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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

26. This is the Catholick Faith : concerning the Trinity.

27. Furthermore, the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man ;

28. God of the substance of the Father, begotten before the worlds : and Man of the substance of His Mother, born in the world ;

* * * * *

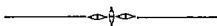
37. At whose coming all men shall rise again with their bodies : and shall give account for their own works ;

38. And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

Glory be to the Father, etc.

It may be hoped that before the meeting of the next Lambeth Conference we shall have a weighty recommendation from the Primate and those whom he consults upon the subject, in favour of some such treatment of the Athanasian Creed as is here suggested. Such a recommendation might eventually lead to legislation on the subject, and to the removal of what is felt by many to impose a grievous strain upon individual consciences, and prevents the general appreciation of a document which, in so far as it sets forth the utmost that man can understand respecting the mysteries of the Trinity and the Incarnation, is to be regarded as of inestimable value.

PHILIP VERNON SMITH.



ART. IV.—HOW WERE THE TEN COMMANDMENTS ORIGINALLY DIVIDED AND ARRANGED ?

IF we enter a church and proceed to the chancel, we shall invariably find the Ten Commandments inscribed on the reredos or on mural panels ; and they are, almost without exception, arranged so that the first four occupy one side and the last six the other ; thus representing, it may be supposed, the two tables of the Law. If we leave the church and visit the school hard by, and ask the children, “How many commandments are there ?” the reply will be readily given, “Ten.” And if we continue to inquire, “On how many tables were they written ?” the answer will be, “Two.” “And which are the commandments that found a place on the first table, and which on the second ?” The pupils will respond at once and without any hesitation, “Four on the first and six on the second table.” And if we press them for a proof of this assertion, they will quote the words of the Catechism found in the answer to the question, “What is your duty towards your neighbour ?” “To love, honour, and succour my father and mother.” From which it is clear that the fifth commandment formed the commencing portion of the second table in the opinion of our Reformers. Thus we find in Nowell’s Catechism : “Prior tabula quo est argumento ?

'De pietate nostra in Deum tractat, et prima tabula quatuor legis præcepta complectitur,' and again: "Secundæ tabulæ initium est, 'Honora patrem et matrem,'" etc. Such authority is so weighty and widespread, that, if the same question were put to most adult Christians, we may presume that the same answer would be given. Yet, notwithstanding this almost universal impression among us, what really was the original point of division between the two tables of the law?

It is a matter beyond doubt that the tables on which the law was written were *two*. "And He gave unto Moses *two* tables of testimony, tables of stone, written with the finger of God" (Exod. xxxi. 18); and it is added that they were "written on both sides" (Exod. xxxii. 15). These passages refer to the first tables, which Moses broke when he saw the idolatry into which the people had fallen in his absence; but we find that the tables were replaced. "The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest" (Exod. xxxiv. 1); and here it is specifically stated that the commandments were *ten*. "And He wrote upon the tables the words of the covenant, the *ten* commandments" [literally, the "ten words"] (ver. 28). We may safely infer that both in matter and manner of arrangement the original and the second edition of the Decalogue were precisely alike;¹ but how the commandments were distributed on the two tables there is no record in Scripture. Our Lord summarizes the two tables in Matt. xxii. 37-40; Luke x. 27, but no hint is furnished to throw light upon this question: we must seek, therefore, for this information from extra-Biblical sources.

The mode of division has been, and is, very diverse. We shall first seek to settle the point how the Decalogue, as a whole, was divided; and secondly, though the questions are much mixed up together, how the first and second, and the tenth, were united or separated.

We commence with the arrangement with which we have been most familiarized ourselves, namely, the division of the ten into four and six. The first four commandments, according to our reckoning, clearly pertain to God, and the last six to our fellow-creatures; hence it has been concluded that the line of separation is drawn here. This appears to be as old as Origen in the third century (see Hom. viii. in Exod.). This

¹ Some critics, comparing this passage with Deut. v. 6-11, have been of opinion that when the first two tables were broken, God purposely modified the second that the Israelites might be reminded of their wickedness. But this is a very improbable explanation of the divergence between the two passages.

classification of the commandments found favour at the period of the Reformation with our own Church, and also with the Reformed communities both on the Continent and in our own country.

The Roman Church and the Lutherans, who continued the usage to which they had been accustomed, adopt a different system—the division of the “Ten” into three and seven. This originated with St. Augustine in the fourth century. Led by that love of mysticism which was so prevalent at that period, he considered that as the first table referred to God, and God subsisted as a Trinity, the first table therefore should contain *three* commandments. The seven of the second table he associated with the sabbatical institution, though, strange to say, that commandment did not form a part of the second table. Thus the first and second commandments, according to our computation, were grouped together; and in order to make up the necessary number to complete the Ten, the tenth was divided into two. We have nothing here to do with the doctrinal use that has been made of this mode of division; our present business is only to state the fact.

