

Torah/Pentateuch II: Moses and the Law

*Prof. Daniel Smith-Christopher
Loyola Marymount University*

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- 8:30** *Arrival & Setup*
- 8:45** *Opening Prayer / Initial Announcements*
- 9:00** **Session 1 – The Story of Liberation: Moses and Exodus**
- 10:00** *Q & A*
- 10:15** *Break*
- 10:30** **Session 2 – Intro to Biblical Law & Ethics: Biblical Law “Moving Target”**
- 11:30** *Group Discussions:* What are the biggest surprises about Biblical Law when viewed from the 21st Century?
- 11:45** **Presentation – Midwives and Daughters in Exodus 1** (Sr. Christine Hilliard, CSJ)
- 12:00** *Lunch*
- 1:00** **Session 3 – The “Other Ten”**
- 2:00** *Q & A*
- 2:15** *Break*
- 2:30** **Session 4 – The Documentary Hypothesis and Its Legacy**
- 3:30** *Group Discussions:* What does the Mosaic Law suggest about the relation between “punitive” and “restorative” justice?
- 3:45** *Final Announcements / Closing Prayer*
- 4:00** *Clean-up & Departure*

Moses

Joseph “novella” sets up the Egyptian context of the main event: Exodus

The centrality of Moses to the Biblical Tradition:

- (1) Law Giver
- (2) Liberator
- (3) Founder of Traditions like Prophecy?
- (4) Founder of Priesthood (through brother Aaron)

The power of the story comes from the combination of the LAWS with the STORY OF EXODUS. The two basic stories...but are they really separate?

Lind: You can't have your EXODUS without SINAI! Liberation needs DISCIPLINE

Gottwald: Basic plot of the Moses Story is simple, with many aspects “grafted in”:

- (A) The Release from Egypt (Exodus narrative itself)
- (B) The Stay near Mount Sinai/Horeb
- (C) The Giving of the Law
- (D) The Approach to Transjordan

Let's begin with Moses himself.

Name: MOSIS = like name of Pharaohs such as [THUT]MOSIS = “son”, “progeny”
 OR, word-play on *Mshitho* (Ex 2:10) = “because I drew him from the water...”
 from MASHAH to MOSHE

The Influence of the Sargon Legend (2300 BCE):

1. Sargon, the mighty king, king of Akkadê am I,
 2. My mother was lowly; my father I did not know;
 3. The brother of my father dwelt in the mountain.
 4. My city is Azupiranu, which is situated on the bank of the Purattu [Euphrates],
 5. My lowly mother conceived me, in secret she brought me forth.
 6. She placed me in a basket of reeds, she closed my entrance with bitumen,
 7. She cast me upon the rivers which did not overflow me.
 8. The river carried me, it brought me to Akki, the irrigator.
 9. Akki, the irrigator, in the goodness of his heart lifted me out,
 10. Akki, the irrigator, as his own son brought me up;
 11. Akki, the irrigator, as his gardener appointed me.
 12. When I was a gardener the goddess Ishtar loved me,
 13. And for four years I ruled the kingdom.
 14. The black-headed peoples I ruled, I governed...
-

But most scholars accept the basic Egyptian setting of the Moses story:

- (1) Name of Moses
- (2) Asian slaves in Egypt
- (3) Omission of Pharaoh's name is even suggestive of Egyptian tradition
- (4) Work at Pi-Ramesses after 1500 BCE
- (5) Merneptah Stele – earliest mention of "Israel"
- (6) Terms: bulrushes, pitch, reeds, Water's edge for Nile River, etc.

The basic outline of Moses' biography:

(1) Born in Israelite slavery

- Birth of heroic figure – expansions are typical, Bible, Herodotus and Cyrus, etc.

(2) Unsuccessful efforts to free slaves

- Murder of the taskmaster:

- **Exodus 2:11-15** One day, after Moses had grown up, he went out to his people and saw their forced labor. He saw an Egyptian beating a Hebrew, one of his kinsfolk. ¹² He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. ¹³ When he went out the next day, he saw two Hebrews fighting; and he said to the one who was in the wrong, "Why do you strike your fellow Hebrew?" ¹⁴ He answered, "Who made you a ruler and judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid and thought, "Surely the thing is known." ¹⁵ When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh. He settled in the land of Midian, and sat down by a well.

(3) Midianite sojourn (in the desert)

- Leads to calling at the Burning Bush.

