

TEN COMMANDMENTS (עֲשֶׂרֶת הַדְּבָרִים, *asereth haddevarim*). The commandments inscribed upon the two tablets of stone that God gave to Moses at Mount Sinai ([Exod 20:1–17](#); [Deut 5:6–21](#)).

Introduction

The title “the Ten Commandments” does not come from the two passages that list the commandments, but from three other references ([Exod 34:28](#), [Deut 4:13](#); [10:4](#)). The Hebrew in these verses translates literally as “the 10 words,” from which the term “Decalogue” is derived.

As theophanic utterance, the Ten Commandments serve as the foundation for the [Deuteronomic Law](#); the absolute imperatives (apodictic law; e.g., “do not”) of the Ten Commandments serve as the general foundation for more specific laws (casuistic law; e.g., “if ... then ...”). Generally, the first four commandments focus on obligations toward God ☞, while the latter six focus on obligations toward others in the community ☞. Overall, they serve to create an exclusivist religious [monotheism](#) within a devout community characterized by social justice (see Cohen, “The Nature,” 173–77; Fuller, “Decalogue,” 255; Burgess, “Reformed Explication,” 87). In the New Testament, Jesus summarized this twofold focus: “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment ☞. And a second is like it: you shall love your neighbor as yourself” ([Matt 22:37–39](#) ESV; see also [Mark 12:29–31](#)).

The moral vision of the Ten Commandments plays a central role in both [Old Testament](#) and [New Testament](#) ethics (Greenstein, “The Rhetoric,” 1). Though they are listed in their entirety only twice in Scripture, biblical authors mention them numerous times in partial lists and allude to them in diverse contexts:

- [Lev 19](#) explains ritual and relational elements of the Decalogue.
- [Psa 50:16–20](#); [81:9](#); and [119](#) allude to the Decalogue.
- The [Prophets](#) use the commandments in their charges against Israel (e.g., [Jer 7:9](#); [Ezek 20:16](#), 20; [Hos 4:2](#)).
- Paul incorporates portions of the Decalogue into his sin lists (e.g., [Rom 13:9](#); [1 Cor 6:9–10](#); [1 Tim 1:9–10](#); [2 Tim 3:2–5](#)).
- The [Catholic Letters](#) mention the commandments in [Jas 2:11](#); [1 Pet 2:1](#); and [1 John 3:15](#).
- [Jesus](#) offers commentary on the Ten Commandments in the [Sermon on the Mount](#) ([Matt 5–7](#)), refers to them in [Luke 18:20](#), and alludes to them in [John 10:10](#), among other places.

Date and Origin

The [Pentateuch](#) portrays the Decalogue as divine [revelation](#), given shortly after the Israelites' [exodus](#) from [Egypt](#). In the initial utterance of the Decalogue, [Yahweh](#) speaks the [Ten Commandments](#) directly to the people; in [Deuteronomy](#), [Moses](#) quotes them to the people with slight alterations. The delivery of the [Ten Commandments](#) interrupts the narrative flow between [Exod 19:19](#) and [20:18](#), demonstrating that the writer of [Exodus](#) seeks to emphasize the unity of divine [theophany](#) and the Decalogue (Childs, [Exodus](#), 372).

[Exodus 31:18](#) states that “the finger of God” ([אֶצְבַּע אֱלֹהִים](#), *etsba' elohim*; compare [Exod 32:16](#)) inscribed the commandments upon the tablets. After [Moses](#) destroyed the tablets in fury over Israel's [idolatry](#) ([Exod 32:19](#)), God reinscribed them ([Exod 34:28](#); compare [34:1](#); Childs, [Exodus](#), 604; also Stuart, [Exodus](#), 735; Meyers, [Exodus](#), 266). The Israelites then placed the tablets in the [ark of the covenant](#) ([Exod 40:20](#)), where they remained ([2 Chr 5:10](#)) until the [exile](#) ([Psa 78:61](#)).

