

## **Break (1) One Commandment, You Are “Guilty of Breaking them All**

What Does it Mean If You Break One Point, You Are “Guilty of All”? Is it impossible for human beings to keep אַיָּאֵל (Yahuah)’s Torah (Law)? If we break one point of the Torah (Law), have we really broken it all?

Does אַיָּאֵל (Yahuah)’s Torah (Law) stand and fall together? According to the Scriptures, אַיָּאֵל (Yahuah)’s Torah (Law) is perfect. “The Torah (law) of אַיָּאֵל (Yahuah) is perfect, converting the Soul” **Psalm 19:7**.

David goes on, “The statutes of אַיָּאֵל (Yahuah) are right, rejoicing the heart; the Commandment of אַיָּאֵל (Yahuah) is pure, enlightening the eyes . . . The judgments of אַיָּאֵל (Yahuah) are true and righteous altogether. More to be desired are they than Gold, yes, more than much fine Gold; sweeter also than honey and the honeycomb. Moreover by them your servant is warned, and in keeping them there is great reward” **Psalm 19:8-11**.

Such a wonderful Torah (Instructions & Guidance) should be greatly prized by mankind. In fact, David wrote, “A good understand have all those who do His Commandments” **Psalm 111:10**.

In fact, he said, “Baruch (Blessed) are the undefiled [blameless] in the way, who walk in the Torah (law) of אַיָּאֵל (Yahuah)” **Psalm 119:1**.

He also declared, “Give me understanding, and I shall keep Your Torah (law); indeed, I shall observe it with my whole heart” **Psalm 119:34**.

David also said, “I made haste, and did not delay to keep Your Commandments” **Psalm 119:60**.

But can any man keep אַיָּאֵל (Yahuah)’s Torah (Law)? **וּוְיָאֵל** (Yahusha) HaMashiach declared, “Do not think that I came to destroy the Torah (Law) or the Prophets. I came not to destroy but to fulfill” **Matthew.5:17**.

He (**וּוְיָאֵל** (Yahusha) added, “For assuredly I say to you, till Shamyim (Heavens) and Earth pass away, (1) one jot (Iota, the smallest letter of the Greek alphabet, used metaphorically or proverbially for the smallest thing or it may be “Yod”, which is the smallest of the Hebrew letters) or (1) one "Title" (Title is from the Latin titulus which came to mean the stroke above an abbreviated word, then any small mark) will by no means pass from the Torah (law) till all is fulfilled”. **Matthew.5:18**

Clearly, **וּוְיָאֵל** (Yahusha) did not come to do away with or abolish the Torah (Law) of אַיָּאֵל (Yahuah), but to keep it – to fulfill it. And Peter says that **וּוְיָאֵל** (Yahusha) came, “leaving us an EXAMPLE, that you [we] should follow His steps” **I Peter 2:21**.

John adds, “He who says he abides in Him ought himself also to walk just as He walked” **I John 2:6**.

There is much more to the mystery of אַיָּאֵל (Yahuah)’s Torah (Law) than many people suppose! In fact, Paul declared, “Do we then make void the Torah (law) through Amanah (Faith)? Certainly not! On the contrary, we establish the Torah (law)” **Romans 3:31**.

But is אַיָּאֵל (Yahuah)’s Law beyond the power of man to observe it? Would אַיָּאֵל (Yahuah) Command us to do something that is impossible?

We read in James, “For whosoever shall keep the whole Torah (law), and yet stumble in (1) one point, he is guilty of all” **James 2:10**. What does this mean? Does it mean we must keep all אַיָּאֵל (Yahuah)’s Torah (Law), perfectly, or we are Sinners? Can any man keep אַיָּאֵל (Yahuah)’s Law perfectly? Actually, although we are composed of Sinful flesh, and are born carnal and fleshly, with human appetites and desires, אַיָּאֵל (Yahuah) has given us the means to overcome Sinful, wicked inclinations and desires. He sent OUYָּאֵל (Yahusha) HaMashiach to die for our sins, to pay the penalty of Sin for us, on the tree, showing His great love for us. And He promises to give us His Ruach HaKodesh as a begettal (begotten), to give us strength and will-power to obey His Torah (Law), if and when we repent of Sin, which is defined as breaking His Torah (law)!

“For אַיָּאֵל (Yahuah) so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life” **John 3:16**.

Repent, and let every one of you be baptized in the name of OUYָּאֵל (Yahusha) for the remission of Sins; and you shall receive the Gift of the Ruach HaKodesh” **Acts 2:38**.

אַיָּאֵל (Yahuah)’s Ruach (Spirit) then gives us the Spiritual power to obey His Torah (Law) and to please Him, “For אַיָּאֵל (Yahuah) has not given us the Ruach (Spirit) of fear, but of Power and of Love and of a sound mind” **II Timothy 1:7**.

אַיָּאֵל (Yahuah)’s Ruach (Spirit) is the Ruach (Spirit) of Love, and Paul wrote, “Love does no harm to a neighbor; therefore Love is the fulfillment of the Torah (law)” **Romans 13:10**.

