All for one. One for all. - posted by imnowhere, on: 2009/11/30 17:54

We entered into a discussion this weekend over James 2:10.

Who can explain specifically how breaking one command makes you guilty of all?

If you're pulled over for a speeding ticket and in turn charged with tax evasion, mail fraud, purgery and everything else, how do you explain this?

I'm looking for an explanation specifically of how one broken command equals the breaking of them all.

I have an idea, but I'd like to hear what others' think.

Re: All for one. One for all. - posted by live4jc, on: 2009/11/30 19:05

Hey there,

Not totally sure whether this is the correct answer. But I'll give it a shot....

I think of it in terms of the 'capacity to break all laws' once we have 'broken any law' (In other words when we are a sinner and therefore have a sinful nature...we are a 'law breaker by nature')

Just a few thoughts :-)

In Jesus,

John

Re: All for one. One for all. - posted by cchhhrrrriisss (), on: 2009/11/30 19:16

Hi imnowhere...

Have you considered that the Law really comes down to two commands? You should love the Lord your God with all of your heart, mind, soul and strength. The second is like the first in that you should love your neighbor as yourself.

If you break any single command of the Law, you are really guilty of breaking the Law itself -- especially in regard to the essence of the Law as described by these two principles.

Just a thought.

Re: - posted by imnowhere, on: 2009/12/1 12:56

Both interesting replies. My thoughts were more along the 'capacity' reply but the other one rings noteworthy as well.

It seems as its a 'legal' type verse, saying we've broken all if we've broken one. It doesn't say 'it's like' we've broken all either, but rather that we 'have'.

I also think that a good understanding of this verse and the reason it's true would help in defending the guilt of mankind before God to those that downplay or whitewash their sins.

Being guilty of 'all' the law before God is a sobering fact.

But how?
Re: All for one. One for all. - posted by Leo_Grace, on: 2009/12/1 15:02

Perhaps a clearer meaning can be obtained by taking the verse in its context: Favoritism is forbidden, or more precisely, it is against God's law to favor the rich over the poor.

Jas 2:1-13 "My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there," or "Sit on the floor by my feet," have you not discriminated among yourselves and become judges with evil thoughts?

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are slandering the noble name of him to whom you belong?

If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law yet stumbles at just one point is guilty of breaking all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.

Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!"

Verse 10 was written to emphasize the gravity of committing the sin of discrimination against the poor. In essence James was saying that if you show favoritism towards the rich, it is as if you committed murder or adultery -- it is just as abhorrent to the Lord who will judge you. There is no such thing as a "little" sin.

Re: - posted by imnowhere, on: 2009/12/2 10:05

Quote:
-----------------------------
In essence James was saying that if you show favoritism towards the rich, it is as if you committed murder or adultery -- it is just as abhorrent to the Lord who will judge you. There is no such thing as a "little" sin.
-----------------------------

But James doesn't say, 'it is as if' you broke them all. He says you 'did'. That's a big difference. It's not hypothetical, its reality.

Re: - posted by Leo_Grace, on: 2009/12/2 11:08

Quote:
-----------------------------
imnowhere wrote:
Quote:
-----------------------------
In essence James was saying that if you show favoritism towards the rich, it is as if you committed murder or adultery -- it is just as abhorrent to the Lord who will judge you. There is no such thing as a "little" sin.
-----------------------------

But James doesn't say, 'it is as if' you broke them all. He says you 'did'. That's a big difference. It's not hypothetical, its reality.

-----------------------------
Read the other verses connected and tell me what they mean.
For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do commit murder, you have become a lawbreaker.

Re: - posted by imnowhere, on: 2009/12/2 12:07
You posted them, feel free to tell me what they mean.

How does the verse you posted change the fact that James didn't say 'it's as if' you broke them all, but rather you have?

Re: - posted by Miccah (), on: 2009/12/2 12:17
Apples and Oranges in my opinion.

God's law > man's law. The two cannot stand together on every topic. If you break the law by speeding, you will not be judged for tax evasion. You have only broken 1 law, not all.

As in the Lord's kingdom, breaking one of His laws is breaking them all.