However, the claim that the Decalogue was spoken by God has been challenged by some scholars. It has been argued, for example, that “the genius of the biblical author was to take what everybody acknowledged was right, and attribute its origin to Yahweh as a special gift to Israel” (Propp, [Exodus](#), 303). In other words, it is the work of a human author who attributed these laws to a divine source. It has also been argued that the Decalogue in its final form does not date to the time of the exodus, but rather dates to a time after the exile (e.g., Aaron, *Etched in Stone*, 1).

The forms of the Decalogue in Exodus and Deuteronomy contain slight differences, which scholars have explained in different ways. McNeile, for example, sees in these differences evidence for the [documentary hypothesis](#). He observes that the first, sixth, seventh, eighth, and ninth commandments are expanded on in different ways in Exodus and Deuteronomy. He claims that the Ten Commandments in their original form were terse (as would fit their being written on stone) and the later expansions are the work of [redactors](#) (McNeile, [Exodus](#), lvii). Block, on the other hand, argues that both the Exodus and Deuteronomy accounts originated with Moses. He accounts for the differences by claiming that in Deuteronomy, Moses was reciting from memory, since the original tablets were in the ark of the covenant (Block, “You Shall Not Covet,” 458).

Division

While the Bible identifies that there were 10 commandments ([Exod 34:28](#), [Deut 4:13](#); [10:4](#)), the division of the commandments is subject to interpretation. The following chart (adapted from Baker, “Ten Commandments,” 7; see also Youngblood, “Counting,”

30–35, 50, 52; Barton, “The Work,” 194–95) shows how the commandments have been broken down in different faith traditions:

	Orthodox, Reformed, Anglican	Catholic, Lutheran	Jewish
I am Yahweh your God	Prologue	Prologue	1
You shall have no other gods before me	1	1a	2a
You shall not make for yourself an idol	2	1b	2b
You shall not misuse the name of Yahweh	3	2	3
Remember the Sabbath day	4	3	4
Honor your father and mother	5	4	5
You shall not kill	6	5	6
You shall not commit adultery	7	6	7
You shall not steal	8	7	8
You shall not bear false witness	9	8	9
You shall not covet your neighbor’s house	10a	9	10a
You shall not covet your neighbor’s wife	10b	10	10b

The conception of the two tablets also varies. The traditional conception is that each tablet contains five commandments, or that one tablet contains the four religiously oriented commands and the other contains the six socially oriented commands. However, it is possible that the [Hittite treaty pattern](#) offers a more contextually accurate picture. In Hittite treaties, the two tablets were duplicates of the treaty or [covenant](#), one for the suzerain [king](#) and the other for the vassal king (see Nelson, [Deuteronomy](#), 66; Stuart, [Exodus](#), 656). This view would then envision two identical tablets, both placed in

the ark, signifying the [suzerain king's](#) presence among his vassal people.

Ancient Near Eastern Context

While Meyers points to the unique nature of Israel's covenant, notably to the idea of having a [covenant with its deity](#) and its [monotheism](#) (Meyers, *Exodus*, 151), the [Ten Commandments](#) share similarities with other ancient Near Eastern covenants and treaties. For example, the shift between first person and third person ([Exod 20:7–12](#); [Deut 5:11–16](#)) is also demonstrated in ancient treaties such as “The Treaties between Hatti and Amurru” (cited in Baker, “Finger,” 3). Niehaus highlights parallels to ancient Near Eastern literature as well, including (Niehaus, *God at Sinai*, 81–141):

- The idea of the [god](#) as suzerain over particular land areas
- The vassal king as “chosen” by the sovereign
- The god as having a covenant relationship with people
- [Theophanic](#) introduction of covenant
- Theophanic judgment for covenant violation

Since Mendenhall's work on the relation between Hittite suzerainty treaties and Israel's covenant relationship to [Yahweh](#) (see Mendenhall, “Covenant Forms,” 58–60), additional parallels between the form of ancient Hittite treaties and the Decalogue have been identified (see, e.g., Stuart, *Exodus*, 439; Wright, *Deuteronomy*, 2–3; Meyers, *Exodus*, 148–50). The basic form, which is subject to variations, includes:

1. Preamble—“I am [Yahweh](#) your God” ([Deut 5:6a](#)).
2. Historical Prologue—“who brought you up out of [Egypt](#), out of the land of [slavery](#)” ([Deut 5:6b](#)).
3. Stipulations—The [commandments themselves](#).
4. Deposition and Reading—The tablets were to be placed in the [ark](#) ([Deut 10:2](#); [31:26](#)) and read to the people regularly ([Deut 31:9–13](#)).
5. Witnesses—“Exclusively deities” in ancient Near Eastern treaties (Meyers, *Exodus*, 149). These are not present in the [Bible](#), although “the [heavens](#) and the [earth](#)” do serve as witnesses in [Deut 4:26](#); [30:19](#); [31:28](#).
6. Blessings and Curses—Included in [Deut 5:9–10](#), 11, 16, developed further in [Deut 28:1–13](#) and [28:15–68](#).
7. Ratification—Often included a ceremony, such as the people's verbal ratification ([Exod 24:3](#), 7) together with the [sacrificial rites](#) ([Exod 24:4–6](#), 8). [Joshua 8:30–35](#) served as ratification for the descendants of the exodus. [Deuteronomy](#) includes 16 reminders that God “swore an oath” ([שָׁבַע](#), *shava'*).

Content

The biblical text portrays the Ten Commandments as the [direct address](#) of [God](#) to His covenant people (see Nicholson, “Decalogue,” 430). Its exhortations, if understood descriptively, outline a society in which a profound equality rules (Baker, “Finger,” 17). For example, mother and father are equally due honor (Eichrodt, “Law and the Gospel,” 31) and no privileged class is recognized or given exceptional status—[animals](#), [foreigners](#), and [slaves](#) are equally included in the [Sabbath](#). Deuteronomy notes that [God](#) delivered the commandments to “all Israel” in an explicitly personal manner; the covenant was to be understood as “with us” ([עִמָּנוּ](#), *immanu*; [Deut 5:2](#)). Deuteronomy also emphasizes that the covenant is not merely an extension of an ancestral agreement, “but with these of us who are here alive today” ([Deut 5:3](#) ESV). Of the 10, only numbers four and five are phrased positively. The predominantly negative or prohibitive nature of the [Ten Commandments](#) defines Israel’s “outermost behavioral boundaries, inside which Israel can live out a rich and free life” (Nelson, [Deuteronomy](#), 78–79).

No Other Gods ([Exod 20:1–3](#); [Deut 5:6–7](#))

The first commandment serves as a “first principle” (Capetz, “First Commandment,” 174), anchoring the remaining commandments to the unique relationship between [Yahweh](#) and His [chosen people](#). Jewish interpreters understand that the phrase “I am [Yahweh](#) your God” has an implied imperatival force, and take it as the first commandment in itself. [Christian tradition](#) takes it as an introduction that guides the commands and anchors them in an exclusively [Yahwistic](#) context. [Yahweh](#) has delivered Israel from slavery in a show of divine power and commands their absolute allegiance. At the time when [God](#) delivered the commandments, Israel’s religion was more henotheistic (allegiance to a single [God](#) from among many; Collins, “[Ten Commandments](#),” 385) than strictly [monotheistic](#) (belief in the existence of only one God). Israel was to choose [Yahweh](#) to the exclusion of the myriad [deities](#) of the nations around them. By the time of the [Prophets](#)—particularly after the return from [Babylonian exile](#)—Israel would become emphatically [monotheistic](#) (Capetz, “First Commandment,” 179) in the sense that they considered other gods to be useless and false (compare [Isa 40:19–20](#); [44:19](#); [Jer 10:8–14](#); [Hab 2:18–19](#)).

As the theological foundation shifted from [henotheism](#) to [monotheism](#), the command’s interpretation was free to develop more metaphorical meaning and application. Thus, it could shift from forbidding the [Canaanite practice](#) of child sacrifice to [Molech](#) ([Deut 18:10](#); compare [Lev 18:21](#)) to forbidding greed ([Col 3:3](#)) or the love of money ([Matt](#)

6:24).

