



אָהַבְתִּי אֶת
אֶתְרָתִי לְדָר
בְּרַחֲמֶיךָ אֶתֵּן
לְחַיֵּיהֶם שׁוֹעִיט
לְחַיֵּיהֶם

אֶתֵּן לְדָר
צְרוּחַ וְיִצְרָח
אֶתֵּן לְפִמָּה
אֶתֵּן לְבִגְדֵיהֶם
שְׁבִיעַ לְדָוָא
וְיִלְחַצְוּ
הַיְתָה שֶׁלֹּא יִנָּצֵחַ

The 157 Torah Commands of אָוֶן

A Family Study Guide

Table of Contents

Command #1 – Be fruitful	8
Command #2 – Multiply	10
Command #3 – Replenish the earth	12
Command #4 – Subdue it – Have dominion over the fish, fowl, and every living creature	14
Command #5 – The herb bearing and every tree is for food	16
Command #6 – Man and woman should build their own families	18
Command #7 – Master sin	20
Command #8 – Every (clean) moving thing that lives shall be food for you	22
Command #9 – Do not eat the blood	24
Command #10 – Walk before Me and be perfect	26
Command #11 – Guard אֱלֹהִים's Covenant, Laws, Statutes, and Commandments	28
Command #12 – Every male shall be circumcised at 8 days old	31
Command #13 – Teach your children the Commands and guard the Way of אֱלֹהִים	33
Command #14 – Remember אֱלֹהִים's Name for all generations	35
Command #15 – Keep the Passover / Pesah	37
Command #16 – Keep the feast of unleavened bread / Festival of Matstsoth	39
Command #17 – There is one Torah / Law for the stranger and the Ibri / Hebrew	41
Command #18 – Sanctify all first born to אֱלֹהִים	43
Command #19 – There are no mighty ones before אֱלֹהִים	45
Command #20 – You shall not make graven images	47
Command #21 – Do not bring אֱלֹהִים's Name to naught	49
Command #22 – Keep the Shabbath / Sabbath	51
Command #23 – Honor your parents	53
Command #24 – Do not kill	55
Command #25 – Do not break wedlock	57
Command #26 – Do not steal	59
Command #27 – Do not make false accusations against your neighbor	61
Command #28 – Do not covet anything of your Neighbors'	63
Command #29 – Do not make an altar from rock that a tool has touched	65
Command #30 – Do not go up to the altar by the steps	67
Command #31 – If a man steals cattle he shall restore it 5 times	69
Command #32 – אֱלֹהִים's Torot / Laws for criminals	71
Command #33 – Do not lie with beast	73
Command #34 – No sacrifices to other elohiym / gods	75

Command #35 – Do not oppress the stranger, fatherless, or widow	77
Command #36 – Do not charge your brother interest	79
Command #37 – If you borrow your neighbor's raiment, return it to him before sunset	81
Command #38 – Do not curse the ruler of your people	83
Command #39 – Do not eat what is torn of any beast	85
Command #40 – No False report	87
Command #41 – Do not follow multitude of evil	89
Command #42 – Do not judge unrighteously against the poor	91
Command #43 – Bring back your enemies' cattle if you find it going astray	93
Command #44 – Help the animals of your enemy	95
Command #45 – Stay away from rumors and gossipers	97
Command #46 – Take no bribes	99
Command #47 – Do not oppress a stranger – Love the stranger	101
Command #48 – Give your land rest in the 7th year	103
Command #49 – Do not mention any pagan names	105
Command #50 – Keep the feasts of אָנאָז	107
Command #51 – Do not cook your goat in his mother's milk	109
Command #52 – Obey the messenger/angel אָנאָז sends before you	111
Command #53 – Do not bow down to other elohiym/gods	113
Command #54 – Serve אָנאָז	115
Command #55 – Make no covenant with other elohiym/gods or outsiders of the land	117
Command #56 – Do not make or use this anointing oil on a normal person	119
Command #57 – Do not make or use this perfume on a normal person	121
Command #58 – Do not eat the fat	123
Command #59 – Do what you say you are going to do	125
Command #60 – Return what is your neighbor's	127
Command #61 – Obey אָנאָז's Dietary Torot/Laws	129
Command #62 – Women's time of separation	131
Command #63 – Obey אָנאָז's hygiene Torot/Laws	134
Command #64 – Keep the Day of Atonement/Yom ha'Kippurim	136
Command #65 – Do not uncover the nakedness of your family	139
Command #66 – Do not take your woman's sister for wife	141
Command #67 – Do not lie with a woman in her uncleanness	143
Command #68 – You shall not sacrifice your children to Molek	145
Command #69 – Do not be a Sodomite	147
Command #70 – Be Qodesh/Holy	150
Command #71 – Do not reap the corners of your field or glean your vineyard	152

Command #72 – Do not deal falsely or defraud your neighbor	154
Command #73 – Do not lie or be a liar	156
Command #74 – Pay your workers for the day's wage they are due	158
Command #75 – Do not harm the disabled	160
Command #76 – Do not endanger your neighbor	162
Command #77 – Do not hate your brother	164
Command #78 – Rebuke your neighbor for his sin	166
Command #79 – Love your neighbor as yourself	168
Command #80 – Do not diverse your cattle	170
Command #81 – Do not mingle your seed	172
Command #82 – Do not mingle linen and wool	174
Command #83 – Do not lie with a taken woman	176
Command #84 – Do not eat the fruit of the trees for 3 years	178
Command #85 – Do not practice sorcery	180
Command #86 – Do not round your beard or the corners of your head	182
Command #87 – Do not cut yourself for the dead	184
Command #88 – Do not get tattoos	186
Command #89 – Do not prostitute your daughter	188
Command #90 – Do not defile your temple	190
Command #91 – Do not consult the medium	192
Command #92 – Respect your elders	194
Command #93 – Have correct weights and measures	196
Command #94 – Do not walk in the manners of the nation	198
Command #95 – Keep the Feast of First Fruits/Shabuoth/Omer count/Pentecost	200
Command #96 – Keep the Feast of Trumpets/Yom Teruah	202
Command #97 – Keep the Feast of Sukkot/Shemini Atzeret	204
Command #98 – If you blaspheme the name of אלהים , you shall be put to death	207
Command #99 – If you kill your neighbor's animal, you must give him another	209
Command #100 – Repay injury for injury	211
Command #101 – Honor the Jubilee year	215
Command #102 – Confess your sins to אלהים and repay who you have trespassed against	219
Command #103 – The Torah of being a Nazir	222
Command #104 – Wear tzitzit on the four corners of your garments	226
Command #105 – The Laws of whoever touches a corpse	230
Command #106 – Follow אלהים 's law of inheritance	234
Command #107 – Torah of keeping your oath to אלהים	238
Command #108 – Do not add or take away from the Word	242

Command #109 – Guard your soul	245
Command #110 – Learn to fear אֱלֹהִים	248
Command #111 – You shall love אֱלֹהִים with all your heart	252
Command #112 – Bind the laws upon your hand, heart, and soul	255
Command #113 – Write the Laws on your door posts	258
Command #114 – Do not Tempt אֱלֹהִים	261
Command #115 – Do what is right and good in the sight of אֱלֹהִים	264
Command #116 – Do not be afraid of your enemies	267
Command #117 – Remember אֱלֹהִים	270
Command #118 – Circumcise your heart	273
Command #119 – Cleave to אֱלֹהִים	276
Command #120 – Swear by his name	279
Command #121 – Destroy graven images	282
Command #122 – Do not make an idol of אֱלֹהִים as the pagans do to their elohim	286
Command #123 – Rejoice in all אֱלֹהִים has blessed you with	289
Command #124 – Do not do what is right in your own eyes	292
Command #125 – Do not hearken to the words of false prophets	295
Command #126 – Do not make any baldness between your eyes for the dead	298
Command #127 – You shall not eat any abominable thing	301
Command #128 – You shall give to a stranger of clean food that dies of itself, but you shall not eat of it	305
Command #129 – Give tithe of your increase of seed year by year	308
Command #130 – Laws of the end of the seven year release	311
Command #131 – Do not borrow from the nation’s	315
Command #132 – Do not harden your heart nor shut your hand from the poor	318
Command #133 – Guard Month 1 of אֱלֹהִים’s calendar	321
Command #134 – Three times a year all males shall appear before אֱלֹהִים	325
Command #135 – You shall make judges and officers in all your gates	328
Command #136 – Do not plant asherah poles near the altar	331
Command #137 – There must be two or three witnesses	334
Command #138 – Harken unto the Prophet אֱלֹהִים has chosen	338
Command #139 – Prophet Test of Deuteronomy	341
Command #140 – Do not remove your neighbors property line	344
Command #141 – How to deal with a false witness among Torah keepers	346
Command #142 – The First child is to get double portions	349
Command #143 – If your brothers cattle or clothes are lost and you find them you must return them	353
Command #144 – A woman should not wear what pertains to a man nor a man wear what pertains to woman	357
Command #145 – If you find a birds nest with the mother and the babies or eggs take the babies, but not the mother	360

Command #146 – If you build a new house with a flat roof that is able to be lived on, you must put a railing around it. .	363
Command #147 – Do Not Be a Prostitute	366
Command #148 – Do Not Use Dirty Money	368
Command #149 – Law of Divorce	370
Command #150 – Do Not Take a Person's Millstone for a Pledge	372
Command #151 – If You Lend to Your Brother, Do Not Enter His House to Get Your Payment	374
Command #152 – Do Not Oppress a Hired Servant That Is Poor and Needy	376
Command #153 – Every Man Shall Be Put to Death for His Own Sin	378
Command #154 – Do Not Go Back for the Forgotten Sheaf in the Field	380
Command #155 – Do Not Muzzle Your Ox When He Treads Out Grain	382
Command #156 – If Your Brother Dies and Has No Child, You Shall Take His Wife	384
Command #157 – At the End of 7 Years You Are to Read the Torah at the Feast of Sukkot	386



Command #1
Be fruitful

Command #1
Be fruitful

Scripture References:

Berēshith (Genesis) 1:28; Berēshith (Genesis) 35:11

Historical Context

This is the very first command given to mankind, spoken in the perfection of the Garden of Eden. In the ancient world, large families were a sign of blessing, wealth, and strength. Children ensured the continuation of the family line and the covenant promises. אֱלֹהִים desired to fill the earth with those who bear His image and walk in His ways.

And Elohim blessed them, and Elohim said to them, "Be fruitful and multiply, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the shamayim, and over all creeping creature that creeps on the earth." אֱלֹהִים commands His people to be fruitful and increase, building up families dedicated to His ways.

Modern-Day Application

Being fruitful extends beyond physical offspring—it encompasses raising up a righteous generation devoted to אֱלֹהִים, bearing spiritual fruit, and producing good works in every area of life. Plant a family garden, invest in your community, and multiply blessings wherever the Father has placed you.

Reflection Questions

1. How am I actively "being fruitful" in my home, work, and community?
2. Am I investing in things that will produce lasting fruit for אֱלֹהִים's Kingdom?



Command #2
Multiply

Command #2 Multiply

Scripture References:

Berēshith (Genesis) 1:28; Berēshith (Genesis) 35:11; Deḅarim (Deuteronomy) 8:1; Deḅarim (Deuteronomy) 30:16

Historical Context

The command to multiply is repeated and reinforced throughout the Torah—from creation through the instructions given to Yisrael before entering the Promised Land (Deḅarim 8:1; 30:16). To multiply is to grow in number, raising up a righteous generation devoted to אֱלֹהִים.

The command to multiply is repeated and reinforced throughout the Torah, from creation through the instructions given to Yisrael before entering the Promised Land. To multiply is to grow in number, raising up a righteous generation devoted to אֱלֹהִים.

Modern-Day Application

Multiplying is about more than population growth. It means discipling others, teaching the Torah, mentoring the next generation, and ensuring that אֱלֹהִים's truth increases in the earth. Every family that teaches their children His ways is multiplying righteousness.

Reflection Questions

1. Am I intentionally raising children (spiritual or physical) who will walk in אֱלֹהִים's ways?
2. How am I multiplying the knowledge of אֱלֹהִים's Torah in my community?



Command #3
Replenish the earth

Command #3
Replenish the earth

Scripture References:

Berēshith (Genesis) 1:28

Historical Context

אֱלֹהִים commanded mankind to fill the earth, reflecting His desire for humanity to spread across the land He created, caring for it and filling it with His praise. This stood in contrast to pagan worldviews that saw nature as chaotic or as deities to be worshipped.

אֱלֹהִים commanded mankind to fill the earth. This mandate to replenish the earth reflects His desire for humanity to spread across the land He created, caring for it and filling it with His praise.

Modern-Day Application

This call to replenish the earth means being wise stewards of creation—caring for the environment, using resources responsibly, and recognizing the earth as אֱלֹהִים's handiwork entrusted to us.

Reflection Questions

1. How does my family care for the earth אֱלֹהִים has entrusted to us?
2. Am I filling my corner of the earth with His light and praise?



Command #4

Subdue it – Have dominion over the fish, fowl, and every living creature

Command #4

Subdue it – Have dominion over the fish, fowl, and every living creature

Scripture References:

Berēshith (Genesis) 1:28

Historical Context

אֱלֹהִים gave humanity dominion over all living creatures. This is a call to be wise stewards of creation, managing and caring for אֱלֹהִים's handiwork responsibly—not to exploit but to tend and guard, just as Adam was placed in the Garden.

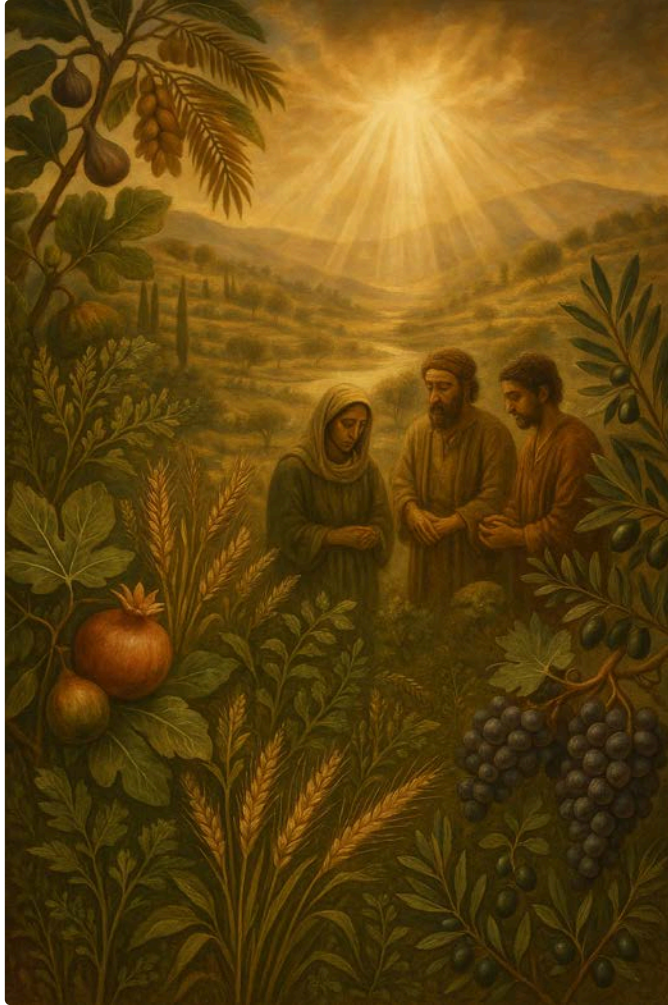
אֱלֹהִים gave humanity dominion over all living creatures—the fish of the sea, the birds of the shamayim, and every moving thing. This is a call to be wise stewards of creation, managing and caring for אֱלֹהִים's handiwork responsibly.

Modern-Day Application

- Caring for pets and animals teaches children responsibility and respect for life.
- Managing household resources with wisdom reflects godly stewardship.
- Pursuing excellence in work uses our talents to bring order to the world around us.

Reflection Questions

1. In what practical ways can my family improve our stewardship over the resources אֱלֹהִים has given us?
2. Do I view my role as a steward as a burden or a blessing?



Command #5

The herb bearing and every tree is for food

Command #5
The herb bearing and every tree is for food

Scripture References:

Berēshith (Genesis) 1:29

Historical Context

In the beginning, אֱלֹהִים's original dietary plan for humanity was plant-based, abundant, and life-sustaining. This command established that the natural bounty of the earth was designed for our nourishment, reminding us that אֱלֹהִים is the ultimate Provider.

"And Elohim said, 'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.'" אֱלֹהִים's original dietary provision for mankind was plant-based, abundant, and life-sustaining.

Modern-Day Application

Make plant-based foods the foundation of your diet. Choose whole, unprocessed foods. Teach children where food comes from. Give thanks to אֱלֹהִים for the nourishing variety of plants He created.

Reflection Questions

1. How much of my family's diet comes directly from the earth as אֱלֹהִים originally intended?
2. Do I thank אֱלֹהִים for my food, recognizing it as a gift from Him?



Command #6

Man and woman should build their own families

Command #6
Man and woman should build their own families

Scripture References:

Berēshith (Genesis) 2:24

Historical Context

אֱלֹהִים established the divine institution of marriage as the foundation of society—one man and one woman forming a new family unit. "For this cause a man shall leave his father and mother, and cleave to his wife." This set Yisrael apart from pagan cultures that embraced polygamy and immorality.

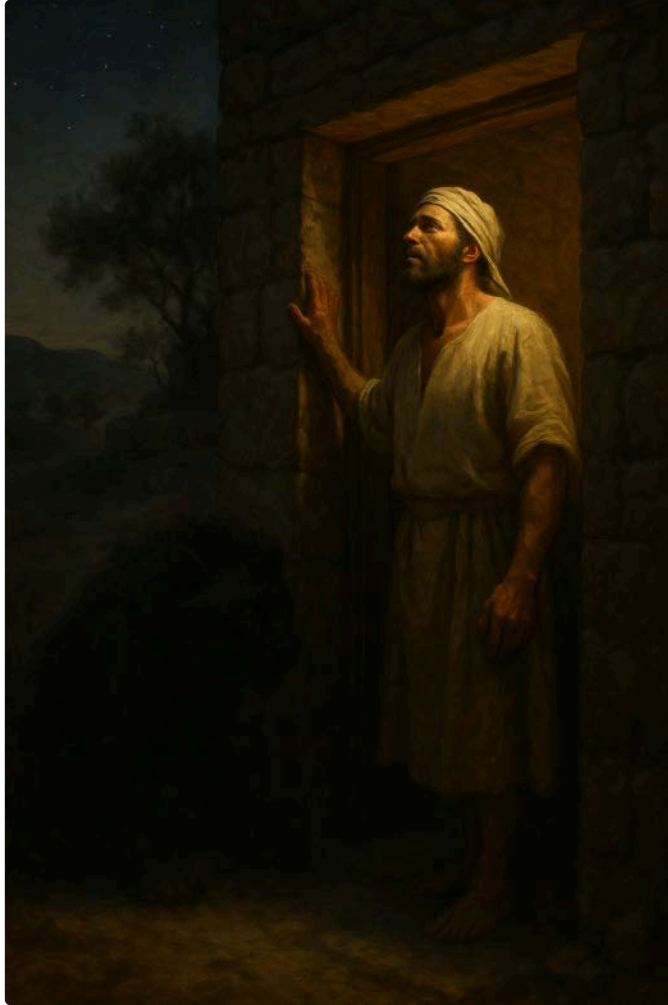
"For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh." אֱלֹהִים established the divine institution of marriage as the foundation of society—one man and one woman forming a new family unit.

Modern-Day Application

For married couples: prioritize your spouse above all other human relationships. For parents: prepare your children for the responsibility of forming their own families one day. For everyone: honor the sanctity of marriage as defined by אֱלֹהִים.

Reflection Questions

1. Am I truly "cleaving" to my spouse and prioritizing our covenant relationship?
2. How does our family model אֱלֹהִים's design for marriage?



Command #7
Master sin

Command #7 Master sin

Scripture References:

Berēshith (Genesis) 4:7

Historical Context

This command was given to Qayin (Cain) before he murdered his brother. אָדָם warned him that sin was like a predator "crouching at the door," desiring to control him. While pagan cultures attributed evil to the whims of gods, אָדָם established personal responsibility—we are empowered to rule over sinful desires.

"If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it." אָדָם empowers humanity with the ability and expectation to rule over sinful desires rather than be ruled by them.

Modern-Day Application

- Identify personal weaknesses and the "crouching" sins you struggle with most.
- Choose obedience when temptation arises, turning away before desire becomes action.
- Fill your mind with Scripture and prayer, leaving no room for sin to take root.
- Teach children to recognize and take responsibility for their own choices.

Reflection Questions

1. What specific sin is "crouching at my door" right now?
2. What practical steps will I take this week to actively "master" it?



Command #8

Every (clean) moving thing that lives shall be food for you

Command #8
Every (clean) moving thing that lives shall be food for you

Scripture References:

Berēshith (Genesis) 9:3

Historical Context

After the flood, אֱלֹהִים expanded the human diet to include clean meat. The concept of clean and unclean was already known to Noah (Berēshith 7:2). The detailed dietary laws in Wayyiqra (Leviticus) 11 codified this pre-existing understanding, setting Yisrael's diet apart from nations who ate unclean animals.

After the flood, אֱלֹהִים expanded the human diet to include clean meat. "Every moving creature that lives is food for you. I have given you all, as I gave the green plants." The concept of clean and unclean was already known to Noah (Berēshith 7:2).

Modern-Day Application

Study Wayyiqra 11 and Debarim 14 to learn which animals are clean. Read labels carefully. Teach children the difference between clean and unclean, explaining we obey because we love אֱלֹהִים and trust His instructions.

Reflection Questions

1. Is my diet fully aligned with אֱלֹהִים's instructions for clean and unclean foods?
2. Do I view the dietary laws as a burden, or as loving guidance from a Father who knows best?



Command #9
Do not eat the blood

Command #9
Do not eat the blood

Scripture References:

Berēshith (Genesis) 9:4; Wayyiqra (Leviticus) 3:17; Wayyiqra (Leviticus) 7:26-27; Wayyiqra (Leviticus) 17:10; Wayyiqra (Leviticus) 17:12; Wayyiqra (Leviticus) 17:13-14; Wayyiqra (Leviticus) 19:26; Deḅarim (Deuteronomy) 12:16; Deḅarim (Deuteronomy) 12:23-25

Historical Context

"The life of the flesh is in the blood" (Wayyiqra 17:11). Blood represents life itself and was reserved by אִשָּׁרָא for atonement. Many pagan nations practiced drinking blood as part of idolatrous rituals. This is one of the most repeated commands in all of Scripture.

"But do not eat flesh with its life, its blood." The life of the flesh is in the blood, and it was reserved by אִשָּׁרָא for a sacred purpose. This is one of the most repeated commands in all of Scripture.

Modern-Day Application

Ensure meat is properly drained of blood. Salt and rinse meat to draw out remaining blood. Avoid dishes that intentionally use blood. Use this as a teaching opportunity about the significance of the blood of אִשָּׁרָא, shed for atonement of sin.

Reflection Questions

1. Do I take practical steps to ensure the meat my family consumes is free of blood?
2. How can I use this command to deepen my family's understanding of אִשָּׁרָא's sacrifice?



Command #10
Walk before Me and be perfect

Command #10
Walk before Me and be perfect

Scripture References:

Berēshith (Genesis) 17:1; Deḅarim (Deuteronomy) 10:12; Deḅarim (Deuteronomy) 11:22; Deḅarim (Deuteronomy) 18:13

Historical Context

Given to Abram when אֱלֹהִים established His covenant, changing his name to Abraham. "Walk before" meant living one's entire life in His presence. The word "perfect" (tamim) means complete, whole, and having integrity—the same word used for unblemished sacrificial animals.

"I am Ēl Shaddai – walk before Me and be perfect." To walk before אֱלֹהִים means to live one's entire life in His presence with integrity and wholehearted devotion. The word "perfect" (tamim) means complete, whole, and sound.

Modern-Day Application

Live a life of integrity where your private life matches your public profession. Practice honesty in all dealings. Regularly examine your heart. Model integrity for your children, showing them what it means to be the same person at home, at work, and in worship.

Reflection Questions

1. Is there any area of my life I am trying to hide from אֱלֹהִים?
2. Does my outward life accurately reflect the inner convictions of my heart?



Command #11

Guard אֱלֹהִים's Covenant, Laws, Statutes, and Commandments

Historical Context

This command is the essence of Yisrael's relationship with אֱלֹהִים. A covenant in the ancient world was a binding, solemn agreement. To "guard" (shamar) these commands meant to keep, watch over, and preserve them diligently. By guarding His ways, Yisrael would be His "treasured possession" among all peoples.

This is the most referenced command in all of Torah. To "guard" (shamar) means to keep, watch over, and preserve diligently. Obedience to אֱלֹהִים's commands was Yisrael's response to His love and deliverance. By guarding His ways, they would be His "treasured possession" among all peoples.

Modern-Day Application

- Make daily Scripture reading and study a non-negotiable priority.
- Discuss the commands as a family, finding practical ways to apply them.
- Memorize key passages. When faced with a decision, ask: "What does אֱלֹהִים's Word say?"

Reflection Questions

1. Do I treat the commands of אֱלֹהִים as a treasure to be guarded or a list to be checked off?
2. How am I passing on a love for אֱלֹהִים's Torah to the next generation?



Command #12

Every male shall be circumcised at 8 days old

Command #12
Every male shall be circumcised at 8 days old

Scripture References:

Berēshith (Genesis) 17:10-14

Historical Context

Circumcision was the sign of the covenant given to Abraham, performed on the eighth day. Unlike pagan cultures that practiced circumcision as a puberty rite, אֱלֹהִים gave it a unique covenantal meaning—an outward mark signifying belonging to His people.

"This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised. And you shall circumcise the flesh of your foreskin, and it shall become a sign of the covenant between Me and you. And a son of eight days is circumcised by you." Circumcision is the sign of the covenant, performed on the eighth day.

Modern-Day Application

For families with sons, physical circumcision on the eighth day remains a powerful act of dedication. For all believers, the prophets spoke of "circumcision of the heart" (Debarim 10:16)—cutting away the rebellious nature and dedicating our hearts wholly to אֱלֹהִים.

Reflection Questions

1. Have I asked אֱלֹהִים to circumcise my heart?
2. What "fleshly" attitudes do I need to "cut away" to be more fully devoted to Him?



Command #13

Teach your children the Commands and guard the Way of אֱלֹהִים

Command #13
Teach your children the Commands and guard the Way of אֱלֹהִים

Scripture References:

Berēshith (Genesis) 18:19; Wayyiqra (Leviticus) 18:4-5; Deḅarim (Deuteronomy) 4:9; Deḅarim (Deuteronomy) 6:7; Deḅarim (Deuteronomy) 6:20-21; Deḅarim (Deuteronomy) 11:19; Deḅarim (Deuteronomy) 12:28

Historical Context

Abraham was chosen specifically because אֱלֹהִים knew he would "command his children and his household after him, and they shall guard the way of אֱלֹהִים" (Berēshith 18:19). This multigenerational mandate is central to the Torah's vision for families.

"For I have known him, in order that he commands his children and his household after him, to guard the way of אֱלֹהִים, to do righteousness and right-ruling." Parents are charged with the sacred duty of passing the Torah to the next generation.

Modern-Day Application

- Teach Torah at home daily—at the table, during walks, before bed.
- Create family rhythms around אֱלֹהִים's appointed times.
- Model obedience so children see the Torah lived out, not just spoken about.

Reflection Questions

1. Am I actively teaching my children אֱלֹהִים's commands, or leaving it to others?
2. What is one new way I can incorporate Torah teaching into our daily routine?



Command #14

Remember אֱלֹהִים's Name for all generations

Command #14
Remember אֱלֹהִים's Name for all generations

Scripture References:

Shemoth (Exodus) 3:15

Historical Context

When אֱלֹהִים revealed Himself to Mosheh at the burning bush, He said: "This is My Name forever, and this is My remembrance to all generations" (Shemoth 3:15). His Name—אֱלֹהִים—was to be known, spoken, and remembered throughout all time.

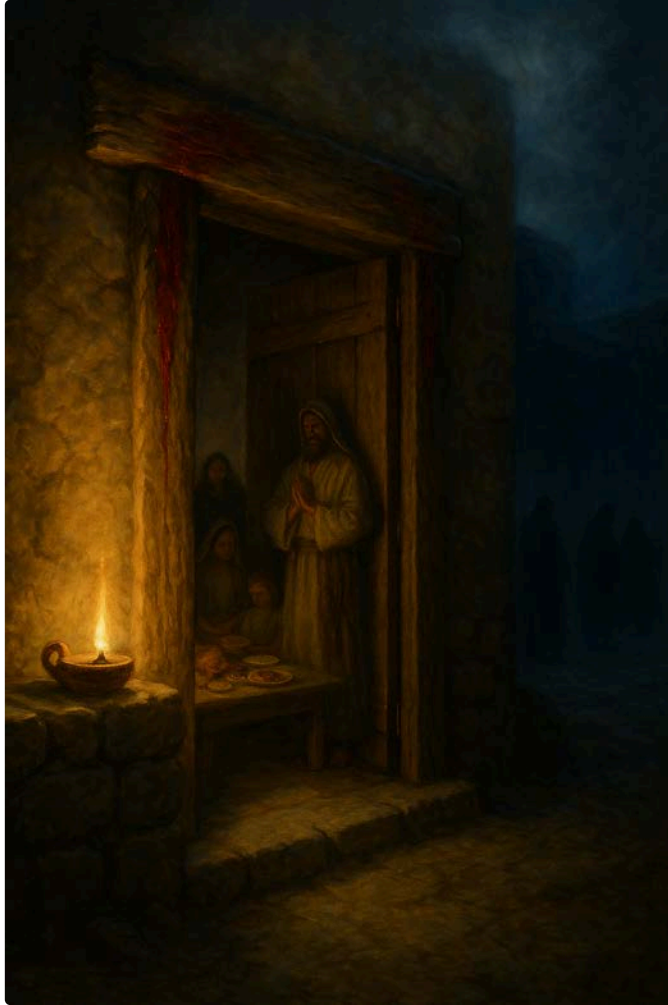
"And Elohim said further to Mosheh, 'Thus you are to say to the children of Yisrael, אֱלֹהִים Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsḥaq, and the Elohim of Ya'aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.'" The Name of אֱלֹהִים is to be remembered and proclaimed throughout all generations.

Modern-Day Application

Learn and use the Father's true Name with reverence. Teach your children His Name. Do not substitute it with generic titles. His Name is precious and powerful, and remembering it is an act of covenantal loyalty.

Reflection Questions

1. Do I know and use the Father's true Name, אֱלֹהִים, with reverence?
2. Am I teaching the next generation to remember His Name?



Command #15
Keep the Passover / Pesah

Command #15 Keep the Passover / Pesah

Scripture References:

Shemoth (Exodus) 12:3-13; Shemoth (Exodus) 12:22-27; Shemoth (Exodus) 12:42; Shemoth (Exodus) 12:43-48; Wayyiqra (Leviticus) 23:5; Bemidbar (Numbers) 9:2-5; Bemidbar (Numbers) 9:10-14; Bemidbar (Numbers) 28:16; Debarim (Deuteronomy) 16:7-8

Historical Context

The Passover was instituted on the eve of Yisrael's redemption from slavery in Mitsrayim (Egypt). Every detail was symbolic—the unblemished lamb, the blood on the doorposts, the haste of departure. It was the foundational act of salvation that forged Yisrael into a nation and foreshadowed the sacrifice of **אֶלֶל**, our Passover Lamb.

*The Pesah (Passover) is the foundational feast of redemption. On the fourteenth day of the first month, the Pesah lamb was slain and its blood applied to the doorposts, so that the destroyer would pass over the homes of Yisrael. This feast points directly to **אֶלֶל**, our Passover Lamb.*

Modern-Day Application

- Set aside the appointed time for Pesah as a holy observance.
- Hold a Pesah Seder, retelling the story of the Exodus and how **אֶלֶל** fulfilled it.
- Teach your children—this is the primary purpose of the feast!
- Reflect on the blood of the Lamb that saves us from death.

Reflection Questions

1. Do I keep the Passover as **אֶלֶל** commanded?
2. How can I make the Pesah story come alive for my family in a fresh way?



