasses it for someone who will bestow it on the poor.

Comment

There are several ways that we can be indebted to another person – some financial and some non-financial. In early days, unpaid debts were generally paid by the debtor working off his debt as an indentured servant. A person who owed a debt was not free of his work obligation until the debt was paid. In the mid nineteenth century, debtor's prisons substantially replaced the practice of indentured servitude in the western world, and today, while there are no longer debtor's prisons, owing a debt that one cannot pay nevertheless results in a bondage of obligation that God does not want us to have. That is why Romans 13:8 instructs us: "Don't owe anyone anything- except to love one another."

In today's world, buying on credit for personal or business reasons is commonplace, which raises the question as to whether it is permissible for believers to borrow money or acquire property or services for which payment is deferred. The answer is complex because of the various kinds of loans and circumstances that exist. In general, I would say that collateralized loans are not biblically prohibited. Because the collateral is there to repay the loan should the lender not be able to repay it, a true debt (ie. an obligation without means of repayment) never really exists. I am of the opinion that, except for debt incurred in emergencies and for humanitarian reasons, unsecured debt with no clear means of repayment is what Romans 13:8 prohibits. The stated exception "to love one another" actually requires that we lend to people (especially to brothers) who are in need even when there is a risk of the loan not being repaid (see "Supportive *Tanakh* Scriptures" supra, and "Related *Mitzvot* in Volumes 1 & 2" infra).

Typical of the kind of debt we are not to incur is that which is created by the elective use of credit cards where the borrower has no immediate means of repayment. Our desire to have things that are not necessary and that we cannot afford is what most often lures us into financial bondage, and is what Romans 13:8 is mostly speaking against.

Related Mitzvot in Volumes 1 & 2

- B01 Lending Money without Interest to Our Poor Brother
- B02 Returning a Needed Pledged Item
- B04 Giving Financial Help to Persons in Need
- C03 Cancelling Loans & Not Refusing to Make Loans In & Near the Sabbatical Year
- C04 Dealing Harshly When Lending Money or Collecting Debts
- D18 Cancelling Loans & Resting Our Land in the Sabbatical Year
- D19 Resting & Returning Ownership of Our Land in the Jubilee Year
- N03 Helping Our Neighbor Who is in Need

Command Form

Explicit

DA45. Not Sinning Against Our Brother or Neighbor.

We are not to sin against our brother or neighbor.

DA45a: *We are not to sin against our brother.*

DA45b: *We are not to sin against our neighbor..*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 5:23-24

So if you are offering your gift at the Temple altar and you remember there that your brother has something against you [i.e. he believes you have sinned against him] leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift.

Matthew 22:39

... 'You are to love your neighbor as yourself.'

1 Corinthians 8:12

.. and so, when you sin against the brothers by wounding their conscience when it is weak, you are sinning against the Messiah!

1 Thessalonians 4:6

No one should wrong his brother in this matter or take advantage of him, because the Lord punishes all who do such things- as we have explained to you before at length.

Additional New Testament Scriptures

Matthew 18:15, 19:19

Mark 12:31

James 4:17

Related New Testament Mitzvot

AA13 Fleeing from Sin and Evil

AA16 Not Contemplating How to Gratify Sinful Desires

AA60 Not Allowing Anger to Cause Us to Sin

DA03 Not Harming Our Neighbor

DA10 Living in Peace with Our Neighbors

DA12 Being Good & Kind to One Another

DA20 Not Being Envious, Jealous, or Covetous of Our Neighbor

DA21 Not Committing Murder

DA22 Not Robbing or Stealing from Our Neighbor

DA23 Not Slandering or Giving False Testimony Against Our Neighbor

DA24 Loving Our Brother and Neighbor
DA25 Not Defrauding Our Neighbor
DA27 Not Intimidating Our Neighbor Unnecessarily
DA28 Not Being a Gossip or Talebearer
DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless
DA35 Not Extorting Our Neighbor
DA39 Not Being Vengeful
DA47 Not Deceiving Our Neighbor
DA48 Not Harboring Bitterness Against Our Neighbor
DA49 Not Harboring Malice or Being Spiteful to Our Neighbor
DA51 Not Being Mean to One Another
DA59 Not misleading or Harming a Child
DA64 Not Speaking Badly or Critically of Our Brother or Neighbor
DA65 Not Insulting Our Neighbor
GA06 Not Practicing Sin
GA09 Not Continuing to Sin
WA04 Not Committing Adultery
WA06 Not Teaching to Commit Acts of Sexual Immorality

Supportive Tanakh Scriptures

Exodus 20:13-14(17)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor. "Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor."

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

1 Samuel 2:25

If a person commits a sin against another person, the judges can mediate between them. But if a person commits a sin against ADONAI, who can intercede for him?" However, they wouldn't pay attention to what their father said, because ADONAI had decided to kill them.

Comment

Matthew 22:39 commands us: "You are to love your neighbor as yourself ." Since sinning against our brother or neighbor is the opposite of Matthew 22:39, the reason for this *Mitzvah* is self-evident.

Related Mitzvot in Volumes 1 & 2

M02 Keeping Our Promises
M05 Committing Murder or Other Unjustifiable Homicid
M06 Committing Theft or Robbery

M09 Coveting or Planning to Acquire Another's Property
N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
N02 Wronging One Another through Our Speech
N06 Exploiting a Neighbor's Weakness
N10 Exploiting a Neighbor's Weakness
N15 Pursuing Peace with Our Neighbor
N16 Nursing Anger Toward Our Neighbor
N18 Being Compassionate & Merciful Toward Our Neighbor
S03 Committing Adultery

Command Form

Implied

DA46. Comforting Our Neighbor.

We are to comfort our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:8

.. if you are a counselor, use your gift to comfort and exhort; if you are someone who gives, do it simply and generously; if you are in a position of leadership, lead with diligence and zeal; if you are one who does acts of mercy, do them cheerfully.

1 Thessalonians 2:12

.. we encouraged you and comforted you and appealed to you to lead lives worthy of God, who calls you into his Kingdom and glory.

Additional New Testament Scriptures

John 11:19

2 Corinthians 2:6-7

Galatians 5:14

Ephesians 6:21-22

2 Timothy 1:16

Related New Testament Mitzvot

DA07 Being Sensitive to Each Other's Needs

DA12 Being Good & Kind to One Another

DA24 Loving Our Brother and Neighbor

DA32 Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows

DA37 Empathizing with and Mistreated to the Imprisoned

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

2 Samuel 10:2

David said, "I will show grace to Hanun the son of Nachash, as his father showed grace to me." So David sent his servants to pass him a message of comfort concerning his father. David's servants entered the territory of the people of 'Amon;

1 Chronicles 7:22

Efrayim their father mourned for a long time, and his kinsmen came to comfort him.

Job 2:11

Now when Iyov's three friends heard of all the calamities that had overwhelmed him, they all came. Each came from his own home- Elifaz from Teiman, Bildad from Shuach and Tzofar from Na'amah. They had agreed to meet together in order to come and offer him sympathy and comfort.

Isaiah 1:3-4

Comfort and keep comforting my people," says your God.

Comment

There are many Scriptures telling us that God is the source of our comfort, 2 Corinthians 1:3-4 being one of them:

“Praised be God, Father of our Lord Yeshua the Messiah, compassionate Father, God of all encouragement and comfort; who encourages us in all our trials, so that we can encourage others in whatever trials they may be undergoing with the encouragement we ourselves have received from God.”

Why, therefore, are there Scriptures that require that we comfort one another? It is because we are created in God’s image and are therefore to love our neighbor as God loves us and taught us how (1 John 4:19). We live in a fallen world and are therefore subject to pain, anguish, disappointment, broken-heartedness, grief, and more. God wants us to overcome in the face of these, and He uses our comfort of each other as one of the ways that He empowers us to do so.

The key Scripture supporting this *Mitzvah* speaks to counselors, but since comforting by sharing God’s word is the responsibility of all believers, the authors herein consider that Romans 12:8 is applicable to us all.

Caveat

One must be careful not to comfort another in a manner that endorses or enables the continuation of sinful behavior.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Implied

DA47. Not Deceiving Our Neighbor.

We are not to deceive our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 4:2

Indeed, we refuse to make use of shameful underhanded methods, employing deception or distorting God's message. On the contrary, by making very clear what the truth is, we commend ourselves to everyone's conscience in the sight of God.

1 Peter 2:1

Therefore, rid yourselves of all malice, of all deceit, hypocrisy and envy, and of all the ways there are of speaking against people;

1 Peter 3:10

For "Whoever wants to love life and see good days must keep his tongue from evil and his lips from speaking deceit,

Additional New Testament Scriptures

Romans 3:13, 16:18

Ephesians 4:25, 5:6

Colossians 2:8

2Thessalonians 2:10

2 Peter 2:13

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor

DA18 Not Causing Our Neighbor or Brother to Stumble

DA24 24 Loving Our Brother and Neighbor

DA25 Not Defrauding Our Neighbor

DA51 Not Being Mean to One Another

Supportive Tanakh Scriptures

Psalms 24:4

Those with clean hands and pure hearts, who don't make vanities the purpose of their lives or swear oaths just to deceive.

Psalms 35:20

For they don't speak words of peace but devise ways to deceive the peaceful of the land.

Psalms 43:1

Judge me, God, and plead my cause against a faithless nation. Rescue me from those who deceive and from those who are unjust.

Psalms 119:29

Keep deceitful ways far from me, and favor me with your Torah.

Proverbs 24:28

Don't be a witness against your neighbor for no reason- would you use your lips to deceive?

Jeremiah 17:9

The heart is more deceitful than anything else and mortally sick. Who can fathom it?

Comment

This *Mitzvah*, to not deceive our neighbor, is an obvious extension of the *Mitzvah* to love our neighbor. There are, nevertheless, exceptions; they are when deception is allowed or even used by God to achieve godly ends such as saving a life, testing us, or avoiding injustice.

One such case is in Genesis 20:2 where, in order to protect his wife Sarah, Abraham lied to Avimelekh, telling him that Sarah was his sister. Another case is Joshua 2:1 (and verses following), where Y'hoshua son of Num secretly sent spies to inspect land in the vicinity of (and including) *Yericho* in order to determine if it was safe for the Israelites to go there. A third case is in 1 Samuel 19:13-17 where, in order to prevent Saul from killing David, Michal told Saul that David was sick, whereas the truth was that David had escaped and was fleeing.

God warns us against spiritual deception, but He sometimes allows it in order to test us. Such was the case where God allowed Satan to tempt and deceive Eve, and Eve did likewise to Adam. They failed the test, and we are paying for it.

Related Mitzvot in Volumes 1 & 2

- C01 Being Fair & Honest in Business
- M02 Keeping Our Promises
- M03 Telling the Truth
- N02 Wronging One Another through Our Speech
- N06 Exploiting a Neighbor's Weakness

Command Form

Explicit

DA48. Not Harboring Bitterness, Malice, Meanness or Spitefulness Against Our Neighbor.

We are not to harbor bitterness, malice, meanness or spitefulness against our neighbor.

DA48a: *We are not to harbor bitterness against our neighbor.*

DA48b: *We are not to harbor malice against our neighbor.*

DA48c: *We are not to harbor meanness against our neighbor.*

DA48d: *We are not to harbor spitefulness against our neighbor.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:31

Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness.

Colossians 3:8

.. but now, put them all away- anger, exasperation, meanness, slander and obscene talk.

1 Peter 2:1

Therefore, rid yourselves of all malice, of all deceit, hypocrisy and envy, and of all the ways there are of speaking against people;

Additional New Testament Scriptures

Mark 7:21-22

Romans 3:14

Hebrews 12:15

James 3:14

3 John 1:10

Related New Testament Mitzvot

DA12 Being Good & Kind to One Another

DA20 Not Being Envious, Jealous, or Covetous of Our Neighbor

DA24 Loving Our Brother and Neighbor

DA36 Forgiving Those Who Sin Against Us

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA31 Not Hating Our Brother

DA39 Not Being Vengeful

Supportive Tanakh Scriptures

Job 21:25

Another dies with embittered heart, never having tasted happiness.

Psalms 55:11(10)

Day and night they go about its walls; within are malice and mischief.

Psalms 73:8

They scoff and speak with malice, they loftily utter threats.

Proverbs 14:10

The heart knows its own bitterness, and no stranger can share its joy.

Isaiah 32:5-7

The mean person will no longer be called generous, or the miserly said to be noble; for the mean person will speak meanness, his heart planning evil, so that he can act godlessly, spreading error concerning ADONAI, as he lets the hungry go on starving and deprives the thirsty of drink. The mean person's means are mean- he devises wicked devices to ruin the poor and needy with lies, even when their cause is just.

Ezekiel 25:15

Adonai ELOHIM says, 'Because the P'lishtim have acted out of vengeance, taking revenge and destroying with malice of heart, due to their long-standing hatred;

Comment

This *Mitzvah* is self-evident because harboring bitterness, malice, meanness or spitefulness against our neighbor is inconsistent with the *Mitzvah* #DA24 to love our neighbor and makes it unlikely that we will forgive those who sin against us (*Mitzvah* #DA36).

Related Mitzvot in Volumes 1 & 2

- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N04 Forgiving Our Neighbor
- N06 Exploiting a Neighbor's Weakness
- N11 Being Hospitable
- N15 Pursuing Peace with Our Neighbor
- N16 Nursing Anger Toward Our Neighbor
- N17 Despising Our Neighbor
- N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA49. Bearing One Another's Burdens.

We are to bear one another's burdens.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Galatians 6:2

Bear one another's burdens- in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds.

Additional New Testament Scriptures

Matthew 11:29-30

John 13:34, 15:12

Romans 12:15, 15:1

Galatians 6:1, 10

Ephesians 4:2, 32

Philippians 2:4

Colossians 3:12-13

1 Thessalonians 5:14

Hebrews 13:2

James 5:16

1 Peter 1:22, 4:10

Related New Testament Mitzvot

DA07 Being Sensitive to Each Other's Needs

DA11 Bearing the Weaknesses of Those Who Are Not Strong

DA24 Loving Our Brother and Neighbor

DA32 Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows

DA37 Empathizing with and Ministering to the Imprisoned

DA46 Comforting Our Neighbor

DA55 Not Being a Burden to Our Neighbor

Supportive Tanakh Scriptures

Exodus 2:11

One day, when Moshe was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen.

Numbers 11:17

I will come down and speak with you there, and I will take some of the Spirit which rests on you and put it on them. Then they will carry the burden of the people along with you, so that you won't carry it yourself alone.

Psalms 55:23(22)

Unload your burden on ADONAI, and he will sustain you. He will never permit the righteous to be moved.

Psalms 68:20(19)

Blessed be Adonai! Every day he bears our burden, does God, our salvation.

Comment

One might ask how this *Mitzvah* “bear one another’s burdens” squares with Galatians 6:5: “.. for each person will carry his own load.” The answer is that the words translated “burdens” in Galatians 6:2 and “load” in Galatians 6:5 are different Greek words. The Greek word “bare” in Galatians 6:2 is something extremely heavy and burdensome, whereas the word “phortion” in Galatians 6:5 is a soldier’s pack of the kind that one person should be able to carry easily.

Conceivably, the burdens referred to in this *Mitzvah* could apply to things physically heavy, but that is not its main intent. Its intent is for us to assist our fellow man as he encounters the various burdens of life. The New Testament Scriptures listed above illustrate this by exhorting us to be kind to one another, pray for one another, correct one another, serve each other’s needs, etc. Yeshua illustrated this in Luke 11:46 where he chastised the experts in law: “*Woe to you Torah experts too! You load people down with burdens they can hardly bear, and you won't lift a finger to help them!*” In our attempting to comply with this *Mitzvah*, we must remember that we cannot do it alone and must rely on God. Matthew 11:29-30 puts it this way:

“Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Related Mitzvot in Volumes 1 & 2

- N01 Loving Our Neighbor, the Stranger, and Even Our Enemy
- N03 Helping Our Neighbor Who is in Need
- N09 Helping a Person Who Needs Rescue
- N14 Serving Our Neighbor
- N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA50. Bearing with One Another in Love & with Forgiveness.

We are to bear with one another in love and with forgiveness.

DA50a: *We are to bear with one another in love.*

DA50b: *We are to bear with one another with forgiveness.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 4:2-3

*Therefore I, the prisoner united with the Lord, beg you to lead a life worthy of the calling to which you have been called. **Always be humble, gentle and patient, bearing with one another in love, and making every effort to preserve the unity the Spirit gives through the binding power of shalom.***

Colossians 3:12-13

*Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with feelings of compassion and with kindness, humility, gentleness and patience. **Bear with one another; if anyone has a complaint against someone else, forgive him.** Indeed, just as the Lord has forgiven you, so you must forgive.*

Additional New Testament Scriptures

Matthew 22:39

Mark 11:25-26

John 15:13

Romans 14:1

Galatians 6:2

1 Thessalonians 5:14

Related New Testament Mitzvot

DA05 Serving One Another

DA06 Showing Respect for One Another

DA07 Being Sensitive to Each Other's Needs

DA12 Being Good & Kind to One Another

DA16 Encouraging and Supporting One Another

DA24 Loving Our Brother and Neighbor

DA29 Being Merciful and Not Cruel, Brutal, Heartless, or Ruthless

DA46 Comforting Our Neighbor

DA50 Bearing with One Another in Love & Forgiveness

DA51 Not Provoking Our Neighbor

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

DA68 Being Hospitable & Welcoming to Our Brother & Neighbor

Supportive Tanakh Scriptures

Leviticus 19:18

Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI.

Proverbs 10:12

Hate stirs up disputes, but love covers all kinds of transgressions.

Proverbs 15:1

A gentle response deflects fury, but a harsh word makes tempers rise.

Proverbs 15:18

Hot-tempered people stir up strife, but patient people quiet quarrels.

Proverbs 19:11

People with good sense are slow to anger, and it is their glory to overlook an offense.

Comment

Whereas the word “bear” in *Mitzvah* #DA11 means to “carry” (as in a load), in this *Mitzvah* it means to “endure.” and “put up with.” We live in a world shared by others; some we like, and some we do not. Some get on our nerves, and others do not. The fact of they’re just being different from us can cause us stress, irritation, and even anger at times, but Scripture is clear that we are to love them all, and unconditionally forgive any sin they commit against us.²⁶

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N03 Helping Our Neighbor Who is in Need

N04 Forgiving Our Neighbor

N09 Helping a Person Who Needs Rescue

N10 Being Hospitable

N12 Pursuing Peace with Our Neighbor

N16 Nursing Anger Toward Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

²⁶ According to Michael Rudolph, “Disputes, Discipline and Reconciliation in the Body of Believer” (Tikkun Int’l: Montgomery Village MD, 2019), there are two kinds of forgiveness – personal forgiveness that is unconditional and is commanded in [Mark 11:25-26](#), and judicial (transactional) forgiveness that is conditional (on repentance) and is commanded in [Luke 17:3-4](#).