No Idolatry (Exod 20:4–6; Deut 5:8–10)

Closely connected to the first commandment, the second most literally forbids the worshiping community from creating an [imaged representation of a deity](#), whether [Yahweh](#), a foreign god, or any syncretistic expression. Worship in the ancient Near East had little resemblance to the internalized piety of modern religion; an [idol](#) was the physical representation of a deity. However, there was often a more immediate sense of the idol as the locale of divine indwelling. For instance, the [Egyptian](#) and [Mesopotamian](#) “washing of the mouth” and “opening of the mouth” rituals constituted the birth of “a physical, living manifestation of an otherwise invisible reality,” by which an idol was installed in the temple (Beckerleg, “Image of God,” 120, emphasis original). This background demonstrates that the prohibition against [idolatry](#) refers not to the devotional use of artistic representations, but to a more direct devotion by which the idol is the focal point for worshiping a deity. Implicit in this prohibition is the idea that “even the highest [heavens](#) cannot contain” [Yahweh](#) (2 Chr 2:5). Thus, an idol used in the worship of [Yahweh](#) is [blasphemously](#) reductionistic.

No Taking Yahweh's Name in Vain (Exod 20:7; Deut 5:11)

The name [YHWH](#) ([יהוה](#), *yhwh*), though used as early as [Gen 2:4](#), is introduced as the essential title of Israel's [God](#) in [Exod 3:14–15](#), where [Moses](#) is to introduce the people of Israel to [Yahweh](#) as “[I Am Who I Am](#)” ([אֶהְיֶה אֲשֶׁר אֶהְיֶה](#), *ehyeh asher ehyeh*). This mysterious phrase is often understood as “a statement of his aseity—of the fact that he is unconditional, essential being,” (Niehaus, *God at Sinai*, 188; compare Childs, *Exodus*, 60–64) because of its derivation from the verb “to be” ([הָיָה](#), *hayah*).

The [Hebrew](#) term for the manner of use being forbidden is translated variously as “in vain” (ESV, KJV, NAS), “misuse” (NIV), “wrongful use” (NRSV), or even “as if it were of no significance” (CEB). The [Hebrew](#) term [שָׁוָא](#) (*shaw'*) can signify emptiness, uselessness, destruction, or a lack of restraint. The idea of “taking” ([נָסָא](#), *nasa'*) [Yahweh's](#) name may refer to an [oath](#) (Meyers, *Exodus*, 172), though its broad [semantic](#) range (Childs, *Exodus*, 411) would permit interpretations forbidding vain oaths, use in [magic](#) or [idolatry](#), or frivolous, thoughtless use (Huffmon, “Fundamental Code,” 207–8). The commandment ultimately prohibits people from trivializing His name (Huffmon, “Fundamental Code,” 212). The ancients held the name to constitute the essence of the

named (Meyers, *Exodus*, 172). This commandment thus forbids any careless, flippant, or crass use. Israel is forbidden from any use of the divine name that is less than fearful, reverent, thoughtful, and calculated. 🕯

Remember/Observe the Sabbath (Exod 20:8–11; Deut 5:12–15)

Israel was not the only ancient Near Eastern society to allow for a day to rest. However, other versions of such laws were often superstitiously based on the fear that certain days were dangerous and the safest option was to minimize activity (Gordon, “Biblical Sabbath,” 12–13). Israel’s *Sabbath*, in contrast, was positively motivated. *Exodus* bases the command on Yahweh’s own example of rest in *Gen 2:2*, while *Deuteronomy* views it as a commemoration of Israel’s deliverance from *slavery*.

This commandment serves as a transition between the religious and social portions of the Decalogue in that it incorporates elements of both. The people were to keep (Exod, “remember,” זָכַר, *zakhar*; Deut, “observe,” שָׁמַר, *shamar*) it holy (קָדַשׁ, *qadash*) as a Sabbath (שַׁבָּת, *shabbath*) to Yahweh (לַיהוָה, *laihwh*), but it related to the world of *commerce* and household activity. In fact, many interpreters understand the *fourth commandment* to include imperatives for both the six days of labor and the single day of rest (Collins, “Ten Commandments,” 385).