Take another look at **James 2:10**. The context shows this is speaking about the fact that “love” is the fulfilling of אַיָּאֵל (Yahuah)’s royal law (v.8-9). If we love our neighbor as we love ourselves, James says, we do well. But if we show partiality in how we treat others, love some but abuse or disrespect others, just because they are poor and needy, then we are transgressors of אַיָּאֵל (Yahuah)’s Law, which is summed up in “Love your neighbor.” It is true that we are all Sinners, born into Sin. As David said, “I was brought forth in iniquity, in Sin did my mother conceive me” **Psalms 51:5**.

He also declared, “There is none that does good, no, no one” **Psalm 53:3**. The apostle Paul said, and clarified the truth, “For all have Sinned and come short of the esteem (glory) of אַיָּהּ (Yahuah)” **Romans 3:23**. But Oוְיָשׁוּעָ (Yahusha) paid the penalty of our sins for us, dying for us on the tree. He wiped away our debt obligation due to Sin. “And you being dead in your trespasses (Sin) and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses (Sin), having wiped out the certificate of debt with its requirements that was against us, which was contrary to us, having nailed IT to the Tree (Stake)” **Colossians 2:13-14**.

“The Wages of Sin is DEATH” **Romans 6:23**. But now that we are forgiven, that does not abolish אַיָּהּ (Yahuah)’s Torah (Law). Rather, it means we must now KEEP IT! It was not nailed to the Tree (Stake) – our SINS were nailed to the Tree (Stake)! The point is, although we may keep all the points of אַיָּהּ (Yahuah)’s Torah (Law), or think we do, but if we fail to show love to a brother or stranger, then we have broken the Torah (law) – we are convicted as “transgressors of the Torah (law).” We are still flesh and blood. We all make mistakes. Even when we want to do good, we often fail. But אַיָּהּ (Yahuah) is merciful, so long as we continue trying, striving, and seeking to obey Him. As John said, “If we confess our Sins, He is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness” **I John 1:9**.

James goes on, explaining his point concerning the Torah (Law) of אַיָּהּ (Yahuah)—“For he who said, ‘Do not commit adultery,’ also said, ‘Do not murder.’ Now if you do not commit adultery, but you do murder, you have become a transgressor of the Torah (law)” **(2:11)** – that is, of the Torah (law) as a WHOLE – the whole body of אַיָּהּ (Yahuah)’s Torah (Law). You break (1) one point, you have broken the whole thing. אַיָּהּ (Yahuah)’s Torah (Law) all stands or falls together.

James concludes, “So do as those who will be judged by the Torah (law) of liberty” **(2:12)** – that is, אַיָּהּ (Yahuah)’s Torah (Law) which determines the rules or guidelines of liberty and freedom. “But if a man do the whole, with the omission of (1) one, he is guilty of the whole, and of every (1) one.” Thus an adulteress, by that (1) one crime, breaks all the (10) ten Commandments. Breaking any (1) one may be shown to be a breach of the whole of the 10 Commandments.

James (Ya’achov), was the half brother of Oוְיָשׁוּעָ (Yahusha). His book, the letter of James, is more like his brother’s teachings than any other book. The book only has 5 short chapters, yet in those (5) five chapters there are no fewer than 15 direct references to Oוְיָשׁוּעָ (Yahusha)’s teachings.

### **What did James write about?**

**James 1:25** But he who looks into the Perfect Torah (law) of freedom, and continues, not being a hearer who forgets, but a doer of the work, this man will be Baruch (Blessed) in what he does.

James wrote about obeying the Torah (law). Because of this Martin Luther called the book of James a letter of straw, and stuck it in the back of his Bible translation.

What is this Torah (law) of freedom, or Torah (law ) of liberty, which James spoke of? **James 2:8-12** However, if you fulfill the royal Torah (law), according to the Scripture, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit Sin, being convicted by the Torah (law) as transgressors. For whoever keeps the whole Torah (law), and yet stumbles in (1) one point, he has become guilty of all. For he who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the Torah (law). So speak, and so do, as men who are to be judged by a Torah (law) of freedom.

### **Which law is James talking about?**

The (10) Ten Commandments. He shows that by naming some of them. This Torah (law) of freedom is the (10) Ten Commandments, combined with the Ruach (Spirit), which is the ability to obey those (10) Ten Commandments. This sets a person free from Sin. Past Sins are washed away by the blood of **OWYAZL** (Yahusha), and future Sins are overcome by the Ruach (Spirit). The (10) Ten Commandments show what is right and wrong, and the Ruach HaKodesh gives the ability to do right and avoid wrong. The Torah (Law) does not save from Sin. It shows that you need to be saved from Sin. Notice particularly what James said here.

“For whoever keeps the whole Torah (law), and yet stumbles in (1) one point, he has become guilty of all.”

Consider what that means. (1<sup>st</sup>) First -- if you break (1) one Commandment, and you are guilty of breaking them all – then they must be a unified whole, the complete moral law of **AYAZL** (Yahuah).