Re: All for one. One for all. - posted by Logic, on: 2009/12/2 12:20
It is one law with many commands.
Brake one command, you brake the law.

The law is love, the commands are to keep us with in the law of love.

Mat 5:21 Whoever commits murder shall be in danger of the Judgment.
Mat 5:22 Whosoever is angry with his brother without a cause shall be in danger of the judgment.
If you hate your brother with out a cause, you murder him, which is against the law of love.

Re: - posted by imnowhere, on: 2009/12/2 12:32
I do realize it says that if you break one you've broken them all. What I don't understand is how or why that is. Maybe God doesn't tell us, but I was curious if any had an idea.

Re: - posted by Leo_Grace, on: 2009/12/2 12:41

When you started this thread, you said:

Quote:
-------------------------
imnowhere wrote:
You posted them, feel free to tell me what they mean.

How does the verse you posted change the fact that James didn't say 'it's as if' you broke them all, but rather you have?

-------------------------

You've seen what we think, but it seems our ideas are not acceptable to you. Instead of baiting more people to work for you so you can put them down, why don't you tell us what your idea is? (If you really have one.)
Re: - posted by imnowhere, on: 2009/12/2 14:42
That's fine, you don't have to answer what your verse means that you posted.

Also, if it's all the same, feel free to ignore all my posts in the future and refrain from responding. I'm okay with that.

As far as 'what we think' and 'our ideas not acceptable', it's more just yours. I thanked the others for responding and genuinely appreciated their responses. I don't know if you are speaking for the others when you use the terms 'we' and 'us' or if you feel you are protecting them from my terrible question.

Thank you leo for your understanding and future restraint.

Re: - posted by imnowhere, on: 2009/12/2 14:53
When this topic came up after church last Sunday, we began talking about it durring lunch. As we talked, I thought of comments made from an Auschwitz survivor that talked of how those that were in that terrible prison, who had been some what pleasant in more comfortable scenarios, became monsters when their comforts were taken away and their lives endangered. He spoke of how no one could be trusted because any would stab you in the back to make any gains for the selves.

I thought maybe that is why James said what he did. Maybe God is saying that if you will commit sin A, then under difficult circumstances or a time of distress, your heart would be revealed that you would commit the worst sins, or all of them.

That if there is sin in your heart, all it would take is strain to reveal the extent of that sin. That if you will steal when its not necessary, under duress you would kill someone.

It seems that under comfortable circumstance and prosperity, it is easier to mask what's really in the heart. But God sees through us. He sees that if we will sin small, we would assuredly sin big. If we will break one command, under different circumstance we would break them all. But because God doesn't need circumstance to reveal what's in the heart like we do, He can declare that if you break one, you've broke them all.

That's why I found the 'capacity' response interesting from live4jc. The 2 command response was enlightening too.

Re: - posted by Leo_Grace, on: 2009/12/2 14:57

Quote:
-------------------------
Thank you leo for your understanding and future restraint.
-------------------------

imnowhere,

No need to thank me. I will not be restrained by you or anyone else who likes to play around with this forum. I will respond as I see fit.

So, where is your idea that you said you had at the start of this thread? Is it not fit to post?

----EDIT:
Oh, I see you posted it while I was typing.
Let me read then I'll comment as I see fit.
Re: - posted by Leo_Grace, on: 2009/12/2 15:12

Hmm...

Your "idea" seems to exactly the same as what the others had posted, yet you seemed unsatisfied and you responded to them with this:

Quote:
------------------------ It seems as its a 'legal' type verse, saying we've broken all if we've broken one. It doesn't say 'it's like' we've broken all either, but rather that we 'have'. I also think that a good understanding of this verse and the reason it's true would help in defending the guilt of mankind before God to those that downplay or whitewash their sins. Being guilty of 'all' the law before God is a sobering fact. But how?
------------------------

See what I mean by playing around? Although their answer was the same as your idea, you push them playfully with an other: But how?