Command Form

Explicit

DA51. Not Provoking Our Neighbor.

We are not to provoke our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Galatians 5:26

Let us not become conceited, provoking and envying each other.

Additional New Testament Scriptures

Colossians 3:21

Related New Testament Mitzvot

DA03 Not Harming Our Neighbor

DA18 Not Causing Our Neighbor or Brother to Stumble

DA45 Not Sinning Against Our Brother or Neighbor

Supportive Tanakh Scriptures

1 Kings 14:10

True, you have defeated Edom, and now you're ambitious. So enjoy the glory, but stay home! Why provoke calamity, to your own ruin, yours and Y'hudah's too?

2 Chronicles 25:10

You say you defeated Edom, which is true; so you're excited and itching for more glory. But now, stay home! Why provoke calamity, to your own ruin, yours and Y'hudah's too?

Proverbs 27:3

Stone is heavy and sand a dead weight, but a fool's provocation outweighs them both.

Comment

To provoke is to cause a reaction that can be good or not good. The meaning of Galatians 5:26 and this *Mitzvah* is that we should not provoke our neighbor to react in ways that are not good, such as to become angry and doing things of which God would not approve.

Related Mitzvot in Volumes 1 & 2

N02 Wronging One Another through Our Speech

N15 Pursuing Peace with Our Neighbor

Command Form

Explicit

DA52. Behaving Wisely Toward Outsiders.

We are to behave wisely toward outsiders.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Colossians 4:5-6

Behave wisely toward outsiders, making full use of every opportunity; let your conversation always be gracious and interesting, so that you will know how to respond to any particular individual.

Additional New Testament Scriptures

1 Corinthians 5:12

1 Timothy 3:6

1 Thessalonians 4:11-12

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA24 Loving Our Brother and Neighbor

DA41 Being Friends with Brothers & Friendly with Outsiders

DA42 Not Engaging in Fruitless or Stupid Arguments or Discussions

DA53 Letting Our Conversations Be Gracious and Interesting to Outsiders

DA64 Not Speaking Badly or Critically of Our Brother or Neighbor

DA65 Not Insulting Our Neighbor

GB56 Turning Away from Ungodly Speech

Supportive Tanakh Scriptures

Deuteronomy 23:21(20)

To an outsider you may lend at interest, but to your brother you are not to lend at interest, so that ADONAI your God will prosper you in everything you set out to do in the land you are entering in order to take possession of it.

Comment

In the *Tanakh*, outsiders (also referred to as strangers or foreigners) were not merely Gentiles; they were Gentiles who lived outside the community of Israel. Gentiles who lived within the Community may have been *gerim toshav* (resident aliens or Tikkun's terminology *K'rovei Yisrael*). They were not considered outsiders, and could even partake of the Passover sacrifice if they were circumcised (Exodus 12:43-49).

Under the Mosaic Covenant, outsiders had to be treated with love and respect, but Israelites did not have the same brotherly obligation of providing for their needs as they did for other Israelites, and could even lend to them at interest. Under the New Covenant, Gentile believers in Yeshua are grafted into the olive tree of Israel (Romans 11:16-17) and are therefore brothers in the faith with Jewish believers; they are not considered outsiders even if they do not reside within a Jewish Community.

This *Mitzvah* and Colossians 4:5-6 instruct believers in Yeshua to act wisely in their contacts and conversations with outsiders (unbelievers) in order to make “full use of every opportunity.” The Scripture does not say to what opportunities it is referring, but we assume from the context that they are opportunities to share both God and Yeshua with unbelievers. The Scripture also does not indicate to what wise acts it is referring other than conversations, and rightfully so, because each encounter with an unbeliever presents its own challenges. Naturally, we must act civilly and lovingly, but we must also seek the Holy Spirit so that the Spirit’s wisdom becomes our wisdom.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N02 Wronging One Another through Our Speech

Command Form

Explicit

DA53. Rescuing Our Neighbor.

We are to rescue our neighbor when rescue is needed.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Luke 10:30-37

Taking up the question, Yeshua said: "A man was going down from Yerushalayim to Yericho when he was attacked by robbers. They stripped him naked and beat him up, then went off, leaving him half dead. By coincidence, a cohen was going down on that road; but when he saw him, he passed by on the other side. Likewise a Levi who reached the place and saw him also passed by on the other side. But a man from Shomron who was traveling came upon him; and when he saw him, he was moved with compassion. So he went up to him, put oil and wine on his wounds and bandaged them. Then he set him on his own donkey, brought him to an inn and took care of him. The next day, he took out two days' wages, gave them to the innkeeper and said, 'Look after him; and if you spend more than this, I'll pay you back when I return.' Of these three, which one seems to you to have become the 'neighbor' of the man who fell among robbers?" He answered, "The one who showed mercy toward him." Yeshua said to him, "You go and do as he did."

Additional New Testament Scriptures

Luke 19:10

Acts 7:22-25, 33-34

1 John 3:16-18

Related New Testament Mitzvot

DA05 Serving One Another

DA07 Sensitive to Each Other's Needs

DA24 Loving Our Brother and Neighbor

Supportive Tanakh Scriptures

Deuteronomy 25:11-12

If men are fighting with each other, and the wife of one comes up to help her husband get away from the man attacking him by grabbing the attacker's private parts with her hand, you are to cut off her hand; show no pity.

Psalms 82:4

Rescue the destitute and needy; deliver them from the power of the wicked!

Proverbs 24:11-12

Yes, rescue those being dragged off to death- won't you save those about to be killed? If you say, "We knew nothing about it," won't he who weighs hearts discern it? Yes, he who guards you will know it and repay each one as his deeds deserve.

Jeremiah 22:3

This is what ADONAI says: "Do what is right and just; rescue the wronged from their oppressors; do nothing wrong or violent to the stranger, orphan or widow; don't shed innocent blood in this place.

Comment

From Volumes 1 and 2:

“Do unto others as you would have them do unto you” is the well-known “golden rule,” but it does not appear in the Bible in that form. What is in the Bible is Mark 12:30-31, which states:

“.. and you are to love ADONAI your God with all your heart, with all your soul, with all your understanding and with all your strength.’ The second is this: ‘You are to love your neighbor as yourself.’ There is no other mitzvah greater than these.”

Applying that principle, Scripture teaches that we have a duty to help others, even to try to save the life of a person who is attacked. What is unclear is whether the duty applies even if it puts the protector in danger and, because Scripture is silent on the matter, I will not speculate.

The parable of the “good Samaritan” is the classic Scripture that lauds assisting a person who has been attacked, but it is noteworthy that at no time was the “good Samaritan” in danger since he gave his help after the attack on the injured man had occurred. Nevertheless, he helped the stranger in need by spending his own time and money.

Interestingly, some U.S. States have adopted what they call the “Good Samaritan Law” which does not require that a bystander help a person who is in distress, but states that if he does and causes injury in the process, he cannot be sued for his attempt.

Related Mitzvot in Volumes 1 & 2

N03 Helping Our Neighbor Who is in Need

N09 Helping a Person Who Needs Rescue

N14 Serving Our Neighbor

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Implied

DA54. Not Flattering One Another.

We are not to flatter one another.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 2:5

For, as you know, never did we employ flattering talk, nor did we put on a false front to mask greed- God is witness.

Additional New Testament Scriptures

Jude 1:16

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

GB51 Not Putting on a False Front or Having False Motives

Supportive Tanakh Scriptures

Job 32:21-22

I will show no favor to anyone, and I will flatter no one; I don't know how to flatter; if I did, my maker would soon put an end to me.

Psalms 5:10(9)

For in their mouths there is nothing sincere, within them are calamities, their throats are open tombs, they flatter with their tongues.

Psalms 12:3(2)-4(3)

They all tell lies to each other, flattering with their lips, but speaking from divided hearts. May ADONAI cut off all flattering lips and the tongue that speaks so proudly,

Proverbs 26:28

A lying tongue hates its victims, and a flattering mouth causes ruin.

Proverbs 28:23

He who rebukes another person in the end gets more thanks than the flatterer.

Proverbs 29:5

A person who flatters his neighbor spreads a net for his own steps.

Isaiah 30:10

They say to the seers, "Do not see!" to those who have visions, "Do not tell us the visions you have as they really are; but flatter us, fabricate illusions!"

Ezekiel 33:31

So then they come to you, as people do, sit in front of you as my people, and hear your words; but they don't act on them. For with their mouths they flatter you, but their hearts are set on their own self-interest;

Comment

Flattery is giving insincere praise or an insincere complement to another. What is said may be true or not and worthy of praise or not but, in flattery, the apparent motive for saying it is insincere and is often for the purpose of gaining the person's favor.

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy

Command Form

Implied

DA55. Guarding Against Scoffers.

We are to guard against scoffers.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Peter 3:3

First, understand this: during the Last Days, scoffers will come, following their own desires

Jude 1:18

They told you, "During the acharit-hayamim there will be scoffers following their own godless passions."

Additional New Testament Scriptures

Acts 13:31

Related New Testament Mitzvot

DA13 Not Associating with Persons Who Would Deceive Us or Lead Us Astray

DA34 Not Associating with a Divisive Brother

DA67 Not Having Fellowship with Ungodly People

Supportive Tanakh Scriptures

2 Chronicles 36:16

But they ridiculed God's messengers, treating his words with contempt and scoffing at his prophets, until the anger of ADONAI rose up against his people to the extent that there was no longer any remedy.

Psalms 1:1

How blessed are those who reject the advice of the wicked, don't stand on the way of sinners or sit where scoffers sit!

Psalms 14:1

For the leader. By David: Fools say in their hearts, "There is no God." They deal corruptly, their deeds are vile, not one does what is right.

Psalms 73:8

They scoff and speak with malice, they loftily utter threats.

Proverbs 9:7-8

He who corrects a scoffer only gets insulted; reproving a wicked man becomes his blemish. If you reprove a scoffer, he will hate you; if you reprove a wise man, he will love you.

Proverbs 9:12

If you are wise, your wisdom helps you; but if you scoff, you bear the consequences alone.

Proverbs 13:1

A son who heeds his father's discipline is wise, but a scoffer doesn't listen to rebuke.

Proverbs 14:6

A scoffer seeks wisdom in vain, but knowledge comes easily to someone with discernment.

Proverbs 21:24

"Scoffer" is what you call a proud, insolent person who acts with overweening conceit.

Proverbs 22:10

Throw the scoffer out, and quarreling goes too; strife and insults cease.

Isaiah 28:14

So listen to the word of ADONAI, you scoffers, composing taunts for this people in Yerushalayim:

Isaiah 28:22

Therefore, now, stop your scoffing, or your bonds will be further tightened; for I have heard from Adonai ELOHIM-Tzva'ot that destruction is decreed for the whole land.

Isaiah 29:20

for the tyrant is now nothing, the scoffer is finished, and all alert to do evil are cut off-

Comment

To scoff is to scorn or mock in a derisive way. The prohibition of this *Mitzvah* is scoffing about things of God such as his existence, his character, his triunity (Father, Son, and Holy Spirit), inspiration of the Scriptures, etc.). Unbelievers are not necessarily mockers. We can have limited fellowship with unbelievers and even admit them to our congregational meetings (so long as they are not disruptive), but we are not to allow or receive mockers.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Implied

DA56. Minding Our Own Business.

We are to mind our own business.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 4:11

*Also, **make it your ambition** to live quietly, **to mind your own business** and to earn your living by your own efforts- just as we told you.*

Additional New Testament Scriptures

2 Thessalonians 3:11

1 Timothy 5:13

1 Peter 4:15

Related New Testament Mitzvot

DA07 Being Sensitive to Each Other's Needs

DA32 Empathizing & Sympathizing with Our Neighbor's Joys and Sorrows

DA49 Bearing One Another's Burdens

DA53 Rescuing Our Neighbor

Supportive Tanakh Scriptures

Proverbs 26:17

Like someone who grabs a dog by the ears is a passer-by who mixes in a fight not his own.

Comment

Minding our own business, meddling, and not being busy bodies are the same. A colloquial way of saying it is "Don't poke your nose where it does not belong." Scripture is not, however, saying that we should never know of our neighbor's affairs. In fact, Philippians 2:4 commands us to: "*look out for each other's interests and not just for your own,*" and we cannot do that without knowing something of our neighbor's affairs – what he is going through and what are his needs.

There are times when our neighbor's affairs should be solely his own and not be probed into, and there are times when our neighbor may not want something of his affairs known but, out of love and a desire to help, we should seek to know. We must seek the Holy Spirit for wisdom so as not to intrude unnecessarily and yet be open to giving help when it is needed and appropriate.

Related Mitzvot in Volumes 1 & 2

N03 Helping Our Neighbor Who is in Need

Command Form

Explicit

DA57. Living Quietly So as to Gain Our Neighbor's Respect.

We are to live quietly so as to gain our neighbor's respect.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 4:11-12

*Also, **make it your ambition to live quietly**, to mind your own business and to earn your living by your own efforts- just as we told you. **Then your daily life will gain the respect of outsiders**, and you will not be dependent on anyone.*

Additional New Testament Scriptures

Acts 2:46-47

James 1:19

Related New Testament Mitzvot

AA03 Pursuing Righteousness and Living Righteously
DA10 Living in Peace with Our Neighbors
DA58 Living So as Not to Be Dependent on Our Neighbor
GB04 Living Our Lives Worthy of Our Calling in the Lord
GB05 Living in a Godly Manner and Not as Do the Pagans
GB18 Living a Quiet, Peaceful, Discreet and Industrial Life
GB22 Living According to God's Word and Spirit
GB30 Doing God's Work Diligently (Not Being Idle)

Supportive Tanakh Scriptures

Exodus 14:14

ADONAI will do battle for you. Just calm yourselves down!

Psalms 4:5(4)

You can be angry, but do not sin! Think about this as you lie in bed, and calm down.

Psalms 46:11(10)

Desist [be still], and learn that I am God, supreme over the nations, supreme over the earth.

Proverbs 10:8

Wise-hearted people take orders, but a babbling fool will have trouble.

Proverbs 11:12

He who belittles another lacks good sense, whereas a person of discernment stays silent.

Proverbs 17:28

Even a fool, if he stays silent, is thought wise; he who keeps his mouth shut can pass for smart.

Proverbs 29:11

A fool gives vent to all his feelings, but the wise, thinking of afterwards, stills them.

Comment

Scripture is replete with admonitions that a believer live a quiet life. Gaining our neighbor's respect may be a de minimis reason for doing so, but it is nevertheless an important witness to our neighbor that we trust God in and for all things.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA58. Living So as Not to Be Financially Dependent on Others.

We are to live so as not to be financially dependent on others.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Thessalonians 4:11-12

*Also, **make it your ambition to live quietly, to mind your own business and to earn your living by your own efforts-** just as we told you. Then your daily life will gain the respect of outsiders, and you will not be dependent on anyone.*

2 Thessalonians 3:10

For even when we were with you, **we gave you this command: if someone won't work, he shouldn't eat!**

Additional New Testament Scriptures

2 Thessalonians 3:6

Related New Testament Mitzvot

GB03 Working at Honorable Work and Not Being Idle or Lazy

GB21 Working to Earn Our Living (Not Being Idle)

Supportive Tanakh Scriptures

Proverbs 3:11 (NKJ)

He who tills his land will be satisfied with bread, But he who follows frivolity is devoid of understanding.

Proverbs 18:9

Whoever is lazy in doing his work is brother to the destroyer.

Comment

To the extent that we can avoid it, we are not to be financially dependent on others. We are to work diligently to earn our living and ideally even have enough to assist a brother who may fall on hard times. If, due to no fault of our own, it is we who fall on hard times we should not hesitate to accept help if it is offered.

The principle of this *Mitzvah* does not condone our putting our hope in wealth, for 1 Timothy 6:17 tells us:

“As for those who do have riches in this present world, charge them not to be proud and not to let their hopes rest on the uncertainties of riches but to rest their hopes on God, who richly provides us with all things for our enjoyment. Charge them to do good, to be rich in good deeds, to be generous and ready to share. In this way they will treasure up for themselves a good foundation for the future, so that they may lay hold of the real life.”

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA59. Not Misleading or Harming a Child.

We are not to mislead or harm a child.

DA59a: *We are not to mislead a child.*

DA59b: *We are not to harm a child.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Matthew 18:5-6

Whoever welcomes one such child in my name welcomes me; and whoever ensnares one of these little ones who trust me, it would be better for him to have a millstone hung around his neck and be drowned in the open sea!

Matthew 18:10

See that you never despise one of these little ones, for I tell you that their angels in heaven are continually seeing the face of my Father in heaven.

Mark 9:42

Whoever ensnares one of these little ones who trust me- it would be better for him to have a millstone hung around his neck and be thrown in the sea.

Colossians 3:21

Fathers, don't irritate your children and make them resentful, or they will become discouraged.

Additional New Testament Scriptures

Matthew 10:42, 19:14, 25:40

Mark 10:13-16

Luke 9:48, 17:1-2, 18:15-16

1 Timothy 5:8

Ephesians 6:4

James 1:27

Related New Testament Mitzvot

BA41 Welcoming Yeshua by Welcoming Children

CB12 Fathers Not Irritating Their Children

GB27 Welcoming and Caring for Little Children and Those Pure of Spirit

Supportive Tanakh Scriptures

Exodus 20:13 (murder applied to abortion)

"Do not murder. "Do not commit adultery. "Do not steal. "Do not give false evidence against your neighbor.

Exodus 21:22

If people are fighting with each other and happen to hurt a pregnant woman so badly that her unborn child dies, then, even if no other harm follows, he must be fined. He must pay the amount set by the woman's husband and confirmed by judges.

Proverbs 19:18

Discipline your child while there is hope, but don't get so angry that you kill him!

Proverbs 22:15

Doing wrong is firmly tied to the heart of a child, but the rod of discipline will drive it far away from him.

Proverbs 29:15

The rod and rebuke give wisdom, but a child left to himself brings shame on his mother.

Comment

This *Mitzvah* has both a physical and a spiritual component.