This means that if any (1) one Commandment is done away, then they are all done away. Many Christians like to say that the 7<sup>th</sup> Day Sabbath Commandment was the only (1) one of the (10) Ten Commandments which was destroyed. They believe that the Sabbath of **AYAZL** (Yahuah) was changed to Sunday due to the fact that they are told that the Messiah Rose on the 1<sup>st</sup> First Day (Sunday), which was the rest and recreation day of the Roman society. **OWYAZL** (Yahusha) rose on the Sabbath before the Miriam's (Mary's) came early on the (1<sup>st</sup>) first Day, but was not there he had already risen, he is the Master of the Sabbath!

According to the principle that James taught, which **AYAZL** (Yahuah) Himself taught, since He put it in Scripture – according to the principle that the (10) Ten Commandments are a unified whole moral law, if the Sabbath Commandment was destroyed, then all (10) ten Commandments must be

destroyed. But, of course, Messiah said that He did not come to destroy the Torah (law), but to fulfill, **Matthew 5:17**. Plus, He strongly taught - **Matthew 5:19**, Whoever, therefore, shall break (1) one of these least Commandments, and teach others to do so, shall be called least in the Kingdom of אַיָּאָל (Yahuah); but whoever shall do and teach them shall be called great in the Kingdom of אַיָּאָל (Yahuah).

Further, since the (10) Ten Commandments are a unified whole, not capable of being split up and divided into parts and done away with (1) one by (1) one – if any (1) one Commandment stands, then they all stand.

That means -- if it is still wrong to steal, then it is still wrong to commit adultery. If it is still wrong to covet, then it is still wrong to worship idols. If it is still wrong to lie, then it is still wrong to break the 7<sup>th</sup> Day Sabbath.

Because James taught obedience to the (10) Ten Commandments, the book of James is usually considered to show some type of early, immature Messianic believer. James was the physical and spiritual brother of the Messiah. More than any other book, he paralleled the direct teaching of אַיָּאָל (Yahusha). He was the most respected elder in the Yerusalem assembly.

James was not an immature believer! He was the most respected apostle of the apostles, giving his life for his elder brother in 63 AD. Hegesippus says that James was (1<sup>st</sup>) first thrown from a pinnacle of the temple, (this is what HaSatan tempted אַיָּאָל (Yahusha) to do!) and then they stoned him because he was not killed by the fall, and he was finally beaten over the head with a fuller's club. A fuller is a rounded or beveled groove or slot in the flat side of a blade (e.g. a sword, knife, or bayonet) that is made using a blacksmithing tool called a spring swage. These grooves are often called "blood grooves" or "blood gutters" as well as fullers.

James was as Spiritually dedicated and wise as any man alive. That is the reason the other apostles respected him! And James said that if you break (1) one point of the Torah (law), you break them all. Then he named some of the (10) Ten Commandments, to show which Torah (Instruction/law) he was talking about. That means that the (10) Ten Commandment moral law is (1) one unit. That means that if any (1) one of the (10) Ten Commandments still stands, then they all do.

The letter of James also shows that the early believers met on the Sabbath, which they would obviously do, since they obeyed the (10) Ten Commandments. Those earliest believers remembered the Sabbath, the (7<sup>th</sup>) seventh day of the week, while the Roman society observed the day of the sun, the (1<sup>st</sup>) first day of the week.

James was the very brother of אַיָּאָל (Yahusha). He knew what he was talking about. The early believers met on the 7<sup>th</sup> Day (Sabbath), because the Sabbath was (1) one of the (10) Ten Commandments, which all stood

together. If you break (1) one, you break them all, and if one still stands, they all still stand. And they do all stand.

“The truth is, Sin is Sin, any Sin is against אַיָּהּ (Yahuah)'s Kadoshness (Holiness); and he who has committed (1) one transgression is guilty of Death (if not forgiven).” The apostle Paul wrote, “The wages of Sin is Death” **Romans 6:23**.

Ezekiel said, “The Soul who Sins shall Die” **Ezekiel 18:4**.

By (1) one deliberate act (1), one dissolves as much as he can, the connection which binds together all the sacred precepts of אַיָּהּ (Yahuah)'s Torah (Law). If אַיָּהּ (Yahuah) should be obeyed in any (1) one instance, He should be obeyed in all. Thus to break (1) one is to cast off obedience and to reject אַיָּהּ (Yahuah), and all His Commandments.

The Law of אַיָּהּ (Yahuah) all hangs together and cannot be sundered, dissolved, or disconnected. You break (1) one, you break them all. The rabbis consider that any (1) one Sin has the seeds of all others within it. It is like a musical harmony which is spoiled if you hit (1) one wrong note. If any part of a man be judged leprous, then the whole man is considered leprous. אַיָּהּ (Yahuah) requires perfect, not partial obedience. “Partial in the Torah (Law).” **OWYָּהּ (Yahusha)** said, “Therefore you shall be perfect, just as your Father in Shamyim (Heavens) is perfect” **Matthew 5:48**.