Command #16

Keep the feast of unleavened bread / Festival of Matstsoth

Command #16
Keep the feast of unleavened bread / Festival of Matssoth

Scripture References:

Shemoth (Exodus) 12:14-20; Shemoth (Exodus) 13:5-10; Bemidbar (Numbers) 28:17-18; Debarim (Deuteronomy) 16:3-4

Historical Context

The Feast of Unleavened Bread (Matstsah) immediately follows Pesah—seven days of eating bread without leaven. Leaven symbolizes sin and pride. Removing it from the home was a physical act representing spiritual cleansing. The Yisraelites ate unleavened bread because they left Mitsrayim in haste, trusting אֱלֹהִים' timing.

"Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses." The Festival of Matstsoth (Unleavened Bread) immediately follows Pesah. Leaven symbolizes sin, and removing it represents purging sin from our lives.

Modern-Day Application

- Remove all leavened products from your home for seven days.
- Use this time for spiritual introspection—what "leaven" of sin, pride, or worldly influence needs removing?
- Bake matstsah together as a family and discuss its meaning.

Reflection Questions

1. What "leaven" do I need to remove from my heart and home?
2. Do I truly live each day with the gratitude of someone who has been redeemed?



Command #17

There is one Torah / Law for the stranger and the Iḅri / Hebrew

Command #17

There is one Torah / Law for the stranger and the Էbri / Hebrew

Scripture References:

Shemoth (Exodus) 12:49; Wayyiqra (Leviticus) 24:22; Bemidbar (Numbers) 9:14; Bemidbar (Numbers) 15:15-16; Bemidbar (Numbers) 15:29

Historical Context

From the earliest time, ԶԿԶԷ made clear that His Torah was not exclusively ethnic—it applied equally to the native-born and the stranger (ger) who chose to join themselves to Yisrael. This was revolutionary in the ancient world, where foreigners had few or no rights.

"There is one Torah for the native-born and for the stranger who sojourns among you." ԶԿԶԷ's law applies equally to all who join themselves to Yisrael. There is no separate standard—one Torah for all.

Modern-Day Application

The Torah is for everyone who joins themselves to ԶԿԶԷ's covenant people. There is no "second-class" status. Welcome newcomers to the faith with open arms and hold everyone to the same loving standard of obedience.

Reflection Questions

1. Do I welcome strangers into our fellowship with the same love and expectations?
2. Am I thankful to be grafted into the covenant promises of Yisrael?



Command #18
Sanctify all first born to אֵלֹהִים

Command #18
Sanctify all first born to אֱלֹהִים

Scripture References:

Shemoth (Exodus) 13:2; Shemoth (Exodus) 13:12-13; Shemoth (Exodus) 22:29-30; Bemidbar (Numbers) 3:13; Debarim (Deuteronomy) 15:19

Historical Context

Because אֱלֹהִים spared the firstborn of Yisrael while striking down the firstborn of Mitsrayim, He claimed Yisrael's firstborn as His own. This was a constant reminder that their lives were a gift, purchased by miraculous salvation.

"Set apart to Me all the first-born, the one opening the womb among the children of Yisrael, among man and among beast, it is Mine." Because אֱלֹהִים spared the firstborn of Yisrael in Egypt, all firstborn belong to Him.

Modern-Day Application

Dedicate your children to אֱלֹהִים from birth. Apply the "firstfruits" principle to your finances—give the first portion to אֱלֹהִים. Give Him the first part of your day in prayer, the best of your energy in service.

Reflection Questions

1. Does אֱלֹהִים receive the "first" and "best" of my time, money, and energy?
2. How have I dedicated my children to the service of אֱלֹהִים?



Command #19

There are no mighty ones before אלהים

Command #19
There are no mighty ones before אֱלֹהִים

Scripture References:

Bereshith (Genesis) 35:2; Shemoth (Exodus) 20:2-3; Shemoth (Exodus) 34:14; Wayyiqra (Leviticus) 19:4; Debarim (Deuteronomy) 5:7; Debarim (Deuteronomy) 6:14; Debarim (Deuteronomy) 11:16; Debarim (Deuteronomy) 13:6-8; Debarim (Deuteronomy) 28:14

Historical Context

Yisrael was surrounded by polytheistic cultures—Mitsrayim, Kena'an, Baḅel—worshipping vast pantheons. This command established exclusive devotion. אֱלֹהִים was not to be the chief god among many; He alone was to be worshipped.

"You have no other mighty ones against My face." אֱלֹהִים alone is Elohim. This command establishes exclusive worship—there is no room for any other mighty one before אֱלֹהִים.

Modern-Day Application

Modern idols are rarely statues. They are money, career, reputation, entertainment, or anything that takes first place before אֱלֹהִים. Examine your schedule, budget, and priorities—where your treasure is, there your heart will be.

Reflection Questions

1. What person, possession, or pursuit competes with אֱלֹהִים for first place in my heart?
2. How can I intentionally place אֱלֹהִים back on the throne of my life today?



Command #20

You shall not make graven images

Command #20
You shall not make graven images

Scripture References:

Shemoth (Exodus) 20:3-5; Shemoth (Exodus) 20:23; Shemoth (Exodus) 34:17; Wayyiqra (Leviticus) 19:4; Wayyiqra (Leviticus) 26:1; Debarim (Deuteronomy) 4:16-19; Debarim (Deuteronomy) 4:23; Debarim (Deuteronomy) 5:8-9; Debarim (Deuteronomy) 7:25-26; Debarim (Deuteronomy) 16:22; Debarim (Deuteronomy) 27:15

Historical Context

Ancient pagan worship was entirely image-based. People believed idols contained the essence of their god. אֱלֹהִים is Spirit—infinite and uncontainable. To make an image would reduce Him to something finite and controllable. This forced Yisrael to worship by faith, not sight.

"You do not make for yourself a carved image, or any likeness of that which is in the shamayim above, or which is in the earth beneath, or which is in the waters under the earth." אֱלֹהִים is Spirit and cannot be contained or represented by any image.

Modern-Day Application

Avoid any physical image or picture used to represent אֱלֹהִים or אֱלֹהִים in worship. More subtly, do not create a "god" in your mind that suits your preferences—a comfortable version who does not require obedience. Worship the Elohim of Scripture as He has revealed Himself.

Reflection Questions

1. Is my understanding of אֱלֹהִים based on His Word, or have I created a more "comfortable" version?
2. Do I rely on images or representations to feel close to the Creator?



Command #21

Do not bring **אלהים**'s Name to naught

Command #21
Do not bring אֱלֹהִים's Name to naught

Scripture References:

Shemoth (Exodus) 20:7; Wayyiqra (Leviticus) 19:12; Wayyiqra (Leviticus) 24:16; Debarim (Deuteronomy) 5:11

Historical Context

A name in the ancient world represented a person's character, authority, and reputation. To "bring the Name to naught" means to make it empty—through false oaths, through divination while claiming His authority, or by claiming to follow אֱלֹהִים while living in disobedience.

"You do not bring the Name of אֱלֹהִים your Elohim to naught, for אֱלֹהִים does not leave the one unpunished who brings His Name to naught." To bring His Name to naught is to make it empty, worthless, or meaningless through false oaths, irreverence, or hypocritical living.

Modern-Day Application

We carry His Name. We bring it to naught when we profess to be Torah-observant but live hypocritically. We obey by living lives of integrity that bring honor to His Name. Speak His Name with reverence—not casually or flippantly.

Reflection Questions

1. Does my lifestyle bring honor to the Name of אֱלֹהִים?
2. Am I a good ambassador, accurately representing the King I serve?



Command #22
Keep the Shabbath / Sabbath

Command #22
Keep the Shabbath / Sabbath

Scripture References:

Berēshith (Genesis) 2:2-3; Shemoth (Exodus) 20:8-11; Shemoth (Exodus) 16:23; Shemoth (Exodus) 23:12; Shemoth (Exodus) 31:13-17; Shemoth (Exodus) 34:21; Shemoth (Exodus) 35:2-3; Wayyiqra (Leviticus) 19:3; Wayyiqra (Leviticus) 23:3; Wayyiqra (Leviticus) 26:2; Bemidbar (Numbers) 15:32; Debarim (Deuteronomy) 5:12-15

Historical Context

The weekly seventh-day Shabbath was unique in the ancient world. While other cultures had occasional "unlucky days," the Yisraelite Shabbath was a gift of rest for everyone—family, servants, foreigners, and even animals. It was a sign of the covenant and a memorial of Creation and Redemption.

"Remember the Shabbath day, to set it apart. Six days you labour, and shall do all your work, but the seventh day is a Shabbath of יְיָ your Elohim." The weekly seventh-day Sabbath is a sign of the covenant between יְיָ and His people, a memorial of both creation and redemption.

Modern-Day Application

- Prepare before Shabbath arrives—finish work, shopping, and cooking.
- From Friday sunset to Saturday sunset, cease from regular work.
- Make it a delight! Fill it with Scripture, prayer, fellowship, nature, rest, and family time.

Reflection Questions

1. Do I view the Shabbath as a burden or as the best day of the week?
2. What preparations can I make on Friday to ensure Shabbath is truly restful?



Command #23
Honor your parents

Command #23
Honor your parents

Scripture References:

Shemoth (Exodus) 20:12; Wayyiqra (Leviticus) 19:3; Wayyiqra (Leviticus) 20:9; Debarim (Deuteronomy) 5:16

Historical Context

The Hebrew word for "honour" (kabad) means "to give weight to." Including "and your mother" was significant, elevating the mother's status in a patriarchal world. This is the only commandment with a promise: "so that your days are prolonged upon the land."

"Respect your father and your mother, so that your days are prolonged upon the land which אֱלֹהִים your Elohim is giving you." This is the only commandment with a promise attached. The Hebrew word for honor (kabad) means to give weight to, treating parents with seriousness and deference.

Modern-Day Application

For children: obedience, respectful speech, and acceptance of discipline. For adults: seeking parents' wisdom, caring for them in old age, speaking well of them. Even imperfect parents deserve honor as the vessels אֵלֶּיךָ used to give us life.

Reflection Questions

1. In what specific ways do I give "weight" to my parents' words and position?
2. Do I speak about my parents respectfully, both to their face and behind their back?



Command #24

Do not kill

Command #24
Do not kill

Scripture References:

Shemoth (Exodus) 20:13; Wayyiqra (Leviticus) 24:17; Wayyiqra (Leviticus) 24:21; Debarim (Deuteronomy) 5:17

Historical Context

The Hebrew word *ratsach* refers to malicious, unauthorized killing. This establishes the supreme value of human life, as man is made in the image of Elohim (Bereshith 9:6). *רצח* expanded this, teaching that murder begins with anger and hatred in the heart.

"You do not murder." The Hebrew word ratsach refers specifically to the malicious, premeditated, or unauthorized killing of another human being. This establishes the supreme value of human life, as man is made in the image of Elohim.

Modern-Day Application

Refuse to harbor bitterness, rage, or unforgiveness. Guard your words—refuse to engage in character assassination or malicious gossip. Be a peacemaker and actively value the dignity of those around you.

Reflection Questions

1. Is there anyone I harbor anger or hatred toward in my heart?
2. Do my words build people up or tear them down?



Command #25
Do not break wedlock

Command #25
Do not break wedlock

Scripture References:

Shemoth (Exodus) 20:14; Wayyiqra (Leviticus) 18:20; Wayyiqra (Leviticus) 20:10; Deḅarim (Deuteronomy) 5:18; Deḅarim (Deuteronomy) 22:22

Historical Context

Adultery violated the "one flesh" covenant, destroyed trust, confused bloodlines, and brought immense shame. While Kena'anite cultures incorporated promiscuity into their religion, אֱלֹהִים demanded absolute sexual fidelity within marriage.

"You do not commit adultery." Breaking wedlock violates the one-flesh covenant of marriage, destroys trust, and brings immense harm to the family. אֱלֹהִים demands absolute sexual fidelity within the marriage covenant.

Modern-Day Application

Absolute faithfulness to your spouse—physically, emotionally, and mentally. Guard your eyes and mind. Avoid inappropriate emotional attachments. Invest in your marriage relationship daily.

Reflection Questions

1. Am I guarding my heart, eyes, and mind from lust?
2. What boundaries do I need to set to walk in purity?



Command #26

Do not steal

Command #26 Do not steal

Scripture References:

Shemoth (Exodus) 20:15; Wayyiqra (Leviticus) 19:11

Historical Context

This protects the right to private property, which was a gift from אֱלֹהִים. Stealing was a violation against a neighbor and an affront to the Provider. The Hebrew system focused on restitution—often double or five-fold repayment.

"You do not steal." This command protects the right to private property, which is a gift from אֱלֹהִים. Stealing is a violation against a neighbor and an affront to the Provider who gives all things.

Modern-Day Application

Stealing includes time theft from an employer, tax evasion, not paying debts, and intellectual property theft. Be scrupulously honest in all financial and business dealings.

Reflection Questions

1. Are there subtle ways I am stealing from others?
2. Am I honest in all my financial dealings, big and small?



Command #27

Do not make false accusations against your neighbor

Command #27

Do not make false accusations against your neighbor

Scripture References:

Shemoth (Exodus) 20:16; Debarim (Deuteronomy) 5:20

Historical Context

In a court system relying on witness testimony, a false witness could lead to conviction of the innocent. Bearing false witness was a perversion of justice—a core attribute of אֱלֹהִים's character.

"You do not bear false witness against your neighbour." In a court system that relied on the testimony of witnesses, a false accusation could lead to the conviction and even execution of an innocent person. This is a perversion of justice.

Modern-Day Application

This forbids lying, gossip, slander, spreading rumors, flattery, and exaggeration. Be a person whose "yes" is "yes" and whose "no" is "no." Let your reputation for integrity speak for itself.

Reflection Questions

1. Are my words consistently truthful?
2. Do I participate in gossip or listen to slanderous reports about others?



Command #28

Do not covet anything of your Neighbors'

Command #28 Do not covet anything of your Neighbors'

Scripture References:

Shemoth (Exodus) 20:17; Debarim (Deuteronomy) 5:21

Historical Context

This command uniquely deals with thought—a desire of the heart. Murder begins with coveting position, adultery with coveting a spouse, theft with coveting property. By forbidding sinful desire itself, אֱלֹהִים showed He is concerned with the inner state of our hearts.

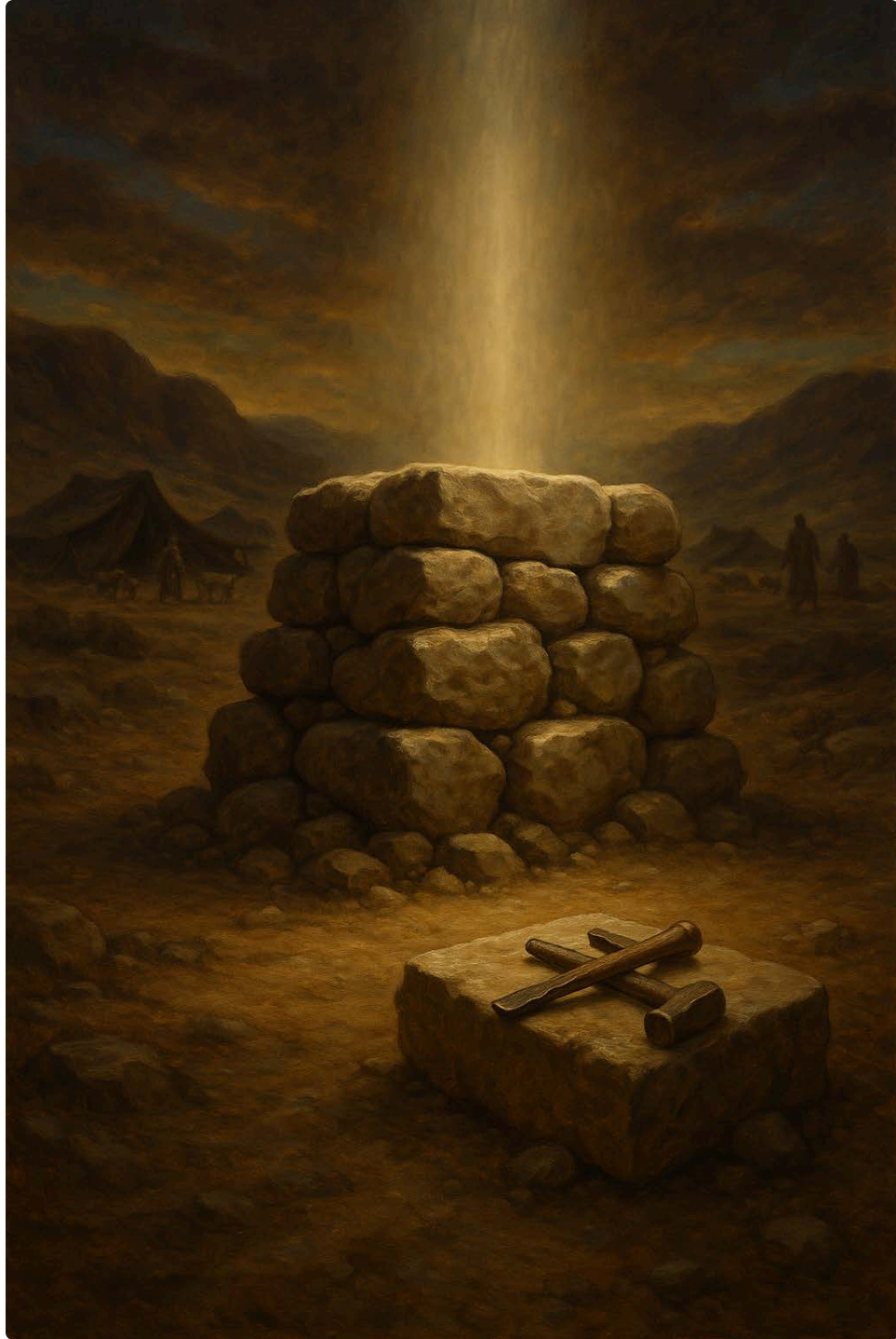
"You do not covet your neighbour's house, you do not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbour." This command deals with the heart—an intense, unlawful desire for what belongs to another.

Modern-Day Application

In a consumerist, social-media-driven world, coveting is constant. Cultivate gratitude and contentment. Rejoice with others when they are blessed. Guard your heart against the comparison trap.

Reflection Questions

1. What triggers covetousness or envy in my heart?
2. What can I do today to cultivate a spirit of gratitude?



Command #29

Do not make an altar from rock that a tool has touched

Command #29

Do not make an altar from rock that a tool has touched

Scripture References:

Shemoth (Exodus) 20:25; Debarim (Deuteronomy) 27:5

Historical Context

Pagan altars were elaborate, decorated structures. אֱלֹהִים 's altar was to be simple and natural. Using a tool would "pollute" it, signifying that man's craftsmanship adds nothing to the means of atonement. Worship was about Him, not human impressiveness.

"And if you make Me an altar of stone, do not build it of cut stone, for if you bring your chisel upon it, you bring it common." Using a tool on the stones would pollute the altar, signifying that man's craftsmanship adds nothing to the means of atonement. Worship is about אֱלֹהִים , not man's artistry.

Modern-Day Application

Our worship should be simple, sincere, and from the heart—not about impressive performances or productions. Approach אֱלֹהִים with humility and authenticity.

Reflection Questions

1. Is my worship focused on authentic connection with אֱלֹהִים , or on outward appearances?
2. How can I simplify my approach to worship?



Command #30

Do not go up to the altar by the steps

Command #30
Do not go up to the altar by the steps

Scripture References:

Shemoth (Exodus) 20:26

Historical Context

Kena'anite worship often involved ritual nakedness. Forbidding steps to the altar ensured the modesty of those serving and prevented any hint of the sexualized worship of surrounding nations.

"And do not go up by steps to My altar, that your nakedness be not exposed on it." This command ensured modesty in worship and prevented any resemblance to the pagan worship practices of the surrounding nations.

Modern-Day Application

The principle of modesty in worship is timeless. Our worship should draw attention to אֱלֹהִים, not to ourselves. This applies to our dress, attitude, and conduct in fellowship.

Reflection Questions

1. Does my manner of dress and conduct in worship bring honor to אֱלֹהִים?
2. Am I ever drawing attention to myself rather than to Him?



Command #31

If a man steals cattle he shall restore it 5 times

Command #31
If a man steals cattle he shall restore it 5 times

Scripture References:

Shemoth (Exodus) 22:1

Historical Context

The Torah's justice system was focused on restitution—making the victim whole. Stealing livestock (an essential livelihood asset) required a five-fold repayment. This principle was far superior to merely punishing the offender, as it prioritized restoring the one harmed.

If a man steals an ox or a sheep, and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. אִשְׂרָאֵל's justice system focuses on restitution—making the victim whole and beyond.

Modern-Day Application

When you wrong someone, don't just say "sorry"—ask "What can I do to make this right?" Be willing to go beyond the minimum to restore what was lost and rebuild trust.

Reflection Questions

1. Have I wronged anyone and failed to make restitution?
2. Am I willing to go the extra mile to repair harm I have caused?



Command #32

אֲנָשִׁים' Torot / Laws for criminals

Command #32 אֲרָאז's Torot / Laws for criminals

Scripture References:

Shemoth (Exodus) 22:2-15

Historical Context

The Torah's civil laws (the "Book of the Covenant" in Shemoth 21-22) applied the Ten Commandments to daily life. Hebrew servitude was limited to six years. Laws protected human dignity, upheld parental authority, and dealt justly with injuries and property damage. This was far more humane than the codes of surrounding nations.

These are the detailed case laws for dealing with theft, property damage, negligence, and restitution. אֲרָאז's legal system is rooted in justice, mercy, and restoring what was lost or damaged. These laws reveal a system far superior to the codes of surrounding nations.

Modern-Day Application

These laws teach timeless principles: value people over property, treat workers with dignity, take personal responsibility, and practice proportional justice. When harm occurs, the goal is always restoration.

Reflection Questions

1. Do I take personal responsibility when my actions or negligence cause harm?
2. How do I prioritize people's dignity in my daily interactions?



Command #33
Do not lie with beast

Command #33 Do not lie with beast

Scripture References:

Shemoth (Exodus) 22:19; Wayyiqra (Leviticus) 18:23; Wayyiqra (Leviticus) 20:15-16

Historical Context

This command distinguished Yisrael from Kena'anite and Mitsrite cultures where bestiality was sometimes practiced as part of fertility rituals or was socially tolerated. אֱלֹהִים's law made it clear: this is an abomination that defiles the land.

"Anyone lying with a beast shall certainly be put to death." This was a practice found among various pagan cultures, often connected to fertility rites. אֱלֹהִים strictly forbids this abomination.

Modern-Day Application

This reflects אֱלֹהִים's clear boundaries for sexual purity. We honor Him by keeping ourselves within the boundaries He has set, recognizing that His instructions for intimacy are designed to protect and bless.

Reflection Questions

1. Do I respect and uphold אֱלֹהִים's design for sexual purity in every area of my life?
2. Am I teaching the next generation clear and biblical standards of holiness?



Command #34

No sacrifices to other elohiym / gods

Command #34 No sacrifices to other elohiym / gods

Scripture References:

Shemoth (Exodus) 22:20; Wayyiqra (Leviticus) 17:7

Historical Context

The nations around Yisrael devoted their worship, resources, and even their children to false deities. אֱלֹהִים required that all sacrifices—all worship, devotion, and offerings—be directed to Him alone.

"He who slaughters to an elohim, except to אֱלֹהִים only, is put under the ban." All sacrifice and worship belong to אֱלֹהִים alone. To sacrifice to other mighty ones is to break the covenant.

Modern-Day Application

Where we invest our time, money, and energy is where we "sacrifice." Ensure that the primary investment of your life goes toward אֱלֹהִים's Kingdom—not worldly systems, entertainment, or materialism.

Reflection Questions

1. Where am I investing my "sacrifices" of time, money, and energy?
2. Is there anything in my life that receives devotion that rightfully belongs to אֱלֹהִים?



Command #35

Do not oppress the stranger, fatherless, or widow

Command #35
Do not oppress the stranger, fatherless, or widow

Scripture References:

Shemoth (Exodus) 22:21-24

Historical Context

Yisrael was repeatedly reminded: "You were strangers in the land of Mitsrayim." Because they knew the pain of oppression, they were to show compassion to the most vulnerable—the stranger (ger), the orphan, and the widow. This was central to אֱלֹהִים's justice.

"Do not bring a stranger to naught or oppress him, for you were strangers in the land of Mitsrayim. Do not afflict any widow or fatherless child." Because Yisrael knows what it is to be oppressed, אֱלֹהִים commands compassion for the most vulnerable.

Modern-Day Application

- Stand up for those who cannot defend themselves.
- Support widows, orphans, and newcomers in your community.
- Never exploit those in a weaker position—financially, socially, or legally.

Reflection Questions

1. How am I actively showing compassion to the vulnerable around me?
2. Do I remember that I too was once a "stranger" before אֱלֹהִים brought me into His covenant?



Command #36

Do not charge your brother interest

Command #36 Do not charge your brother interest

Scripture References:

Shemoth (Exodus) 22:25; Wayyiqra (Leviticus) 25:36-37; Debarim (Deuteronomy) 23:19-20

Historical Context

While lending at interest was standard in ancient commerce, אֶתְכֶם forbade charging interest to a fellow covenant brother. Loans within the community were acts of compassion, not opportunities for profit. This prevented the poor from spiraling further into debt and preserved the bond of brotherhood.

"If you lend silver to any of My people, the poor among you, you are not to be like one bringing interest to him. You do not bring interest on him." Lending to a brother in need should be an act of compassion, not a business opportunity.

Modern-Day Application

Be generous in lending to those in need within your faith community. Do not profit from a brother's misfortune. Find ways to help without creating dependency or exploitation.

Reflection Questions

1. Am I generous with my resources when a brother or sister is in need?
2. Do I look for ways to help without expecting something in return?



Command #37

If you borrow your neighbor's raiment, return it to him before sunset

Command #37

If you borrow your neighbor's raiment, return it to him before sunset

Scripture References:

Shemoth (Exodus) 22:26-28

Historical Context

A poor man's cloak was often his only protection against the cold night. **אֶרֶב** commanded that if you took it as collateral, you must return it before sundown so he would not suffer. This shows the deep compassion woven into the Torah's economic laws.

"If you ever take your neighbour's garment as a pledge, bring it back to him before the sun goes down. For that is his only covering, it is his garment for his skin. What does he sleep in?" This teaches compassion and the practical care for the poor.

Modern-Day Application

Return what you borrow promptly. Be mindful of the needs of others when conducting business. Never hold onto something that another person needs for their well-being.

Reflection Questions

1. Do I return borrowed items promptly and in good condition?
2. Am I considerate of others' needs in my financial dealings?



Command #38

Do not curse the ruler of your people

Command #38 Do not curse the ruler of your people

Scripture References:

Shemoth (Exodus) 22:28

Historical Context

Even when leadership was imperfect, אֱלֹהִים called His people to maintain respect for those in authority. Speaking curses against rulers undermined the social order and reflected a lack of trust in אֱלֹהִים's sovereignty over all authority structures.

"Do not bring the mighty ones to naught, and do not bring a ruler of your people to cursing." This command teaches respect for authority and order within the community of Yisrael.

Modern-Day Application

This does not mean blind obedience, but it does mean respectful conduct. Disagree with civility. Pray for leaders rather than cursing them. Trust that אֱלֹהִים raises up and brings down leaders according to His purposes.

Reflection Questions

1. How do I speak about leaders and authority figures?
2. Am I praying for those in authority, even when I disagree with them?



Command #39

Do not eat what is torn of any beast

Command #39
Do not eat what is torn of any beast

Scripture References:

Shemoth (Exodus) 22:31; Wayyiqra (Leviticus) 17:15-16

Historical Context

An animal torn by a predator was not properly slaughtered and its blood was not drained. Eating it violated the blood prohibition and was associated with the practices of pagan nations who ate carrion.

"And you are set-apart men to Me, and you do not eat any meat which is torn to pieces in the field. You are to throw it to the dogs." An animal torn by predators was not properly slaughtered and the blood was not drained. This command reinforces proper preparation of food.

Modern-Day Application

Be careful about the source and condition of your food. This principle reinforces the importance of properly prepared, clean meat. It calls for mindfulness about what we consume.

Reflection Questions

1. Am I mindful about the source and preparation of the food I eat?
2. Does my diet reflect obedience to אֱלֹהִים's instructions?



Command #40
No False report

Command #40 No False report

Scripture References:

Shemoth (Exodus) 23:1

Historical Context

Spreading false reports was prohibited because it could destroy reputations, incite violence, and pervert justice. In a community built on trust and covenant, false reports were especially dangerous.

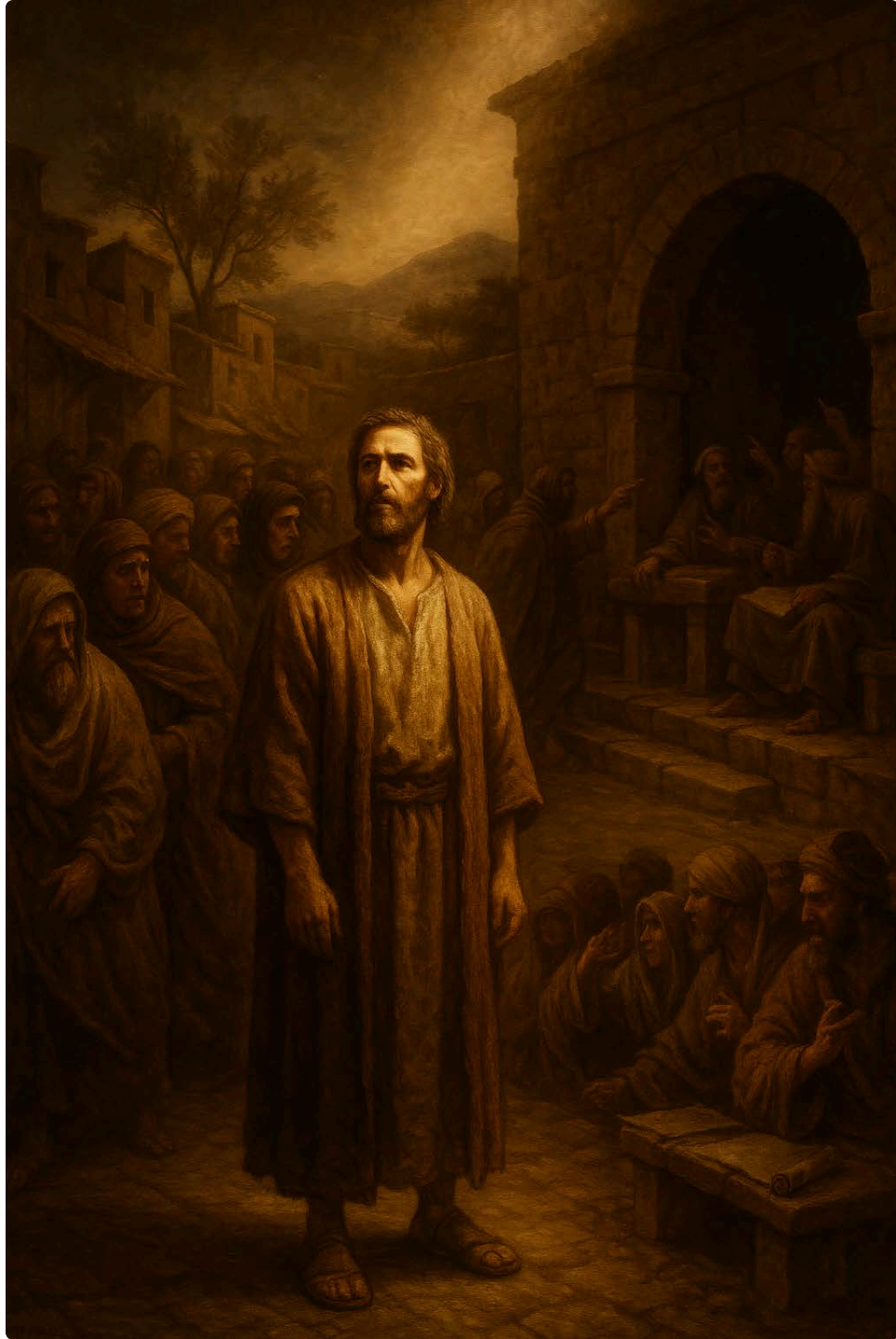
"Do not bring a false report. Do not put your hand with the wrong to be a false witness." This command protects the integrity of justice by forbidding the spreading of false information and lying testimony.

