

concupiscence into two; and in fact, Augustine's view, that vers. 2-6 are a single commandment, must also rest on ancient Jewish tradition. . . .

If vers. 3-6 are taken as one commandment, the number ten can be reached only by dividing the prohibition of concupiscence in ver. 17 into two commandments; and since this division cannot be sufficiently justified, it remains more probable that vers. 3-6 are to be divided. They contain, in fact, two essentially distinct points. The command in ver. 3 to worship Jehovah alone does not preclude His being worshipped by an image. This is forbidden in ver. 4, which does not simply add to ver. 3 the statement that the other gods, whose worship is forbidden in ver. 3, include idols, but especially forbids an image to be made (comp. Deut. 4:15) -- Only on the Deuteronomic edition can a division of the prohibition of concupiscence be justified . . . But the text of Exodus is certainly to be taken as primary, and it offers no essential difference in the concupiscence forbidden in the two sentences. Accordingly, Mark 10:19, Rom. 13:9 treat this as a single command; and even Luther in his catechism found it advisable to unite the ninth and tenth commandments in his explanation of them.

c. Arrangement of the Decalogue

Gustave Oehler states:

The Old Testament does not expressly tell us how the commandments were divided between the two tables. If the third of the divisions given above is correct (Philo, Origen, the Reformed and the Greek church), it is most likely that five precepts are to be assigned to each table, as it assumed by Philo (1.c.) and Josephus (Ant. 3,6) . . . Another view, which is that of Calvin (Inst. 2.8.12), followed by the Reformed Church, puts four precepts on the first table, and six, commencing with the command to honor parents, upon the second. The followers of the Augustinian division generally agree in beginning the second table with the last-mentioned precept, assigning three commandments to the first table and seven to the second. . . .

The division of the Decalogue, on the Philonic arrangement, which we accept, is the following: -- In the first table, the first commandment expresses the principle of monotheism, and forbids a plurality of gods. The second, in forbidding the use of any image in the worship of the Deity, abolishes the deification of nature in any sense. The Third ("Thou shalt not take up, apply, the name of Jehovah thy God to vanity") demands reverence to God in life and walk as a whole, by forbidding the most obvious and frequent breach of this duty, the profanation of God's name by false swearing (cf. Lev. 19:12) or other misuse. The fourth commandment lays the basis of the ordinances of worship, by appointing the Sabbath. the fifth, the command to honor parents, lays the foundation of all social ordinances of life. The second table, which defines duties to neighbors, is obviously based on the common Old Testament trilogy of hand, mouth, heart (cf. e.g. Ps. 24:4). It first attacks sins in deed, -- injuries to the life, wedded state, or property of a neighbor) and then sins in words -- injury to a neighbor's good name by false testimony or lies. Finally since the last commandment forbids even to covet what belongs to another, it is made clear that the obedience demanded is that of the heart.