אַיָּהּ (Yahuah) told Abraham, “Walk before Me, and be perfect” **Genesis 17:1**. “The Torah (Law) of אַיָּהּ (Yahuah) is perfect” **Psalms 19:7**.

אַיָּהּ (Yahuah) warns all ministers who teach part of His Torah (Law) is abolished, “But you have departed from the way; you have caused many to stumble at the Torah (law). . . Therefore I have made you contemptible and base before all the people, because you have not kept My ways but have shown partiality in the Torah (law)” **Malachi 2:8-9**.

אַיָּהּ (Yahuah) demands total obedience – not partial obedience. Whole-hearted surrender, not partial surrender. Complete Amanah (Faith), not wavering, doubtful Amanah (Faith). Total, impartial, genuine love – not partial, conditional, limited love. אַיָּהּ (Yahuah)'s Torah (Law) is a Unity – it all hangs together and is interwoven together.

There is (1) one Torah (Law) with אַיָּהּ (Yahuah), and that Torah (law) is used to identify Sin. If we break the Torah (law), we are told that we have Sinned. And if we Sin, we will have lost the privilege to be with אַיָּהּ (Yahuah) and have the gift of eternal life, which is established through the Covenant **OWYָּהּ (Yahusha)** sealed in his blood, the doorway back to the Father, אַיָּהּ (Yahuah).

The Torah (law) is divided into (10) ten manageable pieces. The Torah (law) has a physical meaning, and an often overlooked Spiritual meaning. By

breaking (1) one of the Commandments, we have broken the Torah (law); which is just the same as breaking all of them. It is not the individual Commandments we are accountable for, but for the sum of the whole. Yet, very neatly, the Commandments often tie into (1) one another.

As an illustration, we will see how that by breaking (1) One Commandment, such as keeping the 7<sup>th</sup> Day Sabbath, we have in (1) one way or another infringed on all the other Commandments. None the less, breaking (1) One Commandment is breaking the overall Torah (law). This was the whole point of **OWYAZ** (Yahusha)'s arrival on earth, not to prevent us from breaking the Torah (law) by removing free will, but to pay the penalty on our behalf for our Sins (transgressions = past and future, inclusive) and to teach us how to live by the Torah (law) better than we were.

Scripture says that this Torah (law) is Spiritual -- so that it discerns the thoughts and intents of the heart; so comprehensive, yet so closely related are the individual Commandments; so interlocked each (1) one with the other that if we offend in (1) one point we are guilty of all. Scripture says in **Romans 7:12** that "the Torah (law) is Kadosh (holy), and the Commandments are Kadosh (Holy), just, and good."

**Hebrews 4:12** says that "the Word of **AYAZ** (Yahuah) is quick" (that means living) "and powerful, and sharper than any (2) two-edged sword, piercing even to the dividing of Soul and Spirit, and of the joints and marrow and is a discernment of the thoughts and intents of the heart."

Starting with the 4th Commandment, from **Exodus 20:8-11**, "Remember the Sabbath day, to keep it Kadosh (Holy). (6) Six days shall you labor, and do all your work: but the (7<sup>th</sup>) seventh day is the Sabbath of **AYAZ** (Yahuah) your Aluah (God): in it you should not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates; for in (6) six days **AYAZ** (Yahuah) made Shamyim (Heavens) and Earth, the Sea, and all that is in them, and rested the (7<sup>th</sup>) Seventh day: wherefore **AYAZ** (Yahuah) Baruch (Blessed) the Sabbath day, and Set it Apart."

Now, if a person works on the (7<sup>th</sup>) seventh day of the week, he has **broken the (4<sup>th</sup>) fourth Commandment**, has he not? *Yup.*

But the (7<sup>th</sup>) seventh day is the Sabbath of **AYAZ** (Yahuah) your Aluah (God). It is His; it is not ours, not any man's. Now, when a person takes something for himself that belongs to another, what is he doing? You got it. Stealing. Then has the one who has **broken the (4<sup>th</sup>) fourth Commandment** also broken **the (8<sup>th</sup>) eighth?**

But before (1) one steals, there is always an intense and illegitimate desire for that which he steals. What Commandment is broken? Coveting, **the (10) tenth.** (3) Three are broken by breaking just (1) one.

When a man puts himself so entirely (1<sup>st</sup>) first and covets that which is **אֱלֹהִים** (Yahuah)'s and steals from Him, what Commandment does he break?

**The (1<sup>st</sup>) first one.** You shall have no other Alahym (gods) before me. ...but man is not a Alahym (god). He doesn't have to be, he just has to put himself (1<sup>st</sup>) first. He has considered his own interests more important to him than his relationship to his Maker.

There is another Commandment so clearly related to this that we must ask ourselves, if a man thinks so much of himself -- his own desires -- as to place himself before **אֱלֹהִים** (Yahuah) in his own mind, does he not make an Idol of himself? Which one is broken now?

