

Texas Adopts Wrong List of Ten Commandments

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Before correcting the State of Texas division of the Ten Commandments with new evidence from the Masoretic Text, the Dead Sea Scrolls, and Rabbi Umberto Cassuto, consider four misguided reasons for not displaying the Commandments.

- 1) It is against the law to teach the existence of God in public schools. (False)
Any law that prohibits the free speech of referencing God's existence mandates Atheism as the official religion of the United States.
- 2) The Ten Commandments state the name of God. (False)
The US Constitution bases all human laws on "*nature's God*." *The Pledge of Allegiance* includes "*Under God*." The US Dollar reads, "*In God We Trust*." The US Supreme Court building depicts Moses holding the Ten Commandments. Objection to the Ten Commandments for promoting religion means objection to both the US Constitution and the existence of the United States of America.
- 3) The Ten Commandments promote faith, worship, prayer, or endorsement of a particular religion. (False)
The second verse of Exodus Chapter 20:2 is Gospel, not Law, and is not displayed. Without that second verse, there is no way to determine that the Hebrew God is being endorsed. Even the Bible denies that the Law is a religion. "*And the law is not of faith....*" (Gal. 3:12). The Christian religion is Christ died to pay for our disobeying the Ten Commandments/Natural Law. "*For when Gentiles who do not have the Law [Ten Commandments] do instinctively the things of the Law....*" (Rom. 2:14)."
- 4) The Ten Commandments are based on Religion. (False)
The Commandments are a statement of Natural Law adopted as Civil Law. No civilization has survived without agreement with Natural Law. Claims that Natural Law is subjective means human laws and governments are capricious, illegitimate, and baseless.

Challenges to Establishing the Correct Order of the Commandments

Attempting to prove the correct division of the Ten Commandments has been an ecclesiastical quagmire for over two millennia. This article brings new information and creates new questions.

Roman Catholics and Lutherans; Greek Orthodox and Reformed; and Jewish traditions, disagree on how the Ten Commandments should be numbered. The King James Version mistranslated "*Ten Words*," as "*Ten Commandments*." If the Bible didn't say there are *Ten Words*, things, or statements, religious leaders would conclude that Exodus 20:1-17 lists nine, eleven, twelve, or fourteen. Moses and only Moses, writes that there are ten. Even though the Hebrew Bible regularly speaks about commandments (184 times as מצוות *mitsvah*) their number *ten* (colloquially referred to as "commandments" in this article) is listed only three times.

So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments (Ten Words)” (Exo 34:28 NASB).

"So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments (Ten Words); and He wrote them on two tablets of stone” (Deut. 4:13 NASB).

"And He wrote on the tablets, like the former writing, the Ten Commandments (Ten Words) which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me ” (Deu 10:4 NASB).

This article views the Ten Commandments in the context of their Divine origin, the Torah, ancient Hebrew culture, the New Testament, and computer technology which affirms Rabbi Umberto Cassuto’s discovery of Hebraic Meter in the Commandments (Exodus Commentary, Jerusalem 1951, page 244-45). The Commandments are more than a list or a segment of the Torah. They are the basis by which human activity is judged; the core philosophy of Hebrew thought; and God’s Covenant with Israel according to the Law.

Not only does the Bible state that there are Ten Commandments, but they are also reiterated in tens. Key concepts and phrases from the decalogue repeat in decadal repetition (the genre first recorded by Cassuto). For example, the first verse of Exodus Chapter 20 reads, *“And God spoke all these words saying.”* According to Hebraic Meter the phrase, *“all these words”* repeats in the Torah exactly ten times. There are 20 (2 x 10) more repetitions after the Torah. As seen below, within the Commandments there are also clear subsets of seven.

<i>All these words 10 times in the Torah</i>	
<i>All these words with את (et) 7 times in the Torah</i>	
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Gen 20:8)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Gen 29:13)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Exod 19:7)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Exod 20:1)
All these words.....	פְּלִי־הַדְּבָרִים הָאֵלֶּה (Exod 24:8)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Num 16:31)
All these words.....	פֶּל הַדְּבָרִים הָאֵלֶּה (Deut 4:30)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Deut 12:28)
All these words.....	פְּלִי־הַדְּבָרִים הָאֵלֶּה (Deut 30:1)
All these words.....	את־פְּלִי־הַדְּבָרִים הָאֵלֶּה (Deut 32:45)

Notice the two hyphens (Hebrew Maqqefs) in **red bold** type added by the Masoretes before 1008 AD which bracket the above series. They were not aware of this meter in the text but bracketed it with Maqqefs for grammatical reasons and inadvertently indicated a chiasmic beginning and end to the list. There are many similar lists such as, *“the commandments of the LORD.”* It repeats exactly ten times in the Hebrew Bible which was written over a period of 1000 years.

<i>The Commandments of the LORD 10 times in the Bible</i>	
The Commandments of the LORD.....	את־מִצְוֹת יְהוָה (Deu 4:2)
The Commandments of the LORD.....	את־מִצְוֹת יְהוָה (Deu 6:17)
The Commandments of the LORD.....	את־מִצְוֹת יְהוָה (Deu 8:6)
The Commandments of the LORD.....	את־מִצְוֹת יְהוָה (Deu 10:13)

The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(Deu 28:9)
The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(Jdg 3:4)
The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(1Sa 13:13)
The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(1Ki 18:18)
The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(2Ki 17:19)
The Commandments of the LORD.....	אַת־מִצְוֹת יְהוָה	(2Ch 24:20)

Cassuto also discovered that the Bible repeats key words and phrases based on key numbers in the text in multiples of 7s, 10s, and 12s—which is now identified as Hebrew Meter. He died in Jerusalem in 1951 and did not have access to computers, which now confirm his discovery unnumbered times.