The modern Jews—that is, from the fourth century and downwards to our own time—have a strange method of enumerating the commandments. They make the introductory words, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage,” to be the first commandment. The first and second in our numbering are united, and the tenth is left untouched. The first traces of this mode of computation are said to be found in St. Cyril of Alexandria against Julian the Apostate. It is endorsed by the Targum of Jonathan and by the Jewish commentators generally throughout the mediæval period. It is certainly post-Christian in origin, and probably anti-Christian in purpose.

This brings us naturally to the Hebrew Bible and the mode in which the Masorets arranged the sacred text. It is a great boast of those that defend the Romish system of dividing the Decalogue that the punctuation of the *Hebrew* Bible supports their view. The subject is, therefore, worth our investigation. The Decalogue, according to the Masoretic pointing, has a double accentuation; the reason of this is not known for certain, but probably one system was intended for private, and the other for public or official, reading. The Decalogue is divided into ten compartments, and two different notes of division are employed. The two notes of division are called *Petucha* and *Setuma*; the former answers almost to our *paragraph*, and the latter marks a lesser division. *Petucha* is placed after the third commandment and the tenth. *Setuma*

follows the second, and so groups it with the first: it is inserted after "House" in the tenth, and closes all the other commandments. Thus far all seems plain; but, according to Kenicott, one-third of the manuscripts which he collated, as well as some very good editions, had not this *Setuma* in the tenth commandment. This casts some considerable doubt on the originality of this division even in the Masoretic text. Moreover, though this punctuation implies a distinction, its precise force is not easily defined, as it occurs in other passages where so rigid a rule could hardly stand: nor does it appear that it was so regarded by Jewish authorities.¹ But granting, as we are willing and bound to do, that this was their arrangement—inasmuch as the Masorets, being Jews, would be strongly attached to the importance of mystical numbers, and would be likely to divide the *ten* of completeness into the *three* of Divine perfection, and the *seven* of manifestation—there is decisive proof forthcoming that this was not the ancient arrangement of the Decalogue.

Long before any of the preceding systems of distributing the contents of the Decalogue were promulgated there was another which allotted five commandments to each table. This plan is not only the most ancient on record, but it is also prior to the influences of prejudice, which is a most important matter in a question of this kind.

Philo, the great Jewish philosopher of Alexandria, who was born twenty years B.C., and died seven years after the death and resurrection of our Lord, writes :

For the tables were the work of God, and the writing was the writing of God engraven on the tables. And, indeed, of the ten commandments engraved on these tables—which are properly and especially laws—there is an equal division into two numbers of *five*; the first of which contains the principle of justice relating to God, and the second relating to man (Quis rer. div. hæc., ch. 35).

In another of his treatises the same writer says :

Now God divided them (the commandments), being ten, as they are, into two tables of *five each*, which He engraved on two pillars. And the first five have the precedence and pre-eminence in honour; but the second five have an inferior place assigned to them. Now the most excellent five were of this character: they related to the monarchical principle on which the world is governed, to images and statues, and in short to all erections of any kind made by hand; to the duty of not taking the Name of God in vain; to that of keeping the holy seventh day in a manner worthy of its holiness; to paying honour to parents both separately to each and commonly to both. So that of the one table the beginning is the God and Father and Creator of the universe; and the end are one's

¹ In the printed text of the Peshito-Syriac Version the chief stop is placed after the second commandment, thus connecting it with the first. The same stop stands after each of the other commandments, but in the tenth it follows each one of the objects forbidden; thus the tenth commandment is divided into seven distinct prohibitions.

parents, who imitate His nature, and so generate the particular individuals (De Decal., xii.).

And again :

After this commandment relating to the seventh day He gives the fifth, which concerns the honour to be paid to parents, giving it a position on the confines of the two tables of *five commandments each*, for being the concluding one of the first table, in which the most sacred duties to the Deity are enjoined, it has also some connection with the second table, which comprehends the obligations towards our fellow-creatures (chap. xxii.).

Josephus, the well-known Jewish historian, who flourished during the latter half of the first century, gives this testimony on the point: "When he had said this, he showed them the two tables, with the commandments engraved upon them, *five upon each table*; and the writing was by the hand of God" (Antiq., iii. 5, 8). And again: "In this ark he put the two tables whereon the Ten Commandments were written, *five upon each table*, and two and a half upon each side of them" (*Ibid.*, iii. 6, 5).

This mode of division was transmitted to the Early Church, as is evident from the witness of St. Irenæus, who says: "*Each table which he* (Moses) "*received from God contained five commandments*" (Adv. Hær., ii, 24, 4). It will be remembered that this ancient Father was of the Johannean line, and in this, as in other matters doubtless, handed down the traditions he had received from that Apostolic source.