It would have to be **the (2<sup>nd</sup>) second**, the (1) one against making images. How has he broken that (1) one if he has not made a graven image of anything? It is true he has not made a literal, tangible image; but all image worship is nothing more or less than a certain conception in the worshiper's own mind and heart embodied in the visible Image and Worshiped. What difference does it make whether one worships oneself in a stone image or in one's own person...

**אֱלֹהִים** (Yahuah)'s name is in **the (4<sup>th</sup>) fourth Commandment**. It tells us that He is maker of Shamyim (Heavens) and Earth, the great Creator. That distinguishes Him from all other Alahym (gods). It is the only place in the (10) Ten Commandments where He has affixed His Name to the wonderful document. This Commandment, tells us of our relationship and obligations to Him. Now, when someone treats His Commandment in such a reckless, vain way, are they not using His name in vain? What does the this Commandment say?

Your (1<sup>st</sup>) first impression is that the Commandment tries to prohibit swearing. You could hardly say that the above is swearing. But the Commandment forbids more than outspoken oaths. Any vain use of **אֱלֹהִים** (Yahuah)'s Name whatever which would tend to break down one's own or another's sense of reverence for **אֱלֹהִים** (Yahuah) is forbidden.

Many persons say it makes no difference which day you keep, just so long as you keep (1) one day Kadosh (Holy). But **אֱלֹהִים** (Yahuah) says, in the Commandment where His Name is signed, that the (7<sup>th</sup>) seventh day is His Sabbath. Then is it true that it makes no difference which day you keep? Is it not a vain use of that Commandment and of **אֱלֹהִים** (Yahuah)'s Name in it?

If an individual has not told the truth about the (4<sup>th</sup>) fourth Commandment, what other Commandment has been transgressed outright? The (1) one that talks about truth. You shall not bear false witness against your neighbour. What does that have to do with **אֱלֹהִים** (Yahuah)? To lie is to lie. And is it not worse to lie to **אֱלֹהִים** (Yahuah) than to man? In this case, actions speak louder than words. We may preach the (10) ten Commandments, but demonstrate



breaking them. That is not being a true witness for אַיָּהוָה (Yahuah).

In regards to saying it makes no difference what day you keeps, here are a couple more thoughts on that point. If one wants to keep אַיָּהוָה (Yahuah)'s rest day, one must rest on the same day He did. At Creation He rested on the (7<sup>th</sup>) seventh day of the week. His resting on it and Baruch (Blessed) it made that day the Sabbath. Sabbath means rest. Man's rest counts for nothing in making a day Kadosh (Holy). If all the people on earth should rest on another day, that would not make that day אַיָּהוָה (Yahuah)'s Kadosh (Holy) rest day.

Man's rest day could never be אַיָּהוָה (Yahuah)'s rest day unless man should rest on the same day that אַיָּהוָה (Yahuah) rested at Creation. In **Genesis 2:3** it says: 'אַיָּהוָה (Yahuah) Baruch (Blessed) the (7<sup>th</sup>) seventh day, and Set it Apart (sanctified it); because that in it he had rested from all His work which אַיָּהוָה (Yahuah) created and made.' He put His presence into (1) one day, in a separate sense from that in which it is in other days. אַיָּהוָה (Yahuah) created the Sabbath for man, not Man for the Sabbath. Just as his presence in the burning bush made the ground around it Kadosh (Holy), as did also the place where the captain of אַיָּהוָה (Yahuah)'s host met with **וַיְהוֹשֻׁעַ** (Yahusha/Joshua), in his Presence is Kadosh (Holy) and Set Apart.

Although we may not actually discern the difference between the (7<sup>th</sup>) seventh and the (1<sup>st</sup>) first day of the week, the fact that אַיָּהוָה (Yahuah) Baruch (Blessed) the Sabbath and his presence is in the (7<sup>th</sup>) Seventh day makes all the difference in the world. His presence should be with us every day of the week, but quite aside and separate from this, it is in His Kadosh (Holy) day, which is a port hole into the presence of our creator through our High Priest, the doorway back to the fathers presence, through his only begotten Son **וַיְהוֹשֻׁעַ** (Yahusha) HaMashiach. This can only be done in the Ruach (Spirit), since we can only worship אַיָּהוָה (Yahuah) is Ruach (Spirit), אַיָּהוָה (Yahuah) is Ruach (Spirit).

אַיָּהוָה (Yahuah) claims by virtue of creation and redemption that He is our Father; and by thus openly dishonoring Him, what other Commandment is broken?

**The (5<sup>th</sup>) fifth.** While we assess that this Commandment is for children, Commanding them to obey their parents, we need to realize that the (10) Ten Commandments are also Spirtual laws. אַיָּהוָה (Yahuah) calls us His children, He made us. He tells those who will separate themselves from Sin and return unto Him for Forgiveness and Salvation, 'I will receive you, and will be a Father unto you, and you shall be my Ssons and Daughters.' **2 Corinthians 6:17,18**

Will He allow us to show Him less respect and honor than we show our earthly parents? If the letter of the Torah (law) is broken by a child's disobedience to its earthly parent, is not the Spirtual law broken by

disobedience of the (4<sup>th</sup>) fourth Commandment to our heavenly Father?