From a human perspective the Hebrew Bible was written through an arduous process over more than a thousand years. From a Divine perspective the entire Hebrew Bible was written as though it was one elaborate seal on God’s signet ring which He impressed on human history at one time. God knowing the future did not prevent people from acting independently or He would be guilty of sin.

The Decalogue is a condensation of God’s Law and functions as both a revelation and a genre written into the fabric of the text. Similar to the above “*all the commandment(s)*” repeats ten times.

<i>All the commandment(s) 10 times in the Torah</i>		
all the commandments.....	כָּל־הַמִּצְוֹת	(Lev 26: 14)
all the commandments.....	כָּל־הַמִּצְוֹת	(Num 15:22)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 5:31)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 6:25)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 8:1)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 11:8)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 11:22)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 15:5)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 19:9)
all the commandment.....	כָּל־הַמִּצְוָה	(Deu 27:1)

The hackneyed comment is heard that God is trying to tell us something—in this case by writing in multiple of tens—as though He has difficulty communicating. In fact, it is the fallen human race that has difficulty understanding, and we blame God for our problem with His communication.

The phrase, “*this is the law of*” repeats ten times in the Torah. The decadal nature of the Law repeats throughout Hebrew Ceremonial Law. The practice of religion requires a supernatural relationship with God, but the practice of the Law does not require a supernatural relationship with God. On the one hand, there is nothing supernatural about “*Thou shalt not murder*” (otherwise courtrooms would be houses of worship.) On the other hand, Hebrew Sacrificial Law is religion because its goal is to appease God’s wrath for violation of Natural Law, which Exodus publishes as Revealed Law. Natural Law functions on the basis of universal conscience and universal spoken language which are both unique to human beings.

The Law is about what people do, but only God does the Gospel. Yet many confused Christians think of their own acts of mercy, kindness, and prayers as the Gospel. Untold numbers of churches present their members with the Law of good deeds which they then tell their congregants is the Gospel. Below is another example of the decadal nature of the Law—which permeates references to Law throughout the Bible.

<i>This is the law of</i> (exact form) 10 times in the Torah		
..... This is the law of.....	זאת תורה	(Lev 6:2/6:9)*
..... This is the law of.....	זאת תורה	(Lev 6:18/25)*
..... This is the law of.....	זאת תורה	(Lev 11:46)
..... This is the law of.....	זאת תורה	(Lev 12:7)
..... This is the law of.....	זאת תורה	(Lev 13:59)
..... This is the law of.....	זאת תורה	(Lev 14:32)
..... This is the law of.....	זאת תורה	(Lev 14:57)
..... This is the law of.....	זאת תורה	(Lev 15:32)
..... This is the law of.....	זאת תורה	(Num 5:29)
..... This is the law of.....	זאת תורה	(Num 6:21)

*Hebrew and English have different verse numbers here.

The Bible also refers to the Torah as “*the Book of the Law*,” and as you might expect, repeats ten times. This illustrates the dimension of time in Divine revelation rather than the assumed linear nature of the text. Each repetition anticipates the inevitability of ten, even if it takes a thousand of our years. How many “coincidences” of ten repetitions on the same subject are required before this repetition is no longer considered a coincidence?

<i>The book of the law</i> 10 times in the Bible		
in book of the law.....	בספר התורה	(Deu 28:61)
in book of the law.....	בספר התורה	(Deu 29:20)
in book of the law.....	בספר התורה	(Deu 30:10)
book of the law.....	ספר התורה	(Deu 31:26)
book of the law.....	ספר התורה	(Jos 1:8)
in book of the law.....	בספר התורה	(Jos 8:34)
book of the law.....	ספר התורה	(2Ki 22:8)
book of the law.....	ספר התורה	(2Ki 22:11)
book of the law.....	ספר התורה	(2Ch 34:15)
book of the law.....	ספר התורה	(Neh 8:3)

The Tree of the Knowledge of Good and Evil in the Garden of Eden was about doing what is right and doing what is wrong. The Ten Commandments are a condensed list of Natural Law first introduced in Exodus Chapter 20. Adam and Eve broke the Law when they attempted to make themselves equal to God. The Gospel (first introduced in Genesis 3:15) is God’s pronouncement that the Christ/Messiah will keep the Law on behalf of the entire human race who failed to keep the Law. It’s a simple binary religion of Law and Gospel. Computers show us how complex a binary system can be.

In keeping with this decadal genre, the Torah reminds us ten times that the Commandments were written on two stone tablets. (The Gospel of John follows this tradition when he repeats *commandment* ten times in his Gospel (John 10:18; 11:57; 12:49, 50; 13:34; 14:15; 21; 15:10 (x2), 12). The Apostle Paul enumerates

ten vices which exclude a man from inheriting the Kingdom (1 Cor. 6:9-10). He also lists the words *law* and *lawless* ten times in 1 Cor. 9:8-21.)

Two Tablets of Stone 10 times in the Torah		
two tablets of testimony, tablets of stone	שְׁנֵי לְחֵט הַעֲדָת לֶחֶט אֶבֶן	(Exo 31:18)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Exo 34:1)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Exo 34:4)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Exo 34:4)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Deu 4:13)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Deu 5:22)
two tablets of stone	שְׁנֵי לְחֵט הָאֲבָנִים	(Deu 9:10)
two tablets of stone	שְׁנֵי לְחֵט הָאֲבָנִים	(Deu 9:11)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Deu 10:1)
two tablets of stone	שְׁנֵי לְחֵט אֲבָנִים	(Deu 10:3)

More examples of decadal meter based on the Ten Commandments could be offered. They demonstrate that the Bible’s literary form follows content, a genre which permeates throughout the Hebrew Bible. The decadal nature of the Law could not have been proven until the advent of computer technology. Granted, the concept of form following content in the Bible—similar to form follows function—is a revolutionary concept for 21st Century biblical studies. This generation of theologians must pass away before future generations either accept the credibility of computer search engines or Christianity will emulate the Pope’s ban on Galileo, Amish objection to electricity, and Greek Orthodox Easter.

