

make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. {9} You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, {10} but showing love to a thousand <generations> of those who love me and keep my commandments. {11} "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name. {12} "Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. {13} Six days you shall labor and do all your work, {14} but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. {15} Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day. {16} "Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you. {17} "You shall not murder. {18} "You shall not commit adultery. {19} "You shall not steal. {20} "You shall not give false testimony against your neighbor. {21} "You shall not covet your neighbor's wife. You shall not set your desire on your neighbor's house or land, his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

b. Division of the Decalogue

Gustave Friedrich Oehler, in his Theology of the Old Testament, sets forth the three basic views:

On the division of the Decalogue there have long been various views. the main schemes of division are three, distinguished by the way in which they take the first and last commandment. The first scheme became prevalent in the Roman Catholic Church under the influence of Augustine, and has been retained by the Lutherans . . . It includes in the first commandment Ex. 20:2-6, Deut. 5:6-10. The ninth commandment is generally taken according to the text of Exodus, "Thou shalt not covet thy neighbor's house"; the tenth, "Thou shalt not covet thy neighbor's wife," etc. . . . The second and third schemes of division agree in making the whole prohibition of concupiscence a single commandment (the tenth), but they differ as to the first and second commandment. According to the view now common among the Jews, . . . the first of the ten words comprises only Ex. 20:2: "I am the Lord thy God, who hath brought thee out" . . . The second commandment (vers. 3-6) then includes the obligation to believe on God's unity and the prohibition of false worship. The third scheme, accepted by the Greek and Reformed Churches, and by the Socinians, makes ver. 3 the first commandment: "Thou shalt have no other gods beside me;" and ver. 4 the second: "Thou shalt not make unto thee any graven image"

The third of these divisions has in its favor the oldest historical testimonies, being found not only in Josephus (Act. 3.5.5), but also in Philo (Quis rerum div. haeres sit, sect. 35, and De Decal. sect 12). Of the Fathers, Origen takes the same view. He seems to have been also acquainted with the view which included vers. 2-6 in the first commandment, but not with the division of the prohibition of