Before continuing, we need to refer to (3) three other texts.

1."The wages of Sin is Death." **Romans 6:23**

2."The Soul that Sins, it shall Die." **Ezekiel 18:4**

3."Sin is the transgression of the Torah (law)." **1 John 3:4**

The (10) Ten Commandments is a law that points out Sin and without which we could not tell what Sin is. "I had not known Sin, but by the Torah (law)."

**Romans 7:7**

Since the wages of Sin is Death, in transgression of **אֱלֹהִים** (Yahuah)'s Torah (law), what the Sinner brings upon himself? What is he doing to himself?

Taking his own life. Murder, in short, but his course leading him to certain Death, unless he repents and returns to **אֱלֹהִים** (Yahuah) and secures the forgiveness of his Sins. **The (6<sup>th</sup>) sixth Commandment** is violated, 'You shall not kill' -- even if it be self-destruction.

There are many figures of speech used in Scripture with which **אֱלֹהִים** (Yahuah) illustrates to us the relation existing between Him and us. From **Isaiah 54:5**: "Your maker is your husband;... and your redeemer the Kadosh (Holy) (1) One of Yisrael; The Aluah (God) of the whole Earth shall he be called." Notice that here **אֱלֹהִים** (Yahuah) is the Husband of all He has made. Yisrael backslid from **אֱלֹהִים** (Yahuah) by adapting or joining in the religious practices of the nations around her. Of her, **אֱלֹהִים** (Yahuah) says in **Jeremiah 3:20**: "Surely as a wife treacherously departs from her husband, so have you dealt treacherously with me, O house of Yisrael."

**אֱלֹהִים** (Yahuah) said also that she played the harlot and committed adultery; that is in the same chapter, verses 8 and 9. Then in **James 4:4**: it says: 'You adulterers and adulteresses, do you not know that the friendship of the world is enmity with **אֱלֹהִים** (Yahuah)?'

Thus Spiritual Adultery is forbidden by the (7<sup>th</sup>) Seventh Commandment just as truly as is the fleshly, natural form of breaking the Torah (law). As the Torah (law) is Spirtual, it detects the Sin and the thoughts in the heart. Therefore, in the transgression of the **(4<sup>th</sup>) fourth Commandment, the (7<sup>th</sup>) seventh** is also broken.

David H. Stern writes, in the New Testament Jewish Commentary, "These verses agree with the normal Jewish understanding, found in the writings of the rabbis, that if (1) one withholds (1) one's willingness to accept the authority of any part of the Torah, (1) one has abrogated the authority of the whole Torah." Stern adds, "Ya'akov in vv.10-11 is teaching . . . as is clear from the Greek verb tenses: If you don't commit adultery, that is, if you make it your ongoing practice (present tense) to obey the Command not to commit adultery, but do murder, making it your ongoing practice and continuing

mindset to disobey this Command, then you have become (perfect tense)—you have once and for all put yourself in the category of being—a transgressor of the Torah.” Says Stern, “The Tanakh calls such rejection of the authority of the Torah ‘Sinning with a high hand.’ Moreover, any society regards acceptance of some of its law and rejection of others as tantamount to rejection of the whole legal system.” If a person has rejected any part of אַיָּאֵל (Yahuah)’s Torah (Law), he has rejected the authority of the Law-giver, the authority of the whole Torah (law), therefore, and stands guilty as charged before the throne of אַיָּאֵל (Yahuah). Only real repentance, coupled with Amanah (Faith) in Oװאַל (Yahusha) HaMashiach (the Messiah), and His sacrifice in our stead for our Sins, can reconcile us to אַיָּאֵל (Yahuah) and cause the Death penalty due to Sin to pass away (Passover).

**James 2:10**, "For whosoever shall keep the whole Torah (law), and yet offend in (1) one point, he is guilty of all." For example, if you work on Sabbath you **break the 4<sup>th</sup> Commandment**.

**Isaiah 58:13** pleads, "If you turn away your foot from the Sabbath, from doing your pleasure on my Kadosh (Holy) day; and call the Sabbath a delight, the Kadosh (Holy) of אַיָּאֵל (Yahuah), honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words:" and **Exodus 20:10** says, "But the (7<sup>th</sup>) seventh day is the Sabbath of אַיָּאֵל (Yahuah) your Aluah (God): ..." That being the case, when man works on this day he actually TAKES this day of אַיָּאֵל (Yahuah) unto himself!. But the word of אַיָּאֵל (Yahuah) says man was given (6) six days to work. For it is written in **Exodus 20:8-9** that we must, "Remember the Sabbath day, to keep it Kadosh (Holy). (6) Six days shall you labour, and do all your work:" Therefore, if man takes this day for his own, which is actually אַיָּאֵל (Yahuah)’s Kadosh (Holy) day, what is he doing? HE IS STEALING! He is then guilty of **breaking Commandment #8**.