Three Problems with Numbering the Ten Commandments

The first problem with counting the Ten Commandments is that contemporary Judaism makes Exodus 20:2 the First Commandment, “*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*” The second problem is whether Exodus 20:3-4 on idolatry is one commandment or two commandments. The third problem is whether verse 17 on *covet* should be divided into two commandments.

² “*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*”

³ “*Thou shalt not have other gods before me.*” (Exod. 20:3)

⁴ “*Thou shalt not make any graven image....*” (Exod. 20:4)

^{..17} “*Thou shalt not covet thy neighbor's house,*

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* your neighbor's.” (Exod. 20:17)

Don’t let the verse numbering confuse you. The verse numbers were added to the 3500-year-old text by Stephanus in 1551 and 1553. There are no verse numbers in the Masoretic Text (1008 AD), the Vulgate (382 AD), Septuagint (285-247 BC), or the Dead Sea Scrolls (c 300-100 BC). Luther’s revolutionary German translation of the Bible (in 1522), which redirected world history, did not have verse numbers.

It was the same Stephanus—who named his edition of the Greek New Testament, “*The Received Text*,” commonly known as “*Textus Receptus*”—who in Paris converted from Catholicism to Calvinism—who then moved to Geneva, Switzerland—who divided Exodus 20:3 from Exodus

20:4. He visually separated “*Thou shalt not have other Gods before Me*” from “*Thou shalt not make any graven image.*” He also decided to make Exodus 20:17 one verse and visually unite “*Thou shalt not covet your neighbor’s house.*” with “*Thou shalt not covet your neighbor’s wife....*”

Denominational Disputes over the Division of Commandments

Few are aware that the Bible does not number the Commandments. Fewer still are aware that John Calvin adopted the Greek Orthodox division of the Ten Commandments, while Luther followed the Roman Catholic division. Currently Jews follow a third division. The following simplified chart exhibits the problem. Depending on how they are reckoned, there could be nine, ten, eleven, or twelve commandments.

	Current Jewish Reckoning	Roman Catholic-Lutheran Reckoning	Orthodox-Reformed Reckoning
Introduction	And God spoke all these words, saying,	And God spoke all these words, saying, "I am the LORD your God."	And God spoke all these words, saying, "I am the LORD your God."
1st Word	"I am the LORD your God."	"You shall have no other gods before me. You shall not make for yourself a graven image"	"You shall have no other gods before me."
2nd Word	"You shall have no other gods before me. You shall not make for yourself a graven image."	"You shall not take the name of the LORD your God in vain."	"You shall not make for yourself a graven image."
3rd Word	"You shall not take the name of the LORD your God in vain."	"Remember the sabbath day, to keep it holy."	"You shall not take the name of the LORD your God in vain."
4th Word	"Remember the sabbath day, to keep it holy."	"Honor your father and your mother."	"Remember the sabbath day, to keep it holy."
5th Word	"Honor your father and your mother."	"You shall not kill."	"Honor your father and your mother."
6th Word	"You shall not kill."	"You shall not commit adultery."	"You shall not kill."
7th Word	"You shall not commit adultery."	"You shall not steal."	"You shall not commit adultery."

8th Word	"You shall not steal."	"You shall not bear false witness against your neighbor."	"You shall not steal."
9th Word	"You shall not bear false witness against your neighbor."	"You shall not desire your neighbor's house."	"You shall not bear false witness against your neighbor."
10th Word	"You shall not desire your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's."	"You shall not desire your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's."	"You shall not desire your neighbor's house. You shall not desire your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's."

According to James Akin (<http://www.cin.org/users/james/files/numberng.htm>), if one reads all the imperatives in these 17 verses as commands, there are 14 Commandments. A much more detailed, graphic, and authoritative explanation is found on Wikipedia "Ten Commandments" ([must use this URL](https://en.wikipedia.org/wiki/Ten_Commandments))

Format of the Ten Commandments in Exodus 20:1-17

The following are the Ten Commandments modified from the King James Version. The KJV maintains the old English *Thee*, *Thy*, and *Thou* so that readers can tell the difference between the plural and the singular "you" which are clearly identifiable in Hebrew.

¹ And God spoke all these words, saying,
² I <i>am</i> the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
³ Thou shalt not have other gods before me.
⁴ Thou shalt not make thee any graven image,
or any likeness <i>of any thing</i> that <i>is</i> in heaven above,
or that <i>is</i> in the earth beneath,
or that <i>is</i> in the water under the earth:
⁵ Thou shalt not bow down thyself to them, and
Thou shalt not serve them:
for I the LORD thy God <i>am</i> a jealous God, visiting the iniquity
of the fathers upon the children unto the third and fourth <i>generation</i>
of them that hate me ; ⁶
And shewing mercy unto thousands of them that love me ,
and keep my commandments.
⁷ Thou shalt not take the name of the LORD thy God in vain;
for the LORD will not hold him guiltless that taketh his name in vain.
⁸ Remember the sabbath day, to keep it holy.
⁹ Six days shalt thou labor , and do all thy work :
¹⁰ But the seventh day <i>is</i> the sabbath of the LORD thy God:
thou shalt not do any work,
thou,
nor thy son,