(4) Return to lead people

The Exodus Events themselves:

- (1) Blood: **Exodus 7:15** “Go to Pharaoh *in the morning*, as he is going out to the water; stand by at the river bank to meet him, and take in your hand the staff that was turned into a snake.”
- (2) Frogs: **Exodus 8:1** Then the LORD said to Moses, “Go to Pharaoh and say to him, 'Thus says the LORD: Let my people go, so that they may worship me.'”
- (3) Lice/gnats: **Exodus 8:16** Then the LORD said to Moses, “Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats throughout the whole land of Egypt.’”
- (4) Insects: **Exodus 8:20** Then the LORD said to Moses, “Rise *early in the morning* and present yourself before Pharaoh, as he goes out to the water, and say to him, 'Thus says the LORD: Let my people go, so that they may worship me.’”
- (5) Pestilence: **Exodus 9:1** Then the LORD said to Moses, “Go to Pharaoh, and say to him, 'Thus says the LORD, the God of the Hebrews: Let my people go, so that they may worship me.’”
- (6) Boils: **Exodus 9:8** Then the LORD said to Moses and Aaron, “Take handfuls of soot from the kiln, and let Moses throw it in the air in the sight of Pharaoh.”
- (7) Hail: **Exodus 9:13** Then the LORD said to Moses, “Rise up *early in the morning* and present yourself before Pharaoh, and say to him, 'Thus says the LORD, the God of the Hebrews: Let my people go, so that they may worship me.’”
- (8) Locusts: **Exodus 10:1** Then the LORD said to Moses, “Go to Pharaoh; for I have hardened his heart and the heart of his officials, in order that I may show these signs of mine among them,”
- (9) Darkness: **Exodus 10:21** Then the LORD said to Moses, “Stretch out your hand toward heaven so that there may be darkness over the land of Egypt, a darkness that can be felt.”

Then the strange ending and beginning of the **NEW EVENT**:

Exodus 10:28 – 11:1 – Then Pharaoh said to him, “Get away from me! Take care that you do not see my face again, for on the day you see my face you shall die.”²⁹ Moses said, “Just as you say! I will never see your face again.”^{11:1} The LORD said to Moses, “I will bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go from here; indeed, when he lets you go, he will drive you away.

Ch. 11 seems to start a NEW tradition – the Death of the Firstborn.

This combines with the EARLY story of the death of the firstborn HEBREWS.

Some variation in the tradition:

Psalm 78:43-52 – when he displayed his signs in Egypt, and his miracles in the fields of Zoan. ⁴⁴ He turned their rivers to blood, so that they could not drink of their streams. ⁴⁵ He sent among them swarms of flies, which devoured them, and frogs, which destroyed them. ⁴⁶ He gave their crops to the caterpillar, and the fruit of their labor to the locust. ⁴⁷ He destroyed their vines with hail, and their sycamores with frost. ⁴⁸ He gave over their cattle to the hail, and their flocks to thunderbolts. ⁴⁹ He let loose on them his fierce anger, wrath, indignation, and distress, a company of destroying angels. ⁵⁰ He made a path for his anger; he did not spare them from death, but gave their lives over to the plague. ⁵¹ He struck all the firstborn in Egypt, the first issue of their strength in the tents of Ham. ⁵² Then he led out his people like sheep, and guided them in the wilderness like a flock.

Psalm 105:26-38 – He sent his servant Moses, and Aaron whom he had chosen. ²⁷ They performed his signs among them, and miracles in the land of Ham. ²⁸ He sent darkness, and made the land dark; they rebelled against his words. ²⁹ He turned their waters into blood, and caused their fish to die. ³⁰ Their land swarmed with frogs, even in the chambers of their kings. ³¹ He spoke, and there came swarms of flies, and gnats throughout their country. ³² He gave them hail for rain, and lightning that flashed through their land. ³³ He struck their vines and fig trees, and shattered the trees of their country. ³⁴ He spoke, and the locusts came, and young locusts without number; ³⁵ they devoured all the vegetation in their land, and ate up the fruit of their ground. ³⁶ He struck down all the firstborn in their land, the first issue of all their strength. ³⁷ Then he brought Israel out with silver and gold, and there was no one among their tribes who stumbled. ³⁸ Egypt was glad when they departed, for dread of them had fallen upon it.

The “naturalistic” explanation does not work.

Were the Hebrews fooled into thinking natural events were miraculous?

Neither does the “gods of Egypt” explanation work completely:

Plague	Egyptian Deity targeted
1. Nile to blood	Khnum --creator of water and life Hapi --Nile god Osiris --the Nile was his bloodstream
2. Frogs	Heket --goddess of childbirth whose symbol was the frog
3. Gnats	
4. Flies	
5. Cattle disease	Hathor --mother and sky goddess whose symbol was the cow Apis --bull god
6. Boils	
7. Hail	Seth --god of wind and storm
8. Locusts	Isis --goddess of life Min --goddess of fertility and vegetation, protector of crops
9. Darkness	Amon-Re, Atum, Horus --sun deities
10. Death of firstborn	Osiris --judge of the dead and patron deity of the pharaoh

More likely explanation: God against PHARAOH.