In briefly reviewing these various theories, the first, which divides the ten into four and six, and which may for convenience' sake be called the "Protestant view," has neither natural harmony to support it nor the greatest antiquity. It was evidently invented only because the fifth commandment was conceived, and that by mistake, to refer ultimately to man and not to God. The second, which divides the ten into three and seven, appears first as a method designed by one of the Fathers, a great and good man indeed, but one whose opinion was based upon mysticism rather than on criticism: the sacred character of the numbers *three* and *seven* was quite sufficient to suggest this collocation to his mind. There is no doubt a difficulty in accounting for the support, so far as it goes, of the Masoretic punctuation. Probably though not a Trinitarian reference, still a mystical reason influenced these Jewish authorities in their distribution of the Decalogue—we might say, their alteration of its arrangement, as we have produced evidence to prove. In addition to their predilection for the numbers *three* and *seven*, the motive of the prohibition against idolatry being found at the end of the second commandment, would lead the Jews to group these two very closely together, till at last they coalesced. The third, that of the

mediæval and modern Jews, will scarcely find any supporters nowadays, as the preface, though it may form part of the Decalogue, cannot certainly be a commandment in itself, viewed separately. The fourth and last, which divides the ten into five and five, is the most natural, and claims, as we have seen, the oldest and the unprejudiced testimony of the Jews, and the most ancient Fathers of the Church evidently received and held the same.

Having considered thus far the external testimony, we proceed to examine the internal testimony; and we think that the inspired record will furnish some further arguments for this classification of the commandments. If we connect the prefatory words, "I am the Lord thy God," etc., with the first commandment, either as an integral part or as a necessary introduction,¹ we shall find that the first five commandments bear the signature of the Divine Name, "Jehovah thy God." This feature certainly differentiates the first five from the last five. Again, the first five have an express motive specified for obedience to each injunction; whereas the last five contain a simple prohibition. Here is another note of distinction. Further, in Scripture, parents are never called our *neighbours*, as if they were our equals, but rather are they regarded as God's representatives, as being the instruments He has employed in our creation, and delegates to whom He has imparted a portion of His own authority: hence children are bidden to "obey their parents *in the Lord*" (Eph. vi. 1), as though filial submission had a Godward direction in it; and may not the expression in the next verse, "first commandment," be relieved of some of its difficulty by recognising this commandment as a part of the first table, and therefore a portion of the "first and great commandment of the Law"? This is also supported by the teaching of the same Apostle in 1 Tim. v. 4, where the honouring of parents is spoken of as an act of piety, *εὐσεβείῃ*. And in the Book of Proverbs this rule is insisted on *passim*. Akin to this is the remarkable feature, familiar to readers of the original, that divinely-appointed authorities, who have a quasi-parental relation to their subordinates, are called after the Name of Him who has designated them to that office; see, *e.g.*, Exod. xxi. 6, and xxii. 8, 9, where the A.V. translates "judges," and the R.V. literally "God" in the text and "judges" in the margin.²

¹ This appears to have been the opinion of the Revisers of our Prayer Book in 1552, who introduced the Decalogue into the office of the Holy Communion, where they made an extract from this preface. Nowell quotes the passage in a more ample form in his Catechism, whence it has passed into our Catechism in its entirety.

² Compare Ps. lxxxii. (Heb. lxxxii.) 1 and 6, and Rom. xiii. 1-6.

By way of supplement to the above arguments, it may be observed that in the parallel text of the Decalogue, in Deut v., the last five commandments are linked together by a copula; this seems to suggest that a closer connection subsists between these—indeed, that they constitute a class or section by themselves, and that it serves to indicate the segregation of the first five.

Intimately bound up with the division of the Decalogue, as a whole, is the question of the solidarity or separation of the first and second commandments and that of the subdivision of the tenth. These points have unavoidably been mixed up very much with the general inquiry; but we may be permitted to call some more special attention to these subjects in detail.

It is evident to the readers of this paper that the most ancient testimony as to the division of the Decalogue, which arranges the ten in two fives, necessarily supports the numerical separation of the first two; but, in addition to the arguments already adduced on this point, we may add some other quotations from Philo, which bear more immediately upon this. With reference to the first two he says: "Let us fix deeply in ourselves the *first* commandment, as the most sacred of all commandments, to think that there is but one God, the most high, and to honour Him alone" (De Decal., ch. xiv.). Again, after protesting against the worship of idols and animals, he continues: "Having now spoken of the *second* commandment to the best of our ability" (*Ibid.*, xvii.). It is manifest from these places that Philo separated the first and second commandments. With respect to the tenth, the same author writes: "And the other table of five contains all the prohibitions against adulteries,¹ and murder, and theft, and false witness, and covetousness. But we must consider, with all the accuracy possible, each of these oracles separately, not looking upon any one of them as superfluous" (*Ibid.*, xii.). It is here to be noted that the forbidding of the sin of covetousness is spoken of as contained in only *one* commandment. Again, in expounding the second table, he deals with the first, against adultery; the second, against slaying men; the third,