Modern-Day Application

Do not spread unverified information. Do not participate in gossip, slander, or rumor mills. Verify before you share. Speak truth and speak it in love.

Reflection Questions

1. Do I verify information before sharing it?
2. Am I part of the solution for truth, or part of the problem of misinformation?



Command #41
Do not follow multitude of evil

Command #41 Do not follow multitude of evil

Scripture References:

Shemoth (Exodus) 23:2

Historical Context

Mob mentality was a real danger in ancient communities, as it is today. ʼYʼʼZ commanded His people not to be swayed by the crowd when it was headed in the wrong direction—even if the majority supported evil.

"Do not follow a multitude to do evil, and do not bring answer in a dispute so as to turn aside after many to bring aside right." This command warns against mob mentality and compromising truth for the sake of social pressure.

Modern-Day Application

Stand firm in ʼYʼʼZ's truth even when it is unpopular. Teach children to resist peer pressure. The majority does not determine what is right—ʼYʼʼZ's Word does.

Reflection Questions

1. Am I willing to stand alone for truth if necessary?
2. Do I follow the crowd or follow ʼYʼʼZ's Word?



Command #42

Do not judge unrighteously against the poor

Command #42
Do not judge unrighteously against the poor

Scripture References:

Shemoth (Exodus) 23:3; Shemoth (Exodus) 23:6; Wayyiqra (Leviticus) 19:15; Debarim (Deuteronomy) 1:16-17; Debarim (Deuteronomy) 24:17

Historical Context

Courts and judges were tempted to favor the wealthy and powerful. **אֵלֹהִים** demanded that justice be blind to social status—the poor deserved the same fair hearing as the rich.

"You shall not pervert the right-ruling of your poor in his strife." Justice must be impartial—neither favoring the rich nor the poor, but judging righteously according to truth.

Modern-Day Application

Treat everyone with equal dignity and fairness, regardless of their economic status. Do not show favoritism. Advocate for the poor and marginalized.

Reflection Questions

1. Do I treat people differently based on their wealth or status?
2. How can I better advocate for fair treatment for everyone?



Command #43

Bring back your enemies' cattle if you find it going astray

Command #43
Bring back your enemies' cattle if you find it going astray

Scripture References:

Shemoth (Exodus) 23:4

Historical Context

This remarkable command required Yisraelites to do good even to those they were in conflict with. If you found your enemy's ox or donkey wandering, you were obligated to return it. This was radical love in action.

"When you meet your enemy's ox or his donkey going astray, bring it back to him." This command goes beyond basic justice into radical love—showing kindness even to those who oppose you.

Modern-Day Application

Go out of your way to do good for those who oppose or dislike you. Return lost items. Help those in need, even if they have wronged you. This reflects the heart of אָנָּן.

Reflection Questions

1. Am I willing to help even those I'm in conflict with?
2. How can I show אָנָּן's love to someone who has treated me poorly?



Command #44
Help the animals of your enemy

Command #44 Help the animals of your enemy

Scripture References:

Shemoth (Exodus) 23:5

Historical Context

If you saw your enemy's donkey struggling under its burden, you were commanded to stop and help. This went beyond property law—it was about showing compassion and breaking cycles of hostility.

"When you see the donkey of one who hates you lying under its burden, you shall refrain from leaving it to him; you shall bring help to release it." Even your enemy's animals deserve compassion, and this command teaches us to overcome hatred with righteous action.

Modern-Day Application

See a need, meet a need—even for those who are not your friends. Compassion should override personal grudges. Teach children that doing the right thing is not based on feelings toward the recipient.

Reflection Questions

1. Do I let personal conflicts prevent me from doing what is right?
2. How can showing kindness to an adversary open doors for reconciliation?



Command #45
Stay away from rumors and gossipers

Command #45 Stay away from rumors and gossipers

Scripture References:

Shemoth (Exodus) 23:7

Historical Context

Gossip was destructive in close-knit communities. It could lead to false judgments, broken relationships, and even violence. אֶלֶז commanded active separation from those who traffic in rumors.

"Keep yourself far from a false matter." This command teaches the people of Yisrael to distance themselves from all forms of dishonesty, rumor, and gossip.

Modern-Day Application

- Do not listen to gossip—walk away from conversations that slander others.
- Do not spread information about others that is not yours to share.
- Build a reputation as someone who speaks well of others.

Reflection Questions

1. Am I a gossip, or do I guard the reputations of others?
2. Do I remove myself from conversations that tear others down?



Command #46

Take no bribes

Command #46 Take no bribes

Scripture References:

Shemoth (Exodus) 23:8; Debarim (Deuteronomy) 16:19-20

Historical Context

Bribery blinds the wise and perverts justice. In ancient societies where judges and officials were often corrupt, אֱלֹהִים's prohibition against bribery set Yisrael's judicial system apart as one meant to uphold true justice.

"And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous." Bribes corrupt justice. אֱלֹהִים demands that His people pursue truth and fairness, refusing to let material gain pervert judgment.

Modern-Day Application

Never accept or offer a bribe—whether financial or through favors. Make decisions based on principle, not personal gain. Uphold integrity in all business and relational dealings.

Reflection Questions

1. Am I ever tempted to let personal gain influence my decisions?
2. Do I uphold integrity even when it costs me?



Command #47

Do not oppress a stranger – Love the stranger

Command #47
Do not oppress a stranger – Love the stranger

Scripture References:

Shemoth (Exodus) 23:9; Wayyiqra (Leviticus) 19:33-34; Debarim (Deuteronomy) 10:19

Historical Context

This command appears repeatedly because אֱלֹהִים knew the tendency of nations to mistreat outsiders. "For you know the heart of a stranger, because you were strangers in the land of Mitsrayim." Empathy born from experience was to drive Yisrael's treatment of foreigners.

"And do not oppress a stranger, as you yourselves know the heart of a stranger, because you were strangers in the land of Mitsrayim." Having experienced oppression in Mitsrayim, Yisrael was to treat strangers with compassion and justice.

Modern-Day Application

Welcome newcomers. Treat immigrants and outsiders with dignity and kindness. Remember your own story—you were once a stranger to אֱלֹהִים's covenant before He brought you in.

Reflection Questions

1. How do I treat those who are "strangers" in my community?
2. Do I show the same compassion אֱלֹהִים showed me when I was far from Him?



Command #48
Give your land rest in the 7th year

Command #48 Give your land rest in the 7th year

Scripture References:

Shemoth (Exodus) 23:10-11; Wayyiqra (Leviticus) 25:2-3; Wayyiqra (Leviticus) 25:4-6

Historical Context

Just as the Shabbath provided rest for people, the land itself was to rest every seventh year (the Shemittah). No sowing, no pruning—trust אֱלֹהִים to provide. This was a tremendous act of faith and obedience that set Yisrael apart from every other agricultural society.

"And six years you shall sow your land and shall gather its increase, but the seventh year you shall let it rest and lie still, so that the poor of your people might eat." Letting the land rest in the seventh year demonstrates trust in אֱלֹהִים' provision and care for the needy.

Modern-Day Application

Practice sabbatical rhythms—take regular rest from work and striving. Trust אֱלֹהִים as your Provider. Apply this principle to finances, projects, and even relationships that may need a season of renewal.

Reflection Questions

1. Do I trust אֱלֹהִים enough to rest, or do I feel I must always be producing?
2. What area of my life needs a "sabbatical" season of renewal?



Command #49

Do not mention any pagan names

Command #49
Do not mention any pagan names

Scripture References:

Shemoth (Exodus) 23:13

Historical Context

Yisrael was to be so set apart from idolatry that even the names of false deities were not to be spoken. This prevented casual familiarity with pagan worship and protected Yisrael from being drawn into idolatry.

"And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth." This command forbids even speaking the names of false gods, keeping the mouth set-apart for אֱלֹהִים.

Modern-Day Application

Be aware of the pagan origins of many cultural celebrations, terms, and practices. Remove them from your speech and family traditions. Replace pagan-influenced customs with אֱלֹהִים's appointed times and His ways.

Reflection Questions

1. Are there pagan-rooted terms or traditions I unknowingly participate in?
2. How can I replace worldly customs with אֱלֹהִים's set-apart practices?



Command #50
Keep the feasts of אֶזְרָא

Command #50 Keep the feasts of אֱלֹהִים

Scripture References:

Shemoth (Exodus) 23:14-17; Wayyiqra (Leviticus) 23:3; Wayyiqra (Leviticus) 23:6-8; Bemidbar (Numbers) 9:13

Historical Context

אֱלֹהִים established His appointed times (mo'edim)—Pesah, Matstsah, Shaḅuoth, Yom Teruah, Yom Kippurim, and Sukkoth. These were not "Jewish holidays" but אֱלֹהִים's feasts, divine appointments between the Creator and His people, each pointing to the redemptive work of מָשִׁיחַ אֱלֹהִים.

"Three times in the year you shall celebrate a festival to Me." אֱלֹהִים commanded Yisrael to keep three pilgrimage feasts each year: Pesah (Passover), Shaḅu'oth (Weeks/Pentecost), and Sukkoth (Tabernacles). These appointed times draw the people together in worship and remembrance.

Modern-Day Application

- Study and observe אֱלֹהִים's appointed times according to His calendar.
- Celebrate together as families and communities.
- Teach children the prophetic significance of each feast—how they point to מָשִׁיחַ אֱלֹהִים's first and second coming.

Reflection Questions

1. Am I observing אֱלֹהִים's appointed times, or following man-made holiday traditions instead?
2. How can I make each feast a meaningful family experience?



Command #51

Do not cook your goat in his mother's milk

Command #51 Do not cook your goat in his mother's milk

Scripture References:

Shemoth (Exodus) 23:19; 34:26; Debarim (Deuteronomy) 14:21

Historical Context

This command appears three times in Torah (Shemoth 23:19; 34:26; Debarim 14:21), emphasizing its importance. Archaeological discoveries from Ugaritic texts reveal that Canaanite fertility cults practiced cooking young goats in their mother's milk as a magical ritual to ensure agricultural abundance. By forbidding this practice, אֱלֹהִים set Yisrael apart from the pagan nations surrounding them. The command also teaches a profound spiritual principle: the mixing of life (milk, which gives life) with death (the slaughtered kid) is inappropriate. This reflects אֱלֹהִים's call for His people to keep things in their proper order—a principle of separation that runs throughout Torah.

You shall not boil a young goat in its mother's milk. This command teaches separation and compassion, preventing cruelty and the mixing of life with death. אֱלֹהִים calls His people to be set-apart in all things, even in food preparation.

Modern-Day Application

Families today can apply this command by being mindful of where their food comes from and how it is prepared. While the specific ritual no longer exists, the principle of not mixing life and death remains relevant. Families can use mealtimes to teach children about אֱלֹהִים's design and order in creation. Consider researching the origins of family recipes to ensure nothing with pagan roots enters your home. More broadly, this command invites families to examine all their practices—are they rooted in אֱלֹהִים's ways, or borrowed from the world?

Reflection Questions

1. Are there any traditions or practices in our family that may have roots in paganism rather than Scripture?
2. How can we be more intentional about keeping אֱלֹהִים's principles of separation and order in our daily lives?
3. What does it mean to us to be set-apart from the world, even in something as simple as food preparation?



Command #52

Obey the messenger/angel **ጸሐፊ** sends before you

Command #52 Obey the messenger/angel **እሃእጌ** sends before you

Scripture References:

Shemoth (Exodus) 23:20-22

Historical Context

When Yisrael left Mitsrayim (Egypt), they faced a dangerous journey through wilderness filled with hostile nations. **እሃእጌ** promised to send a Messenger before them—one who carried His very Name and authority. Many scholars identify this Messenger as a pre-incarnate appearance of **ዐሠሃእጌ**, the Messiah, who would later come in human form. The ancient near eastern nations feared their gods but had no personal relationship with them. In contrast, **እሃእጌ** walked with His people, guiding them through His Messenger. This command taught Yisrael that obedience to **እሃእጌ**'s appointed representative was obedience to **እሃእጌ** Himself.

*"Behold, I send a Messenger before you to guard you in the way and to bring you into the place which I have prepared. Be on guard before Him and obey His voice; do not provoke Him, for He will not pardon your transgressions, for My Name is in Him." This messenger represented **እሃእጌ**'s authority and protection for Yisrael.*

Modern-Day Application

Today, we obey this command by following the words and teachings of **ዐሠሃእጌ**, in whom **እሃእጌ**'s Name dwells. Families can make Scripture reading a daily practice, allowing **እሃእጌ**'s words to guide every decision. When facing difficult choices, ask: "What would **ዐሠሃእጌ** teach us to do?" Parents can model obedience by discussing how they seek **እሃእጌ**'s guidance before major family decisions. Children learn that following **እሃእጌ**'s ways is not burdensome but protective.

Reflection Questions

1. How often do we genuinely seek **እሃእጌ**'s guidance before making important decisions?
2. In what ways might we be "provoking" **እሃእጌ**'s Messenger by ignoring His instructions in Scripture?
3. How can we better teach our children to recognize and follow **እሃእጌ**'s leading in their lives?



Command #53

Do not bow down to other elohiym/gods

Command #53 Do not bow down to other elohiym/gods

Scripture References:

Shemoth (Exodus) 23:24; 34:14; Debarim (Deuteronomy) 5:9

Historical Context

The ancient world was saturated with idol worship. The Canaanites worshipped Baal, Asherah, Dagon, and dozens of other deities. Physical bowing was the primary form of worship—it demonstrated submission and devotion. Every nation had its gods, and it was common practice to bow before them for blessing. When Yisrael entered the Promised Land, they were surrounded by peoples who bowed before carved images and golden statues. **אֱלֹהִים** demanded exclusive worship because He alone is the Creator and Sustainer of all life. Bowing to false gods acknowledged their power—something **אֱלֹהִים** would not share with lifeless idols made by human hands.

*You shall not bow down to their mighty ones nor serve them, nor do according to their works. **אֱלֹהִים** is a jealous Elohim and demands exclusive worship from His set-apart people Yisrael.*

Modern-Day Application

While most families today don't have wooden idols in their homes, modern "gods" take many forms: career success, material wealth, entertainment, technology, and even self-image. Anything that receives our ultimate devotion, our first thoughts in the morning, or our greatest energy becomes an idol. Families can audit their time and priorities regularly—what do we talk about most? What occupies our attention? Making **אֱלֹהִים** the center of family life means intentionally placing Him above all competitors for our hearts.

Reflection Questions

1. What are the modern "idols" that compete for our family's time, attention, and devotion?
2. If someone observed our daily routine, would they conclude that **אֱלֹהִים** is first in our lives?
3. How can we help our children recognize subtle forms of idolatry in our culture?



Command #54

Serve אֱלֹהִים

Command #54 Serve אֱלֹהֶיךָ

Scripture References:

Shemoth (Exodus) 23:25; Debarim (Deuteronomy) 6:13; 10:12, 20

Historical Context

In the ancient world, serving a deity meant participating in temple rituals, offering sacrifices, and living according to that god's demands. The nations surrounding Yisrael served their gods through horrific practices—child sacrifice, ritual prostitution, and self-mutilation. Service to אֱלֹהֶיךָ was radically different: it was life-giving, blessed, and protective. The Hebrew word for "serve" (*abad*) means both worship and work—serving אֱלֹהֶיךָ encompasses all of life. This command came with a promise: faithful service brings blessing to food, water, and health. אֱלֹהֶיךָ doesn't demand service without reward—He pours out abundance on those who honor Him.

"And you shall serve אֱלֹהֶיךָ your Elohim, and He shall bless your bread and your water. And I shall turn sickness away from your midst." Service to אֱלֹהֶיךָ brings blessing and healing.

Modern-Day Application

Serving אֱלֹהֶיךָ today means making every area of life an act of worship. Your job, your parenting, your household chores—all can be done as service to אֱלֹהֶיךָ. Families can start each day with prayer, dedicating their activities to Him. Teach children that washing dishes or completing homework can be worship when done with excellence for אֱלֹהֶיךָ's glory. Volunteer as a family in your community, serving others as an extension of serving אֱלֹהֶיךָ.

Reflection Questions

1. What does it look like practically to serve אֱלֹהֶיךָ in our everyday activities?
2. Are we serving אֱלֹהֶיךָ out of obligation or out of love and gratitude for His blessings?
3. How can our family serve אֱלֹהֶיךָ together in our community this month?



Command #55

Make no covenant with other elohiym/gods or outsiders of the land

Command #55

Make no covenant with other elohiym/gods or outsiders of the land

Scripture References:

Shemoth (Exodus) 23:32-33; 34:12, 15

Historical Context

In the ancient near east, covenants were sacred treaties that bound parties together in mutual obligation. When nations made covenants, they typically included acknowledging each other's gods. To make a covenant with the Canaanite nations would inevitably lead Yisrael into idolatry—which is exactly what happened when they failed to obey this command. The book of Judges records the tragic cycle: Yisrael made peace with pagan neighbors, intermarried, adopted their worship practices, and fell into judgment. אֱלֹהִים knew that proximity to pagan culture without proper boundaries would corrupt His set-apart people.

You shall make no covenant with them nor with their mighty ones. They shall not dwell in your land, lest they make you sin against אֱלֹהִים. The people of Yisrael are called to remain separate from pagan influences.

Modern-Day Application

Families today should be discerning about deep partnerships, business agreements, and close relationships. This doesn't mean isolation, but wisdom. Are our closest friendships drawing us toward אֱלֹהִים or away from Him? What values do our children's closest friends hold? Families can set boundaries around media, entertainment, and social connections that might lead hearts astray. Build deep community with other families who share your commitment to walking in Torah.

Reflection Questions

1. What relationships or partnerships in our lives might be pulling us away from אֱלֹהִים's ways?
2. How can we be a light to the world while still maintaining protective boundaries?
3. Are our family's closest connections helping us grow in faith or compromising it?



Command #56

Do not make or use this anointing oil on a normal person

Command #56

Do not make or use this anointing oil on a normal person

Scripture References:

Shemoth (Exodus) 30:31-33

Historical Context

The sacred anointing oil described in Shemoth 30 contained a specific blend of myrrh, cinnamon, fragrant cane, cassia, and olive oil. This unique formula was reserved exclusively for consecrating priests, the Tabernacle, and its furnishings. In ancient cultures, special oils and ointments were associated with divine power and royalty. By prohibiting its common use, אֱלֹהִים established a clear boundary between the ordinary and the holy. What was set apart for Him could not be treated casually. The punishment for violating this command—being "cut off" from the people—shows how seriously אֱלֹהִים regards the distinction between sacred and common.

"And you shall speak to the children of Yisrael, saying, 'This shall be a set-apart anointing oil to Me throughout your generations. It shall not be poured on the flesh of man, and you shall make no other like it, according to its composition. It is set-apart, it shall be set-apart to you.'"

Modern-Day Application

While we may not have the temple anointing oil today, this command teaches us to honor what is set apart for אֱלֹהִים. Things dedicated to worship—whether tithes, Sabbath time, or items used in fellowship gatherings—should not be treated as ordinary. Families can create a culture of reverence by setting aside special items or practices for worship and not mixing them with everyday use. This might include special garments for Sabbath, dedicated prayer spaces, or resources reserved for charitable giving.

Reflection Questions

1. What in our lives have we set apart as holy unto אֱלֹהִים?
2. Do we treat things dedicated to worship with appropriate reverence, or have they become common?
3. How can establishing "sacred boundaries" help our family grow in reverence for אֱלֹהִים?



Command #57

Do not make or use this perfume on a normal person

Command #57

Do not make or use this perfume on a normal person

Scripture References:

Shemoth (Exodus) 30:37-38

Historical Context

The sacred incense was burned daily in the Tabernacle, creating a pleasing aroma before אֱלֹהִים. Its fragrance filled the Holy Place and represented the prayers of the people ascending to heaven. The specific formula was given by אֱלֹהִים Himself and was never to be replicated for personal use. In pagan religions, incense was used to invoke spirits and please various deities. Yisrael's unique incense belonged exclusively to אֱלֹהִים's worship. Making it for personal pleasure would trivialize what was sacred—taking something meant for the Creator and using it for self-gratification. This command reinforced that worship of אֱלֹהִים is not to be confused with worldly pleasure.

"And the incense which you make, you shall not make any for yourselves, according to its composition. It shall be set-apart to you for אֱלֹהִים. Whoever makes any like it, to smell it, shall be cut off from his people."

Modern-Day Application

This command calls us to examine what belongs to אֱלֹהִים in our lives and ensure we don't repurpose it for ourselves. Time set apart for worship shouldn't be filled with personal entertainment. Money designated for giving shouldn't be redirected for personal desires. Families can discuss together: what have we dedicated to אֱלֹהִים, and are we honoring those commitments? Creating clear boundaries between what is "ours" and what is "His" builds integrity and teaches children the value of keeping promises to אֱלֹהִים.

Reflection Questions

1. Have we ever taken back something we dedicated to אֱלֹהִים—whether time, money, or commitment?
2. How does keeping our dedications to אֱלֹהִים build trust and integrity in our family?
3. What can we set apart this year as exclusively for אֱלֹהִים's purposes?



Command #58

Do not eat the fat

Command #58 Do not eat the fat

Scripture References:

Wayiqra (Leviticus) 3:17; 7:23-25

Historical Context

In the sacrificial system, the fat of animals belonged to אֱלֹהִים. It was burned on the altar as a sweet savor to Him—representing the best portion given back to the Creator. To eat the fat was to take what belonged to אֱלֹהִים. This command specifically applied to the fat covering the internal organs of cattle, sheep, and goats (the animals used in offerings). Ancient peoples prized fat for its rich flavor and energy content. By reserving this portion for אֱלֹהִים, Yisrael acknowledged that the best belongs to Him. Additionally, this practice had health benefits—excess animal fat consumption is now known to contribute to various diseases.

"It shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood." The fat belonged to אֱלֹהִים as a portion of the offerings. To eat it was to take what belonged to Him.

Modern-Day Application

The principle behind this command is giving אֱלֹהִים the best, not the leftovers. When budgeting, do we give to אֱלֹהִים first or from what's left over? When scheduling, does He get our prime hours or our exhausted moments? Families can apply this by making tithing and worship their first priorities, not afterthoughts. Practically, being mindful of dietary choices—choosing health over indulgence—honors our bodies as temples of the Ruaḥ ha'Qodesh.

Reflection Questions

1. Do we give אֱלֹהִים the "fat"—our best time, energy, and resources—or merely our leftovers?
2. How does the principle of "first and best" apply to our family's financial and time priorities?
3. In what practical ways can we honor our bodies as temples while enjoying אֱלֹהִים's good provision?



Command #59

Do what you say you are going to do

Command #59 Do what you say you are going to do

Scripture References:

Wayiqra (Leviticus) 5:4; Bemidbar (Numbers) 30:2; Debarim (Deuteronomy) 23:21-23

Historical Context

In ancient Yisrael, a person's word was their bond. Vows made before אֱלֹהִים were considered legally and spiritually binding. Unlike surrounding cultures where oaths could be broken through various loopholes, Yisrael was held to a higher standard because their Elohim was a covenant-keeping Elohim. The Scriptures record tragic consequences when vows were made rashly—Yephthah's vow in Judges 11 being a prominent example. אֱלֹהִים's own character is defined by faithfulness to His word. When His people keep their word, they reflect His image. Breaking a vow was considered sin against both אֱלֹהִים and the person to whom the promise was made.

"When a man vows a vow to אֱלֹהִים, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth." Integrity and keeping one's word reflects the character of אֱלֹהִים.

Modern-Day Application

In a world where contracts require lawyers and broken promises are common, families who keep their word stand out as set-apart. Teach children that "yes means yes and no means no." If you promise to attend an event, be there. If you commit to a deadline, meet it. Before making promises, pause to consider whether you can truly fulfill them. It's better to say "let me think about it" than to commit and fail. Family integrity is built one kept promise at a time.

Reflection Questions

1. How carefully do we consider our words before making commitments?
2. What message do broken promises send to our children about our faith and character?
3. Is there any unfulfilled promise we need to address or confess this week?



Command #60
Return what is your neighbor's

Command #60 Return what is your neighbor's

Scripture References:

Wayiqra (Leviticus) 6:2-5

Historical Context

This command addresses situations where someone holds another person's property—whether through safekeeping, finding lost items, or theft—and lies about it. In ancient Yisrael, a community-based society where neighbors depended on each other, trust was essential. The command required not just returning the property but adding a fifth (20%) as restitution. This additional payment acknowledged the wrong done and made the victim more than whole. Unlike the harsh penalties of neighboring nations, אֱלֹהִים's justice emphasized restoration of relationships alongside restoration of property. A sin against a neighbor was also a trespass against אֱלֹהִים.

If anyone sins and commits a trespass against אֱלֹהִים by lying to his neighbor about what was delivered to him for safekeeping, or about something stolen, or has found what was lost and lies about it—he shall restore it in full, add one-fifth to it, and give it to whom it belongs.

Modern-Day Application

Have you borrowed something and forgotten to return it? Did you find money or valuables and keep them rather than seeking the owner? This command calls for proactive honesty. Make a household inventory of borrowed items and return them promptly. Teach children to report found items rather than claim them. When restitution is needed, go beyond what's required—adding generosity to justice. If you've wronged a neighbor financially, confess and restore with increase. This builds trust and demonstrates that אֱלֹהִים's people handle possessions with integrity.

Reflection Questions

1. Is there anything in our possession that belongs to someone else?
2. How do we model honesty about property to our children?
3. What would it look like to go "above and beyond" in restoring something we've damaged or delayed returning?



Command #61
Obey ጸሐፊ's Dietary Torot/Laws

Command #61 Obey אֱלֹהִים's Dietary Torot/Laws

Scripture References:

Wayiqra (Leviticus) 11:1-47; Deḅarim (Deuteronomy) 14:3-21

Historical Context

The dietary laws in Wayiqra (Leviticus) 11 and Deḅarim 14 were revolutionary in the ancient world. While other nations had food taboos based on superstition, Yisrael's dietary instructions came directly from the Creator who designed every creature. Clean animals (those with split hooves that chew the cud, fish with fins and scales, certain birds and insects) were designated for food, while unclean animals were prohibited. These distinctions served multiple purposes: health protection (many unclean animals carry parasites and diseases), spiritual instruction (teaching discernment between clean and unclean), and national identity (making Yisrael visibly different from surrounding peoples). At every meal, Yisrael remembered their covenant with אֱלֹהִים.

אֱלֹהִים gave detailed instructions about clean and unclean animals. These laws distinguish Yisrael as a set-apart nation. What we eat affects our body, which is the temple of the Ruah ha'Qodesh.

Modern-Day Application

Families can honor אֱלֹהִים by learning and applying the dietary laws. Study Wayiqra 11 together as a family and identify clean versus unclean animals. Gradually adjust eating habits to align with Torah. This might mean eliminating pork, shellfish, and other unclean foods while discovering the abundance of clean foods available. Meal planning becomes an act of worship. Children learn that following אֱלֹהִים's ways touches every aspect of life—including what's on their plate.

Reflection Questions

1. Have we studied the dietary laws to understand what אֱלֹהִים considers clean and unclean?
2. What practical steps can our family take to align our eating habits with Torah?
3. How does obedience in "small" matters like food choices build faithfulness in larger areas?



Command #62
Women's time of separation

Command #62 Women's time of separation

Scripture References:

Wayiqra (Leviticus) 12:1-8; 15:19-30

Historical Context

The laws regarding a woman's menstrual cycle and childbirth purification were unique to Yisrael. While surrounding cultures often viewed menstruation with superstition or shame, אֱלֹהִים' instructions provided dignity, rest, and renewal. The periods of separation were not punishment but provision—a mandated time of rest in cultures where women worked constantly. Childbirth purification included time for recovery and bonding with the new baby. These laws also taught Yisrael about the sacredness of life and the connection between physical cleansing and spiritual purity. The times of separation created natural rhythms that honored women's bodies as designed by אֱלֹהִים.

אֱלֹהִים established laws regarding a woman's cycle and childbirth purification. These commands teach respect for life, cleanliness, and periods of rest and renewal.

Modern-Day Application

Modern families can honor the spirit of these commands by creating space for women during their monthly cycles—perhaps lighter duties, extra rest, or dedicated self-care time. After childbirth, families should prioritize the mother's recovery rather than rushing back to "normal." These periods can be reframed not as inconveniences but as אֱלֹהִים-given rhythms for rest and renewal. Open, shame-free conversations about these natural processes help daughters understand their bodies as wonderfully designed.

Reflection Questions

1. How does our family honor the natural rhythms אֱלֹהִים built into women's bodies?
2. What might change if we viewed these times as gifts of rest rather than burdens?

3. How can we create an environment where these topics are discussed with dignity and without shame?



Command #63
Obey אִשְׁרָאֵל's hygiene Torot/Laws

Command #63 Obey אֱלֹהִים's hygiene Torot/Laws

Scripture References:

Wayiqra (Leviticus) 13-15

Historical Context

The hygiene laws in Wayiqra 13-15 were thousands of years ahead of modern medicine. Commands about quarantining those with skin diseases, washing clothes and bodies after contact with the unclean, and even inspecting mold in houses are now recognized as brilliant public health measures. In Egypt, medical practices often involved incantations and magic. The surrounding Canaanite peoples had no systematic hygiene codes. Yisrael, following אֱלֹהִים's instructions, had remarkably better health outcomes. These laws protected the community from contagious diseases and taught that אֱלֹהִים cares about physical well-being, not just spiritual matters.

The Torah contains extensive laws regarding skin diseases, mold in houses, and bodily discharges. These commands protected the camp of Yisrael from contamination and disease, showing אֱלֹהִים's care for His people's health.

Modern-Day Application

Good hygiene practices honor אֱלֹהִים's design. Families can establish household habits: regular handwashing, staying home when sick to protect others, keeping living spaces clean and free of mold, and maintaining personal cleanliness. These aren't merely health tips but acts of love for neighbor—we protect others by maintaining hygiene. Teach children that caring for their bodies and environment is part of obedience to their Creator who gave these wise instructions.

Reflection Questions

1. How do we view personal and household hygiene—as mere routine or as honoring אֱלֹהִים?
2. In what ways does keeping ourselves healthy enable us to better serve אֱלֹהִים and others?
3. What hygiene habits could our family improve to better care for ourselves and our community?



Command #64

Keep the Day of Atonement/Yom ha'Kippurim

Command #64 Keep the Day of Atonement/Yom ha'Kippurim

Scripture References:

Wayiqra (Leviticus) 16:29-34; 23:26-32

Historical Context

Yom Kippurim was the most solemn day in Yisrael's calendar—the one day each year when the High Priest entered the Most Holy Place to make atonement for the nation's sins. The ritual involved two goats: one sacrificed as a sin offering and the other—the scapegoat—sent into the wilderness carrying the people's sins away. This was the only mandated fast in Torah, and all work ceased. The entire nation focused on repentance, confession, and restoration with אָפָּרָה. For ancient Yisrael, this day was literally a matter of life and death—their standing before a holy Elohim depended on proper observance.

"This shall be a statute forever unto you: in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all... For on that day he shall make atonement for you, to cleanse you, that you may be clean from all your sins before אָפָּרָה."

Modern-Day Application

Believers in אָפָּרָה recognize Him as the ultimate atonement—the perfect sacrifice who carries our sins away. Yet Yom Kippurim remains a powerful day for fasting, deep reflection, and examining our relationship with אָפָּרָה. Families can observe this day together: fasting (as appropriate for age and health), reading relevant Scriptures, confessing sins, asking forgiveness from those wronged, and meditating on the finished work of אָפָּרָה. Make it a screen-free, work-free day focused entirely on spiritual matters.

Reflection Questions

1. How can our family meaningfully observe Yom Kippurim in a way that honors both Torah and the Messiah's sacrifice?
2. Is there anyone we need to seek forgiveness from before approaching אָפָּרָה on this day?