The command to observe the *Sabbath* is conspicuously absent from *New Testament* imperatives, other than the spiritualized understanding of *Heb 4:1–11*. Greene-McCreight observes that *Christian traditions* offer three options (Greene-McCreight, “Restless,” 227–30):

1. *Jewish Sabbath*—that *Christians* are to observe it in the precise manner described in the *Old Testament* and on the seventh day of the week.
2. *Sabbath-transference*—that the *Church* has shifted *Sabbath* observance to the first day of the week.
3. *Lord’s Day*—that Christians are free from ceremonial regulations, but traditionally worship on Sunday.

Each understanding has some interpretive validity, but Christian tradition has predominantly held to versions of 2 and 3. *Paul* seemed to lean away from compulsory observation of holy days (*Rom 14:5*; *Col 2:16–17*), and the *early church* shifted to gathering for worship on the first day of the week (*Acts 20:7*; *1 Cor 16:2*).

Honor Father and Mother (Exod 20:12; Deut 5:16)

This commandment demands that both mother and father are to be honored ([כבוד](#), *kabbed*) equally. It “enjoins an attitude toward parents that parallels one’s attitude toward [God](#),” effectively concluding the transition between religious and social commands (Miller, “The Place,” 238). Harrelson argues that the command primarily addresses adult children, who must honor their parents as they become feeble in their elderly years (Harrelson, “No Contempt,” 239).

The term “honor” implies submission to authority (Nelson, *Deuteronomy*, 83), and is based in a culture that takes age as a “crown of splendor” ([Prov 16:31](#)) and harshly condemns those who treat their parents dishonorably ([Prov 30:17](#)). [Jesus](#) railed against those who would divert the practical implications of this obligation away from parents into strictly religious piety ([Matt 15:3–6](#)), while at the same time recognizing that devotion to [God](#) was a higher relationship ([Matt 19:29](#)). Paul cited this command as “the first commandment with a promise” ([Eph 6:2](#)). Paul also upheld practical care for the elderly within the Church and emphasized that the care should be provided by [family](#) members whenever possible ([1 Tim 5:4](#)).

No Murder ([Exod 20:13](#); [Deut 5:17](#))

This prohibition of murder ([רצח](#), *ratsach*) upholds the idea that human life holds value because [God](#) created humans [in His image](#) ([Gen 9:6](#)). While the translation “kill” is not technically improper, the term is better translated as “murder,” since [capital punishment](#) is mandated in both the [Noahic covenant](#), *Exodus* (e.g., [Exod 19:13](#); [21:14](#); [32:27](#)), and *Deuteronomy* (e.g., [Deut 13:10](#); [17:5](#); [19:12](#); [22:21](#)). The relation between humans and the image of [God](#) essentially equates murder with the killing of a god. In the [Pentateuch](#), this prohibition is strictly qualified. [New Testament ethics](#) emphasizes the divine redemptive mission of those under the sentence of death ([Rom 5:12–21](#)).

In the [Sermon on the Mount](#), [Jesus](#) explains that even anger violates the commandment against murder ([Matt 5:21–22](#)). [Jesus](#)’ charge in this context commands the active pursuit of a positive unity or reconciliation ([διαλλάσσω](#), *diallassō*) as the fulfillment of the sixth commandment ([Matt 5:24–25](#)).

No Adultery ([Exod 20:14](#); [Deut 5:18](#))

Strictly speaking, adultery ([נאִפֿח](#), *na’aph*) refers to [sex](#) between a married or betrothed man and a married or betrothed woman. The commandment does not have in its immediate purview the unmarried couple or the married man having sex with an unmarried woman (see Bosman, “Adultery,” 267). Adultery resulted in [capital punishment](#) for both male and female ([Lev 20:10](#)), while premarital sex could result in mar-

riage ([Exod 22:16](#)). The positive faithfulness implied within this commandment included the prohibition against [visual lust](#), as avowed by [Job](#) ([Job 31:1](#)) and mandated by [Jesus](#) ([Matt 5:27–30](#)).