nor thy daughter,
thy manservant,
nor thy maidservant,
nor thy cattle,
nor thy stranger that <i>is</i> within thy gates:
¹¹ For <i>in</i> six days the LORD made heaven
and earth,
the sea,
and all that in them <i>is</i> ,
and rested the seventh day:
wherefore the LORD blessed the sabbath day,
and hallowed it.
¹² Honor thy father and thy mother:
that thy days may be long upon the land which the LORD thy God giveth thee.
¹³ Thou shalt not kill.
¹⁴ Thou shalt not commit adultery.
¹⁵ Thou shalt not steal.
¹⁶ Thou shalt not bear false witness against thy neighbor.
¹⁷ Thou shalt not covet thy neighbor's house,
Thou shalt not covet thy neighbor's wife,
nor his field,*
nor his manservant,
nor his maidservant,
nor his ox,
nor his ass,
nor anything that <i>is</i> thy neighbor's. (Exod. 20:1-17)
Dead Sea Scrolls (4Q41)*

Subsets of Seven in the Ten Commandments

After reviewing some of the decadal meters associated with the Ten Commandments, what is rarely mentioned or observed are the heptadic subsets or sets of seven within the Ten Commandments first identified by Cassuto. Because they are labeled the Ten Commandments, readers don't expect or look for any other series, such as sets of seven or twelve in the Commandments.

The First Commandment contains two sets of seven prohibitions.	
1)	Thou shalt not have other gods before me. ⁴
2)	Thou shalt not make unto thee any graven image,
3)	nor make any likeness <i>of any thing</i> that <i>is</i> in heaven above,
4)	nor make that <i>is</i> in the earth beneath,
5)	nor make any that <i>is</i> in the water under the earth:
6)	Thou shalt not bow down yourselves to them, and
7)	Thou shalt not serve them:
1)	thou,
2)	nor thy son,
3)	nor thy daughter,
4)	thy manservant,
5)	nor thy maidservant,
6)	nor thy cattle,
7)	nor thy stranger that <i>is</i> within thy gates:

1)	For <i>in</i> six days the LORD made heaven
2)	and earth,

3) the sea,
4) and all that in them <i>is</i> ,
5) and rested the seventh day:
6) wherefore the LORD blessed the sabbath day,
7) and hallowed it.

1) Honor thy father and thy mother:
that thy days may be long upon the land which the LORD thy God giveth thee.
2) Thou shalt not kill.
3) Thou shalt not commit adultery.
4) Thou shalt not steal.
5) Thou shalt not bear false witness against thy neighbor.
6) Thou shalt not covet thy neighbor's wife,*
7) Thou shalt not covet thy neighbor's house,

1) Thou shalt not covet thy neighbor's house,
2) nor his field,*
3) nor his manservant,
4) nor his maidservant,
5) nor his ox,
6) nor his ass,
7) nor anything that <i>is</i> thy neighbor's.

*Dead Sea Scrolls (4Q41) Deut. 5:21, shows us an important missing addition which completes this set of seven.

Display of Commandments Modified for Natural Law

The list of the Law is so simple, a child can memorize it, yet so complicated it baffles theologians and politicians. The crux is deciding how they should be bunched together in order to make ten.

Surely Jews should know what the First Commandment is, yet Christians do not agree with the Jews or each other. Jews say the First Commandment is "*I am the Lord thy God....*" The official Roman Catholic Catechism (1992, par. 2057) says, "*You shall worship the Lord your God and Him only shall you serve.*" Luther says, "*Thou shalt not have other God's before Me.*" During the Reformation Luther was the first to publish his catechism (in 1529 eight years ahead of John Calvin), and Roman Catholics didn't publish a catechism in the language of the people until 1567.

<https://en.wikipedia.org/wiki/Catechism#:~:text=According%20to%20the%201913%20Catholic,%2C%201583%2C%201599%20and%201605.&text=Reprinted%20in%202020%20within%20Tradivox%2C%20Vol.,-I.>

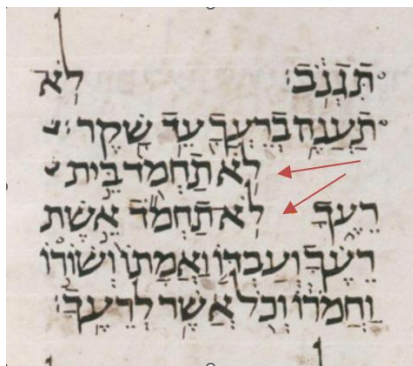
In order to keep the Commandments within the boundaries of Natural Law, Luther did not follow the Jewish First Commandment because, "*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage*" is Gospel, not Law, and he wanted to reserve the Gospel for the Apostles' Creed. This is perfectly acceptable for a Christian theologian because Christ abolished the Sinai Covenant, with the words "*This is the New Testament in My blood,*" indicating that He had to die to fulfill His last will and Testament for the World.

Paul clearly tells us that the Ceremonial Law and the Sacrificial Law were abolished (Rom. 7:3-4, 8:2; Eph. 2:15; Gal. 5:18). Luther essentially secularized the Commandments, making them suitable for use in his invention of public schools as we know them to this day. He never imagined public schools would promote Atheism by banning any reference to God in the Law.

What Was the Original Order of the Commandments?

