

IGNORE TEN COMMANDMENTS, LACK OF MORAL DISCIPLINE WILL HAPPEN



Most people in this modern-day world do not morally understand why it's important to have the correct moral discipline. And how that applies to the knowledge of good and evil. How important is it to teach a child how to take care of himself or herself and control themselves before they're on their own? To know how to live or survive in an uneasy world. How to deal with evil people. How can we control and get along with different kinds of people in social life where there is no one as 100% rightness because we're all born sinners?

We know there is a set of rules, a principle of instruction that will help us understand what needs to be understood and to obey. A moral life depends on this set of rules and is this part of the law, which we are obligated to live circling a good life that surpasses the opposite immorality from wrong. There is a set of rules that discipline us on how moral humanity must be taught. To care for themselves and others which shows love and compassion to one another.

When a child is born into an unknown world full of wonder and curiosity, this is the best time to discipline a child morally. Just as it's best to train a puppy instead of a full-grown dog. To know the majority lesson of Respect, Courtesy, Consideration, Decency, Propriety, Honesty, and being a Righteousness example. These are the principal knowledge of moral values for people to live good, right, healthily, and happily. A lesson to discipline a person to be able to develop on his or her own and be able to be mature enough to have self-discipline and self-control on their own. This way, society will be able to treat, work, and do one another well and respectfully.

ONCE AGAIN, THE BEST TIME TO DISCIPLINE THE MORAL VALUE IS IN THE EARLY STAGE. JUST AS IT EASIER TO TEACH AN PUPPY THAN AN OLDER DOG TO DO THE TRICK OR BEHAVE. THIS IS WHY WE MUST DISCIPLINE AND RISE THE CHILDREN TO BE AS RIGHTEOUSNESS PERSON. WOULD YOU AGREE OR DENY ALL THOSE MORAL VALUE DISCIPLINES EXAMPLE?

1. **Teach a child to love and respect.**
2. **Teach a child not to be angry or violent.**
3. **Teach a child to have decency and compassion for one another.**
 - a. **Being Kind, Generous, and Gratitude to Others**
4. **Teach a child what is right against wrong such as:**

- a. Not to lie and be honest.
 - b. Do not cheat or steal.
 - c. Do no harm or kill a human being.
5. Teach a child to honor the elder and teacher.
 6. Teach a child to be consideration one another.
 7. Teach a child to have courtesy (polite, gesture)
 8. Teach a child the important role of responsibility.
 9. Teach a child to be self-control and not to be tempted.
 10. Teach a child how to be patient and manage time.
 11. Teach a child how to stay clean and pure against unclean or illness.
 12. When a child is older enough to understand about marriage couple, teach him or her not to have affair with another person whom he or she already marriage to.

Now, if we agree with all of these moral value disciplines rules above, we then therefore cannot deny the principle of the Ten Commandments that is taught from **אלהים** (the I AM) - Exodus 20 2-17 & Deuteronomy 5:6-21. All of this principle is a moral values lesson to teach the right way instead the wrong. To become as rightlessness by example like how the Ten Commandments show us. For us to live right and live well along with others to have a peaceful life.

Many in our modern-day world do not see this same thing or realize where the moral values of discipline came from in the first place. It all comes from our Creator Father, **אלהים** teaching. Before we compare each of the Ten Commandments and list the moral value discipline rule, let's first observe the Ten Commandments.

This is what **אלהים** (the I AM) said to Moses to tell the Yisraelites:

1. **אלהים**, your Supreme Father, who brought you out of the land of Egypt, out of the house of slavery; there shall not be for you any other "supreme fathers" (like me) before my face.
2. You shall not make for yourself an idol statue, 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. - We shall not bow down to them or worship them; for **אלהים** your Supreme Father AM a jealous Creator ONE, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject ME, but showing steadfast love to the thousandth generation of those who love ME and observe my commandments.
3. You shall not raise the name **אלהים** for worthlessness, for the Master will not acquit anyone who misuses HIS name.
4. Observe to cease (sabbat), to sanctify it; just as **אלהים**, your Supreme Father has commanded you. *Six days you shall work, and you shall do all of your work, but the seventh day is to cease unto **אלהים**, your Supreme Father; you shall not do any work, or your son, or your daughter, or your slave, or your slave woman, or your ox, or your donkey, or any of your domestic animals, or your resident alien who is in your towns, so that your slave and your slave woman may cease as you cease. And you shall remember that you were a slave in the land of Egypt,*

and **אלהים** your Supreme Father brought you out with a strong hand and with an outstretched arm; therefore, **אלהים** your Supreme Father commanded you to cease.