Your idea is:

Quote:
------------------------ Maybe God is saying that if you will commit sin A, then under difficult circumstances or a time of distress, your heart would be revealed that you would commit the worst sins, or all of them. That if there is sin in your heart, all it would take is strain to reveal the extent of that sin. That if you will steal when its not necessary, under duress you would kill someone. It seems that under comfortable circumstance and prosperity, it is easier to mask what's really in the heart. But God sees through us. He sees that if we will small, we would assuredly sin big. If we will break one command, under different circumstance we would break them all. But because God doesn't need circumstance to reveal what's in the heart like we do, He can declare that if you break one, you've broke them all.
------------------------

The last part of your "idea" that I marked in bold font is the correct answer, which is the same as everybody else's answer.

The long "Maybe" part is dangerous conjecture because no one, nowhere, can know the mind of God.

Re: - posted by imnowhere, on: 2009/12/2 15:44

Quote:
------------------------ Your "idea" seems to exactly the same as what the others had posted, yet you seemed unsatisfied and you responded to them with this:
------------------------

My guess was 'exactly' the same as the other answers given?

Quote:
------------------------ See what I mean by playing around? Although their answer was the same as your idea, you push them playfully with another: But how?
------------------------

Are you bipolar or just paranoid or what? What is this? Can I ask for a genuine discussion on a topic without you always popping up telling me about my alterior motives?

Quote:
------------------------ The last part of your "idea" that I marked in bold font is the correct answer, which is the same as everybody else's answer. The long "Maybe" part is dangerous conjecture because no one, nowhere, can know the mind of God.
------------------------

First, thanks Ms. Leo for marking my paper's correct spots with bold ink. That was helpful.
Second, it was dangerous conjecture to put down my idea peppered with 'maybes'?

Do you have a lot of time on your hands?

I see the suggestion to ignore my posts didn't fare too well.

Re: - posted by Logic, on: 2009/12/2 17:02
If you brake one command, you brake the law.
If you break another command, you brake the law.
If you break a different command, you brake the law.

Therefore, when you brake a commandment, you brake the whole law.

Re: - posted by Leo_Grace, on: 2009/12/2 17:14

Quote:
-------------------------
Are you bipolar or just paranoid or what? What is this? Can I ask for a genuine discussion on a topic without you always popping up telling me about my **alterior** motives?
-------------------------

I am neither bipolar nor paranoid. I hope you don't mind a little correction here, but that word should be spelled **ulterior**.

Quote:
-------------------------
Second, it was dangerous conjecture to put down my idea peppered with 'maybes'?
-------------------------

The dangerous part of your thoughts was not the 'maybes', but this part (without the maybe):

Quote:
-------------------------
God is saying that if you will commit sin A, then under difficult circumstances or a time of distress, your heart would be revealed that you would commit the worst sins, or all of them. That if there is sin in your heart, all it would take is strain to reveal the extent of that sin. That if you will steal when its not necessary, under duress you would kill someone.
-------------------------

You are attributing a thought to God that is not in Scripture, and I believe it is illogical to think that someone who steals will be a murderer under the right conditions. Dangerous conjecture here. Stick with the simple and obvious meaning.

Re: - posted by Miccah (), on: 2009/12/2 17:24

imnowhere wrote:
Quote:
-------------------------
I do realize it says that if you break one you've broken them all. What I don't understand is how or why that is. Maybe God doesn't tell us, but I was curious if any had an idea.
-------------------------

As for breaking all the laws if you've broken one, I think that by the Lord stating this, it shows His heart in the matter of sin.

The pharisees would break certain laws, for example divorce, and be ok with it. But when it came to adultry, they would stone others for it. I think that the Lord was stating that ALL sin is bad, and that the severity of sin is not based on what we mortals believe, but what He says.
Not sure if this helps or hurts your question, but God bless anyways! :-) 

--- Posted by imnowhere, on: 2009/12/2 22:24 

Good point.
I put my best guess down, but am not sure why God said what He did. Appreciate your thought.