The *Tanakh* supports (even promotes) the pain and humiliation of spanking as a tool (available among others) for correcting our children but not to the extent of harming them. Spanking children to punish them or to dispense justice (e.g. for disobedience) is not addressed in Scripture, and physical pain of any kind must not be applied while a parent is excessively angry or out of control. That is why we recommend caressing our child and expressing love after delivering a spanking.

The *Kitvey B'rit Chadashah* does not address spanking, but prohibits harming children by misleading them (ensnaring them in sin). It also warns us against unnecessarily and unreasonably irritating our children and causing them to resent us.

Related Mitzvot in Volumes 1 & 2

F05 Treatment of Children

Command Form

Explicit

DA60. Treating Persons with Respect in Ways Appropriate to Their Age & Gender.

We are to treat people with respect in ways appropriate to their age and gender.

DA60a: *We are to treat people with respect in ways appropriate to their age.*

DA60b: *We are to treat people with respect in ways appropriate to their gender.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1 Timothy 5:1-2

Do not rebuke an older man sharply, but appeal to him as you would to a father; treat younger men like brothers, older women like mothers and younger women like sisters, with absolute purity.

Additional New Testament Scriptures

Matthew 19:19

Ephesians 6:1-4

Related New Testament Mitzvot

DA06 Showing Respect for One Another

LA03 Servants Submitting to, Obeying, Respecting, and Serving Their Masters

LA09 Servants Not Using Familiarity to Justify Disrespecting Their Masters

OA03 Respecting, Loving, & Honoring, Our Spiritual Leaders & Mentors

CB10 Wives Respecting Their Husbands

CB29 Husbands Respecting their Wives

Supportive Tanakh Scriptures

Exodus 20:12

Honor your father and mother, so that you may live long in the land which ADONAI your God is giving you.

Leviticus 19:32

Stand up in the presence of a person with gray hair, show respect for the old; you are to fear your God; I am ADONAI.

Deuteronomy 27:16

A curse on anyone who dishonors his father or mother.' All the people are to say, 'Amen!'

2 Kings 2:23-25

Elisha left to go up to Beit-El. As he was on his way up the road, some boys came out of the town and began making fun of him. "Go on up, baldy! Go on up, baldy!" He looked behind him, saw them and put a curse on them in the name of ADONAI; whereupon two female bears came out of the woods and mauled forty-two of the boys. He went on from there to Mount Karmel and then returned to Shomron.

Job 29.8

..when young men saw me they would hide themselves, while the aged arose and stood;

Job 32:4-6

Elihu had waited to speak to Iyov because they were older than he; however, when Elihu saw that these three had no answer, his anger flared up. Elihu the son of Barakh'el the Buzi said: "I am young, and you are old, so I held back from telling you my opinion.

Proverbs 23:22

Listen to your father, who gave you life; and don't despise your mother when she gets old.

Comment

Although the defined subject of 1 Timothy 5:1-2 is having respect for a person that we are rebuking, 1 Peter 2:17 and others in the *Tanakh* suggest that its intended application is broader. There are different ways of treating people with respect according to whether the people are older or younger or male or female. Men do not treat women as they do other men, nor do women treat men as they do other women. Similarly, adults do not treat each other as they would children, and children should show respect to adults differently than they do to their peers. Similar regarding those in authority and those subordinate to them.

Also, because we are part of God's family, we have family responsibilities of giving love one to the other. We are therefore to relate to significantly older people as to parents, significantly younger people as to children, and peers as to brothers and sisters.

Related Mitzvot in Volumes 1 & 2

F01 Honoring and Revering Our Father and Mother

F05 Treatment of Children

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

N08 Giving Respect & Honor to Persons of Advanced Age

N18 Being Compassionate & Merciful Toward Our Neighbor

Command Form

Explicit

DA61. Exhorting One Another to Love & Good Deeds.

We are to exhort another to love & good deeds.

DA61a: *We are to exhort one another to love.*

DA61b: *We are to exhort one another to good deeds.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Hebrews 10:24

And let us keep paying attention to one another, in order to spur each other on to love and good deeds,

Additional New Testament Scriptures

Acts 11:23, 13:15, 15:32, 18:27

Romans 1:12, 12:1, 8

1Corinthians 14:3, 31

2 Corinthians 1:4-6, 2:7

Ephesians 6:22

Colossians 4:8

1 Thessalonians 2:12, 3:2, 5:11, 14

1Timothy 6:2

2 Timothy 4:2

Titus 1:9

Hebrews 3:13, 13:22

Related New Testament Mitzvot

DA16 Encouraging One Another

NA24 Teaching Obedience to God's Mitzvot

RA10 Rebuking and Exhorting with Patience and Instruction

Supportive Tanakh Scriptures

Deuteronomy 1:38

Y'hoshua the son of Nun, your assistant- he will go in there. So encourage him, because he will enable Isra'el to take possession of it.

Deuteronomy 3:28

However, commission Y'hoshua, encourage him and strengthen him; for he will lead this people across and enable them to inherit the land that you will see.

Joshua 15:10

Then the border turned from Ba'al westward to Mount Se'ir, passed the spur of Mount Ye'arim (also called K'salon) on the north, went down to Beit-Shemesh and passed Timnah.

1 Samuel 23:16

Y'honatan Sha'ul's son set out and went to David at Horesh to encourage him in God.

2 Chronicles 35:2

He assigned the cohanim to their posts and encouraged them to perform the service of the house of ADONAI.

Comment

There are other *Mitzvot* that command us to love one another and to practice good deeds ourselves. This *Mitzvah* is different in that it commands us to exhort others to do so. It is noteworthy that the various English translations of Hebrews 10:24 use the words “spur,” “encourage,” and “exhort” interchangeably.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA62. Not Neglecting to Assemble with the Brethren.

We are not to neglect to assemble with the brethren.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Hebrews 10:24-25

And let us keep paying attention to one another, in order to spur each other on to love and good deeds, not neglecting our own congregational meetings, as some have made a practice of doing, but, rather, encouraging each other. And let us do this all the more as you see the Day approaching.

Additional New Testament Scriptures

Matthew 18:20

Acts 1:12-14, 2:1, 2:46, 4:31, 5:12, 5:42, 12:12, 14:27, 15:6, 30, 17:10-11, 20:7

1 Corinthians 5:4, 14:26

Colossians 4:15

2 Thessalonians 2:1

Related New Testament Mitzvot

FA18 Praying with Others

Supportive Tanakh Scriptures

Leviticus 23:1-4

ADONAI said to Moshe, "Tell the people of Isra'el: 'The designated times of ADONAI which you are to proclaim as holy convocations are my designated times. Work is to be done on six days; but the seventh day is a Shabbat of complete rest, a holy convocation; you are not to do any kind of work; it is a Shabbat for ADONAI, even in your homes. These are the designated times of ADONAI, the holy convocations you are to proclaim at their designated times.'"

Other Holy Convocations:

Leviticus 23:7-8, 21, 24, 27, 35-36

Numbers 28:18, 25-26, 29:1, 7, 12

Comment

We are able to study Scripture and pray alone, but Scripture is emphatic that we assemble with the brethren. It does not say how, when, or how long, but clearly not never. The reason is that

we have been created to be in relationship to each other, and our relationship to God is not only person to person, but also corporate. Matthew 18:19-20 explains it this way:

“To repeat, I tell you that if two of you here on earth agree about anything people ask, it will be for them from my Father in heaven. For wherever two or three are assembled in my name, I am there with them.”

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA63. Not Showing Favoritism.

We are not to show favoritism.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 2:1

*My brothers, **practice the faith** of our Lord Yeshua, the glorious Messiah, **without showing favoritism.***

James 2:9

***But if you show favoritism, your actions constitute sin,** since you are convicted under the Torah as transgressors.*

Additional New Testament Scriptures

Matthew 5:45

Acts 10:34

Romans 2:11

James 3:17

Related New Testament Mitzvot

RA21 Judging Without Prejudice or Partiality

Supportive Tanakh Scriptures

Genesis 17:3-4

Now Isra'el loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe. When his brothers saw that their father loved him more than all his brothers, they began to hate him and reached the point where they couldn't even talk with him in a civil manner.

Genesis 25:28

Yitz'chak favored 'Esav, because he had a taste for game; Rivkah favored Ya'akov.

Genesis 29:30

So not only did Ya'akov go in and sleep with Rachel, but he also loved Rachel more than Le'ah. Then he served Lavan another seven years.

Genesis 43:34

Each was given his serving there in front of him, but Binyamin's portion was five times as large as any of theirs. So they drank and enjoyed themselves with him.

Leviticus 19:15

Do not be unjust in judging- show neither partiality to the poor nor deference to the mighty, but with justice judge your neighbor.

2 Chronicles 19:7

Therefore, let the fear of ADONAI be upon you; be careful what you do; for ADONAI our God does not allow dishonesty, partiality or bribe-taking.

Job 34:17-19

Should a hater of justice be in control? If you wouldn't tell a king, 'You're a scoundrel!' or nobles, 'You are wicked men!' then you shouldn't condemn the Just and Mighty One, who is neither partial toward princes nor favors the rich over the poor, since they all are the work of his hands.

Proverbs 22:2

Rich and poor have this in common- ADONAI made them both.

Comment

On its surface, this *Mitzvah* “Not Showing Favoritism” seems intuitive but can, on occasion, be misunderstood. First, favoritism applies to people –not to favorite foods, possessions, experiences, etc. Second, favoritism implies partiality that is improper such as promoting a less qualified person over one who is more highly qualified, in order to acquire some personal gain.

When we favor one person over another for right reasons. we do not call it favoritism. If I, as a supervisor, favor one of my staff over another for a task for which he is especially well suited, that is good management – not favoritism. If I choose to spend more time with my son than with an unrelated person, that is good fathering – not favoritism. On the other hand, if I appoint my son to a position over a better qualified person merely because he is my son, that is showing favoritism. On the other hand (I think I have run out of hands), if the position is in a family-owned business in which everyone’s expectation is that my son is the heir apparent, then favoritism in my son’s behalf is both expected and appropriate, and this *Mitzvah* would not apply.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA64. Not Speaking Badly or Critically of Our Brother or Neighbor.

We are not to speak badly or critically of our brother or neighbor.

DA64a: *We are not to speak badly or critically of our brother.*

DA64b: *We are not to speak badly or critically of our neighbor..*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 4:11

Brothers, stop speaking against each other! Whoever speaks against a brother or judges a brother is speaking against Torah and judging Torah. And if you judge Torah, you are not a doer of what Torah says, but a judge.

1 Peter 2:1

*Therefore, rid yourselves of all malice, of all deceit, hypocrisy and envy, and of **all the ways there are of speaking against people;***

Additional New Testament Scriptures

2 Corinthians 12:20

Ephesians 4:29

Colossians 3:8

James 5:9

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA23 Not Slandering or Giving False Testimony Against Our Neighbor

XA01 Gentiles Not Boasting or Speaking Against Jews

Supportive Tanakh Scriptures

Leviticus 19:16

Do not go around spreading slander among your people, but also don't stand idly by when your neighbor's life is at stake; I am ADONAI.

Numbers 12:1-10

Miryam and Aharon began criticizing Moshe on account of the Ethiopian woman he had married, for he had in fact married an Ethiopian woman. They said, "Is it true that ADONAI has spoken only with Moshe? Hasn't he spoken with us too?" ADONAI heard them. Now this man Moshe was very humble, more so than anyone on earth. Suddenly ADONAI told Moshe, Aharon and Miryam, "Come out, you three, to the tent of meeting." The three of them went out. ADONAI

came down in a column of cloud and stood at the entrance to the tent. He summoned Aharon and Miryam, and they both went forward. He said, "Listen to what I say: when there is a prophet among you, I, ADONAI, make myself known to him in a vision, I speak with him in a dream. But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household. With him I speak face to face and clearly, not in riddles; he sees the image of ADONAI. So why weren't you afraid to criticize my servant Moshe?" The anger of ADONAI flared up against them, and he left. But when the cloud was removed from above the tent, Miryam had tzara'at, as white as snow. Aharon looked at Miryam, and she was as white as snow.

Psalms 34:13(12)-14(13)

Which of you takes pleasure in living? Who wants a long life to see good things? [If you do,] keep your tongue from evil and your lips from deceiving talk;

Proverbs 11:13

A gossip goes around revealing secrets, but a trustworthy person keeps a confidence.

Comment

This *Mitzvah* is referred to in Jewish literature as "*lashon hara*" – evil speech. Slander is a form of *lashon hara* but differs from it (at least in contemporary usage) in that *lashon hara* is any pejorative speech about someone (true or not) whereas slander is pejorative speech that is untrue.²⁷ Gossip is *lashon hara* only if the information being spread is negative.

The above-referenced Scriptures have to do with the speaking of *lashon hara*, but what about giving a willing ear to it? I suggest that listening to *lashon hara* is also sinful – not with the tongue but with the ear – and perhaps is even more sinful than speaking it because the one who willfully listens to *lashon hara* becomes an enabler and a contributor to the sin of the one who speaks it. Here are two Scriptures that clearly show God's attitude toward those who listen to the *lashon hara* of gossip:

Proverbs 16:27

A worthless person digs up evil [gossip] – it is like scorching fire on his lips.

Proverbs 20:19

A gossip goes around revealing secrets, so don't get involved with a talkative person.

There are at least four exceptions to *lashon hara*. First, speaking negatively about a person is permitted when it is intended for the person's good and is accompanied by godly wisdom and discretion. Miryam's offense of murmuring against Moses in Numbers 12:1-10 was that she did not intend what she said to be for Moses' good. Had she said instead ..

"Aaron, I am worried about Moses because I think that marrying the Ethiopian woman was the wrong thing for him to do."

²⁷ In the Hebrew Scriptures, "slander" is "*rakiyl*," and in the Greek Scriptures it is "*blasphemeo*." Translators use other English words for these as well (e.g. "talebearing").

her comment, while still critical of Moses, would have been intended for Moses' good, and I do not believe she would not have been punished for what she said.

The second exception to *lashon hara* is when our negative words about a person are meant for justice. A situation in which this occurs is when we give testimony against a person in a *beit din* or a secular court of law. Deuteronomy 19:15 anticipates this through its instruction:

“One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.”

The third exception to *lashon hara* is when our negative words about a person are in response to our having a special responsibility to speak. An example would be reporting a crime or the abuse of a child, or a juror deliberating with other jurors. Sha'ul himself made statements that would be considered *lashon hara* had he not been imbued with special apostolic responsibility for the congregations he was overseeing; consider, for example, his comments about his fellow *shaliach* Kefa:

Galatians 2:11-13

Furthermore, when Kefa came to Antioch, I opposed him publicly, because he was clearly in the wrong. For prior to the arrival of certain people from [the community headed by] Ya'akov, he had been eating with the Gentile believers; but when they came, he withdrew and separated himself, because he was afraid of the faction who favored circumcising Gentile believers. And the other Jewish believers became hypocrites along with him, so that even Bar-Nabba was led astray by their hypocrisy.”

Also, Sha'ul “names names” in 1 Timothy 1:19b-20:

“By rejecting conscience, some have made shipwreck of their trust; among them are Hymenaeus and Alexander. I have turned them over to the Adversary, so that they will learn not to insult God.”

The fourth exception to *lashon hara* is when a person who is privy to pejorative information about a person legitimately needs counsel as to what to do with the information or how to respond to it. Husbands and wives are not prohibited from confiding in each other, but sometimes it is best to seek advice from a counselor, or a pastor or mature believer who has no prior knowledge of the parties involved.

All speech (both complementary and critical) has spiritual power and can be used for both good and bad. It can bring comfort and it can distress; it can bring blessing and it can harm. As believers, our witness of Yeshua to those who do not know him requires that we be different than unbelievers, and one of the most noticeable ways of our being different is how we speak and how we respond to others who speak. Ridding ourselves of *lashon hara* is not an option – it is a commandment that we must take seriously.

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts and Actions for that which Is Good and Holy
N02 Wronging One Another through Our Speech

Command Form

Explicit

DA65. Not Insulting Our Neighbor.

We are not to insult our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Timothy 3:1-2

Moreover, understand this: in the acharit-hayamim will come trying times. People will be self-loving, money-loving, proud, arrogant, insulting, disobedient to parents, ungrateful, unholy,..

Additional New Testament Scriptures

Matthew 27:39

Mark 12:4, 15:29, 32

Luke 18:32, 20:11, 22:65, 23:29

Acts 13:45, 18:6

Romans 15:3

1 Timothy 6:3-4

1 Peter 2:23, 3:8-9, 4:14

Related New Testament Mitzvot

AA22 Speaking Only That Which is Holy and Beneficial

DA06 Showing Respect for One Another

DA26 Not Quarreling or Fighting with Our Neighbor

DA43 Not Calling Any Person Common or Unclean

DA51 Not Provoking Our Neighbor

DA60 Treating Persons with Respect in Ways Appropriate to Their Respective Ages, Genders, and Relationships

Supportive Tanakh Scriptures

Job 19:3

You've insulted me ten times already; aren't you ashamed to treat me so badly?

Psalms 55:13(12)-14(13)

For it was not an enemy who insulted me; if it had been, I could have borne it. It was not my adversary who treated me with scorn; if it had been, I could have hidden myself. But it was you, a man of my own kind, my companion, whom I knew well.

Psalms 69:21(20)

Insults have broken my heart to the point that I could die. I hoped that someone would show compassion, but nobody did; and that there would be comforters, but I found none.

Proverbs 22:10

Throw the scoffer out, and quarreling goes too; strife and insults cease.

Ecclesiastes 10:20

Don't insult the king, not even in your thoughts; and don't insult the wealthy, not even in your bedroom; for a bird in the air might carry the news, a creature with wings might repeat what you said.

Hosea 12:15(14)

Efrayim has given bitter provocation, so the penalty for his bloodshed will be thrown down on him, and his Lord will repay him for his insult.

Micah 7:5-6

Don't trust in your neighbor; don't put confidence in a close friend; shut the gates of your mouth even from [your wife], lying there with you in bed. For a son insults his father, a daughter rises against her mother, daughter-in-law against her mother-in-law- a person's enemies are the members of his own household.

Comment

Not insulting our neighbor is an obvious part of loving our neighbor as ourselves (Mark 12:31), But who determines what is an insult? Our neighbor? We are called by Matthew 18:15-17 to confront our neighbor when he has sinned against us and by Galatians 6:1 to correct one another “*in a spirit of humility.*” It is not uncommon for a well-intentioned correction or other remark to be received as insulting regardless of how innocently it is spoken or how carefully we have chosen our words. We cannot be responsible for our neighbor’s reaction to what we say to him if what we say is said correctly. Our responsibility is to address our neighbor with loving intentions and words of respect as directed by the Holy Spirit. It is our neighbor’s responsibility to also hear the Holy Spirit and receive that which we say to him correctly and in the spirit we intend.