5. Honor your father and your mother, so that your days may be prolong in the land which the Master of your Supreme Father is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Notice, that there are some minor differences between what Exodus Chapter 20 said and what Deuteronomy Chapter 5 said about the Ten Commandments. The reason for these two differences, the two versions of the Ten Commandments were given by **אלהים** at different times and for different purposes. Exodus chapter 20 records the first time **אלהים** spoke the Ten Commandments to the Yisraelites at Mount Sinai, shortly after they left Egypt. Deuteronomy chapter 5 records the second time Moses repeated the Ten Commandments to the Israelites in the plains of Moab, before they entered the Promised Land. The differences in wording reflect the different contexts and audiences of the two versions. For example, the fourth commandment in Exodus 20 gives the reason for observing the Sabbath as **אלהים**'s creation and rest, while the fourth commandment in Deuteronomy 5 gives the reason as **אלהים**'s redemption and liberation of the Israelites from slavery. The tenth commandment in Exodus 20 uses the word "covet" twice, while the tenth commandment in Deuteronomy 5 uses the word "covet" once and the word "desire" once. This may be to emphasize the difference between an inner feeling and an outward action or to avoid repetition. The two versions of the Ten Commandments are not contradictory, but complementary (emphasize). They show that's **אלהים**'s law is not static, but dynamic to different situations and the need to understand.

That is why readers like you see here in this document article a critical difference about the Ten Commandments. It's not only about how it is written in a dynamic or complementary way but also how the translation should be traditional in English with our heavenly Father's ancient honor name more properly. Now let's compare the Ten Commandments with the list of the moral value discipline rule.

1. You shall have no other gods (Creator Almighty) before Me.	Teach a child that there is only one headmaster of the household. Wherever at home or at work.
2. You shall not make idols.	Teach a child not to have people worship his or her selves or to any such idol objects nor any grave image that isn't real. To make an idol to honor him or her selves or to any person that isn't greater like our Creator Father nor a thing that are useless to us as nothing. All for awe and pride in his or her selves nor how any things that may have inspired us is still useless to us.
3. You shall not take the name of the Master your Sovereign Almighty ONE in vain.	Teach a child not to speak in vain (calling the wrong name) or swear by a name inappropriately.
4. Remember the Sabbath day, to keep it holy.	Teach a child to obey the household rules,

	whether it is a day to work or a day to rest by the master's rule.
5. Honor your father and your mother.	Teach a child to always honor and respect the parents, elders, and/or teachers. Because they are the head leader of the young.
6. You shall not murder.	Teach a child to do NO harm or kill (and even being angry). Hurting or taking someone life is a no no.
7. You shall not commit adultery.	Teach a child that there is only one marriage couple. One family household roof. Cannot have affair.
8. You shall not steal.	Teach a child not to cheat or steal.
9. You shall not bear false witness against your neighbor.	Teach a child not to lie. Must be honest.
10. You shall not covet.	Teach a child to be self-control against temptation and lust.

Can we see how they're the same? Let's us all do this way, in our honoring heavenly Father, **אלהים who LOVE us want us to do what is right and good. Where peace can form by following HIS teaching way.**



The real critical understanding of the Ten Commandments, sometimes called the Decalogue (“ten words (ha-devarim)” or “ten declarations”), in Exodus 20, when Moses ascended up Mt. Sinai to meet the Supreme Father, who “descended upon it in fire; and the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly.” (Exodus 19:18).