--- Posted by imnowhere, on: 2009/12/2 22:36 

Quote:
---------------------------------- God is saying that if you will commit sin A, then under difficult circumstances or a time of distress, your heart would be revealed that you would commit the worst sins, or all of them. That if there is sin in your heart, all it would take is strain to reveal the extent of that sin. That if you will steal when its not neccessary, under duress you would kill someone 

You are attributing a thought to God that is not in Scripture, and I believe it is illogical to think that someone who steals will be a murderer under the right conditions. Dangerous conjecture here. Stick with the simple and obvious meaning. 
----------------------------------

That was nice of you to edit the word ‘maybe’ off the beginning of your quote of me, then to point out how dangerous it is.

:-)

--- Posted by ginnyrose (), on: 2009/12/2 22:39 

This verse is best illustrated when you observe sin in the life of an individual.

Rarely, if ever, do you find a person guilty of just one sin and be pure and righteous otherwise.

Let me illustrate and I am using a situation I am very familiar with with. The lady left her husband - sin: truce breaker. She also lies, she is involved with another man- adultery. What sin is she not guilty of? I would guess most of the ten commandments have been violated, some more obvious then others.

If you will notice, when a person gets involved is sin it will become apparent to others. Upon closer inspection others will become apparent. It is as though the devil has come into this persons life and he brought all his buddies with him to entice the individual to do other things and they succeed quite well.

I see no connection between this verse and the breaking of a civil law.

This is the way I understand this verse. Make sense? What say?

ginnyrose

--- Posted by imnowhere, on: 2009/12/2 22:50 

makes sense

--- Posted by washad (), on: 2009/12/2 23:02 

This has always been my take on this verse. The Law was created as a schoolmaster to bring us to Christ. Its purpose, in part, to show man’s inability to refrain from sin. The Law is a whole. If you offend in one point (specific prohibition) then you have broken the whole. Not that the liar is guilty of murder but that the liar has now broken the Law of which adultery, murder, etc. is a part. If/when you fail then you become guilty of breaking the Law. That is the way it is with the Law, you either keep it entirely or you fail completely. As always open to correction/ opposing views.
Break One Means Breaking Ten!

by Edwin W. Webster.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matthew 5:19.

In the neighborhood where I once lived, there was an infidel whose chief delight it was to invite ministers to his home and then confuse them with his infidel arguments. He boasted that he always silenced them and sent them away worsted. He had tainted nearly all the young men of the community with his infidelity, and was generally dreaded by the church people.

In due time, his invitation came to me to take dinner with him on a certain day. After prayerful consideration, I accepted it. During the meal, we chatted upon the usual topics of conversation, such as the weather, crop prospects, matters of social interest, and one or two political questions. Religious themes were studiously avoided, until the atmosphere became as tense as the calm before the storm. As we arose from the table and took the easy-chairs in the sitting room, the storm suddenly broke.

The Law Declared a Schoolboy’s Composition.

"I want to ask you a question," came from the infidel, whom we shall call Mr. Jones. "Where did Moses get that law, the Ten Commandments? I would be ashamed to write such a law. If I had a schoolboy coming to me who could not write a better law, I would send him home."

I was somewhat startled by his direct and unusual attack, but replied: "Is that so? Did you ever study that law very carefully?"

"I should say I have, until I am convinced that it is nothing but a childish effort to intimidate an ignorant people and dupe them into submission to a selfish, tyrannical, ambitious leader. I think it beneath the dignity of the one you call God to give such stuff to mankind, and to pretend to come down and write it with His finger on a stone."

"Yes? Would you mind studying it with me for a little while to-day?"

"Well I can, to please you; but it will not do any good. What can you get out of a document so primitive and brief and simple and childish as that?"

"To begin with," I replied, "inspiration says that this law is so spiritual -- so spiritual that it discerner the thoughts and intents of the heart; and so comprehensive, yet so closely related, is each commandment to every other one, so interlocked is each one with every other one, that if we offend in one point, we are guilty of all. I read: 'The law is holy, and the commandment holy, and just, and good.' 'The law is spiritual.' Romans 7:12, 14. 'The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Hebrews 4:12.

'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' James 2:10. If I understood it aright, no human mind could conceive of such a code, or write one that would so thoroughly reach, every part of it, into the very citadel of human thought as well as action.

"Let us, for example, start with the fourth commandment, and see with what infinite accuracy and wisdom this law is constructed."