Related Mitzvot in Volumes 1 & 2

H04 Using Our Speech, Thoughts, Hearts, and Actions, for that which Is Good and Holy
N02 Wronging One Another through Our Speech

Command Form

Implied

DA66. Not Harboring Evil Suspicions About Our Neighbor.

We are not to harbor evil suspicions about our neighbor.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

1Timothy 6:3-4

*If anyone teaches differently and does not agree to the sound precepts of our Lord Yeshua the Messiah and to the doctrine that is in keeping with godliness, he is swollen with conceit and understands nothing. **Instead, he has a morbid desire** for controversies and word-battles, **out of which come jealousy, dissension, insults, evil suspicions,***

Additional New Testament Scriptures

None

Related New Testament Mitzvot

DA10 Living in Peace with Our Neighbors

DA24 Loving Our Brother and Neighbor

DA48 Not Harboring Bitterness, Malice, Meanness or Spitefulness Against Our Neighbor

DA68 Being Hospitable & Welcoming to Our Brother & Neighbor

Supportive Tanakh Scriptures

Genesis 20:16

To Sarah he said, "Here, I have given your brother a thousand pieces of silver. That will allay the suspicions of everyone who is with you. Before everyone you are cleared."

1 Samuel 18:9

From that day on, Sha'ul viewed David with suspicion.

Comment

This *Mitzvah* speaks against being paranoid in regard to our neighbor's intention to do evil to us or to others. Loving our neighbor implies thinking well of our neighbor unless there is credible evidence to believe otherwise.

Related Mitzvot in Volumes 1 & 2

N01 Loving Our Neighbor, the Stranger, and Even Our Enemy

Command Form

Explicit

DA67. Not Partnering with Unbelievers & Ungodly People.

We are not to partner with unbelievers and ungodly people.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

2 Corinthians 6:14

Do not yoke yourselves together in a team with unbelievers. For how can righteousness and lawlessness be partners? What fellowship does light have with darkness?

Additional New Testament Scriptures

1 Corinthians 5:9-11

Related New Testament Mitzvot

DA01 Speedily Seeking Reconciliation When Summoned to Court

DA17 Staying Away from a Brother Whose Life is Not in Accord with the Teachings & Traditions of the *Shl'chim*

DA19 Not Associating with a Sexually Immoral Brother

DA34 Not Associating with a Divisive Brother

RA13 Expelling Evil Doers from the Community of Believers

RA22 First Warning & Then Banning Divisive Persons from Fellowship

GB01 Not Yoking Ourselves with Unbelievers or Heretics

Supportive Tanakh Scriptures

Exodus 34:12

Be careful not to make a covenant with the people living in the land where you are going, so that they won't become a snare within your own borders.

Proverbs 1:10

My son, if sinners entice you, don't go along with them.)

Proverbs 22:24

Don't associate with an angry man; make no hot-tempered man your companion

Proverbs 24:1

Don't be envious of evil people, and don't desire to be with them.

Comment

Having fellowship is one way of relating to a person, but it is not the only way. Not fellowshiping with ungodly people (per this *Mitzvah*) means not participating with them in the ungodly aspects of their lives and their sinful pleasures. It does not mean that we are to have no contact with them for, as we read in 1 Corinthians 5:10: “*then you would have to leave the world altogether!*” Not only that, but if we have no contact, we will also have no opportunity to preach the Word of God to them which is also a *Mitzvah*. Marriage is of course the most intimate fellowship that one can have, so this *Mitzvah* has implications as to who a believer can or cannot marry. The subject of unequal yoking in marriage is dealt with in *Mitzvah* # GB01.

Related Mitzvot in Volumes 1 & 2

None

Command Form

Explicit

DA68. Welcoming & Being Hospitable to Our Brother and Neighbor.

We are to be welcoming and hospitable to our brother and neighbor.

DA4a: *We are to be welcoming to our brother.*

DA4b: *We are to be welcoming to our neighbor.*

DA4c: *We are to be hospitable to our brother.*

DA4d: *We are to be hospitable to our neighbor.*

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Romans 12:13

*Share what you have with God's people, and **practice hospitality.***

Romans 15:7

*So **welcome each other**, just as the Messiah has welcomed you into God's glory.*

Hebrews 13:2 (NKJ)

*Do not forget to **entertain strangers**, for by so doing some have unwittingly entertained angels.*

1 Peter 4:9

***Welcome one another** into your homes without grumbling.*

Additional New Testament Scriptures

BEING WELCOMING

Matthew 18:4-5, 25, 42-43

Mark 6:11, 9:37

Luke 9:5, 11, 48, 10:8, 10, 38, 14:12-14, 15:2, 19:5-6

John 4:44-45

Acts 15:4, 18:27, 28:1-2

Romans 14:1, 16:1-2

Galatians 4:14

Colossians 4:10

Hebrews 11:31

James 2:25

BEING HOSPITABLE

Luke 10:30-35, 24:29

Acts 2:16, 16:15, 28:7

1 Timothy 3:2, 5:10

Titus 1:7-8

Hebrews 13:1-2

1 Peter 4:8-10

Related New Testament Mitzvot

BA41 Welcoming Yeshua by Welcoming Children

GB27 Welcoming and Caring for Little Children and Those Pure of Spirit

NA02 Relying on Hospitality and the Support of Others When We Travel for Ministry

Supportive Tanakh Scriptures

Genesis 18:1-8

ADONAI appeared to Avraham by the oaks of Mamre as he sat at the entrance to the tent during the heat of the day. He raised his eyes and looked, and there in front of him stood three men. On seeing them, he ran from the tent door to meet them, prostrated himself on the ground, and said, "My lord, if I have found favor in your sight, please don't leave your servant. Please let me send for some water, so that you can wash your feet; then rest under the tree, and I will bring a piece of bread. Now that you have come to your servant, refresh yourselves before going on." "Very well," they replied, "do what you have said." Avraham hurried into the tent to Sarah and said, "Quickly, three measures of the best flour! Knead it and make cakes." Avraham ran to the herd, took a good, tender calf and gave it to the servant, who hurried to prepare it. Then he took curds, milk and the calf which he had prepared, and set it all before the men; and he stood by them under the tree as they ate.

Genesis 19:1-3

The two angels came to S'dom that evening, when Lot was sitting at the gate of S'dom. Lot saw them, got up to greet them and prostrated himself on the ground. He said, "Here now, my lords, please come over to your servant's house. Spend the night, wash your feet, get up early, and go on your way." "No," they answered, "we'll stay in the square." But he kept pressing them; so they went home with him; and he made them a meal, baking matzah for their supper, which they ate.

Genesis 20:15

Then Avimelekh said, "Look, my country lies before you; live where you like."

Genesis 24:31

"Come on in," he said, "you whom ADONAI has blessed! Why are you standing outside when I have made room in the house and prepared a place for the camels?"

Genesis 47:12

Yosef provided food for his father, his brothers and all his father's household, taking full care of even the youngest.

Leviticus 19:33-34

If a foreigner stays with you in your land, do not do him wrong. Rather, treat the foreigner staying with you like the native-born among you- you are to love him as yourself, for you were foreigners in the land of Egypt; I am ADONAI your God.

Joshua 6:17

But the city and everything in it is to be set aside for ADONAI and therefore to be destroyed completely; only Rachav the prostitute is to be spared, she and everyone with her in her house, because she hid the messengers we sent.

Judges 19:16-21

In time, at nightfall, an old man came from his work in the field. He was from the Efrayim hills and was staying in Giv'ah, although the residents were of Binyamin. The old man looked up, saw the traveler in the city's open space and said, "Where are you going, and where are you coming from?" He replied, "We're crossing from Beit-Lechem in Y'hudah to the far side of the Efrayim hills. That's where I'm from. I went to Beit-Lechem in Y'hudah, and now I'm going to the house of ADONAI; but there's no one here who will let me spend the night in his home. We have straw and food for our donkeys, also bread and wine for me, my concubine and the boy there with your servants; we don't need anything else." The old man said, "You're welcome to stay with me. I'll take care of anything you lack; just don't spend the night out in the open." So he brought him home and gave food to the donkeys. Then they washed their feet, and ate and drank.

2 Samuel 9:7-13

David said to him, "Don't be afraid, for I am determined to be kind to you for the sake of Y'honatan your father. I will restore to you all the land of Sha'ul your [grand]father, and you will always eat at my table." He prostrated himself and said, "What is your servant that makes you pay such attention to a dead dog like me?" The king called to Tziva, Sha'ul's servant, and said to him, "I have given everything Sha'ul and his family owned to your master's [grand]son. You are to work the land for him, you, your sons and your slaves. Harvest the crops, so that your master's [grand]son will have food to feed his family; but M'fivoshet your master's [grand]son will always eat at my table." Tziva had fifteen sons and twenty slaves. Tziva said to the king, "Your servant will do everything my lord the king commands his servant, although M'fivoshet has been eating at my table as one of the king's descendants." M'fivoshet had a young son whose name was Mikha. Everyone living in Tziva's house was a servant of M'fivoshet. But M'fivoshet lived in Yerushalayim; he always ate at the king's table, and he was lame in both legs.

1 Kings 17:10-14

So he set out and went to Tzarfat. On reaching the gate of the city, he saw a widow there gathering sticks. He called out to her, "Please bring a little water in a container for me to drink." As she was going to get it, he called after her, "Please bring me a piece of bread in your hand." She answered, "As ADONAI your God lives, I have nothing baked, only a handful of meal in a pot and a little oil in the jug. Here I am, gathering a couple sticks of wood, so that I can go and cook it for myself and my son. After we have eaten that, we will die." Eliyahu said to her, "Don't be afraid. Go; and do what you said; but first, use a little of it to make me a small loaf of bread; and bring it out to me. After that, make food for yourself and your son. For this is what ADONAI the God of Isra'el, says: 'The pot of meal will not get used up, nor will there fail to be oil in the jug, until the day ADONAI sends rain down on the land.'"

2 Kings 4:8-13

One day Elisha visited Shunem, and a well-to-do woman living there pressed him to stay and eat a meal. After this, whenever he came through, he stopped there for a meal. She said to her husband, "I can see that this is a holy man of God who keeps stopping at our place. Please, let's build him a little room on the roof. We'll put a bed and a table in it for him, and a stool and a candlestick. Then, whenever he comes to visit us, he can stay there." One day Elisha came to visit there, and he went into the upper room to lie down. He said to Geichazi his servant, "Call this Shunamit." He called her; and when she arrived, he said to him, "Tell her this: 'You have shown us so much hospitality! What can I do to show my appreciation? Do you want me to say anything to the king for you? or to the commander of the army?'" She answered, "I'm happy living as I do, among my own people."

Job 31:32

No stranger had to sleep in the street; I kept my house open to the traveler.

Comment

Being hospitable is treating a person who visit us or dwells with us with kindness and consideration. Being welcoming is related but not the same. We can be hospitable to a person and even say "Welcome!," but he is not really welcome if our show of hospitality has no joy and is out of obligation only. Being truly welcoming means that we are happy that the person is with us, and are happy to show him hospitality.

Related Mitzvot in Volumes 1 & 2

N11 Being Hospitable

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employing God's	GB11	ways of	PA2
arrogant, being	EA6	- honoring our secular	PA6
ashamed of		- obeying	PA3
- belief in God	BA5	- submitting to	PA3
- belief in Yeshua	BA5	authority	
- faith in God	BA5	- over men, women having	FB3
- faith in Yeshua	BA5	- praying for people in	FA33
- Yeshua & his teaching	BA60	avenging (see "vengeance")	
asking payment for ministering		awaiting Yeshua's return patiently	HA5
the Word of God	NA4		
aspiring to be mature in our thoughts	GB25		

B*

<i>b'rit milah</i> (ritual circumcision),		- expelling evildoers from the	
Gentiles undergoing	XA3	community of	RA13
backsliding after knowing God's		- judged by <i>beit dinim</i> ,	
righteousness	GA8	being	RA12, RA14
banning divisive people from		believing	
fellowship	RA22	- in	
behaving		◦ God	BA4
- properly	AA2	◦ God's evenhanded justice	BA9
- wisely toward outsiders	DA52	◦ resurrection of the dead	TA6
believing		◦ Yeshua for salvation	TA1
- that Yeshua abolished the <i>Torah</i>		- the	
or the prophets	HB8	◦ Good News of Yeshua	BA20
- the Holy Scriptures	HB17	◦ Prophets	EB4
bearing		- Yeshua	
- burdens of		◦ died for our sins	BA28, TA11
◦ one another, the	DA49	◦ is deity	BA32
- powerless, the	DA11	◦ is the Messiah	BA32
- up under undeserved		◦ is the son of God	BA32
punishment	UA7	◦ was raised from the dead	TA10
- weaknesses of the powerless	DA11	beneficial, speaking only what is	AA22
- with one another	DA50		DA23
beast		better than others, thinking of our	
- receiving the mark of the	HA7	selves as	EA5
- worshiping the	HA6	beyond what Scripture teaches,	
beast's image, worshiping the	HA6	going	HB5
befriending people who are humble	AA8	biblical grounds, divorcing on other	
behaving properly	AA2	than	CB14
behaviors of		birth, circumcising on the eighth day	
- congregational leaders & elders	OA1	after	DB2
- <i>shamashim</i>	OA2	bitterness	AA23, DA48
- wives of leaders	OA6	blameless, aspiring to be	AA51
being		blaspheming	AA36
- ashamed of Yeshua & his		- against the Holy Spirit	AB12
teachings	BA60	blessing	
- called & being chosen	BA61	- & light to the Gentiles, Jews	
- chosen & being called	BA61	being a	XA11
- zealous for what is good	GB71	- our	
<i>beit din</i> , judging & condemning		◦ brother	DA5
apart from a	RA8	◦ enemies	JA1
<i>beit dinim</i> only judging believers	RA12	◦ our neighbor	DA5
believe in Yeshua, raising our		blessings of God and Yeshua	BA39
children to	CB20	blind people, ministering God's	
believers		Word to spiritually	NA1
- adjudicating disputes		blood, eating	IA1
◦ between	DA4, RA14	boasting	
◦ in court of unbelievers	DA4, RA14	- about	

◦ unclean	DA43	- fathers irritating their	CB12
- and closeness a certainty, continuing to do what makes our	BA61	- in regard to evil, being like	GB26
- bad that which is right	AA17	- obeying their parents	CB11
- for the elders to		- of God, identifying as	DB3
◦ anoint with oil when sick	FA37	- supporting their widowed mothers	BB5
◦ pray when sick	FA37	- welcoming children welcomes Yeshua	BA41
- in the Lord, living our lives worthy of our	GB4	- raising up with guidance & discipline	CB13
- on the name of Yeshua for salvation	TA1	- treating with respect	DA60
- wrong that which is right	AA17	- welcoming & caring for little children	GB27 BA61
cares & anxieties on God, putting our	GB24	chosen, being	
caring for		church (see “congregation”)	
- children, little	GB27	circumcised in our heart, being circumcision	AA45
- disabled people	DA11	- as when called, remaining in the same condition of	DB1
- handicapped people	DA11	- Gentiles undergoing	XA3
- little children	GB27	circumcising on the eighth day after birth	DB2
- orphans & widows	DA11, BB3	circumstances, being content in all clarification from their own	GB33
- the		husbands, wives receiving	FB5
◦ pure of heart	GB27	clean	
◦ sheep	NA9	- inwardly & outwardly	AA4
- widows & orphans	DA11, BB3	- seeking to be, inwardly & outwardly	AA4
causing		- treating as unclean	AA40
- our brother to stumble	DA18	cleaving with his wife, a man leaving his mother & father & clothing	CB16
- our neighbor to stumble	DA18	- and food, being content with	CA4
caution in granting <i>s'michah</i> , exercising	OA4	- ourselves modestly while in in prayer	FA15
character of their heart, wives nurturing the inner	CB26	closeness & calling a certainty, continuing to do what makes our	BA61
characteristics, ridding ourselves of unholy	AA23	codependent, husbands & wives being	CB17
charity to people in need, giving	BB1	comfort, giving our neighbor	DA46
cheating our neighbor	DA25	comforting our neighbor	DA46
cheek, offering the other child	JA6	coming	
- harming a	DA59	- to	
- misleading a	DA59	◦ our senses	GB40
children		◦ Yeshua	BA57
- being raised to believe in Yeshua	CB20		
- entering the Kingdom of God like innocent	TA4		

- tribulation, escaping from the commanding obedience to God commandments	UA1 PA5	Spirit	AB13
- adhering to traditions that conflict with (violate) God's	HB3	confronting the lazy among us	RA16
- obeying		congregating with the brethren	DA62
◦ God's	AA10, BA10	congregation of believer, expelling evildoers from the congregational	RA13
◦ Yeshua's	AA10, BA10	- leaders & elders, attributes & behaviors of	OA1
- of <i>Torah</i> , being weighed down by the	HB10	- meetings, wives remaining silent in	
committed, women learning in peace while fully	FB2	- support to virtuous women over 60, giving	BB10
committing		congregations supporting widows who are in need	BB9
- perjury	RA17	conscience	
- sin		- keeping a clear	AA59
◦ against brother or neighbor	DA45	- violating our neighbor's	DA18
◦ rebuking leaders publicly for common, calling a person	RA6 DA43	- with the Holy Spirit, aligning our	AB13
Communion, partaking of	BA42	considering the <i>Torah a Torah</i> of freedom	GB23
community of believers, expelling evildoers from the	RA13	contaminated by the world, not being	AA12
compassion,		contemplating gratification of sinful desires	AA16
- having godly	AA10, DA32	content	
- of Yeshua, knowing the	BA38	- in all things & circumstances, being	GB33
compensation, expecting from our enemies	JA8	- with food & clothing, being	CA4
complainer, being a	AA50	contentious arguments, engaging in	DA42
compromise with our opponents, seeking	DA1	continually offering sacrifices of praise to God	YA3
conceited, not being	EA6	continuing	
concerned for what to say when persecuted, being	JA4	- in faith & love, women	FB6
condemning apart from a <i>beit din</i>	RA8	- to make our being called & being chosen a certainty	BA61
condition of circumcision as when called, remaining in the	DB1	- to sin	GA9
conduct fit the level of our spiritual attainment, letting our	GB13	contradicting God	BA37
conducting ourselves		control	
- with		- over men, women exercising	FB3
◦ godly purity	GB8	- when prophesying, keeping	EB3
◦ honor	GB58	conversation be gracious & interesting to outsiders, letting our	DA52
- wisely	GB8	correcting	
confessing our sins to one another	NA8	- one another with humility & gentleness	RA4
conflict with God's commandments, adhering to traditions that	HB3		
conforming our mind with the Holy			