**Exodus 20:15**, "You shall not steal." Some say they claim Wednesday, Friday, or even Sunday is their Sabbath. They then declare the true Sabbath is a common work day. That too is stealing of course, however, before a man can steal he must (1<sup>st</sup>) first desire the object for the taking. You cannot steal without being envious or desiring to have that which is not yours. What is it then when a man breaks the Sabbath of אַיָּאֵל (Yahuah) to keep another day in its stead? THAT MAN IS COVETING! He is guilty of **breaking Commandment #10**.

**Exodus 20:17**, "you shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbour's."

The man that **breaks Commandment #4** places himself before אַיָּאֵל (Yahuah)’s will as well when he steals from him. You know what that means..? He is placing another Alahym before the Alahym (God) of the Hebrew

and English Bibles. He is then guilty of **breaking Commandment #1.**

•**Exodus 20:2-3**, "I am אֲנִי (Yahuah) your Aluah (God), which has brought you out of the land of Egypt, out of the house of bondage. You shall have no other Alahym (gods) before me."

Man that breaks אֲנִי (Yahuah)'s Sabbath then causes his own Sabbath to become the truth. In so doing, he makes אֲנִי (Yahuah) out to be the liar by declaring his own Sabbath greater than אֲנִי (Yahuah)'s. Thing is, man is not a god, so he can only be an Idol at best. When man steals from אֲנִי (Yahuah), whether it be a Kadosh (Holy) day or an attempt at His character, he is placing himself in the place of אֲנִי (Yahuah).

**Philippians 3:19** says, "Whose end is destruction, whose Alahym (God) is their belly, and whose glory is in their shame, who's mind is on earthly things".

Some have food as a god, money, drugs, and even sex. But when man places himself above אֲנִי (Yahuah) and steals His Kadosh (Holy) day as his own day, then man makes himself an Idol that stands supreme above Aluah (God). His decision is what matters and his thoughts become the truth thereby making אֲנִי (Yahuah)'s Word less to him. A good example of this coming to reality is the Pope of Rome. He steals the Sabbath each week as his day to work. In fact he was the (1<sup>st</sup>) first man to do so in writing. The end result is as he desired long ago. Today most call the Pope holy father which is a title for אֲנִי (Yahuah) the Father in **John 17:11**. In reality this man that is Bowing unto another Alahym (God) as the sole authority. He is guilty of breaking **Commandment #2.**

•**Exodus 20:4-6**, "You shall not make unto yourself any graven image, or any likeness of any thing that is in Shamyim (Heavens) above, or that is in the Earth beneath, or that is in the water under the Earth: You shall not bow down yourself to them, nor serve them: for I אֲנִי (Yahuah) your Aluah (God) am a jealous Aluah (God), visiting the iniquity of the fathers upon the children unto the (3<sup>rd</sup>) third and (4<sup>th</sup>) fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my Commandments."

As we know, the 7<sup>th</sup> day is the Sabbath of אֲנִי (Yahuah) your Aluah (God). Is it not a vain use of His day as well as His Name to break such a day He calls His Kadosh (Holy) day? Truth is, HIS NAME is actually inside this 4<sup>th</sup> Commandment *TWICE!* (1<sup>st</sup>) First it's in the word **SABBATH** itself. If you look closely you will see His name is found within the Sabbath Commandment as well. It is placed there in the same manner a President would claim authority when his signature is placed upon a document.

For example.. When the President of the United States signs a bill into law, he'll sign it, **1.Name** "George Washington" **2.Title** "President" **3.Territory** "of

the United States of America" Absolutely EVERY document must be signed or sealed in this manner for it to be an official legal document.

- 1.The name of the official
- 2.The title
- 3.The territory

Does our Aluah (God) use this method as well? Truth is, Yes He does. In fact, this is how mankind learned how to place official seals upon documents thousands of years ago. Looking in the (4<sup>th</sup>) fourth Commandment we find the following.

"For in (6) six days אַיָּאֵל (Yahuah) made Shamyim (Heavens) and Earth...."  
**-Exodus 20:11**

- 1.HIS **NAME** = אַיָּאֵל (Yahuah) ("I am אַיָּאֵל (Yahuah): that is my Name"  
**Isaiah 42:8**
- 2.HIS **TITLE** = CREATOR (Notice, "אַיָּאֵל (Yahuah) made" Shamyim (Heavens) and Earth)
- 3.HIS **TERRITORY** = SHAMYIM (HEAVENS) AND EARTH (Notice, Shamyim "Heavens and Earth" in above verse)

So, when man breaks the 7<sup>th</sup> Day Sabbath he is actually TAKING THE CREATOR'S NAME IN VAIN! He is guilty of breaking **Commandment #3**.