"The fourth commandment reads: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

The Eighth Commandment Broken.

"If a person works on the seventh day of the week, he has broken the fourth commandment outright, has he not?"

"I suppose he has, if you believe the Bible," Jones replied.

"But the commandment says, 'The seventh day is the Sabbath of the Lord thy God.' It is His; it is not ours, or any man's. Now, when a person takes for himself what belongs to another, what is he doing?"

With some show of surprise, he said, "We call that stealing."

"Yes, sir. Then has he not, in breaking the fourth, broken the eighth also?"

"I guess that is the one you mean," he answered.

"But," I continued, "before he steals, he always has an intense and illegitimate desire for the thing he steals, and in such desire, what commandment has he broken?"

"It may be that you would call it coveting."

"Yes. Then he has broken the tenth commandment also; three of them broken in transgressing 'just one.' "

His eyes opened wider; he moved uneasily in his chair.

"When a man puts himself so entirely first, so fully before God, as to covet what is His and to steal from Him, what other commandment does he break?"

"Do you mean the first one?"

"Yes, 'Thou shalt have no other God's before Me.' "

"But man is not a god; why do you suggest so absurd a thing?" Jones retorted.

"Well, he has put himself first; he has considered his own interests more to him than his relations to his Maker. Not only can a man become a god to himself, but I read of some who think so much of their appetites that it is said of them, 'Whose God is their belly' (Philippians 3:19); just as we say of others, Their god is the dollar.

2Making an Idol of Himself

"There is another commandment so closely related to this, that I must ask right here, If a man thinks so much of himself and his own desires as thus to place himself before God, does he not make an idol of himself? And in that case, what other commandment does he break? What commandment forbids idolatry?"

"I don't know, unless you mean the second, the one against making images. But I do not see how he has broken that one; he has not made a graven image of anything."

"It is true that he has not made a literal, tangible image; but all image worship is nothing more or less than a certain conception of the worshiper's own mind and heart embodied in a visible image and worshiped -- really worshiping himself, or making a god or an idol of himself. What difference does it make whether one worships one's self in a stone image or in one's own person? It is idolatry just the same.

Two more commandments broken in breaking the Sabbath commandment -- five already!" The man moved about with ill-concealed agitation; his eyes opened wider; he scratched his head.

"But this is not all. God's name is in the fourth commandment. It tells us that He is Maker of heaven and earth, the great Creator. That distinguishes Him from all other gods. It is the only place in the Decalogue where He has affixed His name to the wonderful document -- just at the close of the first table of the law, those commandments which tell of our relations and obligations to Him. Now, when we treat His precepts in such a reckless, vain way, are we not using His name in vain? And what does the third commandment say?"

"Oh, well, that commandment pretends, or tries, to prohibit swearing; but what you say is not swearing, or profanity -- if there is such a thing."

"But this commandment forbids more than outspoken oaths. Any vain use of God's name - whatever would tend to break down our own or another's sense of reverence for God and cause us to forget Him and His word -- is also forbidden.

"And that is not all. Many persons say, 'It makes no difference which day you keep, just so you keep it holy.' But God says, in the commandment where His name is signed, that the seventh day is His Sabbath; in it we are not to do any work. Then, is it
true that it makes no difference which day you keep? Is it not a vain use of that commandment, and of God's name in it, to take such a position -- really a violation of the third commandment?"

He looked rather chagrined, and made an effort to speak, but failed. "Again, if the individual has not told the truth about it, what other commandment has he transgressed outright?"

If We Sin Against Man, We Sin Against God.

"I see what you mean; but that commandment says, "Thou shalt not bear false witness against thy neighbor." What has that to do with the being you call God?"

"It is true that that is the letter of the law; but you must remember that we read that God's law is spiritual. To lie is to lie, whether to one or to another; and it is far worse to lie to God than to man."