- others after seeking to correct ourselves.	RA3	◦ in resurrection of the	TA6
- ourselves before seeking to correct others	RA3	◦ that Yeshua was raised from the	TA10
- people who teach & follow false doctrines	RA2	- remembering Yeshua who was raised from the	BA59
- the lazy among us	RA16	dealing with anger	AA64, 65
correction by God, receiving with a good attitude	RA23	debt, owing to our neighbor	DA44
courage		deceive us	
- losing	GB42	- associating with people who would	DA13
- to proclaim the Good News, having	QA6	- guarding against those who would	DA13
court		deceived	
- secular, not suing brother in	DA4	- as to the time	
- speedily reconciling when summoned to	DA1	◦ and moment of Yeshua's return, being	HA1
courts of		◦ of the day of judgment, being	HA1
- the ecclesia only judging Believers	DA4, RA12	- by	
- unbelievers adjudicating disputes between believers	DA4, RA14	◦ Satan or deceiving spirits, allowing ourselves to be	SA5
Covenant, working to serve the New	GB41	◦ the man of sin (anti-messiah) being	HA4
covered, praying with head	FA7	deceiving	
cowardly, being	AA62	- our neighbor	DA47
created things, worshiping	FA40	- spirits, allowing ourselves to be deceived by	SA5
crime, let punishment fit the	RA9	decently, doing all things	GB29
criticizing our brother or neighbor to others	DA64	deeds of darkness, exposing	GB46
cruel, being	DA29	defaming angelic beings	GB67
cursing our enemies	JA1	defile	
		- keeping away from things that	AA15
		- purifying ourselves from things that	AA15
D*		defiling our bodies	GB15
daily provisions, praying for	FA22	defrauding our neighbor	DA25
danger, being alert & on guard against spiritual	GB19	deity, believing Yeshua is	BA32
dangers of preaching the Good News, knowing the	QA3	deliverance /salvation	
dark deeds, exposing	GB46	- maintaining the hope of	TA3
darkness, exposing deeds of	GB46	- with fear & trembling, working out our	SA2
day of judgment, being deceived as to the time of the	HA1	demons, expelling (delivering from)	SA3
dead		denying	
- believing		- belief in God	BA5
		- belief in Yeshua	BA5
		- faith	
		◦ in God	BA5

◦ in Yeshua	BA5	- in a court of unbelievers	DA4, RA14
◦ the power of	SA7	disputing over prohibited foods	IA2
dependent on our neighbor, living		disregarding the <i>Torah</i> of Moses	HB20
so as not to be	DA58	disrespecting their masters, servants	
desires		using familiarity to justify	LA3
- contemplating sinful		distinguishing between good and	
gratification of our	AA16	evil	AA54
- submitting to human	HB25	distorting God's Word	HB9
despising		diverted by secular affairs, being	GB57
- God and /or Yeshua	BA31	divisive	
- prophecy	EB2	- being	GB32
- prophetic messages	EB2	- brother, associating with a	DA34
determining our spiritual gifts	ZA8	- guarding against those who are	GB32
devoting our lives to		- people	
- God	BA16	◦ associating with	DA34
- Yeshua	BA16	◦ banning from fellowship	RA22
died for our sins, believing that		◦ warning	RA22
Yeshua	TA11	divorcing on other than biblical	
diligently, doing God's work	GB30	grounds	CB14
disabled people, caring for	DA11	doctrine, having a sound and godly	AA53
disciple (see "teach") us		doctrines	
- loving those who	OA3	- correcting people who teach &	
- respecting those who	OA3	follow false	RA2
disciples		- false, teaching & following	NA23
- of the <i>Shl'chim</i> , patterning our		- of Yeshua & the <i>Shl'chim</i> ,	
life after the	GB14	holding to the	GB20
- of Yeshua		- teaching & following false	NA23
◦ making	QA1		
◦ teaching	QA1	doer & hearer of God's Word, being	
discipleship, letting our conduct fit		a	HB22
the level of our	GB13	doing	
discipline		- all things decently & in an	
- by God, receiving with a		orderly way	GB29
good attitude	RA23	- continuously what makes our	
- exercising	GB44	calling & closeness a certainty	BA61
- raising up children with	CB13	- everything in	
- regarding trials as	RA24	◦ faith & unto Yeshua	GB16
disgrace		◦ love	GB34
- accepting in order to serve		◦ the Name of Yeshua	GB16
Yeshua	YA2	- everything to bring glory to God	
- expecting & enduring	UA4	& Yeshua	GB24
dishonest gain, pastoring for	OA10	- God's	
dishonoring God	BA34	◦ will	HB27
disputes between brothers		◦ work diligently	GB30
(believers), mediating &		- good	DA3
adjudicating	DA1, DA2, DA4	- shameful things	GB52

- wrong in order to do good AA46
- what is
 - good AA44
 - right AA44
 - wives CB27
- works befitting repentance GA5
- domineering to those in our care, being OA11
- double-minded, being AA55
- doubt (see “faith”)
- doubting, praying without FA26
- dressing modestly, women FB4
- drinking excessively GB10
- drugs
 - being a user of GB10
 - using GB10
- drunk, being GB10
- dying to self YA1

E*

- each other (see “one another” & “neighbor, our”)
- earn our living, working to GB21
- eating
 - animals sacrificed to idols IA1
 - blood IA1
 - food that was sacrificed to idols IA1
 - meat sacrificed to idols VA3
 - what is offered when traveling for ministry NA13
- ecclesiastical courts only judging believers RA12
- echad*, knowing that God is BA22
- edifying the Body of Believers by using our spiritual gifts ZA10
- eighth day after birth, circumcising on the DB2
- elderly people, treating with respect DA60
- elders, attributes & behaviors of OA1
- embracing
 - Jewish identity & responsibility DB4
 - our salvation TA5
- emotions to lead us astray, allowing GB60
- empathizing with
 - our neighbor’s situations A10, DA32

- prisoners who are mistreated DA37
- employing God’s armor & weaponry GB11
- encourage, see spur, urge, exhort
- encouraged in our suffering, being UA3
- encouraging
 - one another DA16
 - our brother DA16
 - our neighbor DA16
- enduring
 - hardships to enter the Kingdom of God TA9
 - trials
 - regarding as discipline RA24
 - with joy UA2
 - troubles, hardships, disgrace & mistreatment UA4
- enemies
 - blessing our JA1, JA8
 - cursing our JA1
 - expecting compensation from our JA8
 - giving to our JA8
 - guarding against our JA2
 - loving our JA7
- engaging in excesses & self-indulgence GB36
- enslaved, becoming LA1
- enslavement, making godly use of one’s LA6
- enslaving others LA1
- ensnaring our neighbor DA18
- entering
 - Messiah’s rest BA62
 - the Kingdom of God
 - by way of hardships TA9
 - like innocent children TA4
- envious of our neighbor, being DA20
- equal spiritually, treating Jews & Gentiles as XA7
- escaping from the coming tribulation UA1
- equal spiritually, treating freemen and indentured servant as LA8
- eternal things, focusing on AA25
- evenhanded justice, believing in God’s AA9

everyday living, worrying about matters of	MA3	face, putting on a false	GB51
evaluating prophecies	EB5	factions or intrigues, being party to	GB12
everything in		faith (trusting)	
- faith & unto Yeshua, doing	GB16	- and	
- love, doing	GB	◦ love, women continuing in	FB6
- the Name of Yeshua, doing	GB16	◦ perseverance, overcoming	
evil	AA23	adversity through	UA6
- being like children in regard to	GB26	◦ upbuilding, pursuing that	
- distinguishing from good	AA54	which makes for	GB23
- exposing	GB46	- arguing with people who are	
- fleeing from	AA13	weak in	DA40
- suspicions against our neighbor,		- denying the power of	SA7
harboring	DA66	- doing everything in	GB17
evildoers		- fighting the good fight of	SA1
- expelling from the community	RA13	- growing in	AA19
- guarding against	JA9	- in	
examining ourselves	GB2	◦ God, having	BA4
example, leading by	OA12	◦ Yeshua, having	BA4
excesses, engaging in	GB36	- of our spiritual leaders,	
excessively drinking	GB10	imitating the	OA7
exercising		- keeping amidst persecution	JA9
- control when prophesying	EB3	- lukewarm in our, being	AA21
- self-control (discipline)	GB44	- persevering in	AA19
exhort, see urge, spur, encourage		- petitioning God in	FA11
exhorting one another to		- praying with	FA26
- good deeds	DA61	- standing firm in	AA19
		- steadfast in our	AA31
- love	DA61	- welcoming people who are	
Existence of God	FA4	weak in	DA40
exorcising demons (unclean spirits)	SA3	- with actions, accompanying our	GB68
expecting troubles, hardships,		faithful	
disgrace & mistreatment	UA4	- being	AA32
- compensation from our enemies	JA8	- servants to their masters, being	LA11
expelling		- to their husbands, wives being	CB25
- demons	SA3	fairly treating our servants	LA4
- evildoers from the community	RA13	false	
- unclean spirits	SA3	- doctrines	
exposing evil & dark deeds	GB46	◦ correcting people who	
extorting		teach & follow	RA2
- our neighbor	DA35	◦ teaching & following	NA23
- with patience & instruction	RA10	- front, putting on a false	GB51
		- gods, guarding against	VA5
		- messiahs, being on guard	
		against	KA1
		- motives, having	GB51
		- prophets, being on guard	

F*

Fables, rejecting godless GB55

against	KA2	- ungodly people	DA67
- teachers		festivals, judging one another over	RA15
◦ associating with	KA3	fight of faith, fighting the good	SA1
◦ being on guard against	KA3	fighting	
- testimony, giving	DA23	- the good fight of faith	SA1
- witness, bearing	DA23	- with our neighbor	DA26
falsely		filled with the Holy Spirit, being	AB2
- judging	RA7	financial support (see “support”)f	
- prophesying	KA4	financially	
falsehood	AA23	- supporting (giving to)	
familiarity, servants using to justify		◦ our family	BB7
disrespecting their masters	LA3	◦ ourselves	DA58
family financially, supporting our	BB7	◦ our spiritual leaders,	
fasting		teachers, & ministers	BB4
- in secret	EA4	- widows in need, congregations	BB9
- to impress others	EA4	first to the Jew, ministering	NA3
father		firm in union with the Lord, standing	BA58
- and mother and uniting with his		flattering one another	DA54
wife, a man leaving his	CB16	focusing our	
- ministering as a	NA22	- minds on the things of God	AA25
Father, praying in Yeshua’s name		- thoughts on things that are	
to God the	FA17	◦ eternal	AA25
fatherly way, ministering in a	NA22	◦ good	AA25
fathers		◦ holy	AA25
- irritating their children	CB12	◦ loveable	AA25
- older men treating as	DA60	◦ noble	AA25
favoring one person over another	DA63	◦ are obedient to Messiah	AA25
favoritism, showing	DA63	◦ of the Spirit	AA25
fear & trembling, working out our		◦ praiseworthy	AA25
deliverance /salvation with	SA2	◦ pure	AA25
fearing		◦ righteous	AA25
- God	BA23	◦ spiritual	AA25
- man	MA2	◦ true	AA25
- revolutions in the end-times	HA2	◦ wholesome	AA25
- those who would		follow false doctrines, correcting	
◦ oppose us	JA3	people who	RA2
◦ harm us	JA3	following	
◦ persecute us	JA3	- after false doctrines	NA23
- upheavals in the end-times	HA2	- God	BA40
- wars in the end-times	HA2	- the man of sin (anti-messiah)	BA4
fellowshipping (associating) with		- their husbands, wives	CB8
- a brother		- Yeshua	BA40
◦ who is committing a sin of		food	
sexual immorality	DA19	- and clothing, being content with	CA4
◦ whose life is not in accord		- judging one another over	IA2, RA15
with the <i>Shl’chim</i>	DA17	foods,	

-arguing over prohibited	IA2	Gentile, ministering first to the	
- that God allows, prohibiting	IA3	Jew and then to the	NA3
fool, calling anyone a	DA33	Gentiles	
foolish, being	GB65	- applying <i>Torah</i> to	XA4
forbidding		- as brother & sister believers,	
- marriage	CB21	- being	
- the speaking in tongues	ZA12	◦ holy	XA12
foreigners (see “outsiders”)		◦ required to live as Jews	XA13
forgiveness		- boasting or speaking against	
- embracing Yeshua’s sacrifice		Jews AA22, DA23, DA64, XA1	
for our	BA36	- helping Jews in material ways	XA6
- of sins in Yeshua, seeking	GA2	- Jews being a light & blessing to	XA11
- praying for God’s	FA23	- obeying <i>Torah</i>	XA9
forgiving		- obstacles in the way of, placing	XA5
- our brother	DA36	- placing obstacles in the way of	XA5
- our neighbor	DA37	- praising the Lord	XA8
fornication, abstaining from	WA1	- rejoicing with the Jewish people	XA2
fraud, committing	DA25	- <i>Torah</i> applying to	XA4
freedom		- treating as spiritually equal to	
- considering the <i>Torah a Torah</i>		Jews	XA7
of	HB23	- undergoing <i>b’rit milah</i> (ritual	
- making godly use of one’s	LA6	circumcision)	XA3
freemen & indentured servants,		gentle, being	AA20
treating as spiritually equal	LA8	gentleness & humility, correcting	
frequently praying	FA30	one another with	RA4
friendly		gift of	
- with our neighbor, being	DA41	- prophecy, seeking the	ZA6
- to outsiders, being	DA41	- tongues, exercising in good	
friends with people who are		order	ZA3
humble, being	DA8	gifts	
friendships with brothers	DA41	- determining our spiritual	ZA7
front, putting on a false	GB51	- of the Spirit	
fruitless arguments, engaging in	DA42	◦ neglecting our	ZA13
fruit of		◦ preferring love over	ZA9
- repentance, producing	GA3	◦ to edify the body of	
- the Holy Spirit, producing	AB16	believers, using our	ZA10
fully committed, women learning in		- spiritual, using to serve others	ZA1
peace while	FB2	give a reasoned answer for our hope,	
		being ready to	TA12
G*		giving	
gain, pastoring for dishonest	OA10	- comfort to our neighbor	DA46
gathering with the brethren	DA62	- congregational support to	
generous in our giving to people in		virtuous widows over 60	BB10
need, being	BB1	- in to fear, wives	DB28
gathering in the harvest	FA4		

- our life for our brother	YA4	things of God	AA25
- ourselves to false doctrines	NA23	- following	BA40
- to our		- faith in, having	BA4
◦ enemies (blessing)	JA8	- glorifying	BA33
◦ neighbor what is owed him	DA9	- hardening our hearts to	GA7
◦ needy brother	BB11	- hearing the words of	BA13
◦ secular authorities what is		- honoring	BA11, BA34
theirs	PA1	- humbling ourselves before	BA55
- <i>tzedakah</i> in secret not to impress	EA2	- identifying as children of	DB3
glorifying		- identity of	FA4
- God	BA33	- Kingdom of, enduring hardships	
- Yeshua	BA33	to enter the	TA9
goal of being rich, setting a	CA6	- knowing	
God		◦ is one (<i>echad</i>)	BA22
- and Yeshua, doing everything		◦ through Yeshua	BA14
to bring glory to	GB24	- loving	BA21
- asking payment for ministering		- knowledge	
the Word of	NA4	◦ growing in	BA47
- attributing our temptations to	BA53	◦ of, acquiring	BA47
- being		- lying to	BA30
◦ ashamed of		- ministering the Word of	NA15
- belief in	BA5	- modeling ourselves on	AA5
- faith in	BA5	- offering ourselves to	BA6
◦ in union /unity with	BA3	- pleasing	BA8
◦ united with	BA3	- praising	BA7
- believing		- praying to	
◦ in	BA4	◦ for His kingdom to come	FA20
◦ that Yeshua is the son of	BA32	◦ in Yeshua's name to	FA17
- boasting about	QA2	- presenting ourselves to God	
- coming to		as worthy of approval	BA24
◦ for refreshment	BA2	- proclaiming the Kingdom of	QA4
◦ for renewal	BA2	- putting	
◦ for rest	BA2	◦ our cares & anxieties on	GB24
- commanding obedience to	PA5	◦ people & things ahead of	BA25
- continually offering sacrifices		- rebuking	BA37
of praise to	YA3	- receiving	BA40
- contradicting	BA37	- reconciled to God in Yeshua,	
- denying		being	BA18
◦ belief in	BA5	- rejecting	BA35
◦ faith in	BA5	- relationship, having a close	BA29
- despising	BA31	relationship with	
- devoting our lives to	BA16	- relying on	BA44
- dishonoring	BA34	- reward in heaven, seeking from	BA19
- existence of	FA4	- serving	BA15
- fearing	BA23	- setting our hope on	BA52
- focusing our minds on the		- submitting to	BA54

- teaching the Word of	NA15	in, & utilizing	GB43
- tempting	BA1	- implanted Word, receiving	HB21
- testing	BA1	- justice	BA9
- triune, is	BA43	- kindness, receiving	BA39
- trusting in	BA4	- Kingdom	
- turning		◦ enduring hardships to enter	TA9
◦ away from	BA35	◦ praying for it to come	FA20
◦ to	GA1	◦ proclaiming	QA4
- worshipping		◦ seeking	AA7
◦ in Spirit & truth	FA16	- light in us shine, letting	AA9
◦ the one true	FA2	- <i>Mitzvot</i> , teaching obedience to	NA24
godless fables, rejecting	GB55	- people, praying in the Spirit for	FA10
godliness		- perfection, modeling ourselves	
- aspiring to	AA1	after	AA5
- teaching	NA25	- Name, praying to keep holy	FA6
godly		- perspective	AA25
- compassion, having	AA10, DA32	- righteous ways, perverting	AA17
- doctrine, having a	AA53	- righteousness, backsliding after	
- focusing our thoughts on things	AA25	knowing	GA8
- knowledge, seeking &		- Spirit & Word, living according	
growing in	AA47	to	GB22
- manner, living in a	GB5	- strength	
- purity, conducting ourselves		◦ relying on	BA63
with	GB8	◦ serving with	GB73
- purpose in our life, having a	GB61	- teaching, neglecting	HB12
- things, focusing our thoughts on	AA25	- way out of temptation, seeking	GB39
- truth, teaching	NA25	- Will	
- use of one's enslavement or		◦ doing	HB27
freedom, making	LA6	◦ obeying	BA10
- virtues, having	AA61	◦ seeking to understand God's	HB2
- way, handling painful situations		◦ submitting to	HB25
in a	UA5	◦ to be done, praying for	FA21
- wisdom, pursuing	GB37	- Word (see "Word of God")	
God's		◦ and Spirit, living according	
- armor & weaponry, wearing &		to	GB22
employing	GB11	◦ asking payment for	
- blessings, acknowledging	BA39	ministering	NA4
- commandments (see " <i>Mitzvot</i> ")		◦ being a hearer & doer of	HB22
◦ obeying	BA10	◦ distorting	HB9
- correction, receiving with a		◦ internalizing	HB11
good attitude	RA23	◦ in Yeshua's Name, receiving	
- discipline, receiving with a		all who minister	NA11
good attitude	RA23	◦ learning	HB18
- evenhanded justice, believing in	BA9	◦ ministering	MA1, NA1
- forgiveness, praying for	FA23	◦ preserving the integrity of	HB9
- grace, growing in, standing firm		◦ proclaiming	HB19