•**Exodus 20:7**, "You shall not take the name of אַיָּאֵל (Yahuah) your Alahym (God) in vain; for אַיָּאֵל (Yahuah) will not hold him guiltless that takes his name in Vain." In "Vain" is the Hebrew word "Shav" and literally means "Nothingness" or Worthlessness! H7723 from the same as 7722 in the sense of desolating; Shav'; Shawv; Noun; Masculine: 1.) Emptiness, vanity, falsehood. 2.) Emptiness, nothingness, vanity. 3.) Emptiness of speech, lying. 4.) Worthlessness (of conduct) To obliterate and Blot out the personal Name of our Almighty Creator, אַיָּאֵל (Yahuah) and mask it with a title of "The LORD" or "GOD" is utter blasphemy and brings it to nothingness, because his Name is not known to the World and therefore has been made worthless! You need to know his Name and call upon it on his Kadosh Sabbath!

Anyone proclaiming the 7<sup>th</sup> day Sabbath to be a work day, or any day of the week their Sabbath, they are then lying, plain and simple. The Sabbath breaker claims אַיָּאֵל (Yahuah)'s Sabbath was changed. But **Malachi 3:6** says, "For I am אַיָּאֵל (Yahuah), I change not;" For them to say אַיָּאֵל (Yahuah) did change means they BEAR FALSE WITNESS against אַיָּאֵל (Yahuah) by declaring He lied. The man is then guilty of **breaking Commandment #9**

•**Exodus 20:16**, "You shall not bear false witness against your neighbour."

How can man claim any other day a Sabbath that was sanctified by the Creator **אֱלֹהִים** (Yahuah) Himself? Is it not written in **Genesis 2:3** that "**אֱלֹהִים** (Yahuah) Baruch (Blessed) the (7<sup>th</sup>) seventh day, and Set it Apart (sanctified it): because that in it he had rested from all his work which **אֱלֹהִים** (Yahuah) created and made."

**Numbers 23:20** also says that which is Baruch (Blessed) cannot be reversed! This is **אֱלֹהִים** (Yahuah)'s Day, plain and simple. We also claim **אֱלֹהִים** (Yahuah) to be our Father, do we not? **2 Corinthians 6:17-18** clearly says, "Wherefore come out from among them, and be separate, says **אֱלֹהִים** (Yahuah), and touch not the unclean thing; and I will receive you, And will be a Father unto you, and you shall be my sons and daughters, saith **אֱלֹהִים** (Yahuah) Almighty." To claim Sunday, Monday, Tuesday or any other day of the week to be the 7<sup>th</sup> day Sabbath is to, **DISHONOR OUR HEAVENLY FATHER!** The man is then guilty of **breaking Commandment #5**

•**Exodus 20:12**, "Honor your father and your mother: that your days may be long upon the land which **אֱלֹהִים** (Yahuah) your Aluah (God) gives you."

One very shocking reality it this... **Romans 6:23** says, "For the wages of Sin is Death;..." and **Ezekiel 18:4**, "...: the Soul that Sinns, it shall Die." The definition of Sin is transgression of the Torah (Law) right?

**1 John 3:4** says, "Whosoever committs Sin transgresses also the Torah (law): for Sin is the transgression of the Torah (law)." So what does this person do when they break the Sabbath? They are actually **KILLING THEMSELVES!** That man is then guilty of breaking **Commandment #6**

•**Exodus 20:13**, "You shall not kill."

Now for the clincher... **Isaiah 54:5** says, "For your Maker is your husband; **אֱלֹהִים** (Yahuah) of hosts is his Name..." And then **James 4:4** says, "You adulterers and adulteresses, do you not know that the friendship of the world is enmity with **אֱלֹהִים** (Yahuah)? whosoever therefore will be a friend of the world is the enemy of **אֱלֹהִים** (Yahuah)." We also see that **John 15:1** declares, "I am the true vine, and my Father is the husband."

The bride of Messiah is likened unto a Woman correct? After all, it is written in **Jeremiah 6:2**, "I have likened the daughter of Zion to a comely and delicate woman." Are we not called the bride of Messiah as well?

**Revelation 21:2** says, "And I John saw the Kadosh (Holy) city, new Yerusalem, coming down from **אֱלֹהִים** (Yahuah) out of Shalmyim (Heavens), prepared as a bride adorned for her husband." And **Revelation 21:9** says, "And there came unto me one of the (7) seven Malakym (Angels) which had the (7) seven vials full of the (7) seven last plagues, and talked with me, saying, Come hither I will shew you the bride, the Lamb's wife."

But the apostate church is likened unto a harlot that commits adultery against her Husband. As we see here in Scripture, **OWYֵאֵל** (Yahusha) is the groom! His chosen believers are His bride! When the bride is unfaithful to her husband, she commits adultery. When Believers break the Sabbath they Commit Adultery against **OWYֵאֵל** (Yahusha)! The man is then guilty of **breaking Commandment #7**

•**Exodus 20:14**, "You shall not commit adultery."

So there you have it. **ALL (10) TEN COMMANDMENTS** ARE BROKEN LITERALLY WHEN THE (1) ONE SABBATH COMMANDMENT IS BROKEN!