3Now, in regard to this saying that it makes no difference which day one keeps, I want to suggest one or two more thoughts on that point:

If we want to keep God's rest day, we must rest on the same day He did; and He rested on the seventh day of the week only. His resting and blessing made that day the Sabbath; for 'Sabbath' you know, means rest. Man's rest counts for nothing in making a day holy. If all the people on earth should rest on another day, that would not make that other day God's rest day. Man's rest day could never be God's rest day unless he should rest on the same day that God rested on at creation.

"In Genesis 2: 3, I read, 'God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.' He put His presence into that day in a separate sense from that in which it is in other days, just as that sacred presence is in some individuals and not in others. His presence in the burning bush made the ground about it holy, as it did also the place where the Captain of the Lord's host met with Joshua. (Exodus 3:5; Joshua 5: 13-15.)

Although we may not outwardly discern any difference between the seventh and the first day of the week, the fact that God's presence is in the seventh day makes all the difference in the world. His presence may and should be with us and in every day of the week; but quite aside and separate from this is it in His holy day. And when that sacred presence in the day and in the individual meets, there is in that heart a sense of holiness and sacredness that is felt and known only by those who know this truth and have this experience.

"I wish that all might see that there was but one day that God blessed and sanctified, on which He rested, and into which He put His presence, and that therefore it does make a difference which day we keep, and that it is not the truth to say that it makes no difference which day we observe.

We Dishonor God by Breaking His Law.

Seeing some signs of excitement on his face, I said quickly: "Let us go another step. God claims, by virtue of creation and redemption, that He is our Father. In thus openly dishonoring Him, what other commandment has been broken?"

"You certainly are not so simple as to mean that he has violated the fifth commandment. That is only for children -- for them to honor and obey their parents. It is a command, by the way, that is entirely superficial and useless; for what parent does not know enough to make children mind?"

"Not so fast. God calls us His children; for, as I said, He made us. Especially does He promise those who will separate from sin and turn to Him for forgiveness and salvation, 'I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.' 2 Corinthians 6:17, 18. And will He allow us to show Him less respect and honor than we show our earthly parents? If the letter of the law is broken by a child's disobedience to its earthly parent, is not the spirit of it broken by our disobedience to our Heavenly Parent? This makes eight commandments broken in transgressing 'only one.' "

With an astonishment he could not conceal, Jones said, "I confess I never heard or saw such things before."

4Committing Suicide.

"We have not finished; there are two other commandments. But I wish first to refer to three or four other texts. 'The wages of sin is death.' Romans 6:23. 'The soul that sinneth, it shall die.' Ezekiel 18:4. 'Sin is the transgression of the law.' 1 John 3:4. This
law of ten commandments is the law that points out sin, and without which we could not tell what sin is. (Romans 7:7.) In this wholesale transgression of God's law, what is the sinner bringing upon himself?"

"Do you mean that he is taking his own life?"

"I do. Is not his course leading him to certain death -- unless he repents and turns to God and secures the forgiveness of his sins? Of what commandment is killing, even if it be self-destruction, a violation?"

"I suppose it must be the sixth, as you Christians call it: 'Thou shalt not kill.' But you can't get in the seventh commandment on this argument. There is no possible way in which one can break the commandment forbidding adultery, in breaking the fourth."

"We shall see," I replied with confidence. "There are many figures used in the Bible by which God illustrates to us the relations existing between Him and us. I read in Isaiah 54:5: 'Thy Maker is thine Husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called.' He is the husband of all whom He has made. Israel backslid from God, uniting with the nations around her. Of her, God said, 'Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord; ' also that she had 'played the harlot,' 'and committed adultery.' Jeremiah 3:20, 8, 9. James 4:4 I read, ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?' This spiritual adultery is forbidden by the seventh commandment just as truly as is the carnal. As a spiritual law, it detects the sin in the thoughts and in the heart. (Matthew 5:27,28.) Therefore, in transgression of the fourth commandment, the seventh is broken as well as are the other nine."

I pitied the poor man, for he looked ashamed and confused; but I felt that it was really necessary to carry my reasoning to its conclusion.'

The Argument in a Nutshell.

"I wish to ask you a few questions now. First, to sum up all in a nutshell, I want to ask a question on each of the commandments; then on the law as a whole."