◦ speculating about	HB13	gratefulness (see “gratitude”)	
◦ thirsting for	HB24	gratitude, worshiping with	FA29
- work, diligently doing	GB30	great, thinking of ourselves as being	EA1
gods		greed, guarding ourselves against	AA8
- false, guarding against	VA5	grieving the Holy Spirit	AB1
- worshiping other	FA2	growing in	
going beyond what Scripture teaches	HB5	- God’s grace	GB43
good		- our faith	AA19
- being		- the knowledge of God	BA47
◦ zealous for what is	GB71	grumbler, being a	AA50
◦ to one another	DA12	guarding against	
- deeds, exhorting one another to	DA61	- evil-doers	JA9
- distinguishing between evil &	AA54	- false gods	VA5
- doing what is	AA44	- mockers	DA55
- doing good by doing wrong	AA46	- our enemies	JA2
- focusing our thoughts on		- scoffers	DA55
things that are	AA25	- those who	
- for nothing, not considering		◦ are divisive	GB32
anyone	DA33	◦ would	
- fight of faith, fighting the	SA1	- harm us	JA2
- knowing what is	AA44	- lead us astray	DA13, JA2
- living in a way that is	GB18	- tempt or deceive us	DA13
- order, speaking in tongues in	ZA3	- wrongful ways of leaders,	
- teacher, aspiring to be a	NA14	people in charge & teachers	PA2
- teaching works that are	NA25	guidance, raising up children with	CB13
- to one another, being	DA80		
- works, teaching	NA25		
Good News of Yeshua		H*	
- believing the	BA20	hair length required/permitted	GB38
- having courage to proclaim the	QA6	handicapped people, caring for	DA11
- knowing the dangers of		handling painful situations in a	
preaching the	QA3	godly way	UA5
- listening to the	BA20	hands, praying with lifted	FA13
- obeying the	BA20	harboring	
- praying that it be spread quickly	FA31	- bitterness toward our neighbor	DA48
- proclaiming the	QA1	- evil suspicions against our	
gossiping	DA28	neighbor	DA66
grace		hardening our hearts	
- growing in God’s	GB43	- to God	GA7
- standing firm in God’s	GB43	- to sin	GA7
- utilizing God’s	GB43	hardships	
grandchildren supporting their		- expecting & enduring	UA4
widowed grandmothers	BB6	- to enter the Kingdom	
grandmothers, grandchildren		of God, enduring	TA9
supporting their widowed	BB6	harm us (see “enemies”)	
grateful to God, being	AA27	- fearing those who would	JA3

- guarding against those who would harm JA2
- harming
 - a child DA59
 - our neighbor DA3
- harmless, being JA5
- harvest, gathering in the FA4
- hated, not being surprised at being JA14
- hating (see “despising”)
 - our brother DA31
- head veiled & covered, praying with FA7
- headstrong, being GB59
- healing, ministering NA10
- hear
 - pursuing only what we want to GB62
 - the Holy Spirit, seeking to AB8
- hearer & doer of God’s Word, being a HB22
- hearing
 - the Holy Spirit AB8
 - the words of
 - God AA13
 - Yeshua AA13
 - what the Spirit is saying BA61
- heart
 - being circumcised in our AA45
 - hardening our
 - to God GA7
 - to sin GA7
 - keeping *Torah* in our HB6
 - pure, taking Communion with a BA42
- heartless, being DA29
- heaven, storing up wealth in CA3
- helping
 - Jews in material ways, Gentiles XA6
 - our needy brother BB11
- heretics, yoking ourselves with GB1
- holding
 - malice toward our neighbor DA48
 - onto anger AA65
 - to the doctrines, traditions, & teachings of Yeshua & the *Shl’chim* GB20
- holiness
 - acknowledging Yeshua’s BA56
 - aspiring to AA1

- holy
 - and modest life, women living a FB7
 - Gentiles being XA12
 - praying to keep God’s Name FA6
 - speaking only what is AA22, DA23, DA64
 - focusing our thoughts on things
- Holy
 - Communion, partaking of BA42
 - Scriptures
 - believing the HB17
 - knowing the HB16
 - usefulness of the HB17
- Holy Spirit
 - aligning our conscience with the AB13
 - blaspheming against the AB12
 - bold in the, being AB9
 - born again of the, being TA2
 - conforming our mind with the AB13
 - grieving the AB1
 - hearing the AB8
 - filled with the, being AB2
 - interpreting prophecy via the EB7
 - led by the, being AB7
 - living by the AB11
 - lying to the AB5
 - ministering in the AB6
 - opposing the AB4
 - power, seeking, receiving, & relying on ZA8
 - praying in unison with FA39
 - producing fruit of the AB16
 - pursuing the things of the AB14
 - quenching the AB3
 - receiving the AB10
 - resisting the AB4
 - sowing in the AB6
 - tempting the BA1
 - testing the BA1
 - walking by faith & hearing in the AB6
- homemakers, women being FB9
- homosexuality, engaging in WA5
- honest, being AA30
- honor, conducting ourselves with GB58
- honorable work, working at GB2

freemen	LA8	embracing	DB4
- working willingly	LA3	- people	
individuals, teaching	NA5	◦ Gentiles	
indulgent, instructing widows		- rejoicing with the	XA2
against being self-	RA19	- speaking or boasting	
inner		against AA22, DA64, XA1	
- character of their heart, wives		- practices, judging one another	
nurturing the	CB26	over	RA15
- peace, seeking	GB70	Jew, ministering first to the	NA3
innocent children, entering the		Jews	
Kingdom of God like	TA4	- and Gentiles as spiritually equal	
instructing widows against self-		treating	XA7
indulgence	RA19	- being a light and blessing to the	
instruction, rebuking & exhorting		Gentiles	XA11
with	RA10	- Gentiles	
insulting		◦ speaking or boasting against	AA22
- angelic beings	GB67		DA64, XA1
- our neighbor	DA65	◦ Gentiles helping in material	
integrity		ways	XA6
- having	AA53	- requiring Gentiles to live as	XA13
- of God's Word, preserving the	HB9	joy, enduring trials with	UA2
internalizing		joyful in	
- God's Word	HB11	- all circumstances, being	AA29
- Messiah's Word	HB11	- our troubles amidst persecution	
interpretation of tongues spoken		being	UA2
publicly, seeking the	ZA4	joys, empathizing with our	
interpreting		neighbor's	AA10, DA32
- our own tongues	ZA2	judging	
- prophecy via the Holy Spirit	EB7	- apart from a <i>beit din</i>	RA8
interpreter of tongues lacking,		- believers, <i>beit dinnim</i> only	RA12
prophesying in tongues if	ZA5	- falsely	RA7
intimidating our neighbor	DA27	- impartially	RA21
intoxicated, being	GB10	- justly	RA7
intrigue or factions being party to	GB12	- one another over food, festivals,	
involved in intrigue or factions,		& Jewish practices	RA15
being	GB12	- over prohibited foods	IA2
involving ourselves in the occult	VA4	- rightly	RA7
inwardly clean	AA4	-without prejudice	RA21
irritating their children, fathers	CB12	judgment day, being deceived as to	
		the time of arrival of	HA1
		justice	
		- believing in God's evenhanded	BA9
		- pursuing	RA11
		justly	
		- judging	RA7
		- treating our servants	LA4

J*

jealous of our neighbor, being	DA20
Jesus (see "Yeshua")	
Jewish	
- identity & responsibility,	

K*

keeping

- control when prophesying EB3
- promises AA34
- the faith amidst persecution JA9
- *Torah* in our heart HB6

kind to one another, being DA12

kindness (see blessings)

- acknowledging & receiving God's and Yeshua's BA39
- God's BA39
- Yeshua's BA39
- receiving Yeshua's BA27

kingdom

- of God
 - enduring hardships to enter TA9
 - entering like innocent children, the TA4
 - praying for it to come FA20
 - proclaiming the QA4
- seeking God's AA7

knowing

- for whom *Torah* is intended HB15
- God
 - is one BA22
 - there is one BA43
 - through Yeshua BA14
- God's righteousness
 - backsliding after GA8
- that marriage is for life CB6
- the
 - dangers of preaching the Good News QA3
 - Holy Scriptures HB16
 - the usefulness of the Holy Scriptures HB17
- what is good AA44
- Yeshua
 - as Lord & Messiah AA45
 - as the one Mediator BA51

knowledge

- godly
 - growing in AA47
 - seeking AA47

- of God

- acquiring the BA47
- growing in the BA47

L*

lashon hara (see "speaking badly" or "speaking critically") AA22, DA23
DA64

laying down our life for our brother YA4

lazy

- confronting & correcting those among us who are RA16
- or idle, being GB3

lead us astray

- allowing passions & emotions to GB60
- guarding against those who would DA13

leader,

- acknowledging Yeshua as our spiritual OA5
- being a servant PA4

leaders

- accusing without there being two or three witnesses RA5
- attributes & behaviors of congregational OA1
- financially supporting our BB4
- guarding against wrongful ways of PA2
- honoring our spiritual OA3
- imitating the faith of our spiritual OA7
- loving our OA3
- pastoring those in their care OA9
- respecting our OA3
- submitting to & obeying our spiritual OA8
- supporting our, financially BB4
- who commit sin, rebuking publicly RA6

leaders' wives, attributes & behaviors of

OA6

leading by

- example OA12

- serving	PA4	listen, being quick to	AA56
lead us astray		listening to the Good News of	
- associating with people who		Yeshua	BA20
would	DA13	little children, welcoming & caring	
- guarding against those who		for	GB27
would	JA2	live as Jews, requiring Gentiles to	XA13
leading our neighbor astray	DA18	living	
learning		- according to God's Word &	
- God's Word	HB18	Spirit	GB22
- in peace while fully committed,		- as pagans do	GB5
women	FB2	- by	
leave		◦ our old nature	AB11
- allowing a spouse who is an		◦ the Holy Spirit	AB11
unbeliever to leave	CB5	- righteously	AA3
leaving		- sacrifices, offering ourselves as	YA1
- his mother & father & uniting		- working to earn our	GB21
with his wife, a man	CB16	lives	
- one's spouse	CB3	- devoting to God, our	BA16
-their wives, husbands	CB18	- devoting to Yeshua, our	BA16
		- worthy of our calling in the	
led by the Holy Spirit, being	AB7	Lord, living our	GB4
legalistically pursuing <i>Torah</i>		living	
observance	HB1	- a good, quiet, & peaceful life	GB18
length of hair required/permitted	GB38	- in	
lengthy prayers, praying	FA3	◦ a godly manner	GB5
letting others look down on us	GB64	◦ a way that is good	GB18
level of our spiritual attainment,		◦ peace with our neighbor	DA10
letting our conduct fit the	GB13	- independently of our neighbor	DA58
lie (see "lying")		- our lives as worthy of our	
life		calling in the Lord	GB4
- after the <i>Shl'chim</i> , their		- righteously	AA3
disciples, & Yeshua,		- with Yeshua	BA49
patterning our	GB14	- so as to gain our neighbor's	
- for our brother, laying down our	YA4	respect	DA57
- having a godly purpose in our	GB61	look down on us, letting others	GB64
- knowing that marriage is for	CB6	looking down on	
- living a good, quiet & peaceful	GB18	- our brother	DA33
- women living a holy & modest	FB7	- our neighbor	DA33
lifting		looking out for prideful teachers	EA7
- hands, praying with	FA13	Lord	
- up Yeshua	BA12	- Gentiles praising the	XA8
light		- knowing	
- and blessing to the Gentiles,		◦ there is one	BA43
Jews being a	XA11	◦ Yeshua as	BA45
- shine, letting God's	AA9	- living our lives worthy of our	
likeminded with the brethren, being	DA15	calling in the	GB4

- Messiah Yeshua, working for the	GB50	- godly use of whether one is slave or free	LA6
- standing firm in union with the	BA58	- our paths straight	GB82
- Supper of the, partaking of the	BA42	- wrong that which is right	AA17
- Table of the, partaking of the	BA42	maintaining	
Lord's Supper, partaking of the	BA42	- control when prophesying	EB3
losing courage	GB42	- good order when prophesying	EB6
love		- the hope of deliverance	
- and faith, women continuing in	FB6	/salvation	TA3
- doing everything in	GB34	malice toward our neighbor, holding	DA48
- exhorting one another to	DA61	maligning our brother or neighbor	DA64
- over spiritual gifts, preferring	ZA9	man (see "men")	
- receiving Yeshua's	BA27	- leaving his mother & father & uniting with his wife, a	CB16
loveable, things that are	AA25	- of sin	
lover of money, being a	CA7	◦ being deceived by the	HA4
loving		◦ following the	HA4
- as a mere outward show	GB28	manner	
- God	BA21	- doing all things in a godly	GB29
- money	CA7	- living in a godly	GB5
- our		man's hair length required/	
◦ brother	DA24	permitted	GB38
◦ enemy	JA8	marital sex, treating as pure	CB24
◦ leaders	OA3	mark of the beast, receiving the	HA7
◦ mentors	OA3	marriage	
◦ neighbor	DA24	- as honorable, treating	CB23
◦ spiritual leaders	OA3	- forbidding	CB21
- their wives, husbands	CB9	- is for life, knowing that	CB6
- those who disciple (teach) us	OA3	- Paul on sex in	CB1
- Yeshua	BA21	married person lusting after one who	
loyal, being	AA32	is not his /her spouse, a	WA2
lukewarm in our faith, being	AA21	marrying unbelievers, widows	CB7
lustful passions, fleeing	AA39	<i>Mashiach</i> (see "Messiah")	
lusting after a person		- <i>Sieudat</i> , partaking of the	BA42
- while married to another	WA2	masters	
- who is married to another	WA2	- being	
lying		◦ obeyed by their servants	LA3
- to		◦ respected by their	
◦ God	BA30	servants	LA3
◦ the Holy Spirit	AB5	◦ served by their servants	LA3
- while under oath	RA17	◦ submitted to by their servants	LA3
		- servants	
		◦ being faithful to their	
		masters	LA11
		- serving two	LA5
		- treating their servants justly &	
M*			
making			
- bad that which is good	AA17		
- disciples of Yeshua	QA1		

fairly	LA4	- Word, internalizing	HB11
material ways, Gentiles helping		messiahs, being on guard against	
Jews in	XA6	false	KA1
matters of everyday living, worrying		Messianic Jews relating to Gentiles	
about	MA3	as brother believers	XA10
mature in our thoughts, aspiring		minding our own business	DA56
to be	GB25	mind	
matters, being diverted by secular	GB57	- of Yeshua, arming ourselves	
mean to one another, being	DA48	with the	SA9
meanness	AA23, DA48	- transformed by the renewing of	
meat sacrificed to idols, eating	VA3	our, being	AB15
mediating disputes between brothers	DA2	- with the Holy Spirit, conforming	
mediator, knowing Yeshua as the		our	AA13
one	BA51	minds	
medicine, using wine as	GB6	- causing our bodies to sin, our	AA6
meeting with the brethren	DA62	- on the things of God, focusing	
meetings, wives remaining silent in		our	AA25
congregational	FB1	minister	
men		- God's Word	
- teaching, women not	FB3	◦ in Yeshua;s Name, receiving	
- women having authority over	FB3	all who	NA11
- younger, treating as brothers	DA60	◦ praying for workers to	FA4
mentors		- identifying with those to whom	
- honoring our	OA3	we	NA17
- loving our	OA3	ministering	
- respecting our	OA3	- as Yeshua's ambassador	NA18
merciful, being	DA29	- first to the Jew & then to the	
messages		Gentile	NA3
- despising prophetic	EB2	- God's Word	NA1, NA15
- evaluating prophetic	EB5	◦ asking payment for	NA4
Messiah		◦ to those who continually	
- believing that Yeshua is	BA32	reject it	MA1
- knowing Yeshua as	BA45	- healing	NA10
- ministering with the wisdom of	NA21	- in	
- obeying	AA25	◦ a fatherly way	NA22
- partaking of the Table of	BA42	◦ the Holy Spirit	AB6
- using the <i>Tanakh</i> to show that		- to the	
Yeshua is	NA7	◦ poor	NA20
- Yeshua		◦ timid	NA20
◦ who was raised from the		◦ weak	NA20
dead, remembering	BA59	- to those for whom we are	
◦ working for the Lord	GB50	responsible	NA9
Messiah's		- with the wisdom of Messiah	NA21
- rest, entering	BA62	- Yeshua's Word	NA15
- Supper, partaking of	BA42	ministers, financially supporting our	BB4