3. What sins or habits do we need to "send into the wilderness" this year—released and never reclaimed?



Command #65

Do not uncover the nakedness of your family

Command #65
Do not uncover the nakedness of your family

Scripture References:

Wayiqra (Leviticus) 18:6-18

Historical Context

The extensive list of forbidden relationships in Wayiqra 18 was given specifically because these practices were common among the Egyptians (from whom Yisrael came) and the Canaanites (to whose land they were going). Incest, in various forms, was practiced by surrounding nations—sometimes even in religious contexts. Egyptian royalty frequently married siblings to preserve bloodlines. Canaanite fertility cults normalized sexual relations that אֱלֹהִים declared abominable. By establishing clear boundaries within families, אֱלֹהִים protected the family structure, prevented abuse, and set Yisrael apart as a people with radically different sexual ethics.

"None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am אֱלֹהִים." This command protects the sanctity of family relationships and guards against incest.

Modern-Day Application

These commands establish clear boundaries that protect family members from abuse and confusion. Parents must create safe environments where children understand appropriate versus inappropriate touch. Open communication about boundaries—taught in age-appropriate ways—equips children to recognize and report violations. Family members should never be alone in compromising situations with relatives. Modesty in the home, healthy privacy practices, and vigilance against predatory behavior all stem from this command's protective intent.

Reflection Questions

1. Have we established clear, age-appropriate boundaries in our home to protect all family members?
2. Do our children feel safe to report anything that makes them uncomfortable?
3. How can we create a family culture where healthy boundaries are understood and respected?



Command #66

Do not take your woman's sister for wife

Command #66

Do not take your woman's sister for wife

Scripture References:

Wayiqra (Leviticus) 18:18

Historical Context

This specific prohibition addresses a situation that caused significant conflict in Scripture—the rivalry between Leah and Rachel, both married to Ya'aqob (Jacob). Their competition for their husband's affection led to jealousy, manipulation, and family strife that echoed through generations. אָרְרָא prohibited marrying a woman's sister during her lifetime to prevent such "vexing" (literally, rivalry or hostility). While polygamy existed in ancient Yisrael, this command limited its most damaging form. The principle protects family relationships from the destructive competition that arises when sisters share a husband.

"Neither shall you take a woman to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." This preserves family harmony and prevents rivalry.

Modern-Day Application

In modern contexts where biblical marriage is one man and one woman, this command speaks to protecting sibling relationships from romantic competition. Families should teach children that pursuing a sibling's romantic partner—whether current or former—damages family bonds. More broadly, the principle warns against any relationship configuration that creates rivalry and "vexation" among family members. Family harmony should never be sacrificed for romantic desires.

Reflection Questions

1. How can we teach our children to value family relationships above romantic competition?
2. What other situations might cause sibling rivalry that we should guard against?
3. Does our family prioritize unity and peace over individual desires?



Command #67

Do not lie with a woman in her uncleanness

Command #67

Do not lie with a woman in her uncleanness

Scripture References:

Wayiqra (Leviticus) 18:19; 20:18

Historical Context

This command relates to the separation laws of Command #62 but addresses the husband's responsibility. The period of separation was a time when marital relations ceased out of respect for אֱלֹהִים's design. Some ancient cultures believed that intercourse during menstruation had magical properties related to fertility or protection. Others simply ignored women's needs during this time. אֱלֹהִים's command taught Yisraelite men self-control and respect for their wives. It demonstrated that physical desires do not override אֱלֹהִים's instructions—a lesson in submission of passions to divine authority.

"Also you shall not approach a woman to uncover her nakedness during her customary impurity." This command teaches self-control and respect for the woman's time of separation.

Modern-Day Application

This command teaches married couples that physical intimacy operates within אֱלֹהִים's boundaries. Self-control in marriage is a virtue, not a burden. Husbands honor their wives by respecting their bodies and their need for physical space during certain times. Couples can use these periods to cultivate emotional and spiritual intimacy instead. Teaching children (in age-appropriate ways) that even marriage has proper boundaries prepares them for godly relationships.

Reflection Questions

1. How do we view self-control in marriage—as a burden or as an act of love and obedience?
2. In what ways can times of physical separation strengthen other aspects of our marriage relationship?
3. How can we communicate to our children that even within marriage, אֱלֹהִים's boundaries apply?



Command #68

You shall not sacrifice your children to Molek

Command #68
You shall not sacrifice your children to Molek

Scripture References:

Wayiqra (Leviticus) 18:21; 20:2-5

Historical Context

Perhaps the most horrifying practice of Canaanite religion was child sacrifice to the deity Molek (Moloch). Archaeological evidence from Carthaginian "tophets" confirms that children were burned alive as offerings to pagan gods. Parents believed sacrificing their children would secure agricultural fertility, military victory, or divine favor. The Valley of Hinnom (Gehenna) outside Yerushalayim became infamous for this practice when wicked kings of Yudah adopted it. אֱלֹהִים' utter condemnation—prescribing death for violators—shows His fierce protection of children and His hatred of this abomination.

"And you shall not let any of your descendants pass through the fire to Molek, nor shall you profane the name of your Elohim: I am אֱלֹהִים." Child sacrifice was an abomination practiced by surrounding nations that אֱלֹהִים strictly forbade.

Modern-Day Application

While literal child sacrifice is rare today, children are still "sacrificed" to modern idols: careers that leave children parentless, entertainment that corrupts their innocence, educational philosophies that undermine their faith, and cultural pressures that steal their childhood. Parents must fiercely guard their children's physical, spiritual, and emotional well-being. This means being present, filtering influences, and prioritizing children's souls over worldly success. Our children belong to אֱלֹהִים—we are stewards, not owners with the right to sacrifice them on any altar.

Reflection Questions

1. What modern "altars" might we be tempted to sacrifice our children's well-being upon?
2. Are we protecting our children's innocence, or allowing the world to corrupt them prematurely?
3. How can we demonstrate to our children that they are infinitely precious—not expendable for any goal?



Command #69
Do not be a Sodomite

Command #69 Do not be a Sodomite

Scripture References:

Wayiqra (Leviticus) 18:22; 20:13

Historical Context

This command explicitly prohibits homosexual relations, describing them as "abomination" (toevah)—a term used for practices utterly incompatible with אֱלֹהִים' character and design. The cities of Sodom and Amorah became bywords for this sin, destroyed by divine judgment. Canaanite religions often included ritual homosexual acts as part of fertility worship. Greek and other ancient cultures celebrated such relationships. Yisrael was to be radically different. From creation, אֱלֹהִים established the pattern: "male and female He created them" for the purpose of becoming "one flesh" in marriage. This design was not arbitrary but reflected deep truths about complementarity, procreation, and the image of אֱלֹהִים.

"You shall not lie with mankind, as with womankind: it is abomination." אֱלֹהִים established the pattern of relationship between man and woman from the beginning of creation.

Modern-Day Application

In a culture that celebrates what Scripture prohibits, families must lovingly but clearly teach אֱלֹהִים' design for marriage and sexuality. This doesn't mean hatred toward anyone—וְיָמָּוֹת died for all sinners. But love speaks truth, and truth is that אֱלֹהִים' design brings blessing while deviation brings brokenness. Teach children early about אֱלֹהִים' beautiful design for family. Model healthy, biblical marriage. When culture's messages contradict Scripture, gently explain אֱלֹהִים' ways while maintaining compassion for all people.

Reflection Questions

1. How can we teach אֱלֹהִים' design for sexuality in ways that are truthful yet compassionate?
2. Are we equipping our children to lovingly stand for truth in a culture that opposes it?

3. How do we show the love of ὁὡϣἄῃ to all people while not compromising on His standards?



Command #70
Be Qodesh/Holy

Command #70 Be Qodesh/Holy

Scripture References:

Wayiqra (Leviticus) 19:2; 20:7, 26

Historical Context

"Be holy, for I אֱלֹהִים your Elohim am holy." This central command defines Yisrael's entire purpose. The Hebrew word "qodesh" means set apart, consecrated, different. Yisrael was not to be like Egypt behind them or Canaan before them—they were to be אֱלֹהִים's distinct people, reflecting His character to the nations. Holiness wasn't merely ritual purity but encompassed ethics, relationships, business dealings, speech, and every area of life. In the ancient world, gods were capricious, immoral, and unrelated to human ethics. Yisrael's Elohim was utterly different—righteous, just, and demanding that His people reflect those qualities.

"Speak unto all the congregation of the children of Yisrael, and say unto them, You shall be qodesh: for I אֱלֹהִים your Elohim am qodesh." Holiness is being set-apart for אֱלֹהִים's purposes.

Modern-Day Application

Holiness today means distinctiveness—being recognizably different from surrounding culture. This doesn't mean weird or isolated, but noticeably set apart in values, priorities, speech, entertainment choices, and relationships. Families can discuss: "What makes us different as אֱלֹהִים's people?" The goal isn't superiority but representation—we are ambassadors showing the world what their Creator is like. Every family decision can be filtered through the question: "Does this make us more or less set apart for אֱלֹהִים?"

Reflection Questions

1. If someone observed our family for a week, what would make us recognizably different from secular families?
2. In what areas have we conformed to the culture around us instead of being set apart?
3. How can we pursue holiness without becoming judgmental or isolated from those who need to see אֱלֹהִים's light?



Command #71

Do not reap the corners of your field or glean your vineyard

Command #71

Do not reap the corners of your field or glean your vineyard

Scripture References:

Wayiqra (Leviticus) 19:9-10; 23:22

Historical Context

This command established Yisrael's welfare system—one based on dignity rather than dependency. When harvesting, landowners were required to leave the corners of their fields unharvested and not pick up fallen grain or grapes. The poor, the stranger, the orphan, and the widow could then glean from these portions, working for their food rather than simply receiving handouts. The book of Ruth beautifully illustrates this system in action. Unlike surrounding nations where the poor were often enslaved or left to starve, Yisrael's economy built in provision for the vulnerable while preserving their dignity through work.

"And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest... you shall leave them for the poor, and for the stranger: I am אלהיכם your Elohim."

Modern-Day Application

The principle is generous provision with dignity. Rather than only writing checks to charities (though valuable), consider how to help others while preserving their self-respect. Hire someone for work they can do. Donate quality items, not just unwanted castoffs. When paying for services, round up generously. Create opportunities for others to earn, learn, and grow. Teach children to leave "corners" in their abundance—whether that's sharing treats, including lonely classmates, or giving away gently used belongings.

Reflection Questions

1. Do we give in ways that preserve others' dignity, or in ways that might make them feel diminished?
2. What "corners" do we have in our abundance that we could intentionally leave for others?
3. How can our family create opportunities for the vulnerable to work and thrive, not just receive?



Command #72

Do not deal falsely or defraud your neighbor

Command #72 Do not deal falsely or defraud your neighbor

Scripture References:

Wayiqra (Leviticus) 19:11, 13

Historical Context

Commerce in the ancient world was rife with deception. Merchants used false weights, mixed inferior goods with quality ones, and exploited customers' ignorance. Yisrael's marketplace was to be radically different because אֱלֹהִים Himself oversees all transactions. To cheat a neighbor was to sin against אֱלֹהִים who commanded truthful dealings. This command covers business transactions, employment relationships, and all exchanges between people. The reputation of אֱלֹהִים's people depended on their integrity—how could they proclaim a righteous Elohim while practicing unrighteousness?

"You shall not steal, neither deal falsely, neither lie one to another... You shall not defraud your neighbor, neither rob him." Honesty in dealings reflects the righteous character of אֱלֹהִים.

Modern-Day Application

Integrity in dealings means full honesty in all transactions. Don't exaggerate product quality when selling. Give an honest day's work for your pay. Report income accurately. If given too much change, return it. If you discover a defect in something you sold, offer to make it right. In our review-driven economy, let your reputation be built on truthfulness. Business owners: treat employees fairly; pay what's agreed. Employees: give your best effort regardless of supervision. Your integrity witnesses to אֱלֹהִים's character.

Reflection Questions

1. In what situations might we be tempted to be less than fully honest in dealings?
2. How do we handle situations when honesty might cost us money or advantage?
3. What reputation do we have among neighbors, coworkers, and business associates for integrity?



Command #73
Do not lie or be a liar

Command #73 Do not lie or be a liar

Scripture References:

Wayiqra (Leviticus) 19:11; Shemoth (Exodus) 23:7

Historical Context

אֱלֹהִים is the Elohim of truth—lies originate with the adversary, called "the father of lies." In ancient cultures, deception was often celebrated as cleverness. Trickster gods were worshipped, and cunning was admired. Yisrael was called to a completely different standard: absolute truthfulness because their Elohim cannot lie. Speech was considered sacred—words had power to bless, curse, covenant, and create. To corrupt speech with falsehood was to misuse a divine gift. The prophets consistently condemned lying as one of the sins that brought judgment on the nation.

"You shall not steal, neither deal falsely, neither lie one to another." Truth is foundational to the character of אֱלֹהִים, and His people are called to walk in truth.

Modern-Day Application

In a world of "white lies," half-truths, and spin, set-apart families commit to truthfulness. This means no exaggeration, no deceptive omissions, no false impressions—even when truth is uncomfortable. Teach children that lying breaks trust and damages relationships. When caught in a lie, there should be consequences and restoration. Model truthfulness by admitting when you're wrong, acknowledging when you don't know something, and keeping your word. Create a family culture where truth-telling is celebrated, even when the truth is hard to hear.

Reflection Questions

1. Are we fully truthful, or do we allow "small" lies that we consider harmless?
2. How do we respond when truth-telling comes with a cost?
3. Have we created a safe environment where our children feel they can tell us the truth without fear?



Command #74

Pay your workers for the day's wage they are due

Command #74

Pay your workers for the day's wage they are due

Scripture References:

Wayiqra (Leviticus) 19:13; Debarim (Deuteronomy) 24:14-15

Historical Context

Day laborers in ancient Yisrael depended on their daily wages to buy food for their families that evening. To withhold payment—even overnight—meant a family might go hungry. Wealthy landowners held power over poor workers and could delay payment without consequence in human courts. But אֱלֹהִים sees and judges. This command protected the vulnerable from exploitation and established the principle that labor deserves prompt compensation. Ya'aqob's (James') letter echoes this concern, condemning rich oppressors whose workers' wages cry out to אֱלֹהִים.

"The wages of him that is hired shall not abide with you all night until the morning." A worker deserves timely payment for their labor—delaying it is an injustice.

Modern-Day Application

If you employ anyone—from contractors to babysitters to lawn care workers—pay promptly as agreed. Don't delay payment awaiting your own convenience. If hiring day labor, pay at day's end. Business owners should establish fair payment schedules and honor them without exception. When paying invoices, pay on time or early—delayed payment harms small businesses who depend on cash flow. This command also applies spiritually: give workers appropriate appreciation, respect, and working conditions, not just minimum compensation.

Reflection Questions

1. How promptly do we pay those who work for us, from contractors to service providers?
2. Do we consider the financial circumstances of those we hire when determining payment timing?
3. Beyond wages, do we treat workers with the respect and dignity they deserve as fellow image-bearers?



Command #75
Do not harm the disabled

Command #75 Do not harm the disabled

Scripture References:

Wayiqra (Leviticus) 19:14

Historical Context

In ancient cultures, people with disabilities were often seen as cursed by the gods and thus marginalized, abused, or abandoned. Putting obstacles before the blind or mocking the deaf (who couldn't hear the mockery) was considered harmless entertainment by some. אֱלֹהִים commanded radically different treatment: the vulnerable are to be protected, not exploited. The command includes the phrase "fear your Elohim"—even if no human witness sees mistreatment of the disabled, אֱלֹהִים sees. This elevated the dignity of disabled persons as image-bearers deserving protection.

"You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your Elohim: I am אֱלֹהִים." Compassion for the vulnerable reflects the heart of אֱלֹהִים.

Modern-Day Application

Never mock, take advantage of, or ignore those with disabilities. This includes avoiding ableist jokes, being patient with those who process differently, and actively creating welcoming environments. Families can volunteer with organizations serving the disabled community. Teach children to include classmates with special needs rather than avoiding them. When you encounter someone struggling—whether visually impaired, hearing impaired, mobility limited, or cognitively different—offer help respectfully. Create ramps in your relationships, not stumbling blocks.

Reflection Questions

1. How do we and our children speak about and interact with people who have disabilities?
2. Are there ways we might be putting unintentional "stumbling blocks" before vulnerable people?
3. How can our family actively serve and include those with disabilities in our community?



Command #76
Do not endanger your neighbor

Command #76 Do not endanger your neighbor

Scripture References:

Wayiqra (Leviticus) 19:16

Historical Context

The Hebrew phrase "do not stand against the blood of your neighbor" encompasses both actively harming someone and passively allowing harm when you could prevent it. In the close-knit communities of ancient Yisrael, neighbors depended on each other for safety. If you saw someone in danger and could help but didn't, you bore responsibility. This command established the principle of "duty to rescue"—we are our brother's keeper. It condemned both the violent and the indifferent, calling every Yisraelite to active concern for their neighbor's welfare.

"...neither shall you stand against the blood of your neighbor: I am אֱלֹהִים." We must not put others in danger or ignore their peril when we can help.

Modern-Day Application

Don't pass by when you can help. If you see an accident, stop if safe to do so. If someone is choking, step in. If you witness abuse, report it. If a neighbor's home is being burglarized while they're away, call authorities. Beyond emergencies, don't allow dangerous conditions to exist on your property that could hurt visitors. Warn neighbors of hazards you've noticed. Check on elderly neighbors during extreme weather. This command calls us from passive bystanders to active protectors of life.

Reflection Questions

1. Have we ever "stood by" when we could have helped someone in danger or need?
2. What might prevent us from stepping in to help—fear, inconvenience, indifference?
3. How can we cultivate a family culture of active helpfulness rather than passive observation?



Command #77
Do not hate your brother

Command #77 Do not hate your brother

Scripture References:

Wayiqra (Leviticus) 19:17

Historical Context

This command addresses the hidden sin—hatred harbored in the heart. External actions could be judged by elders at the gate, but inner attitudes were invisible to human eyes. Yet אֱלֹהִים knows the heart. Hatred left to fester leads to murder, as seen from Qayin (Cain) to Yoseph's brothers. The command pairs prohibition with prescription: instead of nursing hatred, rebuke your neighbor—deal with offenses openly. Ancient near eastern culture valued honor and revenge; אֱלֹהִים called His people to handle conflict directly and redemptively rather than letting bitterness grow.

"You shall not hate your brother in your heart: you shall in any wise rebuke your neighbor, and not bear sin because of him." Hatred in the heart leads to sin—we must deal with offenses openly.

Modern-Day Application

Examine your heart regularly. Are you holding grudges? Nursing resentments? Replaying offenses mentally? These indicate hatred taking root. Instead, address conflicts directly and promptly. If someone wrongs you, speak with them privately and honestly. Don't gossip about offenses or silently simmer. Families can establish a culture where grievances are aired quickly and dealt with—"don't let the sun go down on your anger." Teach children to resolve conflicts through conversation, not silent treatment or revenge plotting.

Reflection Questions

1. Is there anyone toward whom we harbor hidden resentment or bitterness?
2. How do we handle conflicts in our family—through open discussion or silent grudges?
3. What would it take to address unresolved hurts with those who have wronged us?



Command #78
Rebuke your neighbor for his sin

Command #78 Rebuke your neighbor for his sin

Scripture References:

Wayiqra (Leviticus) 19:17

Historical Context

This command is the positive side of the previous one—instead of hating in silence, speak up. But biblical rebuke is not harsh criticism or self-righteous condemnation. It's loving correction aimed at restoration. The phrase "not bear sin because of him" indicates that failing to rebuke makes you complicit in ongoing sin. Ancient Yisrael was a community responsible for each other's spiritual welfare. To see a brother sinning and say nothing was itself a sin. True love sometimes requires uncomfortable conversations.

"You shall in any wise rebuke your neighbor, and not bear sin because of him." Loving correction protects both the sinner and the community from the consequences of unaddressed sin.

Modern-Day Application

When you see someone you care about making destructive choices, love compels speaking up. This must be done humbly ("examine yourself first"), privately when possible, and with the goal of restoration, not condemnation. Parents must rebuke children—not correcting them fails them. Friends should lovingly challenge each other. But how you rebuke matters: speak truth in love, not anger. Be prepared for the rebuke to be rejected, but also be prepared for it to be the turning point in someone's life. Faithful wounds from a friend are better than silence.

Reflection Questions

1. Is there someone in our lives we've avoided correcting because it's uncomfortable?
2. How can we offer rebuke in a way that is clearly motivated by love and desire for restoration?
3. Are we receptive when others lovingly rebuke us, or do we become defensive?



Command #79
Love your neighbor as yourself

Command #79 Love your neighbor as yourself

Scripture References:

Wayiqra (Leviticus) 19:18

Historical Context

This command, which ማህላጊ called the second greatest, summarizes our duty to fellow humans. In context, it follows commands about not seeking revenge or bearing grudges—true love doesn't keep score of wrongs. "As yourself" provides the standard: the same care, concern, provision, and protection you naturally give yourself, extend to others. This was revolutionary in ancient cultures organized around tribal loyalties and competitive survival. ላላጊ's people were to see every neighbor as worthy of the same consideration they gave themselves.

"You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am ማህላጊ ".ላላጊ called this the second greatest commandment.

Modern-Day Application

Ask yourself: "If I were in their situation, what would I want?" Then do that for others. Would you want help moving? Help your neighbor move. Would you want someone to listen? Listen to others. Would you want to be included? Include the lonely. Make this a family practice: regularly ask, "Who can we love as ourselves this week?" This might mean making meals for the sick, including the awkward, defending the slandered, or simply being genuinely interested in others' lives. Love is not a feeling but an action—treat others as you'd want to be treated.

Reflection Questions

1. If we truly loved our neighbors as ourselves, what would change in our daily actions?
2. Who in our community might be longing for the kind of attention we naturally give ourselves?
3. How can we move beyond feelings of love to consistent actions of love?



Command #80
Do not diverse your cattle

Command #80 Do not diverse your cattle

Scripture References:

Wayiqra (Leviticus) 19:19

Historical Context

This command prohibited cross-breeding different species of animals—such as horses with donkeys to produce mules. The principle of "kind after kind" from creation (Bereshith/Genesis 1) continued in practical agricultural law. While the immediate application seems unusual to modern readers, the underlying principle was maintaining אֱלֹהִים's created order. The hybrid offspring—like mules—were sterile, symbolizing the barrenness that comes from violating divine design. This command, along with related prohibitions, taught Yisrael to respect boundaries and categories established by the Creator.

"You shall guard my statutes. You shall not let your cattle breed with a diverse kind." אֱלֹהִים's principle of "kind after kind" from creation continues in His instructions.

Modern-Day Application

The deeper principle is honoring אֱלֹהִים's design and order rather than manipulating creation for our purposes. This applies to respecting the boundaries אֱלֹהִים establishes in various areas of life. While modern genetic engineering raises complex questions, the underlying call is humility before the Creator's wisdom. Families can teach children to appreciate אֱלֹהִים's design in nature—each creature made according to its kind, each with its purpose. When humans try to "improve" on creation without regard for divine order, unintended consequences often follow.

Reflection Questions

1. In what ways might our culture encourage crossing boundaries that אֱלֹהִים established?
2. How can we cultivate reverence for אֱלֹהִים's design in creation rather than viewing nature as ours to manipulate freely?
3. What does respecting "kinds" and categories teach us about respecting אֱלֹהִים's wisdom in other areas of life?



Command #81
Do not mingle your seed

Command #81 Do not mingle your seed

Scripture References:

Wayiqra (Leviticus) 19:19; Debarim (Deuteronomy) 22:9

Historical Context

Yisraelite farmers were prohibited from planting two different types of seed in the same field. This practice, common among Canaanites, may have been connected to fertility magic—believing that mixing crops somehow increased productivity through supernatural means. Beyond rejecting paganism, this command reinforced אֱלֹהִים's principle of separation that runs throughout Torah. The practical effect was organized, orderly agriculture that reflected divine order. Some scholars also note that companion planting (while sometimes beneficial) can also cause crops to cross-pollinate, creating hybridization—another violation of "kind after kind."

"You shall not sow your field with mingled seed." Keeping things separate according to their kind reflects אֱלֹהִים's order in creation.

Modern-Day Application

The spiritual principle is avoiding harmful mixtures in our lives. Don't mix truth with falsehood, righteous entertainment with corrupt entertainment, or godly relationships with corrupting influences. Just as a farmer keeps crops separate for best results, keep distinct categories distinct in your life. This might mean setting clear boundaries around family time (not mixing work constantly), worship (not mixing secular entertainment with Sabbath), or relationships (not mixing intimately with those who pull you away from אֱלֹהִים). Order and separation often produce better fruit than chaotic mixing.

Reflection Questions

1. What areas of our lives might have unhealthy mixtures that need separation?
2. How can maintaining proper boundaries in various life areas improve our "harvest"?
3. In what ways has mixing things that should be separate caused problems for our family?



Command #82
Do not mingle linen and wool

Command #82 Do not mingle linen and wool

Scripture References:

Wayiqra (Leviticus) 19:19; Debarim (Deuteronomy) 22:11

Historical Context

The prohibition against wearing garments combining linen (from plants) and wool (from animals) is called "shatnez." Interestingly, the priestly garments in the Tabernacle did combine these materials, suggesting this mixture was reserved for sacred use only. Common people wearing such combinations would blur the distinction between ordinary and priestly. Canaanite magical practices may have also involved specific garment combinations for spiritual purposes. For Yisrael, even clothing choices reminded them of their set-apart status. The command extends the principle of separation into the most mundane aspects of daily life.

"Neither shall a garment mingled of linen and woollen come upon you." This command about clothing teaches the principle of separation in all areas of life.

Modern-Day Application

While modern believers debate the direct application, the principle of being set apart even in clothing choices remains relevant. What we wear communicates who we are. Families can consider: Does our clothing reflect modesty and dignity? Do we dress in ways that honor אֱלֹהִים and avoid worldly trends that promote values contrary to Scripture? The deeper principle is that no area of life is too small for אֱלֹהִים' instructions—even our wardrobe can express our set-apart identity.

Reflection Questions

1. How do our clothing choices reflect our values and identity as אֱלֹהִים's set-apart people?
2. Are there areas of life we consider "too small" for אֱלֹהִים's concern that might benefit from prayerful consideration?
3. What messages do our appearance and presentation send to the world about who we serve?



Command #83

Do not lie with a taken woman

Command #83 Do not lie with a taken woman

Scripture References:

Wayiqra (Leviticus) 19:20-22

Historical Context

This command addressed a specific situation in ancient Yisrael: a man having relations with a betrothed servant woman who was not yet free. Unlike the adultery laws that carried death penalty, this situation was more complex because the woman's status was ambiguous—betrothed but not married, a servant but promised. Justice required recognizing these nuances. The man was required to bring a guilt offering, acknowledging sin while accounting for the woman's constrained circumstances. This shows אֱלֹהִים's justice is not one-size-fits-all but considers context and power dynamics.

Laws regarding relationships with a betrothed woman who is a servant. Even in complex situations, אֱלֹהִים's justice and mercy are shown.

Modern-Day Application

The principle addresses taking advantage of those in vulnerable or ambiguous positions. Don't exploit power imbalances in any relationship. This applies to workplace dynamics, mentoring relationships, or any situation where one person has authority or advantage over another. Pursuing relationships with those who aren't fully free to consent or decline is exploitative. Families should teach children about consent, appropriate relationships, and the importance of honoring others' existing commitments and circumstances.

Reflection Questions

1. Are we conscious of power dynamics in our relationships and careful not to exploit them?
2. How do we teach our children to recognize when someone might not be free to fully consent to a relationship or activity?
3. Do we honor others' existing commitments and relationships, even when it inconveniences us?



Command #84

Do not eat the fruit of the trees for 3 years

Command #84
Do not eat the fruit of the trees for 3 years

Scripture References:

Wayiqra (Leviticus) 19:23-25

Historical Context

When Yisrael entered the Promised Land and planted orchards, they were commanded to consider the fruit "uncircumcised" for three years. The fourth year's harvest was entirely consecrated to אלהים, and only from the fifth year could they eat freely. This taught patience and delayed gratification—in contrast to the instant results pagan magic promised. Agriculturally, this practice actually benefits the tree, allowing it to establish a strong root system before bearing fruit. It also recognized that the land and its produce ultimately belonged to אלהים, and the first fruits were His.

"And when you shall come into the land, and shall have planted all manner of trees for food, then you shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten." Patience and consecration before harvest.

Modern-Day Application

Good things take time to develop properly. This command teaches patience and the value of waiting for mature fruit rather than grasping for premature results. Apply this to relationships (don't rush into commitments), careers (master your craft before expecting rewards), spiritual growth (discipleship takes years, not weeks), and parenting (character formation is a long process). Additionally, giving the "fourth year" to אלהים reminds us that first fruits belong to Him—before we enjoy abundance, we acknowledge its Source.

Reflection Questions

1. Where in our lives might we be trying to harvest fruit before its proper time?
2. How can we cultivate patience and delayed gratification as a family virtue?
3. Are we faithful to give אלהים the "first fruits" of our increase before enjoying it ourselves?



Command #85
Do not practice sorcery

Command #85 Do not practice sorcery

Scripture References:

Wayiqra (Leviticus) 19:26, 31; Debarim (Deuteronomy) 18:10-12

Historical Context

The ancient world was saturated with occult practices: divination, necromancy (communicating with the dead), astrology, spells, and various forms of magic. The nations surrounding Yisrael relied on these practices to discover the future, manipulate circumstances, and gain power. אֱלֹהִים strictly prohibited all such practices because they represent looking to spiritual sources other than Him for knowledge and power. These practices opened doors to demonic deception and bondage. Yisrael didn't need sorcerers—they had prophets who spoke אֱלֹהִים's word and a direct relationship with the Creator Himself.

"Neither shall you use enchantment, nor observe times... Regard not them that have familiar spirits, neither seek after wizards." All occult practices are forbidden—אֱלֹהִים alone is the source of knowledge and power.

Modern-Day Application

Modern forms of occultism include horoscopes, tarot cards, ouija boards, palm reading, séances, and any practice that seeks supernatural knowledge or power outside of אֱלֹהִים. Even seemingly "innocent" versions (like reading your horoscope "just for fun") open doors that should remain closed. Remove all occult items from your home. Don't participate in or allow children to engage with anything that normalizes witchcraft or sorcery—including certain video games, movies, and entertainment. Teach children that אֱלֹהִים is the only source of wisdom and power we need.

Reflection Questions

1. Have any forms of occultism—even "harmless" ones—entered our home through entertainment or practices?
2. Are we teaching our children the serious dangers of occult involvement?
3. What might we need to remove from our home or habits to fully honor this command?



Command #86

Do not round your beard or the corners of your head

Command #86

Do not round your beard or the corners of your head

Scripture References:

Wayiqra (Leviticus) 19:27

Historical Context

This command prohibited specific grooming practices associated with pagan worship and mourning rituals. Surrounding nations would cut their hair and beards in particular patterns to honor their gods or mourn their dead. Priests of certain Canaanite deities had distinctive haircuts identifying their allegiance. By forbidding these practices, אִשְׂרָאֵל ensured that Yisraelite men would be visibly distinct from pagan priests and worshippers. The beard also represented maturity and dignity in ancient near eastern culture—to maintain it unmarred was to maintain one's dignity as a son of Yisrael.

"You shall not round the corners of your heads, neither shall you mar the corners of your beard." This distinguished Yisrael from pagan mourning practices and idol worship.

Modern-Day Application

The principle is not adopting styles or practices with pagan religious origins or associations. While specific hairstyles today may not have the same religious significance, believers should be thoughtful about trends that originated in occult or anti-biblical subcultures. More broadly, this command invites us to examine our motivations for appearance choices: Are we trying to fit in with the world or stand apart for אִשְׂרָאֵל? Our appearance can witness to our identity—let it reflect that we belong to אִשְׂרָאֵל, not to worldly trends.

Reflection Questions

1. What motivates our appearance and style choices—cultural trends or thoughtful reflection on our identity in אִשְׂרָאֵל?
2. Are there any practices or styles we've adopted that might have problematic origins worth examining?
3. How can our appearance be a positive witness to our set-apart identity?



