



Exodus 20:3 - 17

“THOU SHALT HAVE NO MIGHTY ONES BEFORE ME”

Yah, the eternal, self-existing, uncreated one, Himself the Source and Sustainer of all is alone entitled to supreme reverence and worship. Man is forbidden to give to another object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for Yah or to interfere with the service due to him, of that do we make a God.

“THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM.”

The second commandment forbids the worship of Yah by images or similitude. Many heathen nations claim that their images were mere figures or symbols by which the deity was worshipped, but Yah has declared such worship to be sin. The mind, turned away from the infinite perfection of Yah, would be attracted to the creation rather than Yah the Creator.

“THOU SHALT NOT TAKE THE NAME OF YAH THY CREATOR IN VAIN: FOR YAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.”

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of Yah in light of careless manner, without regard to its awful significance. By the thoughtless mention of Yah in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of His name we dishonor Him. We should not make His name useless and substitute it for any other name. “Set-apart and reverend is His Name. “Psalm 111:9. All should meditated upon His majesty, His purity and holiness, that the heart may be impressed with a sense of his exalted character; and His set-apart name should be uttered worth reverence and solemnity.

“REMEMBER THE SABBATH DAY, TO SET IT APART. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF YAH THE MOST HIGH: IN IT THOU SHALT NOT DO ANY WORK, THOU NOR THY SON, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS YAH MADE HEAVENS AND EARTH, THE SEA AND ALL THAT IN THEM IS AND RESTED THE SEVENTH DAY: WHEREFORE YAH BLESSED THE SABBATH DAY, AND HALLOWED IT.”

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the creator's work. Pointing to Yah as the Maker of the heavens and the earth, it distinguishes the true Yah from all false deity. All who keep the seventh day signify by this act that they are worshipers of Yah. Thus the Sabbath is the sign of man's allegiance to Yah as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus, it contains the seal of Yah, affixed to his law as evidence to Yah as long as there are any binding forces. Yah has given us six days. Acts of necessity and mercy are permitted on the Sabbath, the sick and the suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. “turn away thy foot from the Sabbath from doing thy pleasure on My set-apart day; and call the Sabbath a delight, and...honour Him, not doing thine own ways, nor finding thine own pleasure.” Isaiah 58:13, nor does the prohibition end here. “nor speaking thy own words,” says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by Yah as though engaged in the actual transaction of business. To keep the Sabbath set-apart, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The guests of the house are to lay aside their worldly business during the sacred hours. All should unite to honour Yah by willing service upon His set-apart day.

“HONOUR THY FATHER AND THY MOTHER: THAT THY DAYS MAY BE LONG UPON THE LAND WHICH YAH THY POWER GIVETH THEE”

Parents are entitled to a degree of love and respect which is due to no other person. Yah himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of Yah to their children. And we who rejects the rightful authority of his parents are rejecting the authority of Yah. The fifth commandment requires children not only to yield respect, submission and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom Yah has delegated authority.

“THOU SHALT NOT MURDER”

All acts of justice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for “whosoever hateth his brother is a murderer”); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labour that tends to injure health-all these are, to a greater or less degree, violations of the sixth commandment.

“THOU SHALT NOT COMMIT ADULTERY”

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Yahoshua, who taught the far-reaching obligation of the law of Yah, declared the evil thought or looks to be as truly as is the unlawful deed. Laying with a married woman to whom you do not have a marriage covenant is adultery; laying with an unmarried woman is fornication.

“THOU SHALT NOT STEAL”

Both public and private sins are included in this prohibition. The eighth commandment condemns man stealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery; it demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

“THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR”

False speaking in any matter, every attempt or purpose to deceive our neighbour, is here included. An intention to deceive is what constitutes falsehood, by a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression; even the statement of facts in such a manner as to mislead is falsehood. This precept forbids everyone to injure our neighbour's reputation by misrepresentation or evil surmising, by slander or tale bearing, even the intentional suppression of truth, by which injury may result others, is a violation of the ninth commandment.

“THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, OR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOUR'S.”

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to Yah's law refrain from indulging, even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his or her neighbour.