ministry		◦ receiving all who minister in the	NA11
- eating what is offered when traveling for	NA13	nature	
- relying on hospitality & support when traveling for	NA2	- a new replacing our old	AA18
miracles, performing	NA8	- living by our old	AB11
misleading a child	DA59	- our old, replaced by a new	AA18, AA23
mistreated		needs, being sensitive to each other's	DA7
- people	DA37	needy	
- prisoners, remembering & empathizing with	DA37	- brother, giving to our	BB11
mistreatment, expecting & enduring	UA4	- people, giving charity to	BB1
<i>Mitzvot</i> , teaching obedience to God's	NA24	- widows, congregations supporting	BB9
<i>mitzvot</i> (see "commandments")		neglecting	
mockers, guarding against	DA55	- our spiritual gifts	ZA13
modeling ourselves on God's perfection	AA5	- the <i>Torah</i>	HB12
modest & holy life, women living a modestly dressing	FB7	neighbor (see "person" & "one another")	
- while in prayer	FA15	- arguing with our	DA26
- women	FB4	- being	
money,		◦ burdensome to our	NA4
- being a lover of	CA7	◦ friendly with our	DA41
- loving	CA7	◦ hospitable to our	DA68
Moses, disregarding the <i>Torah</i> of <i>Moshiach</i> (see " <i>Mashiach</i> ")	HB20	◦ indebted to our	DA44
mother & father and uniting with his wife, a man leaving his mothers	CB16	◦ envious of our	DA20
- children supporting their widowed	BB5	◦ good to our	DA80
- treating older women as	DA60	◦ jealous of our	DA20
motives		◦ kind to our	DA12
- having false	GB51	◦ loving our	DA24
- praying with right	FA35	◦ sensitive to the needs of our	DA7
murder, not committing	DA21	- blessing our	DA5
music, worshiping with	FA8	- burdening our	NA4
		- causing to stumble, our	DA18
		- comforting our	DA46
		- critically speaking of our	DA23, DA64
		- debt, owing to our	DA44
		- deceiving our	DA47
		- defrauding our	DA25
		- dependent on our	DA58
		- doing good to our	DA3
		- ensnaring our	DA18
		- entrapping our	DA18
		- extorting our	DA35
		- fighting with our	DA26
		- forgiving our	DA37
N*			
Name of			
- God (see "God's Name")			
- Yeshua (see "Yeshua's name")			
◦ calling on the, for salvation	TA8		
◦ doing everything in the	GB16		

passions		- being joyful in our troubles	
- fleeing	AA39	amidst	UA2
- to lead us astray, allowing	GB60	- keeping the faith amidst	JA9
pastoring		perseverance and faith, overcoming	
- for dishonest gain	OA10	adversity through	UA6
- those		persevering in	
◦ in their care, spiritual leaders	OA9	- all situations	GB48
◦ we are responsible to		- our faith	AA19
shepherd	NA9	persistent in our prayers & petitions	
paths straight, making our	GB82	being	FA1
patterning our life after the		persisting to minister God's Word	
<i>Shl'chim</i> , their disciples, &		to those who reject it	NA1
Yeshua	GB14	person (see "neighbor")	
patience, rebuking & exhorting with	RA10	- associating with a divisive	DA34
patient, being	AA14	- calling	
patiently awaiting Yeshua's return	HA5	◦ a fool	DA33
path (way) of		◦ common	DA43
- neighbors, putting obstacles in		◦ good-for-nothing	DA33
the	DA18	◦ <i>Raca</i>	DA33
- Gentiles, putting obstacles in		◦ unclean	DA43
the	XA5	- favoring one over another	DA63
Paul on sex in Marriage	CB1	- in charge, guarding against	
payment for ministering the Word		wrongful ways of	PA2
of God, asking	NA4	- who would wrong, harm or	
peace		persecute us (see "enemies")	
- while fully committed, women		personal relationship	
learning in	FB2	- with God, having	BA29
- seeking inner	GB70	- with Yeshua, having	BA29
peaceful life, living a	GB18	people	
peacemaker, being a	NA12	- in need, giving charity to	BB1
peace with our neighbor, living in	DA10	- treating with respect	DA60
people		- weak in faith	
- look down on us, letting	GB64	◦ arguing with	DA40
- praying in the Spirit for God's	FA10	◦ welcoming	DA40
- treating with respect	DA60	- who teach & follow false	
Perfection of God, modeling		doctrines, correcting	RA2
Ourselves on the	AA5	perspective, God's	AA25
performing miracles	NA8	petitioning God	
perjury, committing	DA23	- in faith	FA11
persecute us, fearing those who		- with thanksgiving	FA11
would	JA3	petitions	
persecuted, being unconcerned for		- being alert in our	FA1
what to say when	JA4	- being persistent in our	FA1
		- being steadfast in our	FA1
persecution (see "enemies"),		placing obstacles in the way of	
- accepting	JA6	Gentiles	XA5

planning to do wrong	AA37	- dressing modestly while	FA15
pleasing		- fervently	FA30
- God	BA8	- for	
- Yeshua	BA8	◦ all humanity	FA32
pleasures, renouncing worldly	AA11	◦ daily provisions	FA22
polluted by idols, abstaining from things	VA6	◦ God's	
poor, ministering to the	NA20	- forgiveness	FA23
possessions		- identity	FA4
- accumulating worldly	CA1	- Kingdom to come	FA20
- pursuing worldly	CA1	- God's will to be done	FA21
power		harvest, the	FA4
- of		◦ one another	FA38
◦ faith, denying the	SA7	◦ our	
◦ the Holy Spirit, seeking, receiving, & relying on	ZA8	- brother	FA27
- pursuing righteousness through our own	AA48	- enemies	FA5
practices, judging one another over Jewish	RA15	- neighbor	FA27
practicing sin	GA6	◦ people in authority	FA33
praise		◦ protection from	
- to God, continually offering sacrifices of	YA3	- Satan	FA25
- seeking human	EA8	- temptation	FA24
praiseworthy, focusing our thoughts on things that are	AA25	◦ rulers	FA33
praising		◦ the Good News of Yeshua to be spread quickly	FA31
- God	BA7	◦ wisdom	FA34
- the Lord, Gentiles	XA8	◦ workers to minister God's Existence & identity	FA4
- Yeshua	BA7	- in	
pray when sick, calling on elders to prayer	FA37	◦ private	FA19
- arguing while in	FA14	◦ the Spirit for God's people	FA10
- becoming angry while in	FA14	◦ keep God's Name Holy	FA6
- dressing modestly while in	FA15	◦ unison with the Holy Spirit	FA39
- wearing adornments while in	FA15	- lengthy & repetitious prayers	FA3
prayers		- often	FA30
- being alert in our	FA1	- regularly	FA12
- being persistent in our	FA1	- so as to impress others	EA3
- being steadfast in our	FA1	- to	
- praying lengthy & repetitious	FA3	◦ alleviate suffering	FA36
praying		◦ God the Father in Yeshua's name	FA17
- arguing while	FA14	- vigilantly	FA19
- as do the heathens	FA3	- wearing adornments while	FA15
- becoming angry while	FA14	- with	
		◦ faith	FA26
		◦ head veiled & covered	FA7
		◦ lifted hands	FA13
		◦ others	FA18

◦ right motives	FA35	- despising	EB2
- without doubt	FA26	- interpreting via the Holy Spirit	EB7
preaching		- in tongues, giving if there is no interpreter present	ZA5
- in the synagogue of the unbeliever	QA5	- seeking the gift of	ZA6
- reconciliation with God	NA19	prophesying	
- the Good News, knowing the dangers of	QA3	- exercising control when	EB3
preferring love over spiritual gifts	ZA9	- falsely	KA4
		- in an orderly manner	EB6
		- in tongues	
prejudging	RA20	◦ if no interpreter	ZA
prejudice, judging without	RA21	◦ in good order	ZA3
presenting ourselves to God as worthy of approval	BA24	- veiled & unveiled	EB1
preserving the integrity of God's Word	HB9	prophetic messages, despising	EB2
pride in being rich, taking	CA8	prophets	
prideful		- being on guard against false	KA2
- being	EA1, EA2, EA3, EA4, EA5, EA6, EA7, EA8	- believing	
		◦ that Yeshua abolished the	HB8
		◦ the	EB4
- teachers, looking out for	EA7	protection	
priesthood, serving as priests in a royal	GB69	- from	
priests in a royal priesthood, serving as	GB69	◦ Satan, praying for	FA25
prisoners, remembering & empathizing with	DA37	◦ temptation, praying for	FA24
privately praying	FA19	proud	
proclaiming the		- being	EA1
- Good News	QA1	- of being rich, being	CA8
- Kingdom of God	QA4	providing for orphans & widows	BB3
proclaim the Good News, having courage to	QA6	provisions	
proclaiming God's Word	HB19	- praying for	FA22
prohibited foods		- worrying or being anxious about	MA1
- arguing over	IA2	provoking	
- disputing over	IA2	- our neighbor	DA51
- judging brothers over	IA2	- their children, fathers	CB12
- stumble over, causing to	IA2	prudent, being	JA5
prohibiting foods that God allows	IA3	psalms, worshiping with	FA8
prolonging anger	AA65	public	
promises, keeping	AA34	- reading Scripture in	NA16
properly behaving	AA2	- teaching in	NA5
prophecies		publicly	
- evaluating	EB5	- reading Scripture	NA16
prophecy		- rebuking a leader for sinning	RA6
		- spoken tongues, seeking the interpretation of	ZA4
		punishment	

- fit the offense, letting the	RA9
- bearing up under undeserved	UA7
pure	
- focusing our thoughts on things that are	AA25
- heart, taking Communion with	BA42
- of spirit, welcoming and caring for the	GB27
-things that are	AA25
- treating sex within marriage as	CB24
purifying ourselves from things that defile	AA15
purity, conducting ourselves with godly	GB8
purpose in our life, having a godly pursuing	GB61
- godly wisdom	GB31
- justice	RA11
- only what we want to hear	GB62
- <i>shalom</i> in Yeshua	GB35
- that which makes for faith & upbuilding	GB23
- the things of the Holy Spirit	AB14
- <i>Torah</i> observance legalistically	HB1
- worldly	
◦ possessions	CA1
◦ wealth	CA1
◦ wisdom	GB37
putting	
- obstacles in the path of	
◦ Gentiles	XA5
◦ neighbors	DA18
◦ on a false front	GB51
◦ up with (see “bearing with”)	
- our cares & anxieties on God	GB24

Q*

qualifications, relying on human	GB47
quarreling with our neighbor	DA26
quenching the Holy Spirit	AB3
quiet life, living a	GB18

R*

“ <i>Raca</i> ,” saying to anyone	DA33
rage	AA23
raised from the dead	
- believing that Yeshua was	TA10
- remembering Yeshua who was	BA59
raising our children to believe in Yeshua	CB20
reading Scripture publicly	NA16
ready	
- for the signs & moment of Yeshua’s return, being	HA3
- to give a reasoned answer for our hope, being	TA12
reason, being open to	AA57
reasoned answer for our hope, being ready to give a	TA12
rebellious, being	AA52
rebuking	
- an older man sharply	RA18
- God	BA37
- leaders publicly for sinning	RA6
- with patience & instruction	RA10
receiving	
- accusations against a leader without two or three witnesses	RA5
- clarification from their own husbands, wives	FB5
- correction of God with a good attitude	RA23
- discipline of God with a good attitude	RA23
- God	BA40
- God’s	
◦ correction with a good attitude	RA23
◦ discipline with a good attitude	RA23
◦ implanted Word	HB21
- Holy Spirit power	ZA8
- the Holy Spirit	AB10
- those who minister in Yeshua’s Name	NA11
- Yeshua	BA40
reconciled to God in Yeshua, being	BA18

reconciliation		- mistreated prisoners	DA37
- seeking with brother	DA2	- Yeshua the Messiah who was	
- speedily seeking when in court	DA1	raised from the dead	BA59
redemption		Remembrance of Yeshua, partaking	
- embracing Yeshua's sacrifice		of	BA42
for	BA36	removing or adding words from/to	
rejecting		Revelation	HB4
- God	BA35	renewing of our mind & spirit,	
- godless fables	GB55	being transformed by the	AB15
- Yeshua	BA35	repent, helping sinners to	RA25
rejoicing		repentance	
- in		- doing works befitting	GA5
◦ our salvation	TA5	- producing fruit of	GA3
◦ Yeshua	BA48	repenting of our sins	GA1
- with		repetitious prayers, praying	FA3
◦ the Jewish people	XA2	replaced by Yeshua, treating <i>Torah</i>	
◦ Yeshua	BA48	as having been	HB7
relating to Gentile believers as		replacing our old nature with new	AA18
brothers & sisters, Messianic Jews	XA10	requiring	
relationship		- Gentiles to live as Jews	XA13
- with God, having a	BA29	- obedience to God	PA5
- with Yeshua, having a	BA29	rescuing our neighbor	DA53
relatives, women supporting their		resisting	
widowed	BB	- Satan	SA8
religion, using to acquire riches	CA5	- the Holy Spirit	AB4
relying on		respect	
- being rich	CA9	- living so as to gain our	
- God	BA44, BA63	neighbor's	DA57
- God's strength	BA63	- showing for one another	DA6
- Holy Spirit power	ZA8	- treating people with	DA60
- hospitality when traveling for		respecting our	
ministry	NA2	- brother	DA6
- human qualifications	GB47	- husbands (wives)	CB10
- riches	CA9	- leaders	OA3
- strength, God's, not ours	BA63	- master if we are a servant	LA3
- support of others when		- mentors	OA3
traveling for ministry	NA2	- neighbor	DA6
remaining		- spiritual leaders	OA3
- in the same condition of		- those who disciple (teach) us	OA3
circumcision as when called	DB1	- wives (husbands)	CB29
- silent in congregational		responsibility	
meetings, wives	FB1	- and identity, embracing Jewish	DB4
- unmarried unless sexually		- for ourselves & our actions,	
driven, singles & widows	CB2	taking	GB45
remarriage (see "widows")		resurrected from the dead, believing	
remembering		that Yeshua was	TA10

resurrection of the dead, believing in	TA6	rivalry, engaging in	DA38
return of Yeshua, being		robbing from our neighbor	DA22
- alert for the signs & moment		rooted in Yeshua, remaining	BA46
of the	HA3	royal priesthood, serving as priests	
- deceived as to the time of the	HA1	in a	GB69
- ready for the signs & moment		rules, obligating ourselves to worldly	GB49
of the	HA3	ruthless, being	DA29
- watchful for the signs & moment			
of the	HA3		
returning to a yoke of slavery	LA2	S*	
Revelation, adding or removing		<i>s'michah</i> , exercising caution in	
words from/to	HB4	granting	OA4
revering God	BA23	sacrificed to idols, eating meat	VA3
revolutions in the end-times, fearing	HA2	sacrifice, Yeshua's	
reward in heaven, seeking from God	BA19	- embracing	
rich		o for forgiveness	BA36
- being proud of being	CA8	o for redemption	BA36
- relying on being	CA9	o for righteousness	BA36
- setting a goal of being	CA6	- for all humanity, believing in	BA50
- taking pride in being	CA8	sacrifices	
riches		- offering ourselves as living	YA1
- acquiring through religion	CA5	- of praise to God, continually	
- relying on	CA9	offering	YA3
ridding ourselves of unholy		sacrificing our self	YA1
characteristics	AA23	salvation	
right		- calling on Yeshua's name for	TA8
- doing what is	AA44	- embracing & rejoicing in our	TA5
- knowing what is	AA44	- knowing that sin is an	
- motives, praying with		impediment to	TA7
FA35SF		- maintaining the hope of	TA3
- wives doing what is	CB27	- trusting in Yeshua for salvation	TA1
		- with fear & trembling, working	
righteous		out our	SA2
- living	AA3	same condition of circumcision as	
- things that are	AA25	when called, remaining in the	DB1
righteously, living	AA3	Satan (see "adversary, the")	
righteousness		- allowing ourselves to be	
- backsliding after knowing		deceived by	SA5
God's	GA8	- opposing	SA8
- pursuing	AA3	- praying for protection from	FA25
- through our own power	AA4	- resisting	SA8
- embracing Yeshua's sacrifice		saying	
for	BA36	- hearing what the Spirit is	BA61
rightly judging	RA7	- "Raca" to anyone	DA33
ritual circumcision, Gentiles		scoffers, guarding against	DA55
undergoing	XA3	Scripture	

- attention to th reading of	NA16	- respecting their masters	LA3
- publicly reading	NA16	- serving their masters	LA3
- teaches, going beyond what	HB5	- submitting to their masters	LA3
- testing everything against	AA41	- treating as spiritually equal to	
Scriptures		those who are not	LA8
- believing the Holy	HB17	- using familiarity to justify	
- knowing the		disrespecting their masters	LA3
◦ Holy	HB16	- working willingly	LA3
◦ usefulness of the Scriptures	HB17	serving	
secular		- as	
- affairs, being diverted by	GB57	◦ part of leadership	PA4
- authorities		◦ priests in a royal priesthood	GB69
◦ giving what is theirs to our	PA1	- God	BA15
◦ honoring our	PA6	- one another	DA5
- court of unbelievers,		- others with our spiritual gifts	ZA1
adjudicating disputes in a	DA4, RA14	- our	
seeking reconciliation in court	DA1	◦ brother	DA5
self, dying to	YA1	◦ master if we are a servant	LA3
self-indulgence, engaging in	GB36	◦ neighbor	DA5
self-indulgent, instructing widows		- two masters	LA5
against being	RA19	-with God's strength & not our	
self-sacrificing	YA1	own	GB73
selfish		-Yeshua	BA15
- ambition, having	AA35	setting	
- being	AA43	- a goal of being rich	CA6
self-control, exercising	GB44	- snares for our neighbor	DA18
self-sacrificing	YA1	sex in marriage	
self-seeking, being	AA43	- Paul's writings on	CB1
senses, coming to our	GB40	- treating as pure	CB24
sensible, being	GB63	sexual	
sensitive to each other's needs,		- immorality, teaching to commit	
being	DA7	acts of	WA6
sensuality, not giving ourselves to	AA49	- relations, having or condoning	
separate, spouses not to	CB3	unnatural	WA3
separating ourselves from idolaters	VA1	sexually	
serious, being	GB63	- driven	
serve the New Covenant, working to	GB41	◦ singles remarrying	CB2
services, attending congregational	DA62	◦ widows remarrying	CB2
servant leaders, being	PA4	- immoral acts, abstaining from	WA1
servants		- brother, associating with a	DA19
- being		<i>shalom</i> in Yeshua, pursuing	GB35
◦ faithful to their masters	LA11	<i>shamashim</i> , attributes & behaviors	
◦ treated justly & fairly		of	OA2
by their masters	LA4	shameful things doing	GB52
- indentured, commentary on	LA0	sharing with	
- obeying their masters	LA3	- others	BB2