"How can a man take God's Sabbath (fourth commandment) for his own selfish use, ruthlessly breaking it, without stealing also (eighth commandment)? How can he steal a thing without first coveting it (tenth commandment)? How can he thus put himself first, even before God, without having another god before the Lord (first commandment)? And how can he make such an idol of himself without breaking the second commandment? How can he heedlessly and vainly use the commandment in which God has placed His name, without taking that name in vain (third commandment)? How can he show such disrespect to his heavenly Father without breaking the fifth commandment? Or how can he commit such sins, when God has said that the sure result of sin is death, without being guilty of knowingly and deliberately taking his own life (sixth commandment)? How can a person do all this, and by his actions and his words of self-justification, say that his course is alright, and be telling the truth (ninth commandment)? And last, How can he go so completely away from his spiritual spouse as to join the sinful world, living with the world as with a beloved, congenial companion, without being guilty of adultery (seventh commandment), as God said ancient Israel was in doing the same thing?"

"Can you now think that the fourth commandment is of no consequence, and that it makes no difference which day we keep? Really, is it not the very heart of the law of God, the greatest of all the commandments -- if it is possible that one can be greater than another? Does it not matter if we do keep another day, concerning the observance of which God has said nothing in His word, when the discarding and disregarding of His day involves the violation of every commandment in the Decalogue? And does not the substitution of another day in its place, without His direction so to do, add greatly to the guilt of the transgressor? How would you like it if some one should steal your fine horse boldly before your very eyes, and give you instead an old broken-down steed and say it was just as good?"

The Infidel Convicted

Without realizing what he had done, the infidel had stood, moved his chair nervously, and had seated himself again where the better light from the window, falling
upon his face, revealed a great surprise, and evidence of a deep conviction.
"Now for some questions on the law as a whole: In all candour sir," I asked, "did you ever see any other law so brief, yet so comprehensive? While each section, or commandment, is so distinct and complete in itself, the whole is so entirely one, each so related to every other, that it is impossible to transgress one without transgressing every other in the same act. I would like to ask you. Where did Moses get that law? Can you tell? Do you think any human mind devised it? Can you write as good a law?"
There followed a few moments of uncomfortable silence, then he said: "I must admit, sir, that this is the first time I have ever been beaten by a minister. I have no more to say now; I must take time to think of this more seriously. I admit that your reasoning is logical; and if the Bible is true at all, I am wrong."
"This is not my wisdom; I do not gloat over 'beating' you," I quickly assured him; "it is only the little knowledge I have of God's word and His law, aided by His Holy Spirit, that enables me so to reason. 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.' "
Psalm 19:7,8.
THE TEN COMMANDMENTS
Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven image, or any 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:
for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon
the children unto the third and fourth generation of them that hate me; And
6shewing mercy unto thousands of them that love me, and keep my
commandments.
Thou shalt not take the name of the LORD thy God in vain; for the
LORD will not hold him guiltless that taketh his name in vain.
Remember the sabbath day, to keep it holy. Six days shalt thou labour,
and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it
thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant,
nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in
six days the LORD made heaven and earth, the sea, and all that in them is, and
rested the seventh day: wherefore the LORD blessed the sabbath day, and
hallowed it.
Honour thy father and thy mother: that thy days may be long upon the
land which the LORD thy God giveth thee.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against thy neighbour.
Thou shalt not covet thy neighbour's house, thou shalt not covet thy
neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his
ass, nor any thing that is thy neighbour's

Re: - posted by NMatheson (), on: 2012/7/15 23:36
Well the penalty for sin is death. The penalty for ANY sin. No matter what one, we die period. Literally the only way one can be freed from that is by blood. So if we break the first commandment, we sin against the lawgiver. If we break the last commandment, we sin against the lawgiver. Regardless, we will die.
You said:

I do realize it says that if you break one you've broken them all. What I don't understand is how or why that is. Maybe God doesn't tell us, but I was curious if any had an idea.

Can it just be that our God is Holy and perfect and it doesn't matter if we break a command or all, if we break a command than we are tainted by the sin because we disobeyed our God. So we need his blood to cleanse us, to purify our heart. My thoughts.

God Bless
David C