Command #87
Do not cut yourself for the dead

Command #87 Do not cut yourself for the dead

Scripture References:

Wayiqra (Leviticus) 19:28; Debarim (Deuteronomy) 14:1

Historical Context

Canaanite mourning rituals included self-mutilation—cutting the skin, slashing the body, even gashing the face—as expressions of grief and as offerings to appease dead ancestors or underworld deities. The prophets of Baal in the famous contest with Eliyahu (Elijah) "cut themselves with swords and lances till blood gushed out" trying to get their god's attention. אֱלֹהִים prohibited such practices because they were connected to false worship and because He wanted His people to process grief differently—with hope in His promises, not despair that demanded blood.

"You shall not make any cuttings in your flesh for the dead." Pagan nations practiced self-mutilation in mourning—Yisrael was called to grieve differently.

Modern-Day Application

Today, self-harm (cutting) is tragically common, especially among youth, as a coping mechanism for emotional pain. While the motivation differs from ancient paganism, the behavior violates the principle that our bodies belong to אֱלֹהִים. Families should create safe environments where emotional pain can be expressed verbally and processed healthily. Watch for signs of self-harm and address them with professional help and spiritual support. Teach that our bodies are not our own to damage—we are temples of the Ruaḥ ha'Qodesh, precious to our Creator.

Reflection Questions

1. Are we creating an emotionally safe environment where family members can express pain without resorting to harmful coping mechanisms?
2. Do we process grief and loss in ways that reflect hope in אֱלֹהִים's promises?
3. Are we attentive to warning signs that someone might be struggling with self-harm?



Command #88
Do not get tattoos

Command #88 Do not get tattoos

Scripture References:

Wayiqra (Leviticus) 19:28

Historical Context

Tattooing in the ancient world was closely associated with pagan worship. Devotees would mark themselves with symbols of their gods, slave-owners branded their property, and mourning rituals included permanent marks for the dead. The phrase "print any marks" uses a Hebrew word associated with inscribing or engraving. For Yisrael, the body was אֱלֹהִים's creation and was not to be permanently altered with marks, especially those associated with false gods or dead ancestors. The prohibition preserved the body's integrity as אֱלֹהִים's workmanship.

"...nor print any marks upon you: I am אֱלֹהִים." The body is the temple of אֱלֹהִים and should not be permanently marked with pagan symbols.

Modern-Day Application

Tattoos have become mainstream in modern culture, but believers should carefully consider this command. Even if contemporary tattoos lack overt pagan symbolism, the principle of not permanently marking the body remains. Our bodies are not canvases for self-expression but temples of the Living Elohim. Before getting any permanent body modification, ask: Does this honor אֱלֹהִים? Will I feel the same way about this in 20 years? What does my desire for this reveal about my identity—am I finding it in אֱלֹהִים or in external marks?

Reflection Questions

1. How do we view our bodies—as our own property or as אֱלֹהִים's creation entrusted to our care?
2. Where do we find our identity—in external marks and modifications, or in our relationship with אֱלֹהִים?
3. How can we honor אֱלֹהִים with our bodies and teach our children to do the same?



Command #89
Do not prostitute your daughter

Command #89 Do not prostitute your daughter

Scripture References:

Wayiqra (Leviticus) 19:29

Historical Context

Canaanite religion included cult prostitution—parents would dedicate daughters to serve in temples where ritual sex was part of worship. This was believed to ensure fertility for crops and herds. Some families sold daughters into prostitution for economic gain. **אָרָא** utterly condemned both practices. Daughters were precious image-bearers, not commodities to be exploited. Parents were guardians of their children's purity and future, not pimps who profited from their bodies. This command protected daughters and condemned any parent who would exploit their child sexually.

"Do not profane your daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness." Parents are guardians of their children's purity.

Modern-Day Application

While literal temple prostitution is rare today, children are still sexually exploited through trafficking, child pornography, and parents who fail to protect them from predators. Beyond these extreme cases, parents must guard their children's purity by monitoring media consumption, knowing their friends, and teaching them about bodily autonomy and appropriate boundaries. Any parenting that sexualizes children—pushing them into inappropriate dress, dance, or entertainment—violates this command's spirit. Parents are guardians of innocence, not agents of exposure.

Reflection Questions

1. How actively are we guarding our children's innocence and purity in a sexualized culture?
2. What boundaries do we need to establish around media, relationships, and activities?
3. Are we aware of the warning signs of grooming and exploitation, and are our children equipped to recognize them?



Command #90
Do not defile your temple

Command #90 Do not defile your temple

Scripture References:

Wayiqra (Leviticus) 19:30; 26:2

Historical Context

The Tabernacle (and later the Temple) was אֱלֹהִים's dwelling place among His people—the physical location where heaven touched earth. Defilement could come through bringing unclean things into the sanctuary, through impure priests serving there, or through improper attitudes in worship. The deaths of Nadab and Abihu for offering "strange fire" demonstrated how seriously אֱלֹהִים regarded proper treatment of His holy place. The command to "guard my Sabbaths and reverence my sanctuary" connected time-holiness with space-holiness—both required proper honor.

"You shall guard my Sabbaths, and reverence my sanctuary: I am אֱלֹהִים." The dwelling place of אֱלֹהִים must be treated with utmost respect.

Modern-Day Application

While the physical Temple no longer stands in Yerushalayim, Scripture teaches that our bodies are now temples of the Ruaḥ ha'Qodesh. We honor this temple by what we put into our bodies (food, substances), what we do with our bodies (actions, relationships), and what we fill our minds with (media, thoughts). We also honor spaces we dedicate for worship—keeping them appropriate and reverent. When gathered for corporate worship, maintain an attitude of awe rather than casual entertainment. אֱלֹהִים's presence deserves our highest reverence.

Reflection Questions

1. How do we treat our bodies as temples—do we honor them or defile them?
2. What is our attitude when we gather for worship—reverence or casual familiarity?
3. Are there things we're allowing into our "temple" (body or mind) that we should remove?



Command #91
Do not consult the medium

Command #91 Do not consult the medium

Scripture References:

Wayiqra (Leviticus) 19:31; 20:6, 27

Historical Context

Mediums (those claiming to communicate with spirits or the dead) were common throughout the ancient near east. Saul's infamous visit to the medium at En-Dor demonstrates how deeply rooted this temptation was, even for kings of Yisrael. The practice was connected to ancestor worship and belief that the dead possessed knowledge of the future. אֱלֹהִים prohibited seeking guidance from any spiritual source other than Himself. The penalty was severe—being "cut off" from the community—because consulting spirits represented spiritual adultery, turning from the living Elohim to demonic deception.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am אֱלֹהִים your Elohim." Seeking guidance from spirits other than אֱלֹהִים is spiritual adultery.

Modern-Day Application

Modern equivalents include psychics, mediums who claim to contact dead relatives, channelers, and various "spiritual advisors" who operate outside of אֱלֹהִים's authority. Even well-meaning people sometimes seek guidance from such sources during grief or uncertainty. But comfort and guidance from such sources come at a spiritual cost—they open doors to deception and bondage. When facing decisions or grief, turn to Scripture, prayer, wise counsel from אֱלֹהִים-fearing advisors, and the leading of the Ruah ha'Qodesh. No medium can offer what אֱלֹהִים freely gives.

Reflection Questions

1. Have we ever been tempted to seek guidance or comfort from spiritual sources other than אֱלֹהִים?
2. How do we process grief over lost loved ones in ways that honor אֱלֹהִים rather than seeking to contact the dead?
3. Where do we turn first when facing uncertain decisions—to the world's "spiritual" offerings or to אֱלֹהִים in prayer and Scripture?



Command #92
Respect your elders

Command #92 Respect your elders

Scripture References:

Wayiqra (Leviticus) 19:32

Historical Context

In ancient Yisrael, elders held positions of authority and wisdom. They sat at the city gates judging disputes, they preserved oral traditions, and they guided communities through their accumulated experience. Rising before the "hoary head" (white-haired person) was a physical demonstration of honor—you literally stood up when an elder entered, acknowledging their dignity. This countered cultures where the old were discarded when no longer productive. For Yisrael, age brought honor, not irrelevance, because elders were living links to אֱלֹהִים's faithfulness across generations.

"You shall rise up before the hoary head, and honor the face of the old man, and fear your Elohim: I am אֱלֹהִים." Honoring elders connects generations and preserves wisdom.

Modern-Day Application

In a youth-obsessed culture, this command is countercultural. Teach children to rise when adults enter, to address elders respectfully, to listen when older people speak, and to seek their wisdom. Visit elderly relatives and community members regularly. Include seniors in family activities rather than segregating them. Honor nursing home residents with visits, not just on holidays. Learn from older believers whose faith has been tested by decades of experience. The generation ahead of us has walked through trials we have yet to face—their wisdom is a gift.

Reflection Questions

1. How do our children demonstrate respect for elderly people in their lives?
2. Are we intentionally building relationships with older members of our community and congregation?
3. What wisdom might we be missing by not seeking input from those who have walked with אֱלֹהִים longer than we have?



Command #93
Have correct weights and measures

Command #93 Have correct weights and measures

Scripture References:

Wayiqra (Leviticus) 19:35-36; Debarim (Deuteronomy) 25:13-16

Historical Context

Commerce in the ancient world was easily corrupted through dishonest measures. Merchants might have two sets of weights—light ones for selling, heavy ones for buying—effectively stealing from every customer. אֲנִי declared such practices "an abomination"—the same strong term used for the worst sins. Honest commerce was so important that standard weights were kept in the Temple, connecting economic integrity to worship. A people who cheated in the marketplace couldn't truly worship a righteous Elohim. The proverb says, "A false balance is abomination to אֲנִי, but a just weight is His delight."

"You shall do no unrighteousness in judgment, in measure, in weight, or in quantity. Just balances, just weights, a just ephah, and a just hin, shall you have: I am אֲנִי your Elohim." Honesty in commerce reflects righteous character.

Modern-Day Application

Translate this to modern honesty: Don't pad expense reports. Don't underreport income. Don't short customers in any way. In business, deliver what you promised in the quality you promised. If you quote a price, honor it. If you make a mistake in your favor, correct it. Use accurate descriptions when selling—no exaggeration or hiding defects. Teach children that cheating on small things trains character for cheating on big things. Your financial integrity witnesses to your Elohim's righteousness.

Reflection Questions

1. In what areas of financial dealings might we be tempted to shade the truth or gain unfair advantage?
2. Would אֲנִי be pleased with how we conduct our business and financial transactions?
3. How do we model financial integrity to our children in everyday situations?



Command #94

Do not walk in the manners of the nation

Command #94 Do not walk in the manners of the nation

Scripture References:

Wayiqra (Leviticus) 20:23; 18:3

Historical Context

This comprehensive command summarizes much of what comes before: Yisrael must not adopt the practices, customs, values, or lifestyles of the Canaanites. אֱלֹהִים was driving out these nations specifically because of their abominable practices—Yisrael must not become like them. This wasn't ethnic prejudice but moral distinction. The nations' "manners" included idolatry, child sacrifice, sexual perversion, occultism, and cruelty. Yisrael was called to be so different that the nations would see and ask about their Elohim. Conformity to the world meant forfeiting their calling.

"And you shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." Yisrael must be distinct from surrounding cultures.

Modern-Day Application

Every generation must ask: "Where have we conformed to the world's ways?" Cultural norms shift, and each era has its idols, perversions, and false beliefs. Families must continually examine: Are our values shaped by Scripture or by trends? Does our entertainment reflect the world's morality or אֱלֹהִים's? Do our life priorities mirror the culture or the Kingdom? Being set apart doesn't mean isolation, but distinction. We engage the world while refusing to be shaped by it. Let אֱלֹהִים transform your thinking rather than letting culture squeeze you into its mold.

Reflection Questions

1. In what specific ways has our family conformed to cultural norms that contradict Scripture?
2. How can we be "in the world but not of it"—engaging culture while maintaining our distinctiveness?
3. What one area of worldly conformity could we address as a family this year?



Command #95

Keep the Feast of First Fruits/Shabuoth/Omer count/Pentecost

Command #95

Keep the Feast of First Fruits/Shabuoth/Omer count/Pentecost

Scripture References:

Wayiqra (Leviticus) 23:9-22; Shemoth (Exodus) 34:22; Debarim (Deuteronomy) 16:9-12

Historical Context

Shabuoth (the Feast of Weeks or Pentecost) came fifty days after the first day of Unleavened Bread, following the counting of the omer. Originally an agricultural festival celebrating the wheat harvest, it became associated with the giving of the Torah at Mount Sinai—tradition held that the Torah was given exactly fifty days after the Exodus. The offering of two leavened loaves (unique among offerings) represented the fullness of harvest and, prophetically, the two houses of Yisrael. This feast gained deeper significance when the Ruah ha'Qodesh fell on the disciples on Shabuoth in Acts 2.

"And you shall count unto you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall you number fifty days." A celebration of harvest and the giving of the Torah.

Modern-Day Application

Families can observe Shabuoth by counting the omer (the 49 days between Passover and Shabuoth), studying Torah during this season, and gathering on the fiftieth day for celebration. It's a time to thank אֱלֹהִים for His provision and for the gift of His instructions. Read the account of Mount Sinai and the account of Acts 2 together. The feast connects the giving of the Torah (written on stone tablets) with the coming of the Spirit (writing Torah on hearts). Celebrate the harvest of אֱלֹהִים's truth in your life.

Reflection Questions

1. How has אֱלֹהִים's Torah been a blessing in our family's life this past year?
2. What "harvest" of spiritual growth can we thank אֱלֹהִים for as we observe this feast?
3. How might counting the omer (the days between Pesah and Shabuoth) deepen our anticipation and preparation?



Command #96
Keep the Feast of Trumpets/Yom Teruah

Command #96 Keep the Feast of Trumpets/Yom Teruah

Scripture References:

Wayiqra (Leviticus) 23:23-25; Bemidbar (Numbers) 29:1-6

Historical Context

Yom Teruah (the Day of Shouting or Trumpets) occurred on the first day of the seventh month. The shofar blast served as a wake-up call, summoning Yisrael to prepare for the solemn days ahead—the ten days leading to Yom Kippurim. Unlike other feasts tied to agricultural events, Yom Teruah's purpose was spiritual awakening. The sound of the shofar pierced hearts, calling people from spiritual slumber to examine themselves before the Day of Atonement. Prophetically, many connect this feast to the future return of $\text{וְיָשׁוּב$, announced by trumpet blasts.

"In the seventh month, in the first day of the month, shall you have a Sabbath, a memorial of blowing of trumpets, a set-apart gathering." A day of awakening and preparation for the Days of Awe.

Modern-Day Application

Observe Yom Teruah as a day of sacred rest and reflection. Blow a shofar if you have one, or listen to recordings. The blast should arrest attention: "Wake up! Examine your life!" Use the following ten days (the "Days of Awe") for serious self-examination. What needs to be made right before Yom Kippurim? Who needs to be forgiven or asked for forgiveness? What habits need to be abandoned? The shofar asks: "Are you ready to meet your Maker?" Live every day in readiness, for we don't know when the final trumpet will sound.

Reflection Questions

1. What in our lives needs to be "awakened" by the shofar's call?
2. How can the Days of Awe between Yom Teruah and Yom Kippurim be a time of genuine self-examination for our family?
3. If וְיָשׁוּב returned today, would we be ready to meet Him?



Command #97

Keep the Feast of Sukkot/Shemini Atzeret

Command #97 Keep the Feast of Sukkot/Shemini Atzeret

Scripture References:

Wayiqra (Leviticus) 23:33-43; Debarim (Deuteronomy) 16:13-15

Historical Context

Sukkot (Tabernacles or Booths) was the most joyful of Yisrael's festivals—a week-long celebration of harvest abundance. Families built temporary shelters (sukkot) and lived in them for seven days, remembering how אֱלֹהִים sheltered their ancestors in the wilderness. The sukkah's fragile walls taught dependence on אֱלֹהִים rather than permanent structures. Shemini Atzeret (the eighth day) was a separate but connected festival—a final gathering before returning to ordinary life. Prophetically, Sukkot points to אֱלֹהִים dwelling with His people in the Millennial Kingdom, when all nations will come to worship in Yerushalayim.

"You shall dwell in booths seven days; all that are Yisrael born shall dwell in booths: That your generations may know that I made the children of Yisrael to dwell in booths, when I brought them out of the land of Mitsrayim." A celebration of אֱלֹהִים's provision and protection.

Modern-Day Application

Build a sukkah as a family! Even a simple structure with branches for covering fulfills the command. Eat meals there, tell stories of אֱלֹהִים's provision, and perhaps sleep there if weather permits. This hands-on experience teaches children in ways no lesson can: we are temporary dwellers, dependent on אֱלֹהִים, but He covers and provides. Invite friends and neighbors to share meals in your sukkah—it's a wonderful outreach opportunity. Use the week to count blessings, remembering how אֱלֹהִים has "tabernacled" with your family through the past year.

Reflection Questions

1. What would it take for our family to build and use a sukkah during the Feast of Tabernacles?
2. How does living in a temporary structure for a week shift our perspective on material possessions and security?

3. In what ways has אֱלֹהִים "tabernacled" with our family—been present and protective—this past year?



Command #98

If you blaspheme the name of **אֱלֹהִים**, you shall be put to death

Command #98

If you blaspheme the name of אֱלֹהִים, you shall be put to death

Scripture References:

Wayiqra (Leviticus) 24:10-16, 23

Historical Context

The severe penalty for blaspheming אֱלֹהִים's Name reflected how seriously He takes His own reputation and the reverence due to Him. The name of אֱלֹהִים is not merely a label but represents His character, authority, and presence. To curse or profane that Name was to attack אֱלֹהִים Himself. The case in Wayiqra 24 established this law when a man with an Egyptian father blasphemed during a fight. Significantly, the same penalty applied to both native-born and stranger—אֱלֹהִים's Name demands equal reverence from all.

*"And he that blasphemeth the name of אֱלֹהִים, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of אֱלֹהִים, shall be put to death."
The Name is qodesh and must be honored.*

Modern-Day Application

While civil governments today don't execute blasphemers, believers should take seriously how they speak about and use אֱלֹהִים's Name. Never use it casually, in jokes, or as an exclamation. Teach children that "OMG" and similar expressions profane what is holy. Correct others gently when they blaspheme in your presence. More positively, speak of אֱלֹהִים with reverence and awe—He is the Creator of the universe, not our casual buddy. When we pray, worship, or discuss Him, let our words reflect the magnitude of who He is.

Reflection Questions

1. How do we speak about אֱלֹהִים in casual conversation—with reverence or familiarity?
2. Have we allowed careless expressions that profane His Name to become part of our vocabulary?
3. How can we cultivate deeper awe and reverence for אֱלֹהִים's Name in our family culture?



Command #99

If you kill your neighbor's animal, you must give him another

Command #99

If you kill your neighbor's animal, you must give him another

Scripture References:

Wayiqra (Leviticus) 24:18, 21

Historical Context

In an agricultural society, livestock represented livelihood. Killing a neighbor's animal—whether accidentally or deliberately—caused real economic harm. Justice required restoration, not just apology. "Beast for beast" meant replacing what was lost with something of equal value. This principle protected property rights while keeping disputes proportional. Rather than demanding the offender's death or disproportionate penalties, justice focused on making the victim whole. This command established that harming another's property created an obligation of restitution.

"And he that kills a beast shall make it good; beast for beast." Restitution is required for property damage—justice demands restoration.

Modern-Day Application

When we damage others' property—whether through accident or carelessness—we're obligated to make it right. If your child breaks a neighbor's window, pay for it. If you back into someone's car, cover the repair. If you borrow something and damage it, replace it. Don't offer excuses or shift blame—take responsibility and restore what was lost. Teach children that accidents still have consequences: saying "sorry" isn't enough when restitution is possible. This builds integrity and maintains good relationships with neighbors.

Reflection Questions

1. When we've damaged others' property, have we been quick to make full restitution?
2. How do we teach our children that responsibility for accidents includes making things right?
3. Is there any situation where we still owe restitution that we've avoided addressing?



Command #100
Repay injury for injury

Command #100
Repay injury for injury

Scripture References:

Wayiqra (Leviticus) 24:19-20; Shemoth (Exodus) 21:23-25

Historical Context

"Eye for eye, tooth for tooth" is known as "lex talionis" (law of retaliation) and appears in other ancient law codes like Hammurabi's. But in Torah's context, it served to limit vengeance, not encourage it. Without this principle, a minor injury might escalate to death—the offended party seeking disproportionate revenge. This law said: the punishment must fit the crime, no more. Additionally, Jewish interpretation historically understood this as requiring monetary compensation equivalent to the injury, not literal mutilation. The principle is proportional justice that prevents both excessive punishment and inadequate restitution.

*"And if a man causes a blemish in his neighbor; as he has done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again." This established proportional justice, limiting vengeance. ## Summary of Commands 51-100 These fifty commands cover: - **Food and Worship Laws** (51-58): Dietary restrictions, anointing oil, and worship exclusivity - **Integrity and Relationships** (59-69): Keeping vows, returning property, family purity, and moral boundaries - **Holiness Code** (70-94): Being set-apart, caring for the poor, honest dealings, and avoiding pagan practices - **Feast Days** (95-97): Shabuoḥ, Yom Teruah, and Sukkot - **Justice** (98-100): Punishment for blasphemy and principles of restitution These commands call the people of Yisrael to live as a set-apart nation, distinct from the surrounding peoples. Through obedience, families can walk in the blessing of אֱלֹהִים and teach their children the ancient paths. *Source: yhwandthetorah.net - The Laws of אֱלֹהִים (Simplified and Full versions)*
*Scripture citations from YahScriptures**

Modern-Day Application

This command teaches proportionality in how we respond to wrongs. Don't overreact to minor offenses. Don't seek revenge that exceeds the original harm. When wronged, seek justice that makes things right—not destruction of the offender. In family discipline, punishments should fit the offense: don't ground a child for months over a minor infraction, but also don't ignore serious offenses. Justice is neither excessive nor inadequate. אֱלֹהִים elevated this further: instead of demanding your rights, consider offering grace that exceeds what's deserved.

Reflection Questions

1. When wronged, do we tend toward excessive response or inadequate response?

2. How can we balance justice (making things right) with mercy (extending grace beyond what's deserved)?
3. In family discipline, are our consequences proportional to offenses, or do we over- or under-react?



Command #101
Honor the Jubilee year

Command #101
Honor the Jubilee year

Scripture References:

Wayyiqra 25:8-11, Wayyiqra 25:12-15

Historical Context

The Jubilee, or *Yovel*, was a beautiful and radical economic and social reset button for the nation of Yisrael, commanded to occur every 50th year. After seven cycles of seven-year *Shemittah* (Sabbatical) years, the blast of a shofar on Yom Kippur would announce a year of liberty. During the Jubilee, all ancestral land that had been sold was returned to its original family, and all Yisraelite indentured servants were set free. This system was a direct counter-narrative to the practices of Egypt and Canaan, where debt-slavery could become permanent and land ownership could be consolidated into the hands of a wealthy few, creating a permanent underclass. The Jubilee ensured that no family in Yisrael would be trapped in poverty forever. It was a profound reminder that the land ultimately belongs to אֱלֹהִים, and His people are merely stewards. This prevented the gross economic inequality that plagued other nations and ensured that each generation had a stake in the inheritance of the Promised Land.

And you shall number seven Shabbaths of years unto you, seven times seven years; and the space of the seven Shabbaths of years shall be unto you forty and nine years. Then shall you cause the shofar of the jubilee to sound on the tenth day of the seventh month, in Yom Kippuriym shall ye make the shofar sound throughout all your land. And ye shall hallow חַ the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of your vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if you sell ought unto your neighbor, or buy ought of your neighbor's hand, ye shall not oppress one another: According to the number of years after the jubilee you shall buy of your neighbor, and according unto the number of years of the fruits he shall sell unto you:

Modern-Day Application

While we do not have a national Jubilee to observe today, the principles behind it are timeless and can be powerfully applied within our families and communities. The Jubilee mindset is one of grace, release, and economic justice. Families can practice this by being intentional about not letting financial debts (especially within the family) become a source of bondage. This could look like forgiving a loan to a family member who has fallen on hard times, or creating a family fund to help a member get a "fresh start" after a major setback.

The Jubilee also teaches us to hold our possessions loosely, recognizing that we are stewards, not ultimate owners. We can honor this by being radically generous, regularly evaluating how our resources can be used to bring "liberty" to others—whether through supporting ministries, helping the poor, or investing in opportunities for those who lack them. It is about building a family culture where people are more important than property and where grace triumphs over greed.

Reflection Questions

1. What is your family's attitude toward money and possessions? Do you see yourselves as owners or as stewards for $\lambda\lambda\lambda$?
2. Is there anyone in your extended family or community who is in a form of economic bondage? How could you apply the principle of Jubilee to help them?
3. How can your family practice a "reset" to ensure that relationships are not strained by financial matters?



Command #102

Confess your sins to אלהים and repay who you have trespassed against

Command #102

Confess your sins to אָזִיז and repay who you have trespassed against

Scripture References:

Bemidbar 5:6-7

Historical Context

This command beautifully intertwines the vertical relationship with אלהים and the horizontal relationship with our neighbors. In ancient Yisrael, a trespass against another person was also considered a trespass against אלהים, because it violated His Torah of love and justice. Therefore, true repentance required two actions: confession to אלהים and restitution to the person who was wronged. It wasn't enough to simply perform a sacrifice; the relational and material damage had to be repaired. The requirement to add a "fifth part" (20%) to the repayment served as a penalty, acknowledging the trouble and hurt caused by the sin. This set Yisrael apart from cultures where a ritual or payment to a priest might absolve a person without any requirement to make the victim whole.

Speak unto the children of Yisrael, When a man or woman shall commit any sin that men commit, to do a trespass against אלהים, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he has trespassed.

Modern-Day Application

This is a powerful and practical model for teaching our children (and ourselves) how to truly apologize. A complete apology has two parts. First, we must confess our sin to אלהים in prayer, acknowledging that we have broken His command. Second, we must go to the person we have wronged and make things right. This involves more than just saying "I'm sorry." It means confessing what we did, asking for forgiveness, and then asking, "What can I do to make it right?" This is restitution. The principle of adding the "fifth part" can be applied by going above and beyond in our efforts to restore the relationship—writing a heartfelt note, doing an act of service, or giving a small gift to show the sincerity of our repentance.

Reflection Questions

1. When you apologize, do you include both confession (to אלהים and the person) and an offer of restitution?
2. How can you model this two-part apology process for your children in your own life?
3. Think about the concept of the "fifth part." What is one way you can go "above and beyond" the next time you need to make something right with someone?



Command #103
The Torah of being a Naziyr

Command #103
The Torah of being a Naziyr

Scripture References:

Bemidbar 6:2-21

Historical Context

The Naziyr (Nazarite) vow was a unique institution in Yisrael that allowed any man or woman to voluntarily consecrate themselves to אֲזַאֲזָא for a specific period. This was a way for a layperson to experience a level of holiness and separation typically reserved for the priesthood. The vow involved three main prohibitions: abstaining from all grape products (wine, vinegar, grapes, raisins), refraining from cutting one's hair, and avoiding all contact with the dead, even close family members. These acts symbolized a separation from worldly pleasures (wine), a dedication of one's natural strength and vitality to אֲזַאֲזָא (uncut hair), and a commitment to life and purity over the defilement of death. This set the Naziyr apart as a walking, visible symbol of total devotion in the midst of the community.

Speak unto the children of Yisrael, and say unto them, When either man or woman shall separate themselves to vow a vow of a Naziyr, to separate themselves unto אֲזַאֲזָא: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separates himself unto אֲזַאֲזָא, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separates himself unto אֲזַאֲזָא he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his Elohiym is upon his head. All the days of his separation he is holy unto אֲזַאֲזָא. And if any man die very suddenly by him, and he has defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the Tabernacle of the assembly: And the priest shall offer the one for a sin offering, and the other for an ascending smoke offering, and make an atonement for him, for that he sinned by the

Modern-Day Application

While the specific rituals of the Naziyr vow were tied to the Tabernacle/Temple service, the spirit of the vow is deeply relevant today. Families can embrace the principle of "separation for consecration" by taking voluntary "fasts" from things that distract or numb them spiritually. This could be a family-wide fast from television, social media, or video games for a week or a month. It could be an individual's decision to abstain from a particular food, drink, or hobby for a season of focused prayer and study. The goal is not self-punishment, but to clear away the

noise of the world to hear ʾĀḏā's voice more clearly and to dedicate that extra time, energy, and focus to Him. This practice teaches self-discipline and reminds us that our ultimate joy and strength come from ʾĀḏā, not from worldly comforts.

Reflection Questions

1. What are the "grape products" in your life—the common pleasures or distractions that might be good to set aside for a season to draw closer to ʾĀḏā?
2. What would it look like for your family to take a collective "Naziyr vow" for a week? What would you give up, and what would you do with the extra time?
3. How can temporary separation from worldly things renew our appreciation for and focus on spiritual things?



Command #104

Wear tzitzit on the four corners of your garments

Command #104
Wear tzitzit on the four corners of your garments

Scripture References:

Bemidbar 15:38-39, Debarim 22:12

Historical Context

The command to wear *tzitzit* (fringes or tassels) on the four corners of their garments was a tangible, visible way for the people of Yisrael to live set-apart lives. These fringes were not merely decorative; they were a divinely-ordained mnemonic device. Every time an Yisraelite looked down at their clothing, they would see the tzitzit and "remember all the commandments of אֱלֹהִים, and do them." The command also specified including a "ribband of blue" (*tekhelet*). In the ancient world, blue dye was rare and expensive, often associated with royalty and divinity. This blue thread served as a reminder of אֱלֹהִים's heavenly throne and Yisrael's status as a "kingdom of priests." This practice visibly distinguished them from the Egyptians and Canaanites, whose clothing did not carry this constant reminder of covenant and obedience.

Speak unto the children of Yisrael, and bid them that they make them tsiytsith in the borders of their garments throughout their generations, and that they put upon the tsiytsith of the borders a ribband of blue: And it shall be unto you a tsiytsith, that ye may look upon it, and remember all the commandments of אֱלֹהִים, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: You shall make fringes upon the four quarters of your vesture, wherewith you cover yourself.

Modern-Day Application

Today, families can embrace this beautiful command by having the men and boys wear garments with tzitzit. This can be a *tallit katan*, a four-cornered undershirt worn throughout the day, or a simple outer shirt designed with four corners. The act of tying the tzitzit can even be a meaningful family activity. For children, wearing tzitzit is a powerful, concrete lesson in obedience. When they are tempted to do wrong, a parent can gently ask, "What do your tzitzit remind you to do?" It becomes a practical tool to fight temptation and a constant declaration that "this family serves אֱלֹהִים." It is a simple, profound way to carry the Word with us and keep His commands at the forefront of our minds all day long.

Reflection Questions

1. What are some modern-day distractions that cause you to forget אֱלֹהִים's commandments?
2. How can a physical reminder like tzitzit help you and your children make better choices throughout the day?

3. If you were to explain the meaning of tzitzit to a friend, what would you say?



Command #105
The Laws of whoever touches a corpse

Command #105
The Laws of whoever touches a corpse

Scripture References:

Bemidbar 19:11-14, Bemidbar 19:15, Bemidbar 19:16, Bemidbar 31:21-23

Historical Context

In the Torah, contact with death was the most severe form of ritual impurity (*tum'ah*). This was not because death or the deceased were inherently evil, but because אֱלֹהִים is the Elohim of life. Impurity was the spiritual state of being in contact with death, which made one unfit to enter the sacred space of the Tabernacle where Life Himself dwelled. These laws set Yisrael apart from the death-cults of Egypt and Canaan, which often worshipped, venerated, or attempted to communicate with the dead. The Yisraelite focus was on life. The complex seven-day purification process, involving the ashes of the red heifer, symbolized a complete purging of the "spiritual residue" of death and a full return to the community of the living, ready to once again approach אֱלֹהִים.