More than tradition the best witness for the correct order of the Ten Commandments is Codex Leningradensis. Most people are not aware that every Bible published today follows Codex Leningradensis (currently housed in the Russian National Library in St. Petersburg Russia), the oldest complete text of the Hebrew Bible in the world. The text was assembled by the Masoretes from the 7th to the 10th Century AD and completed in 1008. The Masoretes invented the vowel points because there are no vowels in ancient Hebrew. Only the consonants are the original text. Through the marvels of computer technology Exodus 20:17 and Deuteronomy 5:21 (for some the 9th and 10th and for others the 10th Commandment) may be viewed online in Codex Leningradensis at https://archive.org/details/Leningrad_Codex_Color_Images/page/n83/mode/2up?view=theater also https://archive.org/details/Leningrad_Codex_Color_Images/page/n203/mode/2up?view=theater

Shortly after its completion in 1008 Leningradensis was lost to history until it was rediscovered in 1838 and purchased by the Czar in 1863. So goes the bizarre history of the world's oldest, complete copy of the Hebrew Bible, assembled by the Masoretes over a period of 400 years, and on which all Bible translations are currently based.



The above is Codex Leningradensis, Exodus Chapter 20, page 84, top, third right column, showing the 8th, 9th, and 10th Commandments. The **top red arrow** indicates the space the Masoretes added before the 9th Commandment, and the **bottom red arrow** indicates the space they added before the 10th Commandment, the same spaces they added before each of the Commandments. There is no question that Leningradensis divides the two *covets* into two separate commandments. A monument in Austin, Texas has the wrong division of commandants. The Masoretes also added the same spaces in the second revelation of the Covenant in Leningradensis (Deuteronomy Chapter 5 on page 203). The page numbers are in the URL.

Leningradensis clearly places a division between "...covet house..." and "...covet wife..." which Stephanos erroneously united into one verse. *Biblica Hebraica Stuttgartensia*, the official Hebrew text, faithfully and visually copies the division in Leningradensis within Deuteronomy 5:21 but does not copy the spaces in Exodus 20:17. In both locations it also maintains Stephanos's versification error.

Most likely, political pressure from religious denominations in Texas would not want to display the correct division of the Ten Commandments in front of the Texas State House if it did not

contain Stephanos's versification error. Those who agree with Calvin believe his division of the Ten Commandments is inspired by God.

Why Are There Two “Covets” in the Ten Commandments?

The consequences are dire—how to make Ten Commandments ten if the two “*covets*” are two separate commandments? This forces the question, “Why are there two “*covets*”? The inconsistency of Bible translation has misled the popular understanding of the Commandments.

The correct translation is not “*covet*,” but “*desire*”! Genesis 3:6 uses the same word for *desire* mistranslated as *covet*—in both Exodus and Deuteronomy. Genesis 3:6 reads, “*and a tree to be desired to make wise...*”, not “*covet*.” Eve picks the fruit out of the tree because she *desired* or *lusted after* equality with God. Isaiah 53:2 inversely juxtaposes *desire* by describing the Suffering Servant who is literally nailed to a tree as, “*there is no beauty that we should desire Him,*” not “*covet*.” Astute clergy should be able to find a Good Friday sermon in a comparison of the desirable fruit of death in *The Tree of the Knowledge of Good and Evil* and the undesirable appearance of Christ nailed to the Tree of Death and Life.

The answer as to why there are two “*covets*” in the Ten Commandments appears rather obvious. There are two different words for sinful *desire* in Gen. 3:6, which is the sin that brought down the human race, therefore the Commandments give it double emphasis. It is not possible to break any of the commandments without breaking the 9th and 10th Commandments.

The Problem with Two Versions of the Ten Commandments

Why are there two versions of the Ten Commandments, the first in Exod. 1-17 when they leave Egypt, and then the second in Deut. 5:1-21 forty years later before they cross the Jordan? According to the Doctrine of Inspiration, both series of commandments are inspired. If the second series is labeled a paraphrase this creates a distinction of authority between the two versions. Also, a paraphrase does not introduce new information as do the Commandments in Deuteronomy.

The Ten Commandments must be viewed as both universal and in terms of context. For example, Eskimos would not relate to coveting oxen or donkeys and post-Civil War America would not relate to what are essentially slaves, now politely translated as servants. At the Exodus the Israelites had tents/households (not buildings as misunderstood today), oxen and donkeys, some had male and female servants, but they did not have land. When the second edition was published 40 years later, they would have land across the Jordan river, therefore land was added to the Tenth Commandment.

As slaves in Egypt the Israelites were not free to practice traditional family structure no more than slaves before the American Civil War. Perhaps, this is why “*covet house*” (household) was placed before “*wife*” in the first edition, namely because wives were viewed as property. After 40 years of stable family structure, wives were placed in their own Commandment before *house* and not numbered with property in the Tenth Commandment.

In an effort for further clarification of Exod. 20:17, Deut. 5:21 in Leningradensis introduces a new Hebrew word for *desire* (אַוָּה 'avah), a verb based on the noun (תַּאֲוָה ta'avah) for *desiring*

beauty in Gen. 3:6. Keil-Delitzsch (1861) supports the new verb in Deut. 5:21 and—without awareness of Codex Leningradensis, or the Dead Sea Scrolls—views *house* as *household*, not a specific building, but sees little import to *wife* placed before *house*.

Unexpected Evidence from the Dead Sea Scrolls 4Q41

The two *desires/covets* in Genesis 3:6, which led to the destruction of humanity were prohibited in Exodus 20:17 and Deut. 5:21. The first *desire* in Genesis 3:6 is a noun about attraction to beauty (תַּאֲוָה *ta'avah*) and the second *desire* (חָמַד *chamad*) is a verb about *desire* for a specific object and purpose; which is shown in this awkward and literal translation. “...and that it was a desire for the eyes, and that the tree was desirable to make one wise,” (Gen 3:6). Exodus 20:21 uses the second *desire* in both *covets*.