Religious development:

- (1) Egyptian culture (Akhenaton’s monotheism)
- (2) From Israelites in captivity (but that is too basic for Moses’ religious views)
- (3) Midianites? Tent worship?
- (4) Religious experience?

THREE ELEMENTS: Yahweh, Tent worship, Covenant/Law

Further elements of editing on the Exodus Story – the SOURCES on the CROSSING OF THE REED SEA (Handout).

The people of Israel have their origins in slavery, liberated by God. A People literally created by God from slaves. A story widely treasured by peoples around the world.

Liberation Theology = Exodus Story at the heart of Theology

THE OTHER TEN:

- (1) Lev 25 – Sabbatical Redistribution of Land
- (2) Deut 22:8 – Building and Safety
- (3) Deut 23: 24-25 – Starvation is NOT tolerated
- (4) Deut 20 – The poor do not fight the rich man’s war!
- (5) Deut 24:14 – Do NOT withhold the wages of the poor
- (6) Deut 24:17 – Do NOT treat aliens differently!
- (7) Deut 24:19 – Gleaning rights
- (8) Deut 22:1-3 – “Samaritan law”?
- (9) Deut 25:5-10 – Women’s Rights!
- (10) Deut 23:15-16 – Slave’s right to asylum

But there are PROBLEMS:

Women are NOT treated equally:

Deut 21:10-14 – Women taken after war

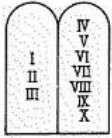
Deut 22:13-21 – Treatment of married women

Deut 22:25-27 – Laws about rape

Women are property!

MIXING:

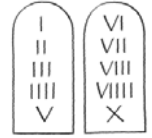
Deut 22:9-11



The Decalogue *or* Ten Commandments:

Similarities and Differences in Religious Traditions

by Felix Just, S.J., Ph.D.



The "Ten Commandments" (also called the "Decalogue") obviously come from the Hebrew Bible, but it is not so obvious to determine exactly what they are or how to count them. These commandments are recorded in two different biblical chapters (Exodus 20:1-17 & Deuteronomy 5:6-21), yet each text is slightly different, and neither passage explicitly numbers the commandments one through ten.

Although there are actually more than ten imperative verbs (at least 15) in each of these texts, several other biblical passages refer specifically to the "ten words" or "ten statements" (Heb: *aseret ha-dibrot*; Gk: *deka logoi*) that God gave to Moses (Exod 34:28; Deut 4:13; 10:4). In several books of the New Testament, Jesus, Paul, or other apostles quote some of the Jewish commandments, both from the Decalogue and from other parts of the Torah, although they never enumerate a list of exactly ten.

Most Christians believe that the Ten Commandments form the core of God's Law (the "Torah" or "Instruction" given by God through Moses, in the first five books of the Bible). Yet these are far from the only commandments contained in the Hebrew Bible. Rabbinic Jewish tradition maintains that the Torah contains a total of 613 commandments ("*mitzvot*"): 248 positive ones (injunctions, what one must do) and 365 negative ones (prohibitions, what one must avoid).

Moreover, in Jewish understanding, all 613 *mitzvot* are equally important, so the Decalogue is not really considered the "core"; ritual and dietary commandments are considered just as important as theological or ethical commands. If you break any one of them, you've broken God's Law. When Jesus is asked which of the commandments is the first or most important, he does not quote the Decalogue directly, but rather combines quotations from Deuteronomy 6:4-5 (love God; the "Shema" of Judaism) and Leviticus 19:18 (love your neighbor).

As a result of all the discrepancies, Jews, Eastern Orthodox Christians, Roman Catholics, Lutherans, and other Protestants have subdivided and numbered the Decalogue differently over the centuries. Jews, Orthodox Christians, and most Protestants more closely follow the version of Exodus 20, while Catholics more closely follow the version of Deuteronomy 5. The main discrepancies come at the beginning and end of the lists of the Ten Commandments, as explained below:

Exodus 20:1-17 (NRSV)	Jewish	Orth.	Prot.	Luth.	Cath.	Deuteronomy 5:6-21 (NRSV)
1 Then God spoke all these words: 2 I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery;	1	1	0	1	1	6 I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery;
3 you shall have no other gods before me.	2		1			7 you shall have no other gods before me.
4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or worship them: for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, 6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.		2	2			8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 9 You shall not bow down to them or worship them: for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, 10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.
7 You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.	3	3	3	2	2	11 You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.
8 Remember the sabbath day, and keep it holy. 9 Six days you shall labor and do all your work. 10 But the seventh day is a sabbath to the LORD your God: you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. 11 For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.	4	4	4	3	3	12 Observe the sabbath day and keep it holy, as the LORD your God commanded you. 13 Six days you shall labor and do all your work. 14 But the seventh day is a sabbath to the LORD your God: you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. 15 Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.
12 Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.	5	5	5	4	4	16 Honor your father and your mother, as the LORD your God commanded you, so that your days may be long and that it may go well with you in the land that the LORD your God is giving you.
13 You shall not murder.	6	6	6	5	5	17 You shall not murder.
14 You shall not commit adultery.	7	7	7	6	6	18 Neither shall you commit adultery.
15 You shall not steal.	8	8	8	7	7	19 Neither shall you steal.
16 You shall not bear false witness against your neighbor.	9	9	9	8	8	20 Neither shall you bear false witness against your neighbor.
17a You shall not covet your neighbor's house; 17b you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.	10	10	10	9 & 10	9 & 10	21a Neither shall you covet your neighbor's wife. 21b Neither shall you desire your neighbor's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.
Exodus 20	Jewish	Orth.	Prot.	Luth.	Cath.	Deuteronomy 5

NOTES:

- The main discrepancies occur at the **BEGINNING** of the texts, in the first and/or second commandments:
 - Most contemporary *Jews* consider Exod 20:1-2 to be the first commandment, enjoining people to recognize the LORD as their God, while the second commandment forbids both polytheistic beliefs and practices (20:3-6 together).
 - Many *Protestants* consider Exod 20:1-2 (and Deut 5:6) to be a preface to the Decalogue, so that the first commandment opposes polytheism (no other gods; Exod 20:3), while the second commandment opposes idolatry (worshipping idols; 20:4-6).
 - *Catholics* and *Lutherans* consider all of Exod 20:1-6 and Deut 5:6-10 to be a single commandment, both enjoining monotheism and forbidding polytheism
- The other main discrepancies occur at the **END** of the texts, in the ninth and/or tenth commandments:
 - *Jews* and most *Protestants* consider the last commandment to be the injunction against coveting anything;
 - *Lutherans* follow Martin Luther's division of Exodus 20:17, which first prohibits coveting someone's property (#9), then the spouse (#10).
 - *Catholics* follow St. Augustine's division of Deuteronomy 5:21, which first mentions the spouse (#9), and then the property (#10).
- For further comparative information, see the article on the "[Ten Commandments](#)" at wikipedia.org
- For explanations of the Decalogue from the perspective of various groups of Jews and Christians, see the following links:
 - **Jewish:** [Aseret ha-Dibrot: The "Ten Commandments"](#); from [Judaism 101](#) online
 - **Orthodox:** [Our Faith: The Ten Commandments](#)"; from the Greek Orthodox Church in America
 - **Reform Protestant:** from ["The Ten Commandments Project"](#) or the [Westminster Shorter Catechism](#)
 - **Episcopal:** from the [Episcopal Catechism](#) or the *Book of Common Prayer*; from [Anglicansonline.org](#)
 - **Lutheran:** Teachings on the Ten Commandments from Martin Luther's [Small Catechism](#)
 - **Catholic:** Part Three ("Life in Christ"), Section Two ("The Ten Commandments") of the [Catechism of the Catholic Church](#).

Quotations and Applications of the Decalogue elsewhere in the Bible:

Nowhere else in the Bible is the entire Decalogue quoted, although many passages of the Old and New Testaments obviously mention one or more of the Ten Commandments. The following texts mention several of the commandments together:

- **Leviticus 19:1-18** - The LORD spoke to Moses, saying: 2 Speak to all the congregation of the people of Israel and say to them: *You shall be holy, for I the LORD your God am holy.* 3 You shall each **revere your mother and father**, and you shall **keep my sabbaths**: I am the LORD your God. 4 **Do not turn to idols or make cast images** for yourselves: I am the LORD your God... 11 You shall **not steal**; you shall **not deal falsely**; and you shall **not lie** to one another. 12 And you shall **not swear falsely by my name, profaning the name of your God**: I am the LORD. 13 You shall **not defraud** your neighbor; you shall **not steal**; and you shall not keep for yourself the wages of a laborer until morning. 14 You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the LORD. 15 You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. 16 You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the LORD. 17 You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. 18 You shall not take vengeance or bear a grudge against any of your people, but *you shall love your neighbor as yourself*: I am the LORD.
- **Jeremiah 7:3-11** - Thus says the LORD of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. 4 Do not trust in these deceptive words: "This is the temple of the LORD, the temple of the LORD, the temple of the LORD." 5 For if you truly *amend your ways and your doings*, if you truly *act justly* one with another, 6 if you *do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place*, and if you *do not go after other gods* to your own hurt, 7 then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever. 8 Here you are, trusting in deceptive words to no avail. 9 Will you **steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods** that you have not known, 10 and then come and stand before me in this house, which is called by my name, and say, "We are safe!" --only to go on doing all these abominations? 11 Has this house, which is called by my name, become a den of robbers in your sight? You know, I too am watching, says the LORD.
- **Hosea 4:1-2** - Hear the word of the LORD, O people of Israel; for the LORD has an indictment against the inhabitants of the land. There is no faithfulness or loyalty, and no knowledge of God in the land. 2 **Swearing, lying, and murder, and stealing and adultery** break out; bloodshed follows bloodshed.
- **Wisdom 14:21-31** (*focusing on idolatry, but connecting it with other evils*) - And this became a hidden trap for mankind, because men, in bondage to misfortune or to royal authority, bestowed on objects of stone or wood the name that ought not to be shared. 22 Afterward it was not enough for them to err about the knowledge of God, but they live in great strife due to ignorance, and they call such great evils peace. 23 For whether they **kill children** in their initiations, or celebrate secret mysteries, or hold frenzied revels with strange customs, 24 they no longer keep either their lives or their marriages pure, but they either treacherously **kill one another**, or grieve one another by **adultery**, 25 and all is a raging riot of blood and **murder, theft and deceit**, corruption, faithlessness, tumult, **perjury**, 26 confusion over what is good, forgetfulness of favors, pollution of souls, sex perversion, disorder in marriage, **adultery**, and debauchery. 27 *For the worship of idols not to be named is the beginning and cause and end of every evil.* 28 For their worshippers either rave in exultation, or prophesy lies, or live unrighteously, or readily commit perjury; 29 for because they trust in lifeless idols they swear wicked oaths and expect to suffer no harm. 30 But just penalties will overtake them on two counts: because they thought wickedly of God in devoting themselves to idols, and because in deceit they swore unrighteously through contempt for holiness. 31 For it is not the power of the things by which men swear, but the just penalty for those who sin, that always pursues the transgression of the unrighteous."
- **Matthew 5:17-48** - In an extensive discussion of the laws of God given to Moses, Jesus directly quotes several passages from the Hebrew Bible, including the commandments against **murder** (v. 21), **adultery** (v. 27), **swearing falsely** (v. 33, citing Lev 19:12), as well as revenge ("eye for eye, tooth for tooth"; v. 38; citing Exod 21:24//Lev 24:20), and concluding the commandment to love your neighbor (v. 43, citing Lev 19:18).
- **Mark 7:10** and **Matt 15:4** - In a discussion about food and purity commandments, Jesus accuses the Pharisees and scribes of not keeping the commandment to "**Honor your father and your mother.**"
- **Mark 7:20-23** - Slightly later, Jesus explains to his disciples that foods do not defile people, but in contrast, "It is what comes out of a person that defiles. / For it is from within, from the human heart, that evil intentions come: fornication, **theft, murder, / adultery**, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. / All these evil things come from within, and they defile a person."
- **Matt 15:17-20** - The parallel passage in Matthew has a list that is similar, but slightly shorter: "Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? / But what comes out of the mouth proceeds from the heart, and this is what defiles. / For out of the heart come evil intentions, **murder, adultery**, fornication, **theft, false witness**, slander. / These are what defile a person, but to eat with unwashed hands does not defile."
- **Mark 10:17-22** (par. Matt 19:16-22; Luke 18:18-23) - When someone asks Jesus, "Good Teacher, what must I do to inherit eternal life?" Jesus' reply includes the statement, "You know the commandments: 'You shall not **murder**; You shall not commit **adultery**; You shall not **steal**; You shall not **bear false witness**; You shall not defraud; **Honor your father and mother.**' " (Mark 10:19)
- The parallel text in **Matthew 19:18-19** drops the command not to "defraud" but adds a citation of Lev 19:18: "You shall not **murder**; You shall not commit **adultery**; You shall not **steal**; You shall not **bear false witness**; **Honor your father and mother**; also, *You shall love your neighbor as yourself.*"
- The parallel text in **Luke 18:20** is similar, but slightly shorter and in a different order: "You know the commandments: 'You shall not commit **adultery**; You shall not **murder**; You shall not **steal**; You shall not **bear false witness**; **Honor your father and mother.**'"