He that touches the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever touches the dead body of any man that is dead, and purifies not himself, defiles the Tabernacle of אֱלֹהִים; and that soul shall be cut off from Yisrael: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the Torah, when a man dies in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which has no covering bound upon it, is unclean. And whosoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And El'azar the priest said unto the men of war which went to the battle, This is the ordinance of the Torah which אֱלֹהִים commanded מֹשֶׁה; Only מֶתֶת the gold, and מֶתֶת the silver, מֶתֶת the brass, מֶתֶת the iron, מֶתֶת the tin, and מֶתֶת the lead, Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abides not the fire ye shall make go through the water.
BEMIDBAR (NUMBE

Modern-Day Application

With the destruction of the Temple, the specific rituals for purification from corpse impurity are not practiced today. However, the spiritual principle remains profoundly relevant. These laws teach us to take death seriously and to cherish life. When we experience the loss of a loved one, it is right and natural to grieve, but we are not to grieve "as others do who have no hope" (1 Thessalonians 4:13). Our faith is in the Giver of Life and the promise of resurrection. Practically, families can apply this by honoring the dead through proper burial and memorial, but then intentionally turning back toward life. We can create family traditions that celebrate life, share

joyful memories, and reaffirm our trust in אֱלֹהִים's sovereignty over life and death. It is about acknowledging the reality of death without allowing it to have dominion over our hearts or our homes.

Reflection Questions

1. How does your family talk about death? Is it with fear, or with a faith that looks toward the resurrection?
2. After a loss, what are some practical ways your family can intentionally "turn back to life" while still honoring the memory of the one who has passed?
3. What does it mean to you that אֱלֹהִים is the Elohim of the living, not the dead?



Command #106
Follow **ጸጋጸጊ**'s law of inheritance

Command #106
Follow אֲנִי's law of inheritance

Scripture References:

Bemidbar 27:8-11

Historical Context

This law was established in response to the plea of the daughters of Zelophehad, who had no brothers to inherit their father's portion of the Promised Land. This was a critical issue, as land was the basis of a family's economic survival and identity. In most ancient Near Eastern cultures, women had very limited, if any, inheritance rights. **אֱלֹהִים**'s ruling was revolutionary: if a man had no son, his daughters would inherit the land. This elevated the status and security of women in Yisrael. The law then laid out a clear order of succession (daughters, then brothers, then uncles, then the nearest kinsman) to ensure that the land—**אֱלֹהִים**'s gift to the tribe—remained within the family and tribe. This prevented property from being lost or consolidated by outsiders, preserving the tribal allotments given by **אֱלֹהִים**.

*And you shall speak unto the children of Yisrael, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Yisrael a statute of judgment, as **אֱלֹהִים** commanded Mosheh.*

Modern-Day Application

The core principles of this command are foresight, fairness, and stewardship. Today, this translates into wise and righteous estate planning. Families should not leave their affairs in disarray. Parents have a responsibility to prayerfully consider how their assets will be passed down to the next generation. This command encourages us to be just and equitable, providing for all our children. While modern laws differ, the spirit of the Torah is to ensure the well-being and security of our family. This involves creating a will or trust that reflects **אֱלֹהִים**'s values of justice and care for the family, ensuring that our stewardship of His blessings continues to provide for our loved ones even after we are gone.

Reflection Questions

1. Have you and your spouse prayerfully discussed and legally documented your wishes for the inheritance you will leave your children?
2. How do the principles of fairness and providing for the security of all your children guide your financial planning?

3. What does it mean to be a good steward of ጸሐፊ's blessings for the next generation?



Command #107

Torah of keeping your oath to אָמַן

Command #107
Torah of keeping your oath to אַף־אֵל

Scripture References:

Bemidbar 30:2-16, Debarim 23:21-23

Historical Context

In the ancient world, a person's word was their bond, and an oath made to a deity was the most serious commitment one could make. This command underscores the absolute sanctity of vows made to אלהים. A man was bound to do "according to all that proceeds out of his mouth." This reflected the character of אלהים Himself, who always keeps His promises. The command also provided a unique structure of headship and protection within the family. A father could annul a vow made by his young daughter living in his house, and a husband could annul a vow made by his wife. This was not to diminish the woman's spirituality, but to maintain order and unity within the household, ensuring a wife or daughter did not make a rash vow that could bring hardship upon the family for which the head of the household was responsible. It set Yisrael apart by making the family unit a place of spiritual accountability.

If a man vow a vow unto אלהים, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth. If a woman also vow a vow unto אלהים, and bind herself by a bond, being in her father's house in her youth; And her father hear אֵת-her vow, and her bond wherewith she has bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she has bound her soul shall stand. But if her father disallow her in the day that he hears; not any of her vows, or of her bonds wherewith she has bound her soul, shall stand: and אלהים shall forgive her, because her father disallowed her. And if she had at all a man, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her man heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her man disallowed her on the day that he heard it; then he shall make אֵת-her vow which she vowed, and אֵת-that which she uttered with her lips, wherewith she bound her soul, of no effect: and אלהים shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her man's house, or bound her soul by a bond with an oath; And her man heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, a

Modern-Day Application

The core lesson is integrity: our "yes" should mean yes, especially when we make a commitment to אלהים. We should be slow to make grand promises but quick to keep the ones we make. This applies to our commitments to prayer, study, tithing, or service. For families, this command highlights the importance of communication and unity. A husband and wife should be in agreement on major spiritual commitments.

Before one spouse commits the family's time or resources to a ministry or vow, they should discuss it together. This prevents conflict and ensures the family moves forward in unity. It teaches children that our words have weight and that honoring our commitments is a reflection of our love for ʼʼʼʼ.

Reflection Questions

1. Do you treat your commitments to ʼʼʼʼ with the same seriousness as you would a legal contract?
2. As a husband and wife, how do you communicate about and agree upon spiritual commitments for your family?
3. What is one small promise you made to ʼʼʼʼ or your family that you can be more diligent in keeping this week?



Command #108

Do not add or take away from the Word

Command #108
Do not add or take away from the Word

Scripture References:

Debarim 4:2, Debarim 12:32

Historical Context

This command served as a sacred seal upon the Torah, establishing it as the complete and perfect revelation from אֱלֹהִים. In the ancient world, it was common for kings and priests to alter religious texts or laws to suit their own agendas. Surrounding pagan religions were fluid, with myths and rituals constantly changing. By forbidding any addition or subtraction, אֱלֹהִים set His Word apart as eternal, unchanging, and divinely authored. This was a call for Yisrael to preserve the purity of His instructions and to resist the temptation to either water down difficult commands ("taking away") or to add man-made rules and traditions that would obscure the original intent ("adding to"). It positioned the Torah not as a human document, but as a divine covenant to be guarded with utmost fidelity.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may guard תאֵת the commandments of אֱלֹהִים ELOHAYKEM which I command you. DEVARIYM (DEUTERONOMY) 4:2 תאֵת CEPHER תאֵת eth What thing soever I command you, guard to do it: you shall not add thereto, nor diminish from it.

Modern-Day Application

In a world overflowing with opinions, self-help philosophies, and "new" spiritualities, this command is more relevant than ever. For families, this is a call to make the pure Word of אֱלֹהִים the ultimate authority in your home. It means teaching our children to ask, "What does the Scripture say?" rather than "What do I feel?" or "What does the world say?" We apply this by diligently studying the Word as it is written, from Genesis to Revelation. We avoid "taking away" by not ignoring the parts that challenge us. We avoid "adding to" by not elevating family traditions, cultural norms, or even our favorite pastor's teachings to the same level as Scripture. Our goal is to live by *every* word that proceeds from the mouth of אֱלֹהִים.

Reflection Questions

1. Are there any commands in Scripture that your family tends to ignore or explain away because they are difficult?
2. Are there any man-made traditions or rules in your life that you hold with the same authority as Scripture?
3. How can your family cultivate a deeper love and respect for the purity and completeness of אֱלֹהִים's Word?



Command #109
Guard your soul

Command #109
Guard your soul

Scripture References:

Debarim 4:9

Historical Context

After witnessing the awesome power of אֱלֹהִים at Mount Horeb (Sinai), the people of Yisrael were given this solemn charge. "Guarding your soul" was about spiritual vigilance. They had seen things no other nation had seen—a mountain ablaze, the very voice of Elohim speaking from the fire. The danger was that, over time, the memory and the impact of this divine encounter would fade. Forgetting what their eyes had seen would lead to a departure of the heart. This command was a call to actively remember, to cherish the testimony of אֱלֹהִים's mighty acts, and, crucially, to pass this living memory on to their children and grandchildren. It was a strategy for multi-generational faithfulness, setting Yisrael apart as a people whose identity was rooted in a shared, historical encounter with the one true Elohim.

Only take heed to yourself, and guard your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons;

Modern-Day Application

Today, we guard our souls by being vigilant about what we allow to influence our hearts and minds. The world constantly bombards us with messages that are contrary to the Word of אֱלֹהִים. Guarding our soul means being intentional about what we watch, listen to, and read. For families, it means creating a home environment that nourishes the spirit. We also guard our souls by actively remembering what אֱלֹהִים has done in our own lives—our personal "Horeb" moments. We can do this by keeping a family journal of answered prayers, telling stories of His faithfulness at the dinner table, and celebrating spiritual milestones. And just like ancient Yisrael, our most important task is to "teach them your sons, and your sons' sons," ensuring the testimony of אֱלֹהִים's salvation is passed down with passion and conviction.

Reflection Questions

1. What are the primary "gates" to your soul (e.g., media, friendships, music), and how well are you guarding them?
2. What is one story of אֱלֹהִים's faithfulness in your life that you can share with your family this week?
3. What is your family's strategy for passing your faith on to the next generation?



Command #110

Learn to fear אַתָּא

Command #110
Learn to fear אַתָּאָז

Scripture References:

Debarim 4:10, Debarim 6:2, Debarim 6:13, Debarim 6:24, Debarim 8:6, Debarim 10:12, Debarim 13:4, Debarim 28:58

Historical Context

The "fear of אֱלֹהִים" is one of the most foundational concepts in the Torah. This was not a cowering, terrified fear, but a deep, reverential awe and respect for the Creator of the universe. For Yisrael, who had just been delivered from Egypt where the Pharaoh was worshipped as a god, learning to fear אֱלֹהִים was a complete reorientation of their worldview. The surrounding Canaanite nations had pantheons of petty, capricious gods they tried to manipulate with rituals. Yisrael was called to have a relationship with the one, all-powerful Elohim. This reverential fear was the "beginning of wisdom" (Proverbs 9:10). It was the proper response to His majesty, power, and holiness, and it was the motivation for obedience—not to avoid arbitrary punishment, but out of profound respect for Who He is. This fear was to be learned and then taught to the children, ensuring a legacy of reverence.

Specially the day that you stood before אֱלֹהִים That you might fear תֵּאֲרָא eth- אֱלֹהִים You shall fear תֵּאֲרָא eth- אֱלֹהִים And אֱלֹהִים commanded us to do תֵּאֲרָא eth-all these statutes, to fear תֵּאֲרָא eth- אֱלֹהִים herefore you shall guard תֵּאֲרָא eth-the commandments of אֱלֹהִים And now, Yisrael, what does אֱלֹהִים Ye shall walk after אֱלֹהִים ELOHAYKEM, and fear him, and guard תֵּאֲרָא eth-his commandments, and obey his voice, and ye shall serve him, and cleave unto him. DEVARIYM (DEUTERONOMY) 13:4 תֵּאֲרָא CEP

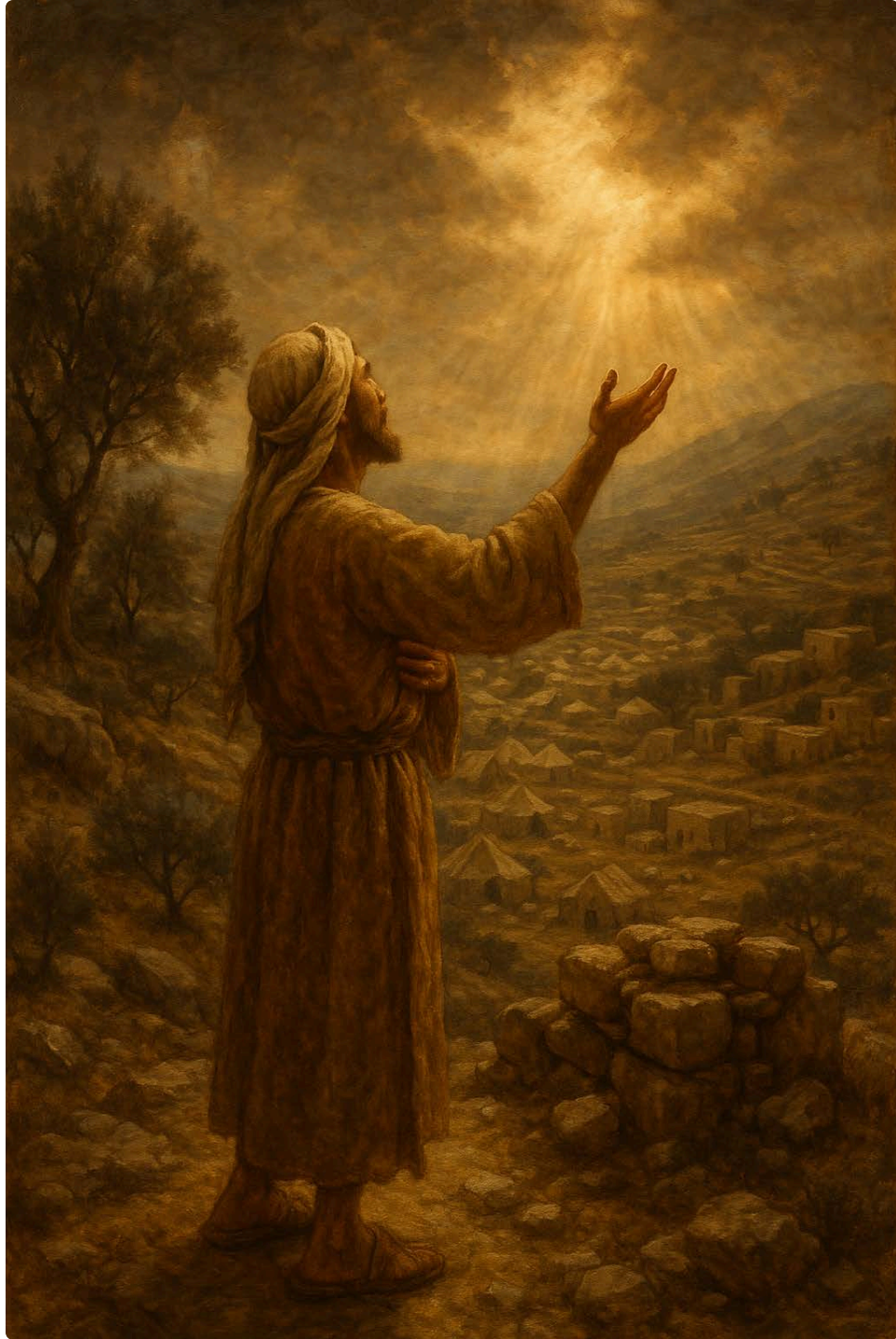
Modern-Day Application

In a culture that often treats Elohim casually, as a friend or a therapist, recovering a healthy fear of אֱלֹהִים is essential. For families, this means teaching our children about the awesome nature of our Creator. We can do this by spending time in His creation, marveling at a thunderstorm or the stars in the night sky. We can read the stories of His mighty acts in Scripture—the flood, the parting of the Red Sea, the fire on Mount Carmel. We cultivate this fear by taking His Word seriously, by being quick to repent when we sin, and by worshipping Him with reverence, not flippancy. It's about understanding that while He is our loving Father, He is also the holy and righteous Judge of all the earth. This awe is the foundation for a stable and lasting faith.

Reflection Questions

1. How would you describe the difference between being "afraid" of אֱלֹהִים and "fearing" אֱלֹהִים?
2. In what ways does modern culture encourage a casual or disrespectful attitude toward Elohim? How can your family push back against this?

3. What is one aspect of ᲑᲞᲑᲗ's power or holiness that you can meditate on with your family this week to cultivate a greater sense of awe?



Command #111

You shall love אהבה with all your heart

Command #111
You shall love אהב with all your heart

Scripture References:

Debarim 6:5, Debarim 10:12, Debarim 11:1, Debarim 11:22, Debarim 30:6

Historical Context

This command, the first part of the *Shema*, is the very heart of the Torah. It was a radical departure from the religion of the surrounding nations. The worship of Canaanite or Egyptian gods was transactional and fear-based, a matter of performing the right rituals to get what you wanted. אֱלֹהִים did not ask for mere ritual compliance; He asked for love. And not just a casual affection, but a total, all-encompassing love involving the "heart" (the inner being, emotions, and will), the "soul" (the entire person, one's very life), and the "might" (all of one's strength, abilities, and resources). This was a call to a covenant relationship, a passionate and loyal devotion that mirrored אֱלֹהִים's own passionate and loyal love for His people. This command set Yisrael apart as a people defined not just by what they did, but by who they loved.

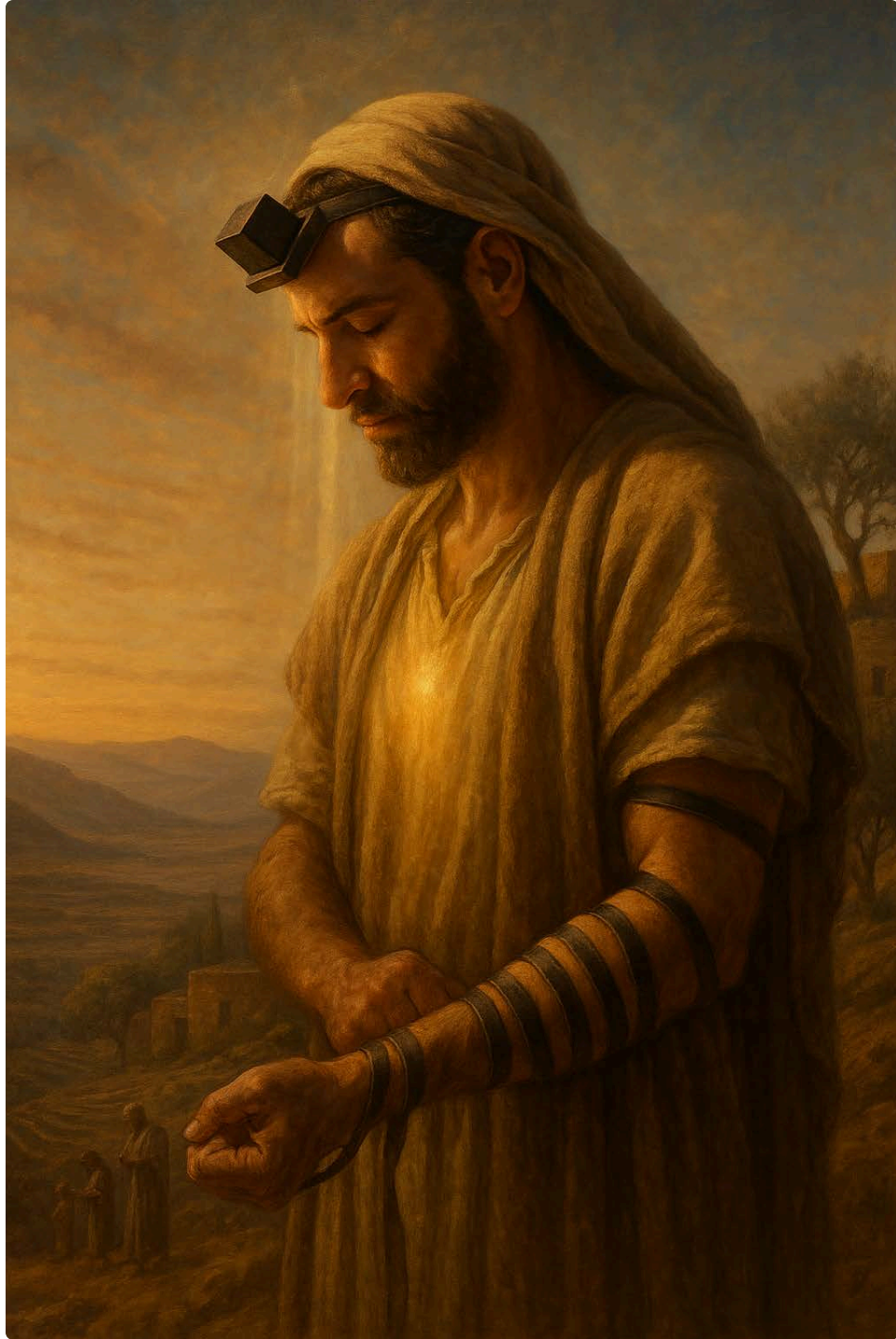
shall love אֱלֹהִים with all your heart And you shall love תָּאֵת אֱלֹהִים And now, Yisrael, what does אֱלֹהִים For if ye shall diligently guard תָּאֵת אֱלֹהִים-all these commandments which I command you, to do them, to love תָּאֵת אֱלֹהִים And אֱלֹהִים

Modern-Day Application

This command remains the cornerstone of our faith. For families, loving אֱלֹהִים with all our being is the central goal from which everything else flows. We demonstrate this love with our ****heart**** by cultivating a joyful and passionate relationship with Him through prayer and worship. We love Him with our ****soul**** by dedicating our lives to His purposes and being willing to stand for Him no matter the cost. We love Him with our ****might**** by using our time, talents, and treasures for His glory. Parents can model this by how they talk about אֱלֹהִים, how they prioritize gathering with believers, how they serve others, and how they manage their finances. The goal is to create a home where love for אֱלֹהִים is not just a slogan, but the vibrant, beating heart of family life.

Reflection Questions

1. In which of the three areas—heart, soul, or might—do you find it easiest to love אֱלֹהִים? In which is it the most challenging?
2. What is one practical way your family can more intentionally love אֱלֹהִים with your "might" (resources, time, energy) this month?
3. How does loving אֱלֹהִים first change the way you love your spouse, your children, and your neighbors?



Command #112

Bind the laws upon your hand, heart, and soul

Command #112
Bind the laws upon your hand, heart, and soul

Scripture References:

Debarim 6:8, Debarim 11:18

Historical Context

This command is a poetic and powerful instruction for keeping the Torah at the center of one's life. It follows the call to love אהבה and was understood both literally and metaphorically. Metaphorically, it meant that the Law should guide one's **actions** ("bind them...upon your hand") and govern one's **thoughts** ("as frontlets between your eyes"). The Word was to be so internalized that it became the driving force behind all that an Yisraelite did and thought. Literally, this command led to the practice of wearing *tefillin* (phylacteries), small leather boxes containing scrolls of scripture, which were physically bound to the arm and forehead during weekday morning prayers. This physical act was a powerful, daily reminder of their covenant commitment, setting them apart from other nations who did not have such a practice of physically binding themselves to the words of their deity.

And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. Therefore shall ye lay up these מִצְוֹתֵינוּ eth-words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Modern-Day Application

The principle is to make the Word of אהבה an integral part of our being. We "bind them upon our hand" by letting Scripture guide our work, our service, and our interactions with others. Our actions should be a direct reflection of His commands. We make them "frontlets between our eyes" by filling our minds with Scripture, allowing it to shape our worldview, our decisions, and our priorities. For families, this means more than just owning a Bible; it means reading it, memorizing it, discussing it, and praying it together. Some families may choose to adopt the literal practice of wearing tefillin during prayer time as a powerful physical reminder. For all, the goal is to so saturate our lives with the Word that it becomes the lens through which we see the world and the compass that directs our every step.

Reflection Questions

1. What is one specific action you will take this week that will be a direct result of a command you have read in Scripture?
2. How can your family be more intentional about filling your minds with the Word of אהבה?
3. In what ways do your thoughts and actions reflect that you are bound to the Word of אהבה?



Command #113

Write the Laws on your door posts

Command #113
Write the Laws on your door posts

Scripture References:

Debarim 6:9, Debarim 11:20

Historical Context

This command was another tangible way for Yisrael to create a culture saturated with the Torah. The doorpost of a house was a significant place; it was the transition point between the private, family space and the public world. Placing the words of the Torah on the doorposts (a practice that led to the creation of the *mezuzah*) served two purposes. Internally, it was a constant reminder to the family, every time they entered or left, that this was a household dedicated to אֱלֹהִים and His ways. Externally, it was a public declaration to the community and any visitor that this home operated under the authority of the Torah. This visibly set Yisraelite homes apart from the homes of their pagan neighbors, which might have had idols or amulets to other gods at their entrances.

And you shall write them upon the posts of your house, and on your gates. And you shall write them upon the door posts of your house, and upon your gates:

Modern-Day Application

Today, families can observe this command literally by affixing a *mezuzah*—a small case containing the words of the *Shema*—to the doorposts of their homes. This beautiful tradition serves the same purpose as it did for ancient Yisrael. It is a daily reminder as you leave for work or school that you are going out as an ambassador for אֱלֹהִים. As you return, it is a reminder to leave the ways of the world outside and to make your home a sanctuary of peace and holiness. Beyond the literal application, the principle is to make our homes visibly and functionally set-apart. This can be reflected in the art on our walls, the books on our shelves, the music we play, and the hospitality we show. Our homes should be places where the presence and principles of אֱלֹהִים are unmistakable.

Reflection Questions

1. What message does the entrance to your home send to visitors?
2. Every time you walk through your front door, what are you reminded of? How could a mezuzah or other visual reminder change that?
3. In what practical ways can you make the atmosphere inside your home more reflective of אֱלֹהִים's presence?



Command #114
Do not Tempt אַיִן אֵל

Command #114
Do not Tempt אַיִז

Scripture References:

Debarim 6:16

Historical Context

This command refers directly back to the incident at Massah (meaning "testing"), recorded in Exodus 17. In the wilderness, the people of Yisrael grumbled against Mosheh and אֱלֹהִים for lack of water, saying, "Is אֱלֹהִים among us, or not?" This was not a humble request; it was a rebellious challenge. Despite having witnessed the plagues, the parting of the Red Sea, and the daily provision of manna, they demanded that אֱלֹהִים prove Himself again on their terms. To "tempt" or "test" אֱלֹהִים means to put Him on trial, to demand a sign or a miracle as a condition for our trust and obedience. This attitude reflected a profound lack of faith and a forgetting of His past faithfulness, an attitude common among the pagan nations who constantly tried to manipulate their gods. Yisrael was called to trust and obey based on the covenant He had already made and the mighty acts He had already performed.

Ye shall not tempt אֱלֹהִים- אֱלֹהִים

Modern-Day Application

We tempt אֱלֹהִים today when we live in willful disobedience and expect Him to bail us out of the consequences. For example, if we manage our finances foolishly and then demand a financial miracle, we are testing Him. If we neglect our health and then demand divine healing, we are testing Him. We also test Him when, like the ancient Yisraelites, we doubt His goodness or presence in the midst of a trial and demand a sign. The application for families is to cultivate a culture of trust and gratitude. We teach our children to remember אֱלֹהִים's past faithfulness. Instead of demanding "If you are real, then...", we should pray, "Father, I know you are with me. Please give me the strength and wisdom to walk through this trial with faith." It is the difference between a demanding spirit and a dependent heart.

Reflection Questions

1. Can you think of a time when you may have "tested" אֱלֹהִים by your actions or your attitude?
2. How can remembering אֱלֹהִים's past faithfulness in your life help you to trust Him in current and future trials?
3. What is the difference between asking אֱלֹהִים for help and demanding that He prove Himself to you?



Command #115

Do what is right and good in the sight of אלהים

Command #115

Do what is right and good in the sight of אַתָּא

Scripture References:

Debarim 6:18, Debarim 13:18

Historical Context

This command serves as a beautiful summary of the Torah lifestyle. It goes beyond mere adherence to the letter of the law and speaks to the heart and spirit of the law. It was possible to follow a specific rule while still having a wrong attitude or finding a loophole. This command called Yisrael to a higher standard: to actively pursue what is "right" (just, righteous) and "good" (kind, moral, beneficial) from אֱלֹהִים's perspective. The standard for right and good was not cultural consensus or personal opinion, but the very character of אֱלֹהִים Himself. This was a proactive command. It wasn't just about avoiding evil, but about filling their lives, communities, and the land with acts of justice and goodness. This pursuit of divine goodness, rather than self-interest, would set them apart as a beacon to the nations.

And you shall do that which is right and good in the sight of אֱלֹהִים: that it may be well with you, and that you may go in and possess the good land which אֱלֹהִים swore unto your fathers, When you shall hearken to the voice of אֱלֹהִים

Modern-Day Application

This is a wonderful guiding principle for family life. In any situation, we can teach our children to pause and ask, "What is the right and good thing to do here in אֱלֹהִים's eyes?" This question lifts us above "What do I want to do?" or "What is everyone else doing?" It applies to everything from how we treat a difficult neighbor, to how we conduct our business, to how we respond to a sibling's provocation. Doing what is "right" means acting with integrity and justice. Doing what is "good" means acting with kindness, generosity, and mercy. By making this question a regular part of our family's decision-making process, we train ourselves and our children to live by אֱלֹהִים's standards, not the world's.

Reflection Questions

1. Think of a recent decision you made. Did you consider what was "right and good in the sight of אֱלֹהִים"?
2. How can you make the question "What is the right and good thing to do?" a more common part of your family's conversations?
3. What is one situation you are facing right now where you can proactively choose to do what is right and good, even if it's the harder path?



Command #116
Do not be afraid of your enemies

Command #116
Do not be afraid of your enemies

Scripture References:

Debarim 7:18, Debarim 7:21, Debarim 20:1, Debarim 20:4

Historical Context

As Yisrael stood on the brink of entering the Promised Land, they faced formidable enemies. The Canaanite city-states were fortified, and their armies, with iron chariots and giant-like warriors, appeared far superior. Fear was a natural human reaction. However, אֱלֹהִים commanded them not to be afraid. Why? Because the battle was not theirs, but His. He commanded them to "well remember" what He had already done to the mighty empire of Egypt and its powerful Pharaoh. The same Elohim who had systematically dismantled the most powerful nation on earth was with them. Their confidence was not to be in their own military strength, but in the presence of their "mighty and terrible EL." This command to replace fear with faith, based on the memory of past deliverance, was a defining characteristic of Yisrael's identity as the people of the omnipotent Elohim.

You shall not be afraid of them: but shall well remember אֱלֹהִים what אֱלֹהִים You shall not be frightened at them: for אֱלֹהִים For אֱלֹהִים

Modern-Day Application

We all face "enemies"—fear of the future, financial insecurity, sickness, spiritual opposition, a hostile culture. This command speaks directly to our hearts today: "Do not be afraid." Our courage does not come from our own abilities or resources, but from the truth that אֱלֹהִים Elohaykem is with us. The best way to fight fear is to "well remember" what He has already done. Families can build a "memorial" of faithfulness. Keep a journal of answered prayers. At the dinner table, tell stories of how אֱלֹהִים has provided, protected, and delivered your family in the past. When a child is afraid of the dark, or a parent is anxious about a job, you can point to these memorials and say, "Remember what אֱלֹהִים did then? He is the same today. He will fight for us."

Reflection Questions

1. What is the biggest "enemy" or fear you are facing right now?
2. What are some past victories or deliverances from אֱלֹהִים that you can "well remember" to give you courage today?
3. How can your family create a tangible way to record and remember אֱלֹהִים's faithfulness?



Command #117

Remember 𐤀𐤎𐤁𐤏

Command #117
Remember אָמַר

Scripture References:

Debarim 8:18

Historical Context

Mosheh was giving Yisrael a prophetic warning. He knew that the greatest test of their faith would not be hardship in the wilderness, but prosperity in the Promised Land. When they had built fine houses, eaten their fill, and accumulated wealth, the temptation would be to say, "My power and the might of my hand have gotten me this wealth." This command to "remember אֱלֹהִים" was a preemptive strike against the sin of pride and self-sufficiency. They were to remember that it is אֱלֹהִים who gives the "power to get wealth"—the health, the skills, the opportunities, the rain, the fertile soil. Acknowledging Him as the source of all blessings was essential for maintaining the covenant relationship. Forgetting Him would lead to pride, idolatry, and ultimately, destruction.

But you shall remember אֱלֹהִים- אֱלֹהִים

Modern-Day Application

This warning is profoundly relevant in our affluent, self-sufficient culture. It is easy to take credit for our successes, our careers, and our comfortable lives. This command calls us to cultivate a lifestyle of gratitude and humility. For families, this means constantly pointing back to the Source. When a promotion comes, we thank אֱלֹהִים for the opportunity. When we sit down to a full table, we thank Him for the provision. We can teach our children that their talents, intelligence, and abilities are gifts from Him, to be used for His glory. A practical way to do this is to make gratitude a daily habit, perhaps by having everyone share something they are thankful for at the end of the day. Remembering that He is the Giver of all good things keeps our hearts humble and rightly oriented toward Him.

