

The third of these divisions has in its favor the oldest historical testimonies, being found not only in Josephus (Ant. 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 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. (pp. 185-186)

Encyclopedia Judaica in its article "Decalogue" states:

The commonly held count makes "I YHWH" the first word (enjoining belief in God), "You shall have no other gods" to the end of the paragraph, the second (banning idolatry). The natural construction of the first sentence, however, subordinates it to the second . . . entailing the following count and characterization of the "words":

1. On the ground that it is He who liberated them from Egypt, God demands that Israel recognize as god no other divine beings. . . .
2. No image of any creature may be made for worship--no distinction being made between a symbol of another god and one used in the cult of YHWH. . . . This demand for an aniconic cult does not prohibit objects of religious art which are not intended as objects of worship . . . If however, such an object became venerated, it was then banned (II Kings 18:4).
3. Using God's name for a vain thing has traditionally been understood to mean false oaths . . . but evil prayer . . . or sorcery might be intended too. . . .
4. Observance of the Sabbath rest . . .
5. Honor is due to both father and mother . . .
6. "Murder" has traditionally rendered the Hebrew razah here . . . The injunction affirms the sanctity of human life.
7. The verb na'af denotes sexual relations with a married woman by anyone but her husband . . .
8. Tradition understands ganav here to denote manstealing, i.e., a theft liable to capital punishment . . .
9. The ban on false witness seeks to protect all transactions that require the honesty of the citizenry in the marketplace (Jer. 32:12) as well as the court.
10. Traditional legal exegesis understands hamad to involve action