- those who teach us sharply rebuking an older man sheep, ministering to & caring for & protecting the shepherding, ministering to, & caring for the sheep shine, letting God's light in us <i>Shl'chim</i> (Apostles)	GB31 RA18 NA9 NA9 AA9	- turning sinners away from single	RA25
- holding to the doctrines, traditions, & teachings of the	GB20	- people remaining unmarried unless sexually driven	CB2
- patterning our life after the show, loving as a mere outward showing	GB14 GB28	- wives who leave their husbands remaining	CB22
- favoritism	DA63	sinners away from sin, turning sinning, publicly rebuking leaders for	RA25 RA6
<i>Shulchan HaAdon (Adonai)</i> , taking shunning (not associating with) a brother whose life is not in accord with the <i>Shl'chim</i>	BA42 DA17	sins	
sick, calling for elders to pray and anoint with oil when	FA37	- believing that Yeshua died for our	BA28, TA11
<i>Sieudat</i>		- confessing our, to one another	NA8
- <i>HaAdon</i> , partaking of	BA42	- seeking forgiveness of, in Yeshua	GA2
- <i>Mashiach</i> , partaking of	BA42	- turning	
signs of Yeshua's return, being		o from our	GA1
- alert for the	HA3	o sinners away from their	RA25
- ready for the	HA3	sinful desires, contemplating how to gratify our	AA16
- watchful for the	HA3	singing (see "songs")	
silent in congregational meetings, wives remaining	FB1	sinning against brother or neighbor sisters (believers, see "brothers")	DA45
sin		- younger women, treating as situations, persevering in all	DA60 GB48
- allowing anger to cause us to	AA60	slander	AA23, DA64
- continuing to	GA9	slandering our neighbor	DA23, DA64
- fleeing from	AA13	slaves, commentary on	LA0
- hardening our heart to	GA7	slavery, returning to a yoke of	LA2
- forgiveness of	BA36	slow to anger, being	AA64
- immoral, not associating with a brother who is committing an	DA19	snare for our neighbor, setting	DA18
- impedes salvation, knowing that	TA7	soldier of Yeshua, being a	SA6
- keeping our minds & bodies from causing us to	AA6	son of God, believing Yeshua is the	BA32
- of immorality, not associating with a brother who is committing a	DA19	songs, worshiping with	FA8
- practicing	GA6	sorrows, empathizing with our neighbor's	AA10, DA32
- publicly rebuking leaders for committing	RA6	sound	
		- doctrine, having	AA53
		- teaching, opposing	GB53
		sowing in the Holy Spirit	AB6
		speak, being slow to speaking	AA56
		- against Jews, Gentiles	DA64, XA1
		- badly of our brother or neighbor	DA23 DA64

- critically of our brother or neighbor	DA23 DA64	◦ respecting our ◦ submitting to and obeying our	OA3 OA8
- in tongues		- weapons, arming ourselves with spiritually	SA4
◦ forbidding the	ZA12	- blind person, ministering God's Word to	NA1
◦ in good order	ZA3	- equal, treating	
◦ when unbelievers or uninstructed people are present	ZA11	◦ freemen and indentured servants as	LA8
- only what is beneficial	AA22	◦ Jews & Gentiles as	XA7
- only what is holy	AA22	spitefulness	AA23, DA48
speculating about God's Word	HB13	spouse	
speech, turning away from ungodly	GB56	- allowing to leave if an unbeliever	CB5
speedily seeking reconciliation	DA1	- having only one	CB4
Spirit (see "Holy Spirit")		- lusting after another's	WA2
- and Truth, worshipping God in	FA16	- unbelieving, being allowed to leave	CB5
- being born again of the	TA2	spouses	
		- being codependent	CB17
- living according to God's	GB22	- separating or abandoning	CB3
- praying for people in the Spirit	FA10	spur, see urge, encourage, exhort	
- testing every	SA10	standards, adhering to worldly	AA12
- welcoming & caring for the pure of	GB27	standing firm in	
spirits		- God's grace	GB43
- allowing ourselves to be deceived by unclean	SA5	- our faith	AA19
- testing the	SA10	- union with the Lord	BA58
- expelling unclean	SA3	staying	
spiritual		- away from a brother whose life is not in accord with the <i>Shl'chim</i>	DA17
- attainment, letting our conduct fit the level of our	GB13	steadfast, being	
- danger, being alert & on guard against	GB19	- in our faith	AA31
- gifts		- in our prayers & petitions	FA1
◦ determining our	ZA7	- in our thinking	AA31
◦ neglecting our	ZA13	- our neighbor	DA22
◦ preferring love over	ZA9	storing up wealth in heaven	CA3
◦ to edify the body of believers, using our	ZA10	straight, making our paths	GB82
◦ to serve others, using our	ZA1	strangled, eating animals that were strength	IA1
- leader, acknowledging Yeshua as our	OA5	- relying on	
- leaders,		◦ God's	BA63
◦ honoring our	OA3	◦ our own	BA63
◦ loving our	OA3	- serving with	
◦ pastoring those in their care	OA9	◦ God's	GB73

- opposing sound	GB53	◦ loveable	AA25
- teachers	NA6	◦ noble	AA25
- the Words of God	NA15	◦ of the Spirit	AA25
- those who teach	NA6	◦ praiseworthy	AA25
- to commit acts of sexual immorality	WA6	◦ pure	AA25
- truth, godly	NA25	◦ righteous	AA25
- younger women, women	FB8	◦ shameful, doing	GB52
teachings		◦ true	AA25
- being ashamed of Yeshua's	BA60	◦ wholesome	AA25
- going beyond Scripture's teachings	HB5	thinking	
- obligating ourselves to worldly	GB49	- aspiring to be mature in our	GB25
- Yeshua's, being ashamed of	BA60	- being steadfast in our	AA31
teach us, sharing with those who	GB31	- of ourselves	
tempt us, guarding against those		◦ as great	EA1
who would	DA13	◦ as better than others	EA5
temptation		thirsting for the Word of God	HB24
- praying for protection from	FA24	thoughts	
- seeking God's way out of	GB39	- aspiring to be mature in our	GB25
temptations, our		- focusing on things godly	AA25
- attributing to God	BA53	time well, using our	GB9
tempting		tomorrow, worrying about	MA3
- God	BA1	tongues	
- Holy Spirit, the	BA1	- forbidding the speaking in	ZA12
- Yeshua	BA1	- in good order, speaking in	ZA3
tenderhearted, being	AA24	- interpreting our own	ZA2
terrified of falling short of salvation,		- prophesying in if there is no	
being	TA13	one to interpret	ZA5
testimony, giving false	DA23	- seeking interpretation of spoken	
testing		in public	ZA4
- God	BA1	- when unbelievers or	
- Holy Spirit, the	BA1	uninstructed people are	
- every spirit	SA10	present, speaking in	ZA11
- everything against Scripture	AA41	<i>Torah</i>	
- Yeshua	BA1	- applying to Gentiles	XA4
thankful to God, being	AA27, FA9	- as having been abolished &	
thanks		replaced by Yeshua, treating	HB7
- giving to God in everything	FA9	- believing that Yeshua abolished	
- petitioning God with	FA11	the	HB8
things		- commandments, being weighed	
- being content in all	GB33	down by	HB10
- of God, focusing our minds on		- Gentiles obeying	XA9
the	AA25	- in our heart, keeping	BA10
- that are		- is intended, knowing for whom	HB15
◦ eternal	AA25	- of	
		◦ freedom, considering the	
		<i>Torah a</i>	HB23

- yoking ourselves with unbelieving spouse being allowed to leave	GB1	user of drugs, being a user	GB10
unclean	CB5	- drugs	GB10
- calling a person	DA43	- our	
- spirits		◦ spiritual gifts to edify the Body of Believers	ZA10
◦ allowing ourselves to be deceived by	SA5	◦ time well	GB9
◦expelling	SA3	- <i>Torah as Torah</i> itself intends	HB14
- touching that which is	AA26	- wine medicinally	GB6
- treating as, that which is clean	AA40	utilizing God's grace	GB43
under control when prophesying, keeping	EB3	utterance in tongues (see "speaking /prophesying" in tongues)	
undeserved punishment, bearing up under	UA7		
understand the will of God, seeking to	HB2	V*	
understanding of their wives, husbands being	CB19	veiled	
ungodly		- & unveiled, prophesying	EB1
- people, partnering with	DA67	- praying with head	FA7
- speech, turning away from	GB56	vengeful, being	DA39
- vices, despising	AA61	vengeance, seeking	DA39
unholy characteristics, ridding ourselves of	AA23	vices, despising ungodly	AA61
uninstructed people are present, speaking in tongues when	ZA11	vigilantly praying	FA41
union with the Lord, standing firm	BA58	vile, being	AA63
in uniting with his wife, a man leaving his father & mother &	CB16	violate God's commandments, adhering to traditions that	HB3
unity with the brethren, being in	DA15	violating our neighbor's conscience	DA18
unison, partaking of Communion in	BA42	violence	AA23
united (in unity /union)		virtues, having godly	AA61
- with God	BA3	virtuous widows over 60, giving congregational support to	BB10
- with Yeshua	BA3	vows (see "promises")	
unmarried, singles & widows remaining unless sexually driven	CB2	vulgarity	AA23
unnatural sexual relations, having or condoning	WA3		
unveiled & veiled, prophesying	EB1	W*	
upbuilding & faith, pursuing that which makes for	GB23	walking in the Holy Spirit by faith & hearing	AB6
upheavals in the end-times, fearing	HA2	want to hear, pursuing only what we	GB62
urge, see exhort, encourage, spur		warning divisive people	RA22
usefulness of the Holy Scriptures, knowing the	HB17	wars in the end-times, fearing	HA2
		watchful for	
		- our enemies, being	JA2
		- the signs and moment of Yeshua's return	HA3
		- those who would	
		◦harm us	JA2

◦ lead us astray	JA2	their widowed	BB5
way (see “path”)		- relatives, women supporting	
- doing all things in a godly	GB29	their widowed	BB8
- out of temptation, seeking		widows	
God’s	GB39	- and orphans, providing &	
- that is good, living in a	GB18	caring for	DA11, BB3
weak in faith		- in need, congregations	
- arguing with people who are	DA40	supporting	BB9
- welcoming people who are	DA40	- marrying unbelievers	CB7
weaknesses of the powerless,		- not pursuing remarriage (see	
bearing the	DA11	“virtuous widows”)	
wealth		- over 60 who have been virtuous,	
- accumulating worldly	CA1	giving congregational support	
- pursuing worldly	CA1	to	BB10
- storing up in heaven	CA3	- remaining unmarried unless	
- worldly, putting Yeshua ahead		sexually driven	CB2
of	CA2	wife (see “spouse”), a man leaving	
weapons		his father & mother and uniting	
- arming ourselves with spiritual	SA4	with his	CB16
- wearing & employing God’s	GB11	wild parties, participating in	GB41
wearing		Will of God	
- God’s armor & weaponry	GB11	- obeying the	BA10
- immodest clothing &		- seeking to understand the	HB2
adornments while in prayer	FA15	- submitting to the	HB25
weighed down by the		wine	
commandments of <i>Torah</i> , being	HB10	- and bread, partaking of	BA42
welcoming		- medicinally, using	GB6
- little children	GB27	wisdom	
- our		- conducting ourselves with	GB8
◦ brother	DA68	- praying for	FA34
◦ neighbor	DA68	- pursuing	
◦ people weak in faith	DA40	◦ godly	GB37
- the pure of heart	GB27	◦ worldly	GB37
- Yeshua by welcoming children	BA41	wise, being	JA5
well, using our time	GB9	wisely conducting ourselves	GB8
what		witnesses	
- to say when persecuted, being		- being Yeshua’s	BA26
concerned with	JA4	- having two or three when	
- we want to hear, pursuing only	GB62	accusing a leader	RA5
when called, remaining in the same		wives (see “spouses”)	
condition of circumcision as	DB1	- and husbands being	
wholesome, things that are	AA25	codependent	CB17
widowed		- attributes & behaviors of	
- grandmothers, grandchildren		leaders’	OA6
supporting their	BB6	- being led by their husbands	CB18
- mothers, children supporting		- doing what is right	CB27

- faithful to their husbands	CB25	◦ being a hearer & doer of the	HB22
- following their husbands	CB8	◦ distorting the	HB9
- honoring their husbands	CB8	◦ internalizing the	HB11
- husbands respecting their	CB29	◦ in Yeshua's Name, receiving	
- nurturing the inner character of their heart	CB26	all who minister the	NA11
- remaining silent in congregational meetings	FB1	◦ learning the	HB18
- succumbing to fear	CB28	◦ living according to the	GB22
- husbands		◦ praying for workers to minister the	FA4
◦ being understanding of their	CB19	◦ preserving the integrity of the	HB9
◦ loving their	CB9	◦ proclaiming the	HB19
- receiving clarification from their husbands	FB5	◦ receiving the implanted	HB21
- respecting their husbands	CB10	◦ speculating about the	HB13
- submitting to their husbands	CB8	◦ teaching the	NA15
- treated harshly by husbands	CB19	◦ thirsting for the	HB24
- who leave their husbands remaining single	CB22	- Messiah	
woman's hair length required/ permitted	GB38	- internalizing the	HB11
women		- teaching the	NA15
- being		words	
◦ adorned while in prayer	FA15	- from/to Revelation, adding or removing	HB4
◦ homemakers	FB9	work	
- continuing in faith & love	FB6	- diligently doing God's	GB30
- dressing modestly	FB4	- working at honorable	GB3
◦ in prayer	FA15	workers to minister God's existence & identity	FA4
- exercising control over men	FB3	working	
- having		- at honorable work	GB3
◦ authority over men	FB3	- for the Lord Messiah Yeshua	GB50
◦ control over men	FB3	- out our deliverance /salvation with fear & trembling	SA2
- learning in peace while fully committed	FB2	- to	
- living a holy & modest life	FB7	◦ earn our living	GB21
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X*

Y*

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Z*

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Amo 3:3	DA15
Amo 5:11-12	DA35
Amo 5:14-15	AA54
Amo 6:13	AA11, AA12

Yonah (Jonah)**Mikhah (Micah)**

Mic 2:1	AA37, DA20
Mic 2:2	DA20
Mic 3:5	DA18
Mic 4:1	BA57
Mic 6:6	BA57
Mic 6:11	DA25
Mic 7:5-6	DA65
Mic 7:7	AA14, FA1, HA5
Mic 7:18-19	BA36

Nahum**Habakkuk**

Hab 1:14-16	FA14
Hab 2:2	NA16
Hab 2:18	KA3
Hab 3:17-19	FA36

Tz'fanyah (Zephaniah)**Hagai (Haggai)**

Hag 1:6	AA12
Hag 2:5	JA3

Z'kharyah (Zechariah)

Zec 7:9	AA10, DA7, DA29, DA32, DA37
Zec 7:10	DA12
Zec 14:9	BA22

Malakhi (Malachi)

Mal 1:6	BA34
Mal 2:2	BA34
Mal 2:17	AA17
Mal 3:4	BA8
Mal 3:5	DA22
Mal 3:10	MA1
Mal 3:18	BA15

Tehillim (Psalms)

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Psa 1:6	AA3
Psa 2:7	BA32
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Psa 11:7	AA3	Psa 27:2	MA4
Psa 2:11	BA15	Psa 27:14	AA62, HA5
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Psa 4:6(5)	BA4	Psa 28:2	FA13
Psa 5:10(9)	DA54	Psa 28:9	NA24
Psa 5:12(11)	FA25	Psa 29:2	FA28
Psa 7:13(12)	GA1	Psa 30:3(2)	FA36, FA37
Psa 6(5)-7(6)	CA1	Psa 30:4(3)	FA36
Psa 9:2(1)	AA27	Psa 30:5(4)	AA32, BA7, BA33, FA36
Psa 9:3(2)	GA1	Psa 30:6(5)	FA36
Psa 10:2	EA1	Psa 30:13(12)	FA9
Psa 10:3	AA8, EA1	Psa 31:19	BA23
Psa 10:4	EA1, EA6	Psa 31:24(23)	AA32, AA62
Psa 12:3(2)-4(3)	DA54	Psa 31:25(24)	BA52
Psa 14:1	AA63, DA55	Psa 32:5	FA23
Psa 15:1	AA2	Psa 32:7	FA25
Psa 15:2	AA2, AA51, DA23	Psa 32:10	AA19
Psa 15:3	DA23	Psa 33:20	HA5
Psa 15:5	AA51	Psa 33:22	BA52
Psa 19:2(1)-3(2)	AA47	Psa 34:2(1)	BA33, FA36
Psa 19:9(8)	BA23	Psa 34:5(4)	MA4
Psa 19:14(13)	AA51	Psa 34:9(8)	BA23
Psa 19:15(14)	AA22, AA25	Psa 34:10(9)	MA1, MA3
Psa 20:8(7)	AA19, BA33	Psa 34:11(10)	BA23
Psa 22:24	BA7	Psa 34:12(11)	NA15
Psa 22:28-30	AA7	Psa 34:13(12)	DA64
Psa 23:1	MA1	Psa 34:14(13)-14(13)	AA44, DA64
Psa 23:4	MA4	Psa 34:15(14)	AA44
Psa 24:3	AA40	Psa 34:19(18)	DA32
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Psa 24:5	AA4	Psa 35:15	DA18
Psa 25:3	HA5	Psa 35:20	DA47
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Psa 25:11	AA51	Psa 37:3	AA19, AA44, BA4, GA5
Psa 25:14	BA23	Psa 37:4	AA19
Psa 25:18	AA51	Psa 37:5	BA4, AA19, AA31
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Psa 26:11	AA51	Psa 37:21	DA9, DA44
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		Psa 68:20(19)	DA49
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Psa 112:1	BA23	Psa 145:19	BA23
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Psa 113:1	BA7	Psa 147:3	FA37
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Psa 118:6-9	AA19	Psa 150:6	BA33, FA28
Psa 118:26	FA17		
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Psa 119:66	AA47	Pro 1:23	GA1
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Psa 119:164	FA30	Pro 2:5	BA23
Psa 121:7	FA25	Pro 2:6	AA47
Psa 128:1	BA23	Pro 2:7	AA51
Psa 130:4	GA2	Pro 2:12-14	GA6
Psa 130:5-6	HA5	Pro 3:1	NA22, NA24
Psa 130:7	BA52	Pro 3:2	NA24
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Eikhah (Lamentations)

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Lam 3:23-24	BA52
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Kohelet (Ecclesiastes)

Ecc 2:1-2	AA11
Ecc 2:8	AA49
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Ester (Esther)

Dani'el (Daniel)

Dan (entire book)	HA6
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Dan 1:9	DA32
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Nechemyah (Nehemiah)

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Neh 8:6	FA13
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Neh 8:8	NA16
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Divrei-HaYamim Alef (1 Chronicles)

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1Ch 12:33(32)-34(33)	AA32, AA55
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1Ch 16:34	FA9
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1Ch 17:20	BA22
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Divrei-HaYamim Bet (2 Chronicles)

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2Ch 1:11-12	CA1, CA6
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2Ch 7:6	FA8
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