The ancient scribes had a higher opinion of the text and tried to resolve the problem of why Deut. 5:21 reverses the order of *house* and *wife* in Exod. 20:17. Deuteronomy’s change in verbs is designed to make a distinction between desiring someone’s wife versus all the other living possessions associated with a man’s household/land.

However, Dead Sea Scrolls 4Q41, more than a thousand years older than Codex Leningradensis, raises another problem. Karl Randolph reports that Dead Sea Scroll 4Q41 (see red underlined word below) uses the specific Hebrew word for a *desire* (חָמַד *chamad*) in both *covets* in Deut. 5:21, just as in Exod. 20:17, contradicting Leningradensis Deut. 5:21. Is Leningradensis based on superior manuscripts or is 4Q41 the original text? The Essenes would certainly not have translated the Greek Septuagint back into Hebrew. What Keil-Delitzsch sees as unimportant, the ancients saw as a major issue. Eve’s specific *desire* (חָמַד *chamad*) breaks all the commandments including wanting to be male like God, as does Adam who agrees with her wanting to be like God. Two “*desires*” in Gen. 3:16 corresponding to two “*desires*” in the Commandments is not a coincidence but an intentional emphasis observed by ancient scribes.



The red arrow in 4Q41 above points out the space before “*that it may be well with thee*.”
<https://www.deadseascrolls.org.il/explore-the-archive/image/B-314644>

4Q41 Places Space before and in the Middle of the Fourth Commandment

The Dead Sea Scrolls 4Q41 above places a space before “*honor father and mother*” and before in order that be prolonged (see red arrow above) and then continues to run the text solid till the end

of the Commandments. This division signals a division between the first and second Table of the Law and treats the remaining seven commandments equally, including the two *covets*!

Luther's *Small Catechism* set the standard for Reformation era catechisms, and followed the text of Exod. 20:17, "...*covet house*..." and then "...*covet wife*...." which is reversed in Deut. 5:21. Deuteronomy 5:21 also adds "*land*" as it appears in the Septuagint Exod. 20:17, Deut. 5:21, Leningradensis Deut. 5:21, and the Dead Sea Scrolls (4Q41), and thus creates a total list of seven with *land* (shown earlier). The final list of seven separates the first *covet* from the second *covet* and further illustrates Stephanos's error.

According to Hebraic Meter there is no question that the two *covets* should be separated as two commandments. The First Commandment shown earlier has its own set of seven as does the Tenth Commandment (Deut. 5:21), a chiastic format often viewed as Eastern circular thought: Colloquially, what goes around comes around. Sin against the last two commandments leads back to the First Commandment, which warns us not to place our desires before our love for God.

Luther was following the precedent of the Roman Catholic Church which till this day cannot explain why it separates the two *covets*. In his day Luther was the foremost Christian Hebrew scholar in Europe. His translation of the Old Testament into German (which he revised every year from 1534 until his death in 1546) was so accurate that in many places the KJV (1611) simply translates his German into English.

Once the decision is made to separate the two *covets* into two commandments, there is no choice but to divide the previous statements into eight commandments. Therefore, based on obvious Hebraic Meter in the text, the two *covets* are two separate commandments. The State Government of Texas, nor anyone advising its government, has knowledge of Hebraic Meter in the text, Code Leningradensis, or Dead Sea Scroll 4Q41.

Rabbi Umberto Cassuto will one day be recognized as the most important Old Testament scholar since Martin Luther. Cassuto's primary goal was to prove that we have the original Hebrew text authored by Moses and the Prophets, which he has clearly proven to be authentic.

Additional Decadal and Heptadic Meter Based on the Ten Commandments

This article will close with some additional examples of Hebraic Meter in multiples of ten and seven related to the Ten Commandments. The **bold red** verse numbers are citations within the Ten Commandments which illustrate the Covenant Law's integrality to Hebraic Meter and permeation of the entire Hebrew Bible. For those who can comprehend it, the red verse numbers depict the transcendental nature of the physical text. The Word of God can never be anything than what it is, nor can humanity deny its origin.

<i>Because I am the LORD your</i> (plural) <i>God 10 times in the Bible</i>	
Because I am the LORD your God.....	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Exo 6:7)
Because I am the LORD your God.....	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Exo 16:12)
Because I am the LORD your God.....	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 11:44)
Because I am the LORD your God.....	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 20:7)
Because I am the LORD your God.....	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 24:22)

Because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 25:17)
Because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 26:1)
Because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Deu 29:5)
Because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Eze 20:20)
Because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Joe 4:17)

The sabbath day 10 times in the Torah	
the sabbath day..... אֶת־יְמֵי הַשַּׁבָּת (Exo 20:8)	
the sabbath day..... אֶת־יְמֵי הַשַּׁבָּת (Exo 20:11)	
on the sabbath day..... בְּיָמֵי הַשַּׁבָּת (Exo 31:15)	
on the sabbath day..... בְּיָמֵי הַשַּׁבָּת (Exo 35:3)	
on every sabbath day..... בְּיָמֵי הַשַּׁבָּת בְּיָמֵי הַשַּׁבָּת (Lev 24:8)	
on the sabbath day..... בְּיָמֵי הַשַּׁבָּת (Num 15:32)	
and on the sabbath day..... וּבְיָמֵי הַשַּׁבָּת (Num 28:9)	
the sabbath day..... אֶת־יְמֵי הַשַּׁבָּת (Deu 5:12)	
the sabbath day..... אֶת־יְמֵי הַשַּׁבָּת (Deu 5:15)	