Reflection Questions

1. In what areas of your life are you most tempted to think, "I did this on my own"?
2. What is one daily or weekly habit your family can start to cultivate a greater sense of gratitude to אֱלֹהִים for His provision?
3. How does remembering that אֱלֹהִים gives the power to get wealth change your perspective on tithing and generosity?



Command #118
Circumcise your heart

Command #118 Circumcise your heart

Scripture References:

Debarim 10:16

Historical Context

Physical circumcision was the outward sign of the covenant between אֱלֹהִים and the descendants of Avraham. It marked them as belonging to Him. However, Mosheh makes it clear here that an outward sign without an inward reality is not enough. He calls for a "circumcision of the heart." The "foreskin of the heart" was a powerful metaphor for a stubborn, proud, and rebellious nature—being "stiffnecked." To circumcise the heart meant to cut away that pride and stubbornness, to become humble, tender, and responsive to אֱלֹהִים's voice. This was a call to move beyond external religion and ritual to a genuine, internal transformation. It set Yisrael apart by teaching them that אֱלֹהִים looks at the heart, not just the outward appearance or religious status.

Circumcise therefore נָחַתְּ אֶת הַפְּרִיָּה אֲשֶׁר עַל לִבְּךָ וְלֹא תִהְיֶה עוֹמֵק צֵוֶן.

Modern-Day Application

Today, we can be "circumcised in the flesh" through baptism or church membership, but still have an "uncircumcised heart." This command calls us to daily self-examination. We must ask אֱלֹהִים to reveal the "stiffnecked" areas of our lives—the pride, the unforgiveness, the stubborn refusal to obey His Word. Circumcising our heart is a daily decision to humble ourselves, repent, and allow the Spirit of אֱלֹהִים to soften our hearts and make us more like רַחֲמָנִים. For families, this means creating a culture of grace where confession and repentance are normal. It means parents modeling humility by admitting when they are wrong. It is a continuous process of yielding our will to His, cutting away our selfish nature so that His love can flow more freely through us.

Reflection Questions

1. In what area of your life are you currently being "stiffnecked" or resistant to אֱלֹהִים's will?
2. What does it look like, in a practical sense, to "cut away" the pride or stubbornness from your heart?

3. How can you encourage an atmosphere of humility and soft-heartedness in your home?



Command #119

Cleave to אֵלֶיךָ

Command #119
Cleave to אַךְאַךְ

Scripture References:

Debarim 10:20, Debarim 11:22, Debarim 13:4, Debarim 30:20

Historical Context

The Hebrew word for "cleave" (*davaq*) is the same word used in Genesis 2:24 to describe a husband cleaving to his wife to become "one flesh." It implies a deep, loyal, and inseparable bond. This command was a call for Yisrael to have a relationship with אֱלֹהִים characterized by passionate loyalty and intimate connection. In a world filled with idols and temptations to worship other gods, Yisrael was to "stick like glue" to אֱלֹהִים alone. This cleaving was not a passive state; it was an active pursuit demonstrated by fearing Him, serving Him, obeying His voice, and guarding His commands. It was the essence of the covenant relationship, setting Yisrael apart as a people exclusively devoted to their one true Elohim.

You shall fear תִּירָא eth-אֱלֹהִים For if ye shall diligently guard תִּירָא eth-all these commandments which I command you, to do them, to love תִּירָא eth- אֱלֹהִים Ye shall walk after אֱלֹהִים That you may love תִּירָא eth- אֱלֹהִים

Modern-Day Application

In our 21st-century world, we are surrounded by modern-day "idols" that compete for our allegiance: career, money, pleasure, social status, even our own families. This command calls us to "cleave" to אֱלֹהִים above all else. For a family, cleaving to אֱלֹהִים means making Him the undeniable center of your home. It means that when you make decisions, the first question is, "What would honor אֱלֹהִים?" It means your family schedule, budget, and activities are built around your commitment to Him. We cleave to Him through daily prayer, consistent study of His Word, and active fellowship with other believers. It is about intentionally weaving our lives so tightly with His that nothing can pull us apart.

Reflection Questions

1. What "idols" in your life are competing with your ability to cleave to אֱלֹהִים?
2. What does it practically look like for a family to "stick like glue" to אֱלֹהִים in today's culture?
3. Is אֱלֹהִים the center of your life, or an addition to it? How can you tell the difference?



Command #120
Swear by his name

Command #120 Swear by his name

Scripture References:

Debarim 10:20

Historical Context

In the ancient Near East, oaths were fundamental to all legal and personal agreements. Swearing by the name of a deity was the most solemn way to guarantee one's truthfulness, as it invoked that god as a witness and enforcer of the oath. The surrounding nations swore by Baal, Molech, or Ashtoreth. This command for Yisrael to swear only by the Name of אֱלֹהִים was a powerful statement of exclusive loyalty. It meant that their ultimate allegiance, their source of truth, and the final authority in their lives was אֱלֹהִים and Him alone. It was a verbal declaration of monotheism and a rejection of all other gods. It also implied that they were to live with such integrity that an oath in His Name was unshakably trustworthy.

You shall fear תַּחַת אֱלֹהִים

Modern-Day Application

While מִשְׁפָּחָנוּ taught us to live with such integrity that our "yes" is simply "yes" (Matthew 5:37), the principle behind this command is about where we place our ultimate allegiance. Our lives should declare that our trust, our identity, and our standard for truth are found only in אֱלֹהִים. We "swear by His name" today not necessarily with our mouths in an oath, but with our lives. When we face a choice between cultural norms and biblical truth, our actions show who we swear by. When we choose integrity in business, purity in relationships, and generosity with our resources, we are living out an oath of allegiance to Him. For families, it means building a reputation in the community as people whose word can be trusted because you serve a trustworthy Elohim.

Reflection Questions

1. If someone were to look at your life, who or what would they say is your ultimate authority?
2. In what ways do your family's actions declare your exclusive loyalty to אֱלֹהִים?

3. How can you cultivate a higher level of integrity in your words and actions so that your life itself is a testament to the truthfulness of ʾህጻን?



Command #121
Destroy graven images

Command #121
Destroy graven images

Scripture References:

Debarim 12:2-3, Debarim 12:30

Historical Context

As Yisrael prepared to enter Canaan, they were not entering an empty land. It was a land saturated with idolatry. The Canaanites worshipped a pantheon of gods through graven images, sacred pillars (*matzevot*), and Asherah poles (sacred trees or poles dedicated to the goddess Asherah). These idols were not seen as mere symbols; they were believed to be the actual dwelling places of the gods. Worship involved depraved rituals, including sacred prostitution and child sacrifice. This command was an act of spiritual warfare and purification. Yisrael was to utterly demolish every trace of this pagan worship system—not to tolerate it, coexist with it, or "redeem" it, but to obliterate it. This was to prevent the spiritual cancer of idolatry from infecting the people of אֱלֹהֵינוּ and to declare that He alone would be worshipped in His land.

Ye shall utterly destroy אֵת all the places, wherein the nations which ye shall possess served אֵת their elohiym, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow אֵת their altars, and break אֵת their pillars, and burn their Asherah poles with fire; and ye shall hew down graven images of their elohiym, and destroy אֵת their names of them out of that place. Take heed to yourself that you be not snared by following them, after that they be destroyed from before you; and that you inquire not after their elohiym, saying, How did these nations serve אֵת their elohiym? even so will I do likewise.

Modern-Day Application

We may not have stone altars or Asherah poles in our backyards, but our culture is filled with modern-day "graven images"—idols that demand our worship. These can be materialism (the pursuit of things), hedonism (the pursuit of pleasure), ambition (the pursuit of power and success), or even technology. This command calls for a ruthless "demolition" of any idol that has a hold on our hearts and homes. This means making conscious choices to remove things that promote values contrary to the Torah. It could mean canceling a streaming service that pumps filth into your home, setting strict limits on social media that fuels envy and pride, or changing spending habits that are driven by materialism. It is about creating a purified space in our lives where אֱלֹהֵינוּ is the only one on the throne.

Reflection Questions

1. What are the modern "high places" or "green trees" where your family is tempted to worship idols (e.g., the mall, the television, the sports stadium)?
2. What is one "graven image" (an object, a subscription, a habit) that you need to "utterly destroy" and remove from your home or life?

3. How can your family proactively fill your home with things that point to ጸሐፊ, rather than to the idols of the culture?



Command #122

Do not make an idol of אֱלֹהִים as the pagans do to their elohim

Command #122

Do not make an idol of **אֱלֹהִים** as the pagans do to their elohim

Scripture References:

Debarim 12:4, Debarim 12:4-5

Historical Context

This is a subtle but crucial command. After instructing Yisrael to destroy the pagan places of worship, אֱלֹהֵיכֶם says, "Ye shall not do so unto אֱלֹהֵיכֶם ELOHAYKEM." This meant they were not to adopt pagan methods to worship the true Elohim. The Canaanites worshipped their gods wherever they felt like it—on high mountains, under green trees, with images and rituals of their own invention. Yisrael was being taught that the one true Elohim cannot be worshipped in just any way we choose. He is holy, and He sets the terms for how He is to be approached. He would choose the place where His Name would dwell (first the Tabernacle, later the Temple in Jerusalem), and He had prescribed the way He was to be worshipped. This set Yisrael apart by teaching them that the "how" of worship is as important as the "who."

Ye shall not do so unto אֱלֹהֵיכֶם Ye shall not do so unto אֱלֹהֵיכֶם

Modern-Day Application

This command warns us against syncretism—mixing true worship with worldly or pagan practices. It is a call to worship אֱלֹהֵיכֶם in spirit and in truth, according to His Word, not according to our feelings or cultural trends. In a consumer-driven culture, it's easy to approach worship with the attitude of "What do I get out of it?" or to design services that are entertaining rather than holy. This command calls families to evaluate their worship practices. Are we following the biblical patterns for worship, prayer, and observing His appointed times? Or are we borrowing from the world's methods, trying to make אֱלֹהֵיכֶם more "palatable" or "relevant"? True worship is about conforming ourselves to Him, not trying to conform Him to our image.

Reflection Questions

1. In what ways does the modern church sometimes adopt the world's methods or values in its approach to worship?
2. How can your family ensure that your worship (both personal and corporate) is based on biblical truth and not just personal preference or cultural fads?
3. What does it mean to worship אֱלֹהֵיכֶם on His terms, not your own?



Command #123

Rejoice in all እህህ has blessed you with

Command #123
Rejoice in all **אֲנִי** has blessed you with

Scripture References:

Debarim 12:7, Debarim 12:12, Debarim 12:18, Debarim 16:11, Debarim 16:14

Historical Context

In stark contrast to the grim, fearful, and often burdensome rituals of pagan worship, the worship of אֱלֹהִים was to be characterized by joy. This command to rejoice is repeated frequently, especially in the context of bringing tithes and celebrating the appointed Feasts in Jerusalem. This was not a superficial happiness, but a deep, communal joy stemming from the recognition of אֱלֹהִים's goodness and provision. Significantly, this rejoicing was to be inclusive. They were to rejoice with their sons, daughters, servants, and also the Levite, the stranger, the fatherless, and the widow. This set Yisrael apart as a community where worship and celebration were intertwined with social responsibility and radical generosity. Their joy was not complete unless it was shared with the most vulnerable among them.

And there ye shall eat before אֱלֹהִים And ye shall rejoice before אֱלֹהִים But you must eat them before אֱלֹהִים And you shall rejoice before אֱלֹהִים And you shall rejoice in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levitical, the stranger, and the fatherless, and the widow, that are within your gates.

Modern-Day Application

This command is a beautiful antidote to the solemn, duty-bound religion that many people experience. Our walk with אֱלֹהִים should be joyful! Families can cultivate this by making celebration a key part of their spiritual life. Celebrate the Sabbaths and the Feasts with enthusiasm and delight. Make your home a place of laughter, singing, and gratitude. This command also challenges us to make our joy inclusive. When your family is blessed with a bonus, a good harvest from the garden, or any other abundance, who can you invite to share in your joy? This could mean inviting a single person, a new family in the neighborhood, or an elderly widow to share a holiday meal. True, biblical joy multiplies when it is given away.

Reflection Questions

1. Would you describe your family's spiritual life as being characterized by joy or by duty?
2. What is one specific way you can bring more intentional joy and celebration into your family's observance of the next Sabbath or Feast day?
3. Who are the "Levite, stranger, fatherless, and widow" in your community that you can include in your family's celebrations?



Command #124

Do not do what is right in your own eyes

Command #124
Do not do what is right in your own eyes

Scripture References:

Debarim 12:8

Historical Context

This command was given as Yisrael was transitioning from wandering in the wilderness to being settled in the Promised Land. In the wilderness, there was a certain amount of disorganization. But once they entered the land, they were to have a centralized place of worship and a unified standard of obedience. The phrase "every man whatsoever is right in his own eyes" became the defining characteristic of the dark period of the Judges, a time of chaos, idolatry, and moral relativism. This command was a direct warning against that kind of spiritual anarchy. The standard for right and wrong was not to be individual feeling or personal opinion, but the objective, unchanging Word of אֱלֹהִים. This call to submit to a divine, external authority set Yisrael apart from the self-willed pagan world.

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

Modern-Day Application

We live in the ultimate "do what is right in your own eyes" culture. The highest moral authority is often seen as personal feeling or "my truth." This command is a radical call for families to reject moral relativism and anchor themselves to the rock of אֱלֹהִים's Word. It means teaching our children that there is objective truth, and it is found in the Scriptures. When making decisions, the question is not "How do I feel about this?" but "What does אֱלֹהִים's Word say about this?" This requires diligent study and a humble willingness to submit our own opinions and desires to His authority. It means creating a family culture where the Bible is the undisputed constitution for how we live.

Reflection Questions

1. In what areas of your life are you most tempted to do what is "right in your own eyes" rather than what אֱלֹהִים has commanded?
2. How can you help your children navigate a culture that tells them their feelings are the ultimate truth?
3. What is one practical step your family can take to make the Word of אֱלֹהִים a more central authority in your home?



Command #125

Do not hearken to the words of false prophets

Command #125
Do not hearken to the words of false prophets

Scripture References:

Debarim 13:1-3

Historical Context

Prophets were the primary way אֱלֹהִים communicated with His people. A true prophet was a great blessing, but a false prophet was a deadly danger. This command provides a critical test. A person might come and perform a sign or wonder that actually comes to pass, but then use that credibility to say, "Let us go after other elohim." אֱלֹהִים's instruction is clear: "You shall not hearken." The miracle itself was not the ultimate test; the ultimate test was the message. Did it lead people toward אֱלֹהִים and His Torah, or away from Him? אֱלֹהִים states that He allows these tests to "prove you, to know whether ye love אֱלֹהִים ELOHAYKEM with all your heart and with all your soul." This set Yisrael apart by teaching them that loyalty to אֱלֹהִים and His covenant was more important than supernatural signs.

*If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, And the sign or the wonder come to pass, whereof he spoke unto you, saying, Let us go after other elohiym, which you have not known, and let us serve them; You shall not hearken unto the words of that prophet, or that dreamer of dreams: for אֱלֹהִים **

Modern-Day Application

Today, false prophets may not be calling us to worship Baal, but they may be teachers, authors, or online personalities who use charismatic language and offer appealing messages that subtly lead us away from the pure Word of אֱלֹהִים. They might preach a "gospel" of health and wealth, of universalism (all paths lead to God), or of cheap grace without repentance. The test remains the same: does this teaching align with the whole counsel of Scripture? Does it produce a deeper love for אֱלֹהִים and a greater desire for obedience to His commands? Families must become discerning students of the Word, teaching their children to measure every teaching they hear against the unchanging truth of the Bible.

Reflection Questions

1. What is the "litmus test" you use to evaluate a new teacher or teaching?
2. How can your family become better equipped to discern truth from error in a world full of conflicting spiritual messages?
3. Does the teaching you are listening to lead you to greater love and obedience to אֱלֹהִים's Torah, or does it make you more comfortable with the world?



Command #126

Do not make any baldness between your eyes for the dead

Command #126

Do not make any baldness between your eyes for the dead

Scripture References:

Debarim 14:1

Historical Context

This command, along with the prohibition against cutting oneself for the dead, was a direct response to the mourning rituals of the surrounding pagan nations, particularly the Canaanites. In their religions, death was often the focus of worship. Rituals like shaving the front of the head, gashing the skin, and other forms of self-mutilation were not spontaneous expressions of grief but were intentional offerings to appease or worship the spirit of the deceased. By forbidding these practices, אַתָּאָז was reminding Yisrael of their unique identity: "YE are the children of אַתָּאָז ELOHAYKEM." As His children, their focus was to be on Him, the Elohim of life, not on the dead. Their mourning was to be different—marked by hope and trust in אַתָּאָז, not by the dark, death-centered rituals of paganism.

YE are the children of אַתָּאָז

Modern-Day Application

The principle is to ensure our expressions of grief are filtered through our faith and identity as children of אַתָּאָז. While we grieve deeply, we do not grieve without hope. This command warns against any mourning practice that is destructive, self-harming, or that shifts focus from the living Elohim to the deceased. In modern life, this could mean avoiding excessive or morbid preoccupations with death. It means that while we honor and remember our loved ones, our homes should not become shrines to the dead. Our hope is not in trying to maintain a connection with the deceased, but in the promise of the resurrection through אַתָּאָז. We can teach our children to grieve in healthy, life-affirming ways—by sharing memories, supporting one another, and placing our ultimate trust in the One who conquered death.

Reflection Questions

1. How does our identity as "children of אַתָּאָז" change the way we should approach grief and mourning?
2. What are some modern practices related to death and mourning that might border on being unhealthy or contrary to a life-focused faith?
3. How can your family create traditions of mourning that are both honoring to the deceased and glorifying to the Elohim of life?



Command #127

You shall not eat any abominable thing

Command #127
You shall not eat any abominable thing

Scripture References:

Debarim 14:3, Debarim 14:4-21

Historical Context

The dietary laws (*kashrut*) were a central pillar of set-apart living for Yisrael. This chapter in Debarim, along with Wayyiqra 11, outlines the specific criteria for clean and unclean animals. The primary reason given in the text is holiness: "for you are a holy people unto אֱלֹהֵינוּ ELOHAYKA." These laws were not primarily about physical health, though some health benefits may have been a byproduct. Their main purpose was to serve as a daily, practical reminder of Yisrael's unique covenant with אֱלֹהֵינוּ. Every meal was an opportunity to obey Him and to be distinct from the surrounding nations, who ate all manner of creatures, some of which were connected to their idolatrous worship. The dietary laws created a "wall of separation" that reinforced Yisrael's identity as a people belonging exclusively to אֱלֹהֵינוּ.

You shall not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat, The deer, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parts the hoof, and cleaves the cleft into two claws, and chews the cud among the beasts, that ye shall eat. Nevertheless תא eth-these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as תא eth-the camel, and תא eth-the hare, and תא eth-the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And תא eth-the swine, because it divides the hoof, yet chews not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. תא eth-These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: And whatsoever has not fins and scales ye may not eat; it is unclean unto you. Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, And the glede, and תא eth-the kite, and the vulture after his kind, And תא eth every raven after his kind, And תא eth the owl, and תא eth-the night hawk, and תא eth-the cuckow, and תא eth-the hawk after his kind, תא eth-The little owl, and תא eth-the great owl, and the swan, And the pelican, and תא eth-the gier eagle, and תא eth-the cormorant, And the stork, and the heron

Modern-Day Application

For families who believe the dietary laws are a perpetual sign of the covenant, applying this command is straightforward: you learn the distinctions and commit to eating only what אֱלֹהֵינוּ has declared clean. This becomes a powerful discipline and a constant act of worship. It involves reading labels, asking questions at restaurants, and teaching children from a young age about these important distinctions. It transforms the simple act of eating into a daily declaration of allegiance to אֱלֹהֵינוּ and His Word. Even for those who hold a different view on the modern application of these specific laws, the underlying principle is powerful: we are called to be holy and

disciplined in all areas of our lives, including what we consume, whether it be food, media, or entertainment.

Reflection Questions

1. How does the act of choosing your food become an act of worship?
2. If you follow the dietary laws, how do you explain your choices to others in a gracious and winsome way?
3. Beyond food, what other "abominable things" (attitudes, entertainment, habits) does אלהים want you to remove from your life?



Command #128

You shall give to a stranger of clean food that dies of itself, but you shall not eat of it

Command #128

You shall give to a stranger of clean food that dies of itself, but you shall not eat of it

Scripture References:

Debarim 14:21

Historical Context

This command makes a distinction based on covenant status. An animal that died of natural causes (not properly slaughtered) was forbidden for an Yisraelite to eat because the blood had not been drained, and the Torah forbids consuming blood (Wayyiqra 17:10-14). This was part of their call to holiness. However, this prohibition did not apply to a "stranger" (a non-Yisraelite foreigner living among them) or an "alien" (a foreigner just passing through). Since the stranger was not under the specific covenant laws of Yisrael, they were permitted to eat it. This was not an act of disrespect to the stranger, but a recognition of different covenantal obligations. It also provided a practical and merciful way to ensure that the meat did not go to waste.

Ye shall not eat of anything that dies of itself: you shall give it unto the stranger that is in your gates, that he may eat it; or you may sell it unto an alien: for you are a holy people unto אֱלֹהִים

Modern-Day Application

The principle here is about understanding the difference between universal moral laws and specific covenantal commands, and acting with practicality and generosity. While we hold ourselves to the standards of the covenant we are in, we don't impose those specific standards on those outside of it. The generous spirit of the command is also key. Instead of letting the animal rot, it was to be given away. For families today, this is a lesson in avoiding waste and being generous with what we have. If you have an abundance of something—garden produce, leftover food from a party, clothes your children have outgrown—that you cannot use, the principle is to give it freely to someone who can, whether they are a neighbor, a local charity, or a food bank.

Reflection Questions

1. How do you balance holding fast to your biblical convictions while showing grace and respect to those who do not share them?
2. In what ways can your family be more intentional about not wasting resources?
3. Who is the "stranger in your gates" that you could bless this week with something you have in abundance?



Command #129

Give tithe of your increase of seed year by year

Command #129

Give tithe of your increase of seed year by year

Scripture References:

Debarim 14:22

Historical Context

Tithing in ancient Yisrael was a foundational act of worship and community support, directly tied to their agricultural economy. This command refers to the *Maaser Sheni* (Second Tithe), which was to be taken from the "increase of your seed" each year. This tithe was brought to the place אֱלֹהִים would choose (Jerusalem) and eaten there as a celebratory feast before Him (Debarim 14:23-26). In other years, this tithe became the *Maaser Ani* (Poor Man's Tithe) and was given to the Levites, strangers, orphans, and widows in their own towns (Debarim 14:28-29). Tithing was a tangible acknowledgment that all abundance comes from אֱלֹהִים. It taught Yisrael to fear Him, provided for the priesthood, cared for the poor, and fostered a spirit of joyful, communal celebration and generosity.

You shall truly tithe אֶתְכֶם all the increase of your seed, that the field brings forth year by year.

Modern-Day Application

While our economy is no longer primarily agricultural, the principles of tithing are timeless. We are called to give a portion of our "increase"—our income—back to אֱלֹהִים as an act of worship and trust. For families, this means making tithing a regular, prioritized part of your budget. It's giving the "firstfruits," not the leftovers. This tithe should be used to support the work of אֱלֹהִים's kingdom: supporting your local assembly, ministries that teach the Word, and caring for the "orphan and widow" in your community and around the world. Teaching children to tithe from their allowance or earnings from a young age instills a lifelong habit of generosity and reminds them that everything we have is a gift from אֱלֹהִים.

Reflection Questions

1. Does your family's giving reflect a "firstfruits" mentality or a "leftovers" mentality?
2. How can you involve your children in the family's decisions about tithing and giving to the poor?

3. How does the act of tithing help you to "learn to fear **ՅԿՅ** ELOHAYKA always"?



Command #130

Laws of the end of the seven year release

Command #130
Laws of the end of the seven year release

Scripture References:

Debarim 15:1-5, Debarim 15:12-18

Historical Context

The seventh year, known as the *Shemitah* or Sabbatical year, was a year of release. This command outlines two major aspects of this release. First, all debts between fellow Yisraelites were to be canceled. This was a radical economic reset designed to prevent a permanent cycle of poverty and debt. It was an act of national grace, reflecting the grace אֱלֹהִים had shown them. Second, any Hebrew servant who had served for six years was to be set free in the seventh year. And they were not to be sent away empty-handed, but were to be furnished liberally from the flock, threshing floor, and winepress. This was a reminder of their own bondage in Egypt and their redemption by אֱלֹהִים. These laws set Yisrael apart as a society uniquely concerned with preventing long-term servitude and economic oppression.

*AT the end of every seven years you shall make a release. And this is the manner of the release: Every creditor that lends ought unto his neighbor shall release it; he shall not exact it of תַּאֲ עֵת-הַיְּשֻׁבִית, or of תַּאֲ עֵת-הַיְּשֻׁבִית; because it is called אֲשֶׁר אֵלֹהִים' S release. תַּאֲ עֵת-Of a foreigner you may exact it again: but that which is yours with תַּאֲ עֵת-your brother your hand shall release; Save when there shall be no poor among you; for אֱלֹהִים shall greatly bless you in the land which אֱלֹהִים **And if your brother, an Ivriy man, or an Ivriy woman, be sold unto you, and serve you six years; then in the seventh year you shall let him go free from you. And when you send him out free from you, you shall not let him go away empty: You shall furnish him liberally out of your flock, and out of your floor, and out of your winepress: of that wherewith אֱלֹהִים ELOHAYKA has blessed you you shall give unto him. And you shall remember that you were a bondman in the land of Mitsrayim, and אֱלֹהִים ELOHAYKA redeemed you: therefore I command you תַּאֲ עֵת-this thing today. And it shall be, if he say unto you, I will not go away from you; because he loves you and your house, because he is well with you; Then you shall take תַּאֲ עֵת-an aul, and thrust it through his ear unto the do*

Modern-Day Application

The principles of release and generosity are deeply applicable today. While we don't have a national debt release, we can adopt a *Shemitah* mindset in our personal finances and relationships. This means being gracious with those who owe us money, especially fellow believers in hardship. It might mean extending a repayment period or even forgiving a debt altogether. The command to not send a servant away empty is a powerful lesson in generosity. When an employee leaves your company, or when you have an opportunity to help someone start a new chapter in life, are you generous? Do you equip them for success? For families, this is about fostering a spirit of open-handedness, celebrating the freedom of others, and remembering that all we have is a gift from the One who redeemed us from our own bondage.

Reflection Questions

1. What is your attitude toward lending money and dealing with those who are in debt to you?
2. How can your family practice the principle of "not sending away empty" in your relationships and community?
3. How does remembering your own redemption from sin motivate you to be more gracious and generous with others?



Command #131
Do not borrow from the nation's

Command #131 Do not borrow from the nation's

Scripture References:

Debarim 15:6

Historical Context

This verse is a promise connected to obedience. If Yisrael walked in אֱלֹהִים's ways, He would bless them so abundantly that they would be the lender, not the borrower. In the ancient world, debt was a primary instrument of subjugation. Debtor nations were subservient to creditor nations. To be a lender was to be in a position of power and influence; to be a borrower was to be in a position of weakness and dependence. This promise was about more than just economics; it was about national sovereignty and spiritual witness. An obedient and blessed Yisrael would "reign over many nations," not through military conquest, but through the influence that comes from divine blessing and prosperity. They would be a living testament to the goodness of their Elohim.

For אֱלֹהִים

Modern-Day Application

The principle for families today is to pursue a life of financial wisdom and freedom. While the Bible does not absolutely forbid all borrowing, it consistently warns against the bondage of debt (Proverbs 22:7). The goal should be to live with financial margin, owing no one anything, so that we are free to serve אֱלֹהִים and be generous to others. Families can apply this by creating a budget, working diligently to pay off debt (mortgage aside), saving for the future, and avoiding consumer debt. When we are free from the burden of debt, we are in a much stronger position to be a blessing—to "lend" to others in need, to give generously to the work of the kingdom, and to be a witness of אֱלֹהִים's wise principles for living.

Reflection Questions

1. In what ways does debt limit your family's freedom to serve אֱלֹהִים and be generous?
2. What is one practical step your family can take this month to move toward greater financial freedom?

3. How can living debt-free be a powerful witness to a world drowning in debt?



Command #132

Do not harden your heart nor shut your hand from the poor

Command #132

Do not harden your heart nor shut your hand from the poor

Scripture References:

Debarim 15:7-11

Historical Context

This command addresses the human heart's tendency toward selfishness, especially in light of the Sabbatical year debt release. Mosheh anticipates the wicked thought: "The seventh year, the year of release, is at hand," leading someone to refuse a loan to their poor brother for fear of not being repaid. **אֱלֹהִים** commands the opposite response: "you shall open your hand wide." This was a call to radical, open-hearted generosity, trusting in **אֱלֹהִים**'s promise to bless the giver. The reason given is profound: "For the poor shall never cease out of the land." Poverty was a reality, and therefore, generosity was to be a constant characteristic of **אֱלֹהִים**'s people. This set Yisrael apart from the survival-of-the-fittest ethos of other nations, establishing them as a community defined by compassion and mutual care.

*If there be among you a poor man of one of your brethren within any of your gates in your land which **אֱלֹהִים***

Modern-Day Application

This command speaks directly to our checkbooks and our hearts. It calls us to be a people of extravagant generosity. We are to have an "open hand" and a soft heart toward the poor and needy among us. For families, this means looking for opportunities to give, not for excuses to withhold. It means teaching our children to see needs and respond with compassion. This can be practical: keeping "blessing bags" (with water, snacks, socks) in the car to give to the homeless, sponsoring a child in poverty, volunteering at a local food bank, or simply being ready to help a neighbor in need without calculating the cost. The promise is that when we give with a cheerful heart, **אֱלֹהִים** will bless all the work of our hands.

Reflection Questions

1. When you see a person in need, is your first thought one of suspicion or one of compassion?
2. What is one "wicked thought" or excuse that keeps you from being more generous?
3. How can your family make "opening your hand wide" a more regular and joyful part of your life?



Command #133

Guard Month 1 of ጸሐፊ's calendar

Command #133
Guard Month 1 of 12's calendar

Scripture References:

Debarim 16:1, Debarim 16:3, Debarim 16:4, Debarim 16:7-8

3. How does celebrating this Feast deepen your appreciation for the redemption you have in ግዛዳሚ?



Command #134

Three times a year all males shall appear before אֱלֹהִים

Command #134

Three times a year all males shall appear before אָזֶל

Scripture References:

Debarim 16:16

Historical Context

This command established three great pilgrimage festivals: the Feast of Unleavened Bread (in the spring), the Feast of Shavu'oth (Weeks/Pentecost, in early summer), and the Feast of Cukkoth (Tabernacles/Booths, in the fall). All Yisraelite men were required to travel to the central sanctuary (the Tabernacle, and later the Temple in Jerusalem) for these feasts. This had a profound effect on national unity. It brought together men from all twelve tribes, fostering a shared identity and preventing regional isolation. It also reinforced the centrality of אֱלֹהִים's chosen dwelling place in their worship. The command to "not appear before אֱלֹהִים empty" meant they were to bring an offering, a tangible expression of gratitude for the blessings of the harvest and their redemption.

Three times in a year shall all your males אֵת appear before אֱלֹהִים

Modern-Day Application

While we no longer have a central Temple to travel to, the principle of gathering together for the appointed times remains. For families, this means making it a priority to assemble with other believers to celebrate these Feasts. This might involve traveling to a larger regional gathering or simply making your local assembly's Feast celebration a non-negotiable priority. It teaches our children the importance of corporate worship and fellowship. The command to "not appear empty" is also relevant. We should come to these gatherings not as passive consumers, but with a heart ready to give—to give worship, to give encouragement to others, and to give financially to support the work of the assembly. It's about showing up prepared to contribute, not just to receive.

Reflection Questions

1. Does your family treat the appointed Feasts as sacred priorities, or as optional events that can be missed for other activities?
2. How can you prepare your family to "not appear empty" at the next assembly or Feast gathering? What can you bring to contribute?
3. What are the benefits of gathering with a larger community of believers for the Feasts, beyond what you can experience at home?