¹ It will be observed here that Philo places the seventh commandment before the sixth. The arrangement of the sixth, seventh, and eighth commandments is subject to great variety. The LXX. places the seventh and eighth before the sixth, and "wife" before "house" in the tenth commandment. The order which Philo observes is also found in Mark x. 19, Luke xviii. 20, Rom. xiii. 9, and James ii. 11. The usual arrangement is found in the LXX. in Deut. v.; and the sixth stands before the seventh in Matt. v. 21, 27; and xix. 18. In Deut. v. 21 "covet" represents two different words in the Hebrew original.

against stealing; the fourth, against false witness; and then proceeds: "The fifth is that which cuts off desire, the fountain of all iniquity," etc. In Philo's opinion, which we have no reason to doubt was that of his nation at large, the tenth commandment was whole and undivided.

St. Paul, in Rom. xiii. 8-10, gives a summary of our duty towards our neighbour, but makes no reference to parents; and he speaks of coveting as if comprehended under one head. The Apostle would thus implicitly substantiate both the division of the Decalogue into two fives and also the integrity of the tenth commandment. The authority of Irenæus, which has been given above as to the former point, is equally conclusive as to the latter. The ancient Fathers, as a rule, mention only one commandment against covetousness; and the teaching of the Greek Church, throughout her long history, has maintained the unbroken unity of this commandment.

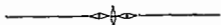
One other argument remains to be produced; namely, that which is derived from the law of parallelism, which governs Hebrew composition. It shall be first applied to the tenth commandment. It will be observed that the first clause is *general*: "Thou shalt not covet thy neighbour's *house*"—the house contains all the property; the last clause is also *general*: "Anything that is his." Inside these two general statements, which are parallel to each other, there is inserted a group of *particulars*, "wife," "servant," "maid," "ox," and "ass." The two lines which contain the general and comprehensive terms thus correspond with each other, and enfold and embrace those that give the details. The commandment is, therefore, by this law bound in one, and forbids all attempts at disruption. Another form of parallelism, partly similar and partly different, may be applied to the Decalogue as a whole, from which some further light will be cast upon our inquiry. The first table demands honour for God. The first commandment lays down His sovereignty, and enforces His singular claims upon creatures: parallel with this is the fifth commandment, which claims honour due to God in His representatives. Inside these two commandments the second forbids dishonour to God in thought, imagination, device, or design; the third, in word; and the fourth, in deed. Taking up the second table, we shall find that it corresponds with the first by the scale of inverted parallelism; thus the group of the sixth, seventh and eighth commandments, which are, as we have seen, differently arranged amongst themselves by different authorities, are parallel to the fourth commandment in the first table, for they forbid sin against our neighbour in *deed* as that does against God; the ninth is parallel to the

second, for both forbid sins in *word*; and the tenth is parallel to the second, for both forbid sins in thought, imagination, and device.

Thus the analysis of parallelism lends its aid to the solution of the problems that have been submitted to our examination. The arrangement by which the Ten Commandments are divided into two groups of five each, and a distinction is made between the first and the second, and the inviolate integrity of the tenth is preserved, has both external and internal evidence in its favour, it claims the superior antiquity and the best tradition, and is more in accord with the peculiar laws which regulate the language in which the Decalogue was revealed and registered. We may, therefore, safely infer that this was the original and true distribution of the Decalogue; and that all other modes of division, whether Jewish or Roman or Protestant, rest on insufficient grounds.

F. TILNEY BASSETT.

Dulverton Vicarage,
Dec. 31, 1838.



ART. V.—MATTHEW ARNOLD'S EARLY POEMS.

Poems. By MATTHEW ARNOLD. 1854 and 1855.

RAPIDLY as the stream of time (especially in these latter days) sweeps away in its current the *memory of*, or at least the *interest in*, past events, and the regrets for public losses occasioned by the death of eminent men, the general sorrow which was felt at the decease of Mr. Arnold is still fresh. It disposes us to speak tenderly of him, even when pointing out the dangerous tendencies of many of his publications; the more so, because his talents were so brilliant, and on some subjects so well and usefully employed, and his private character so gentle and amiable. My critiques, however, must necessarily be of a very limited character, for they will be confined to the two volumes indicated at the head of this paper, which contain his earlier poems, though not in the order in which they were originally published. His prose works it is not my intention to touch upon; and, indeed, the theological part of them I have carefully avoided reading, as a task that would have been painful to me. However, in spite of this drawback, I think I am sufficiently acquainted with the general tenour of his views on these subjects, to speak of them in connection with his earlier poems. It has been for many years a task of melancholy interest to me to trace the workings of his mind in