Seventh day 40 times (4 x 10) in the Torah
In the seventh day 20 times (2 x 10) in the Torah
The seventh day 10 times in Leviticus
The seventh day 10 times in Numbers

in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Gen 2:2)	the seventh day... אֶת־יְמֵי הַשַּׁבָּעִי (Gen 2:3)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Gen 2:2)	until the seventh day... עַד־יָנוּם הַשַּׁבָּעִי (Exo 12:15)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Exo 16:27)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 12:16)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Exo 16:29)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 13:6)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Exo 16:30)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 16:26)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Exo 24:16)	and the seventh day... וְיָמֵי הַשַּׁבָּעִי (Exo 20:10)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Exo 20:11)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 23:12)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:5)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 31:15)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:6)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 31:17)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:27)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 34:21)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:32)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Exo 35:2)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:34)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Lev 23:3)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 13:51)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 19:12)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 14:9)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 19:12)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 14:39)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 19:19)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Lev 23:8)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 28:25)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Num 6:9)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 29:32)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Num 7:48)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Num 31:19)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Num 19:19)	and the seventh day... וְיָמֵי הַשַּׁבָּעִי (Deu 5:14)
in the seventh day... בְּיָמֵי הַשַּׁבָּעִי (Num 31:24)	and in the seventh day... וּבְיָמֵי הַשַּׁבָּעִי (Deu 16:8)

Which the Lord your God gives to you..... 30 times (3 x 10) in the Torah	
Land which the Lord your God gives to you..... 12 times in the Torah (7 +5)	
Only this form the land אֶת־הָאֲרָץ (ha'erets) 7 times in the Torah	
Only this form the land הָאָדָמָה (ha'adamah) 5 times in the Torah	
....The land which the Lord your God gives to you..... אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Exo 20:12)	
which the Lord your God gives to you..... אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 4:21)	
....The land which the Lord your God gives to you..... אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 4:40)	
....The land which the Lord your God gives to you..... אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 5:16)	
which the Lord your God gives to you..... אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 7:16)	
which the Lord your God gives to you..... אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 12:9)	
which the Lord your God gives to you..... אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ (Deu 13:13)	

which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 15:4)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 15:7)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 16:5)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 16:18)
The land which the Lord your God gives to you.....	אֶת־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 16:20)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 17:2)
To the land which the Lord your God gives to you.....	אֶל־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 17:14)
To the land which the Lord your God gives to you.....	אֶל־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 18:9)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 19:1)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 19:2)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 19:10)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 19:14)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 20:16)
In the land which the Lord your God gives to you.....	בְּאֶרֶץ אשר יהוה אלהיך נתן לך	(Deu 21:1)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 21:23)
The land which the Lord your God gives to you.....	אֶת־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 24:4)
The land which the Lord your God gives to you.....	הָאֶרֶץ אשר יהוה אלהיך נתן לך	(Deu 25:15)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 25:19)
To the land which the Lord your God gives to you.....	אֶל־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 26:1)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 26:2)
To the land which the Lord your God gives to you.....	אֶל־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 27:2)
To the land which the Lord your God gives to you.....	אֶל־הָאָרֶץ אשר יהוה אלהיך נתן לך	(Deu 27:3)
which the Lord your God gives to you.....	אשר יהוה אלהיך נתן לך	(Deu 28:8)

Who I brought you forth out of the land of Egypt 10 times in the Torah		
<i>I am the LORD your God, who brought you forth out of the land of Egypt</i>		
7 times in the Torah		
I am the LORD your God, who	brought thee forth out of the land of Egypt	(Exo 20:2)
I am the LORD their God, who	brought them forth out of the land of Egypt	(Exo 29:46)
I am the LORD your God, who	brought you forth out of the land of Egypt	(Lev 19:36)
I am the LORD your God, who	brought you forth out of the land of Egypt	(Lev 25:38)
	whom I brought you forth out of the land of Egypt	(Lev 25:42)
	whom I brought you forth out of the land of Egypt	(Lev 25:55)
I am the LORD your God, who	brought you forth out of the land of Egypt	(Lev 26:13)
	whom I brought you forth out of the land of Egypt	(Lev 26:45)
I am the LORD your God, who	brought you forth out of the land of Egypt	(Num 15:41)
I am the LORD your God, who	brought thee forth out of the land of Egypt	(Deu 5:6)

אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מִמִּצְרַיִם	(Exo 20:2)
אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מִמִּצְרַיִם	(Exo 29:46)
אֲנִי יְהוָה אֱלֹהֶיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם	(Lev 19:36)
אֲנִי יְהוָה אֱלֹהֶיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם	(Lev 25:38)
אֲשֶׁר־הוֹצֵאתִי אֹתָם מִמִּצְרַיִם	(Lev 25:42)
אֲשֶׁר־הוֹצֵאתִי אֹתָם מִמִּצְרַיִם	(Lev 25:55)
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם	(Lev 26:13)
אֲשֶׁר הוֹצֵאתִי־אֹתְכֶם מִמִּצְרַיִם	(Lev 26:45)
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם	(Num 15:41)
אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מִמִּצְרַיִם	(Deu 5:6)