Command #135

You shall make judges and officers in all your gates

Command #135
You shall make judges and officers in all your gates

Scripture References:

Debarim 16:18

Historical Context

This command lays the foundation for a system of local, accessible justice throughout Yisrael. The "gates" of a city were the center of public life, commerce, and legal proceedings in the ancient world. By appointing judges and officers in every town, the Torah ensured that justice was not a far-off, abstract concept available only to the wealthy who could travel to the capital. It was to be administered locally, by respected members of the community, for all people. The critical instruction was that they must "judge the people with just judgment." This was a direct countermand to the corrupt systems of Egypt and Canaan, where bribery was common and justice was often for sale. Yisrael was to be a nation where righteousness and fairness flowed down to the grassroots level.

Judges and officers shall you make you in all your gates, which אָזְנֵי

Modern-Day Application

The principle is about establishing order, accountability, and righteous judgment within our spheres of influence. In the family, parents act as the "judges and officers." This means we must establish clear, righteous standards for our home and apply them fairly and consistently to all our children. We must "judge with just judgment," not showing favoritism or ruling based on our mood. This also applies to our local assemblies and communities. We should support and pray for leaders (elders, pastors, community officials) who rule with integrity and justice. It is our responsibility to help create and maintain communities where righteousness is the standard and where disputes can be settled with wisdom and fairness, reflecting the character of our great Judge, אֱלֹהֵינוּ.

Reflection Questions

1. As a parent, how can you ensure you are judging the matters in your home with "just judgment"?
2. What are the "gates" (spheres of influence) in your life where you can promote justice and righteousness?
3. How do you and your family pray for and support the leaders and "judges" in your community and assembly?



Command #136

Do not plant asherah poles near the altar

Command #136 Do not plant asherah poles near the altar

Scripture References:

Debarim 16:21, Debarim 16:22

Historical Context

This command forbids syncretism—the mixing of true worship with pagan practices. An Asherah pole was a sacred pole or tree used in the worship of the Canaanite fertility goddess, Asherah. A "pillar" or "image" (*matzevah*) was a standing stone, also used in pagan cults. The Canaanites would often place these symbols right next to their altars. אֱלֹהִים's command is absolute: you shall not place these symbols of idolatry anywhere near His altar. He hates them. This was to keep the worship of אֱלֹהִים pure and completely distinct from the sensual, idolatrous worship of the surrounding nations. His holiness cannot tolerate any association with the symbols of false gods.

*You shall not plant an asherah pole of any trees near unto the altar of אֱלֹהִים
Neither shall you set up any image; which אֱלֹהִים **

Modern-Day Application

The principle is to maintain the purity of our worship and to remove any object, symbol, or practice that is associated with paganism or idolatry from our lives. We must be careful not to bring things into our homes or churches that are "hated by אֱלֹהִים." This requires discernment. Many modern practices, especially around holidays like Christmas and Easter, have deep pagan roots. This command calls us to research the origins of our traditions and to courageously discard any that are tied to the worship of other gods. It means our worship spaces—our homes and our assemblies—should be free of symbols that are syncretic or idolatrous, reflecting the pure and holy worship due to our set-apart Elohim.

Reflection Questions

1. Are there any symbols, traditions, or objects in your home that have pagan origins?
2. How can your family research the origins of common cultural practices to ensure your worship remains pure?

3. What does it mean to create a space for worship (in your home or assembly) that is free from any hint of idolatry?



Command #137

There must be two or three witnesses

Command #137
There must be two or three witnesses

Scripture References:

Debarim 17:6-7, Debarim 19:15

Historical Context

This is a cornerstone of biblical justice. No person in Yisrael could be convicted of any sin or crime, especially a capital offense, on the testimony of a single witness. The matter had to be established by the corroborating testimony of two or three independent witnesses. This was a crucial safeguard against false accusations, personal vendettas, and miscarriages of justice. It set Yisrael's legal system far above those of other nations, which often relied on confessions extracted by force or the whims of a single ruler. Furthermore, in a capital case, the hands of the witnesses were to be the first to carry out the sentence. This placed a heavy burden of responsibility on the accusers, ensuring they were absolutely certain of their testimony, as they would have to lead in executing the judgment.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Modern-Day Application

This principle of requiring corroboration is vital for pursuing justice and truth in our families and communities. We must teach our children not to jump to conclusions based on a one-sided story. When one child accuses another, a wise parent will "make diligent inquisition" and seek to hear from any other witnesses before making a judgment. In our communities and assemblies, this command protects us from gossip and slander. We should not accept or spread an accusation against someone, especially a leader (1 Timothy 5:19), unless it is confirmed by multiple sources. This principle encourages us to be slow to speak, quick to listen, and diligent in seeking the full truth before forming a judgment.

Reflection Questions

1. How can you apply the "two-witness rule" when dealing with conflicts between your children?
2. Have you ever been guilty of believing or spreading a story about someone based on a single source? How does this command challenge that behavior?

3. Why is it especially important to protect leaders and elders from accusations based on a single witness?



Command #138

Harken unto the Prophet ﷺ has chosen

Command #138
Harken unto the Prophet אֶלְאֶז has chosen

Scripture References:

Debarim 18:15, Debarim 18:18-19

Historical Context

After warning Yisrael not to engage in the pagan practices of divination and sorcery, Mosheh gives them this incredible promise. Instead of seeking guidance from demonic sources, אֱלֹהִים Himself would raise up a Prophet from among their own brethren, who would be "like unto me" (Mosheh). This Prophet would speak אֱלֹהִים's words, and the people were commanded to hearken to Him. While this applied to the succession of true prophets throughout Yisrael's history, the ultimate fulfillment of this prophecy is understood to be the Messiah, מָשִׁיחַ. He was the Prophet "like unto Mosheh" in a unique and perfect way—a mediator of a new covenant, a deliverer of His people, and the very Word of אֱלֹהִים made flesh. The warning is severe: whoever will not hearken to the words of this Prophet, אֱלֹהִים Himself will require it of him.

אֱלֹהִים I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth; and he shall speak unto them נֶאֱמַר eth all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Modern-Day Application

This command finds its ultimate application in our relationship with מָשִׁיחַ ha'Mashiach (the Messiah). He is THE Prophet to whom we must hearken. His words, recorded in the Gospels, and the words of His apostles, which fill the rest of the New Testament, are the words we are commanded to obey. For families, this means making the teachings of מָשִׁיחַ and His apostles the central focus of our lives. We read His parables, we study His Sermon on the Mount, and we seek to live as He lived. We teach our children that listening to and obeying the voice of מָשִׁיחַ is not optional; it is a matter of eternal life.

Reflection Questions

1. In what ways is מָשִׁיחַ a Prophet "like unto Mosheh"?
2. Are you hearkening to the words of מָשִׁיחַ with the same seriousness that ancient Yisrael was to hearken to Mosheh?
3. How can your family grow in your love for and obedience to the words of מָשִׁיחַ this week?



Command #139
Prophet Test of Deuteronomy

Command #139
Prophet Test of Deuteronomy

Scripture References:

Debarim 18:20-22

Historical Context

This passage provides the second crucial test for a prophet (the first being in Deuteronomy 13). This test is one of accuracy. If a person claims to speak a prophetic word in the Name of אֱלֹהִים, and the thing they predict "follow not, nor come to pass," then they are a false prophet. They have spoken presumptuously, and the people are commanded not to be afraid of them. This established a clear, objective way to validate a prophet's claims. In a world where pagan diviners and soothsayers often gave vague or ambiguous predictions, Yisrael's prophets were held to a standard of 100% accuracy for predictive prophecy. This protected the people from being led astray by charismatic individuals speaking from their own imagination.

But the prophet, which shall presume to speak a word in my name, אֲנִי אֶתְּחַלֵּם which I have not commanded him to speak, or that shall speak in the name of other elohiym, even that prophet shall die. And if you say in your heart, How shall we know אֲנִי אֶתְּחַלֵּם the word which אֱלֹהִים has not spoken? When a prophet speaks in the name of אֱלֹהִים, if the thing follow not, nor come to pass, that is the thing which אֱלֹהִים has not spoken, but the prophet has spoken it presumptuously: you shall not be afraid of him.

Modern-Day Application

This test is still valid today. We must be wary of anyone who makes specific, predictive prophecies in the name of אֱלֹהִים. If their predictions fail, they have spoken presumptuously, and their ministry should not be trusted. This requires us to be like the Bereans, who "searched the scriptures daily, whether those things were so" (Acts 17:11). We must not be gullible or easily impressed by someone who claims to have a "word from the Lord." We must test everything. For families, this is a lesson in discernment. We teach our children to have a healthy skepticism toward sensational claims and to always measure what they hear against the proven, infallible Word of אֱלֹהִים.

Reflection Questions

1. Why is it important to have objective tests for those who claim to speak for אֱלֹהִים?
2. How can you respond in a gracious but firm way when you hear someone making a "prophecy" that does not come to pass?
3. How does this command protect you from being manipulated by fear or false hope?



Command #140

Do not remove your neighbors property line

Command #140
Do not remove your neighbors property line

Scripture References:

Debarim 19:14

Historical Context

In the agrarian society of ancient Yisrael, a family's land was their life. It was their inheritance from אָבֹת and the source of their livelihood and sustenance for generations. Landmarks—often a pile of stones or a specific tree—were used to mark the boundaries between properties. To secretly move a landmark was a despicable act of theft. It was to steal a family's future and their divine inheritance, often preying on the weak, the widowed, or the orphaned who could not defend their property. This command protected the integrity of the land allotments given by אָבֹת and upheld the principle of justice and respect for a neighbor's property.

You shall not remove your neighbor's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that אָבֹת

Modern-Day Application

While we may use fences and legal surveys today, the principle is about respecting boundaries and acting with integrity toward our neighbors. We do not encroach on our neighbor's property, either literally or figuratively. This means being honest in all our dealings. It means not taking what isn't ours, whether it's a piece of land, an office supply, a business idea, or someone else's reputation. For families, this is a foundational lesson in honesty. We teach our children to respect other people's property and to be scrupulously honest in all things, small and great. It is about building a character that would never even consider moving a "landmark" to their own advantage.

Reflection Questions

1. What are the "landmarks" in your life and community that need to be respected? (These could be physical, relational, or ethical boundaries).
2. In what subtle ways might people "move landmarks" in today's world?
3. How can you teach your children the importance of respecting the property and boundaries of others?



Command #141

How to deal with a false witness among Torah keepers

Command #141
How to deal with a false witness among Torah keepers

Scripture References:

Debarim 19:16-19

Historical Context

This command addresses the serious crime of perjury. If a witness rose up to testify falsely against someone, it was a malicious attempt to use the justice system to harm another. The procedure was to bring both the accuser and the accused before the priests and judges. After a "diligent inquisition," if the witness was found to be false, they would be subject to the very punishment they had intended to bring upon their brother. This is another application of **lex talionis** (the law of retaliation). If they had tried to cause someone to be fined, they would be fined. If they had tried to cause someone to be put to death, they would be put to death. This severe penalty was designed to "put the evil away from among you" and to instill a deep fear of bearing false witness.

If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before אַלֹּלֵי, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and has testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shall you put the evil away from among you.

Modern-Day Application

The principle is that our words have the power of life and death (Proverbs 18:21), and we are accountable for the harm they cause. This command is a powerful deterrent against gossip, slander, and any form of false testimony. For families, this is a critical lesson in the importance of telling the truth. We must teach our children the damage that lies can do. When a child lies to get a sibling in trouble, the discipline should reflect the seriousness of the offense. In our adult lives, we must be scrupulous with the truth, especially when it concerns another person's reputation. We should never pass on a rumor or speak a half-truth that could harm someone. This command calls us to be people of absolute integrity in our speech.

Reflection Questions

1. Do you treat gossip and slander with the same seriousness that אַלֹּלֵי does?
2. How can you create a family culture where telling the truth is highly valued and lying is seen as a serious offense?
3. Think of a time your words harmed someone. How could you have applied the principle of restitution in that situation?



Command #142

The First child is to get double portions

Command #142
The First child is to get double portions

Scripture References:

Debarim 21:15-17

Historical Context

This law protected the inheritance rights of the true firstborn son. In a polygamous culture, it was possible for a man to have two wives, one "beloved" and one "hated" (less favored). The temptation would be for the father to bypass the firstborn son of the less-favored wife and give the special "right of the firstborn"—a double portion of the inheritance—to the firstborn son of the wife he loved more. This law forbids such favoritism. The birthright belonged to the one who was chronologically first, "the beginning of his strength," regardless of the father's feelings toward the mother. This upheld a principle of objective justice over subjective emotion and protected the family line from the chaos and strife that parental favoritism could cause.

*If a man have two women, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he makes אָ אֶת-his sons אָ אֶת to inherit that which he has, that he may not make אָ אֶת-the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he אָ אֶת-shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the firstborn is his. **

Modern-Day Application

While most of us do not live in a polygamous culture, the root issue of favoritism is a timeless temptation for parents. It is natural for parents to have different affinities for children with different personalities. This command is a powerful reminder that we are to treat our children with equity and justice, not based on our feelings. In terms of inheritance, it means we should be fair and just in our estate planning. But the principle applies to our daily lives as well. We must be careful not to consistently favor one child over another in attention, praise, or discipline. Each child is a unique gift from אֱלֹהִים and should be made to feel secure in their parents' just and impartial love.

Reflection Questions

1. In what subtle ways might parents show favoritism toward one child over another?
2. How can you be intentional about ensuring each of your children feels equally loved and valued, for who they are as individuals?

3. How does the principle of justice over emotion apply to other areas of family life, beyond inheritance?



Command #143

If your brothers cattle or clothes are lost and you find them you must return them

Command #143

If your brothers cattle or clothes are lost and you find them you must return them

Scripture References:

Debarim 22:1-4

Historical Context

This command lays out a fundamental principle of community responsibility and brotherly love. It went against the natural human inclination to think, "Finders keepers, losers weepers." In Yisrael, if you found your brother's lost ox, sheep, donkey, or even his cloak, you had a positive obligation to restore it. You could not "hide yourself" or pretend you didn't see it. If the owner lived far away or you didn't know who they were, you were to take the item or animal into your own care until the owner came looking for it. This command extended even to helping lift up a brother's donkey or ox that had fallen under its load. This established a culture of mutual support and active concern for the well-being of one's neighbor, setting Yisrael apart as a true community, not just a collection of individuals.

YOU shall not see נֶחֱסֶה eth-your brother's ox or נֶחֱסֶה eth-his sheep go astray, and hide yourself from them: you shall in any case bring them again unto your brother. And if your brother be not nigh unto you, or if you know him not, then you shall bring it unto your own house, and it shall be with you until your brother seek after it, and you shall restore it to him again. In like manner shall you do with his ass; and so shall you do with his raiment; and with all lost thing of your brother's, which he has lost, and you have found, shall you do likewise: you may not hide yourself. You shall not see נֶחֱסֶה eth-your brother's ass or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift them up again.

Modern-Day Application

This is a beautiful and practical command for families to live out. It means we have a responsibility to be helpful and honest. If you find a wallet in a store, you don't take the cash and leave it; you do everything you can to find the owner. If your child finds a toy at the park, you teach them to take it to the lost-and-found or look for the child who lost it. The principle of not "hiding yourself" means we don't turn a blind eye to a neighbor in need. If you see a neighbor struggling to carry groceries, you stop and help. If you see someone with a flat tire on the side of the road, you pull over to see if they need assistance. It is about proactively looking for opportunities to bear one another's burdens and to love our neighbors in tangible, practical ways.

Reflection Questions

1. Have you ever been in a situation where you could have helped someone but chose to "hide yourself" or look the other way?
2. What is one way your family can be more proactive in looking for "lost things" to restore or "fallen donkeys" to lift up in your neighborhood or community?

3. How can you teach your children the joy that comes from helping others and acting with integrity?



Command #144

A woman should not wear what pertains to a man nor a man wear what pertains to woman

Command #144

A woman should not wear what pertains to a man nor a man wear what pertains to woman

Scripture References:

Debarim 22:5

Historical Context

This command is about maintaining the beautiful and distinct order of creation. אֱלֹהִים created mankind "male and female" (Genesis 1:27), and this distinction was to be reflected in their appearance. In the surrounding Canaanite and Babylonian cultures, cross-dressing was often a part of idolatrous worship and pagan rituals, particularly in the worship of fertility gods and goddesses where gender roles were deliberately blurred. By commanding His people to maintain a clear distinction between male and female attire, אֱלֹהִים was protecting them from these pagan practices and preserving the integrity of His created order. The practice was called an "abomination," a strong term indicating it was deeply offensive to Him because it struck at the very heart of His design for humanity.

The woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto אֱלֹהִים

Modern-Day Application

In a culture that is increasingly seeking to erase the distinctions between male and female, this command is a powerful call to stand for biblical truth. For families, this means embracing and celebrating the unique, God-given identities of our sons and daughters. We teach our sons to be godly men and our daughters to be godly women. This is reflected in the way we dress. While clothing styles change over time, the principle is that men should dress in a way that is clearly and honorably masculine, and women should dress in a way that is clearly and honorably feminine. It is not about a legalistic dress code, but about a heart attitude that seeks to honor אֱלֹהִים's created order and to stand in clear contrast to a confused and rebellious world.

Reflection Questions

1. How does our culture try to blur the lines between male and female?
2. How can you as a parent affirm and celebrate the unique, God-given masculinity of your sons and femininity of your daughters?
3. How can your family's clothing choices be a quiet but clear testimony to the goodness of אֱלֹהִים's created order?



Command #145

If you find a birds nest with the mother and the babies or eggs
take the babies, but not the mother

Command #145

If you find a birds nest with the mother and the babies or eggs take the babies, but not the mother

Scripture References:

Debarim 22:6-7

Historical Context

This beautiful and tender command, seemingly small, reveals the heart of אֱלֹהִים. While it was permissible to take the young birds or eggs for food, the mother bird was to be sent away. This law taught compassion and restraint. It prevented the destruction of a whole family line for a momentary gain. By letting the mother go, she was free to lay more eggs and continue the cycle of life. This was a lesson in wise stewardship of creation, a direct contrast to the often exploitative practices of other nations. It instilled in the people of Yisrael a sensitivity to the natural world and a respect for the life-giving role of a mother. The promise attached—"that it may be well with you, and that you may prolong your days"—shows that אֱלֹהִים deeply values and rewards acts of compassion.

If a bird's nest chance to be before you in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, you shall not take the dam with the young: But you shall in any wise let אֶת the dam go, and take אֶת the young to you; that it may be well with you, and that you may prolong your days.

Modern-Day Application

The principle of this command is about showing compassion, practicing wise stewardship, and never sacrificing the future for a short-term gain. We can apply this to how we interact with creation, teaching our children to be kind to animals and to respect the environment. More broadly, it's a lesson in sustainability and foresight. We don't "take the dam with the young" in our finances by spending everything now and not saving for the future. We don't "take the dam with the young" in our relationships by being so focused on winning an argument today that we destroy the possibility of future peace. It is a call to act with a tender heart, to think about long-term consequences, and to always protect the source of life and blessing.

Reflection Questions

1. In what areas of your life are you tempted to take a "quick gain" at the expense of a long-term good?
2. How can your family practice greater compassion and stewardship toward the natural world that אֱלֹהִים has made?
3. What does this command teach you about the character and heart of אֱלֹהִים?



Command #146

If you build a new house with a flat roof that is able to be lived on, you must put a railing around it.

Command #146

If you build a new house with a flat roof that is able to be lived on, you must put a railing around it.

Scripture References:

Debarim 22:8

Historical Context

In the ancient Near East, the flat roof of a house was an important extension of the living space. It was used for sleeping on hot nights, for socializing, for drying laundry, and for storage. It was essentially an extra room. This command is a practical and compassionate safety regulation. By requiring a "battlement" or parapet (a low wall or railing) around the roof, the law aimed to prevent accidental falls. The reason given is clear: "that you bring not blood upon your house." This meant that a homeowner was responsible for taking reasonable precautions to protect the lives of his family and guests. Neglecting to do so would make him morally and legally culpable for any resulting death. This law set Yisrael apart by embedding a deep concern for the sanctity of human life into their building codes.

*When you build a new house, then you shall make a battlement for your roof, that you bring not blood upon your house, if any man fall from thence. **

Modern-Day Application

The principle is that we are responsible for creating a safe environment for others in our homes and on our property. We are to be proactive in identifying and removing potential dangers. This is the biblical basis for putting a fence around a swimming pool, putting child-proof locks on cabinets with dangerous chemicals, safely storing firearms, or shoveling an icy sidewalk. It's about loving our neighbor enough to take practical steps to protect them from harm. For families, this means teaching children about safety and being vigilant ourselves. It is about being a responsible homeowner and a considerate neighbor, recognizing that our negligence can have serious consequences for which we are accountable before אֱלֹהִים.

Reflection Questions

1. What are some potential hazards in or around your home that you may have overlooked?
2. How can you teach your children to be more aware of safety, both for themselves and for others?
3. How does this command expand your understanding of what it means to "love your neighbor as yourself"?



Command #147
Do Not Be a Prostitute

Command #147 Do Not Be a Prostitute

Scripture References:

Debarim 23:17

Historical Context

This command specifically prohibited the practice of cult prostitution (both male and female) that was rampant in Kena'anite worship. Temple prostitution was central to pagan fertility religion, and אֲנִי made it clear that such degrading practices had no place among His set-apart people.

There shall be no bring-forth among the daughters of Yisrael, nor a bring-forth among the sons of Yisrael. אֲנִי commands that neither the daughters nor the sons of Yisrael are to engage in prostitution. The body is the temple of the Set-Apart Spirit, and sexual purity is foundational to a set-apart life. This command protects the dignity and honor of every member of Yisrael.

Modern-Day Application

Honor your body as the temple of אֲנִי's Spirit. Guard sexual purity in all relationships. This extends to any commodification of intimacy or exploitation of another person's body. Teach the next generation their inherent worth and dignity.

Reflection Questions

1. Am I honoring my body as the temple of אֲנִי's Spirit?
2. How can I help protect the vulnerable from sexual exploitation?



Command #148
Do Not Use Dirty Money

Command #148 Do Not Use Dirty Money

Scripture References:

Debarim 23:18

Historical Context

Money obtained through immoral means—specifically the wages of prostitution or idolatrous practices—was forbidden from being brought as an offering to אלהים. He desires offerings that come from clean hands and honest labor.

You shall not bring the hire of a bring-forth, or the price of a dog, into the house of אלהים. Money obtained through immorality or wickedness is not to be brought before אלהים as an offering. He desires clean hands and a pure heart—our offerings must come from honest, righteous labor.

Modern-Day Application

Examine the sources of your income and ensure everything is obtained through honest, ethical means. Do not justify tainted money for good purposes. אלהים desires integrity in every part of our financial lives.

Reflection Questions

1. Is all my income earned through honest and ethical means?
2. Do I consider the source of my resources before offering them to אלהים?



Command #149
Law of Divorce

Command #149 Law of Divorce

Scripture References:

Debarim 24:1-4

Historical Context

ጸሐፊዎች permitted divorce as a concession to the hardness of heart, but it was never His ideal. The written certificate of divorce was actually a protection for the woman—giving her legal proof of her freedom to remarry. ዐዲህጸሐፊዎች taught that from the beginning, ጸሐፊዎች's design was one man and one woman for life.

When a man has taken a woman, and married her, and it come to pass that she find no favour in his eyes, because he has found some uncleanness in her: then let him write her a cepher of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. ጸሐፊዎች permitted divorce as a concession to the hardness of heart, but never as His ideal. ዐዲህጸሐፊዎች clarified that from the beginning, ጸሐፊዎች's design was one man and one woman for life. This law provided protection for the woman, ensuring she received a formal document of release.

Modern-Day Application

Fight for your marriage before considering divorce. Seek counsel, reconciliation, and repentance. If divorce occurs, handle it with dignity and compassion. Prioritize the well-being of children above all else.

Reflection Questions

1. Am I investing daily in the health and strength of my marriage?
2. How do I show grace to those who have experienced divorce?



Command #150

Do Not Take a Person's Millstone for a Pledge

Command #150 Do Not Take a Person's Millstone for a Pledge

Scripture References:

Debarim 24:6

Historical Context

The millstone was essential for grinding grain—the most basic food preparation tool. Taking it as collateral would deprive a family of their ability to eat. אֲשֶׁר's law protected the livelihood of the poor.

No man shall take the nether or the upper millstone to pledge: for he takes a man's life to pledge. The millstone was essential for grinding grain—the most basic means of preparing food. Taking it as collateral would deprive a family of their ability to eat. אֲשֶׁר's law protects the livelihood of the poor and teaches that no debt collection should endanger someone's survival.

Modern-Day Application

Never take as collateral something that a person needs to survive or earn a living. In business and lending, consider the impact on the borrower's well-being. Compassion should guide our financial dealings.

Reflection Questions

1. Do my business and financial practices consider the well-being of others?
2. Am I ever prioritizing my own gain at the cost of someone's livelihood?



Command #151

If You Lend to Your Brother, Do Not Enter His House to Get Your Payment

Command #151

If You Lend to Your Brother, Do Not Enter His House to Get Your Payment

Scripture References:

Debarim 24:10-13

Historical Context

This law preserved the dignity of the borrower. Even in debt, a person deserved respect. The lender was to wait outside while the borrower brought the pledge out. And if the pledge was a garment needed for warmth at night, it had to be returned by sunset.

When you do lend your brother anything, you shall not go into his house to fetch his pledge. You shall stand abroad, and the man to whom you do lend shall bring out the pledge abroad unto you. And if the man be poor, you shall not sleep with his pledge: In any case you shall deliver him the pledge again when the sun goes down, that he may sleep in his own raiment, and bless you: and it shall be righteousness unto you before אֱלֹהִים. This law preserves the dignity of the borrower. Even in financial dealings, אֱלֹהִים calls us to show respect and compassion. The lender must not humiliate the borrower by entering his home to seize collateral.

Modern-Day Application

Be respectful and patient with those who owe you. Do not humiliate or pressure them aggressively. Show the same dignity and compassion that אֱלֹהִים shows us.

Reflection Questions

1. How do I treat those who are indebted to me?
2. Am I patient and compassionate in my financial dealings?



Command #152

Do Not Oppress a Hired Servant That Is Poor and Needy

Command #152

Do Not Oppress a Hired Servant That Is Poor and Needy

Scripture References:

Debarim 24:14-15

Historical Context

Day laborers who depended on daily wages were among the most vulnerable in ancient Yisrael. Withholding their wages, even for a single night, could mean their family went hungry. אֱלֹהִים considers this so serious that He says the worker's cry will reach Him and it will be counted as sin.

You shall not oppress a hired servant that is poor and needy, whether he be of your brethren, or of your strangers that are in your land within your gates: At his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you unto אֱלֹהִים, and it be sin unto you. אֱלֹהִים takes the treatment of workers seriously. A laborer who depends on daily wages must be paid promptly—before sunset. To withhold wages is a sin that cries out to the Father.

Modern-Day Application

Pay workers fairly and on time. Do not exploit employees or contractors, especially those in vulnerable positions. Treat everyone who works for you with the dignity they deserve.

Reflection Questions

1. Do I pay all workers promptly and fairly?
2. Am I treating those who serve me with honor and respect?



Command #153

Every Man Shall Be Put to Death for His Own Sin

Command #153
Every Man Shall Be Put to Death for His Own Sin

Scripture References:

Debarim 24:16

Historical Context

This command established personal accountability before אֱלֹהִים. In contrast to cultures that practiced collective punishment—punishing entire families for one person's crime—אֱלֹהִים declared that each individual is responsible for their own actions.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. This establishes personal accountability before אֱלֹהִים. Guilt is not inherited. Each person stands or falls based on their own choices and obedience. This was a revolutionary concept compared to the collective punishment common in other ancient cultures.

Modern-Day Application

Take personal responsibility for your own choices. Do not blame family, upbringing, or circumstances for your sin. Likewise, do not hold others responsible for sins they did not commit.

Reflection Questions

1. Do I take full responsibility for my own actions?
2. Am I holding anyone accountable for wrongs they didn't personally commit?



Command #154

Do Not Go Back for the Forgotten Sheaf in the Field

Command #154 Do Not Go Back for the Forgotten Sheaf in the Field

Scripture References:

Debarim 24:19-22

Historical Context

This beautiful law created an automatic provision for the vulnerable—the stranger, the fatherless, and the widow. If a sheaf was left behind during harvest, it was to remain for those in need. The same applied to olive trees and grape vines. This wove generosity into the fabric of daily agricultural life.

When you cut down your harvest in your field, and have forgot a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that אֲנִי This beautiful law provides for the vulnerable through the natural course of daily work. By leaving the forgotten sheaf, the olive tree gleanings, and the grape gleanings, Yisrael showed compassion and trust that אֲנִי would bless their generosity.

Modern-Day Application

Leave margins in your life for generosity. When you experience an unexpected surplus—whether time, money, or resources—consider it אֲנִי's provision for someone in need through you.

Reflection Questions

1. Do I leave "margins" in my life for unexpected acts of generosity?
2. Am I trusting אֲנִי to provide when I give away what I could keep?



Command #155

Do Not Muzzle Your Ox When He Treads Out Grain

Command #155
Do Not Muzzle Your Ox When He Treads Out Grain

Scripture References:

Debarim 25:4

Historical Context

An animal that labors is entitled to eat from the fruit of its work. This simple agricultural command carries a profound principle that Sha'ul (Paul) later applied to those who labor in teaching the Word of אֱלֹהִים: "The laborer is worthy of his reward."

You shall not muzzle the ox when he treads out the grain. An animal that labors should be allowed to eat from the fruit of its labor. This principle extends beyond animals—Sha'ul (Paul) applies it to those who labor in teaching the Word. Those who serve deserve to partake of the blessings of their service.

Modern-Day Application

Those who labor deserve to benefit from their work. Support those who teach the Torah. Do not withhold compensation from those who serve you faithfully—whether employees, teachers, or ministers.

Reflection Questions

1. Am I supporting those who faithfully teach and share the Word?
2. Do I ensure that everyone who labors in my life is fairly rewarded?



Command #156

If Your Brother Dies and Has No Child, You Shall Take His Wife

Command #156
If Your Brother Dies and Has No Child, You Shall Take His Wife

Scripture References:

Debarim 25:5-10

Historical Context

The "levirate marriage" (from Latin *levir*, brother-in-law) preserved the family name, inheritance, and legacy in Yisrael. It also protected the widow from destitution. The story of Ruth and Bo'az beautifully illustrates this principle of redemption.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her man's brother shall go in unto her, and take her to him to wife, and perform the duty of a man's brother unto her. And it shall be, that the firstborn which she bears shall succeed in the name of his brother which is dead, that his name be not put out of Yisrael. This "levirate marriage" law preserved the family name and inheritance in Yisrael. It protected the widow from destitution and ensured the deceased brother's legacy continued. The story of Ruth and Bo'az beautifully illustrates this principle in action.

Modern-Day Application

While the specific practice applies to a land-based inheritance system, the principle of caring for family members in crisis remains. Support widows and orphans in your family and community. Do not let family lines or legacies die when you have the power to help.

Reflection Questions

1. Am I supporting the widows and orphans in my extended family?
2. How can I be a "redeemer" figure in the lives of those who need help?



Command #157

At the End of 7 Years You Are to Read the Torah at the Feast of Sukkot

Command #157

At the End of 7 Years You Are to Read the Torah at the Feast of Sukkot

Scripture References:

Debarim 31:10-13

Historical Context

Every seven years, at the Feast of Sukkot, the entire Torah was to be read publicly before all Yisrael—men, women, children, and strangers. This ensured that every generation heard אֱלֹהִים' Word directly and that no one could claim ignorance of His instructions.

And Mosheh commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the Feast of Sukkot, When all Yisrael is come to appear before אֱלֹהִים This final command reminds us that the Torah is meant to be read, heard, and obeyed by every generation. The public reading at Sukkot ensured that men, women, children, and strangers all had access to אֱלֹהִים' Word—a beautiful picture of community united around His instructions.

Modern-Day Application

Make the public reading and teaching of Torah central to your community gatherings. Ensure that children and newcomers have access to the whole counsel of אֱלֹהִים' Word. The Feast of Sukkot is an ideal time for extended Torah study and celebration.

Reflection Questions

1. Am I committed to hearing and studying the entire Torah regularly?
2. How can my community make Torah reading a central part of our gatherings?