<i>And the earth 10 times in the Torah</i>	
and the earth.....	וְאֶת הָאָרֶץ (Gen 1:1)
and the earth.....	וְאֶת־הָאָרֶץ (Gen 35:12)

and the earth.....	וְאֶת־הָאָרֶץ (Gen 42:34)
and the earth.....	וְאֶת־הָאָרֶץ (Gen 49:15)
and the earth.....	וְאֶת־הָאָרֶץ (Exo 20:11)
and the earth.....	וְאֶת־הָאָרֶץ (Exo 31:17)
and the earth.....	וְאֶת־הָאָרֶץ (Deu 3:12)
and the earth.....	וְאֶת־הָאָרֶץ (Deu 4:26)
and the earth.....	וְאֶת־הָאָרֶץ (Deu 30:19)
and the earth.....	וְאֶת־הָאָרֶץ (Deu 31:28)

keep my commandments 10 times in the Bible		
to keep my commandments.....	לִשְׁמֹר מִצְוֹתַי (Exo 16:28)	
and to keep my commandments.....	וּלְשַׁמְרֵי מִצְוֹתַי (Exo 20:6)	
and you keep my commandments.....	וּשְׁמַרְתֶּם מִצְוֹתַי (Lev 22:31)	
you keep my commandments.....	תִּשְׁמְרוּ מִצְוֹתַי (1Ki 9:6)	
keep my commandments.....	שְׁמַר מִצְוֹתַי (1Ki 11:34)	
keep my commandments.....	שְׁמַר מִצְוֹתַי (1Ki 14:8)	
and keep my commandments.....	וְשְׁמַרְוּ מִצְוֹתַי (2Ki 17:13)	
and you keep my commandments.....	וּשְׁמַרְתֶּם מִצְוֹתַי (Neh 1:9)	
keep my commandments.....	שְׁמַר מִצְוֹתַי (Pro 4:4)	
keep my commandments.....	שְׁמַר מִצְוֹתַי (Pro 7:2)	

Not do (exact form) 10 times in the Bible		
not do.....	לֹא תַעֲשֶׂה (Exo 20:4)	
not do.....	לֹא־תַעֲשֶׂה (Exo 20:10)	
not do.....	לֹא תַעֲשֶׂה (Exo 34:17)	
not do.....	לֹא תַעֲשֶׂה (Lev 2:11)	
not do.....	לֹא־תַעֲשֶׂה (Deu 5:8)	
not do.....	לֹא תַעֲשֶׂה (Deu 5:14)	
not do.....	לֹא־תַעֲשֶׂה (Deu 12:31)	
not do.....	לֹא תַעֲשֶׂה (Deu 16:8)	
not do.....	לֹא־תַעֲשֶׂה (Deu 22:26)	
not do.....	לֹא־תַעֲשֶׂה (Eze 24:17)	

All work (exact form) 10 times in the Bible		
all work.....	כָּל־מְלָאכָה (Exo 12:16)	
all work.....	כָּל־מְלָאכָה (Exo 20:10)	
all work.....	כָּל־מְלָאכָה (Exo 35:35)	
all work.....	כָּל־מְלָאכָה (Lev 23:3)	
all work.....	כָּל־מְלָאכָה (Lev 23:30)	
all work.....	כָּל־מְלָאכָה (Lev 23:31)	
all work.....	כָּל־מְלָאכָה (Num 29:7)	
all work.....	כָּל־מְלָאכָה (Deu 5:14)	
all work.....	כָּל־מְלָאכָה (1Ki 7:14)	
all work.....	כָּל־מְלָאכָה (Jer 17:24)	

To the Land 10 times in the Torah	
And to the land.....	וְלָאָרֶץ (Num 35:33)
To the land.....	לָאָרֶץ (Gen 41:36)
To the land.....	לָאָרֶץ (Exo 20:4)
To the land.....	לָאָרֶץ (Lev 25:4)
To the land.....	לָאָרֶץ (Lev 25:5)

To the land.....	לָאָרֶץ (Lev 25:24)
To the land.....	לָאָרֶץ (Deu 2:12)
To the land.....	לָאָרֶץ (Deu 4:18)
To the land.....	לָאָרֶץ (Deu 5:8)
To the land.....	לָאָרֶץ (Deu 29:23)

the LORD your God commanded you 7 times in the Bible	
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 4:23)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 5:12)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 5:15)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 5:16)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 13:6)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (Deu 20:17)
the LORD your God commanded you.....	צִוָּה יְהוָה אֱלֹהֶיךָ (1Ki 13:21)

From the land of Egypt, from the house of slavery 7 times in the Bible	
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Exo 20:2)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Deu 5:6)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Deu 6:12)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Deu 8:14)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Deu 13:11)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Jos 24:17)
From the land of Egypt from the house of slavery.....	מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים (Jer 34:13)

heaven from above 7 times in the Bible	
in heaven from above.....	בַּשָּׁמַיִם מִמֶּעַל (Exo 20:4)
in heaven from above.....	בַּשָּׁמַיִם מִמֶּעַל (Deu 4:39)
in heaven from above.....	בַּשָּׁמַיִם מִמֶּעַל (Deu 5:8)
in heaven from above.....	בַּשָּׁמַיִם מִמֶּעַל (Jos 2:11)
in heaven from above.....	בַּשָּׁמַיִם מִמֶּעַל (1Ki 8:23)
heaven from above.....	שָׁמַיִם מִמֶּעַל (Isa 45:8)
the heaven from above.....	הַשָּׁמַיִם מִמֶּעַל (Jer 4:28)

The Sabbath Day—Keep it Holy* 7 times in the Tanakh	
Remember the sabbath day, to keep it holy.	(Exo 20:8)
Therefore, the LORD blessed the sabbath day and made it holy.	(Exo 20:11)
Observe the sabbath day to keep it holy,	(Deu 5:12)
to keep holy the sabbath day	(Neh 13:22)
but keep holy the sabbath day	(Jer 17:22)
to keep holy the sabbath day	(Jer 17:24)
to keep holy the sabbath day	(Jer 17:27)
זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	(Exo 20:8)
וַיְבָרֶךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ	(Exo 20:11)
שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	(Deu 5:12)
לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Neh 13:22)
וַיְקַדְּשֵׁם אֶת־יוֹם הַשַּׁבָּת	(Jer 17:22)
וַיְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Jer 17:24)
לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת	(Jer 17:27)

*Same Hebrew verb translated four different ways

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