This prohibition also reflects the concern of spiritual faithfulness to [Yahweh](#) (see Durham, [Exodus](#), 294). Paul depicts the “leaving and cleaving” of marriage as an illustration of [Christ and the Church](#) ([2 Cor 11:2](#); [Eph 5:31–32](#)); his conception derived from [Old Testament](#) metaphors indicating that [Yahweh’s](#) commitment to Israel was like that of marriage ([Isa 54:5](#); [62:5](#); [Hos 2:19–20](#)); idolatry was equivalent to adultery against Him ([Jer 3:6–9](#); [Ezek 6:9](#); [Hos 1:2](#); see also [Num 25:1–3](#)).

No Theft ([Exod 20:15](#); [Deut 5:19](#))

While the protection of personal property is certainly in view here, the command to not steal ([גָּנַב](#), *ganav*) also protects familial [inheritance](#) and perhaps even persons themselves (see Anderson, “A Way,” 282–88 for a survey of interpretive possibilities). In [1 Kings 21:3](#), [Naboth](#) exhibits an attitude of respect toward the property inheritance handed down to him, while [Ahab](#) and Jezebel show contempt for inheritance laws ([1 Kgs 21:1–29](#)). [Israelites](#) considered kidnapping to be a [capital offense](#) ([Deut 24:7](#)), but the laws against theft of personal property were more lenient (though they still had strong punishments; [Exod 22:1](#)). In an [agrarian](#) society, even the theft of basic household items or livestock could “rupture the fabric of family and community life just as could murder and adultery (Meyers, *Exodus*, 177). Anything less than strict prohibition would leave the [poorer members of society](#) profoundly vulnerable, resulting in a power imbalance. The [Pentateuch](#) strives against this imbalance by stressing [justice](#) for the poor and oppressed ([Exod 23:6](#); [Lev 19:10](#); [25:39](#); [Deut 24:14–15](#)). Such exhortations also highlight the positive implication of generosity and productivity in this commandment. Paul indicates that former thieves ought to [work](#) in order to provide for themselves and allow for generosity ([Eph 4:28](#)), and [Jesus](#) connected generosity to internal cleanliness ([Luke 11:41](#)).

No Deceit ([Exod 20:16](#); [Deut 5:20](#))

This commandment concerns a “solemn utterance under [oath](#) in a [judicial context](#)” (Brueggemann, “Truth Telling” 292). This understanding is supported by the terms “witness” ([עֵד](#), *ed*) and “testify” ([עֲנֶה](#), *anah*; to give an answer or a reply) as well as by the broader context of the [Old Testament](#) (e.g., [Deut 19:16](#); [Prov 19:9](#)). The terms for “false” in the two versions of the Decalogue are synonymous: Exodus uses “a lie,” ([שֶׁקֶר](#),

sheqer), while Deuteronomy uses “worthless” or “deceitful” (שׁוֹרֵר, *saw'*). The Deuteronomic version may serve to further specify the nature of the offensive by aligning it with the same term used in Exod 20:7 of taking Yahweh’s name “in vain” (see Lioy, *The Decalogue*, 79). This commandment requires that a person’s testimony concerning others should be as true as the use of Yahweh’s name.

Deuteronomy takes the judicial process very seriously, requiring two eyewitnesses to establish guilt and penalizing false witnesses severely (Deut 19:15–21). The usual understanding, which emphasizes personal honesty, neglects the judicial context but correctly apprehends the prohibition’s broader application to honesty in all expressions. Jesus affirmed that one’s actions and words must coincide with reality independent of oaths (Matt 5:33–37). James develops this prohibition further, forbidding oaths in light of the unpredictability of life (Jas 5:12; compare 4:13–16). Nevertheless, the ninth commandment applies properly to that speech which directly affects the juridical welfare of others.

No Coveting (Exod 20:17; Deut 5:21)

The prohibition of coveting (חָמַד, *chamad*) applies to the “household,” not merely the physical house. Exodus uses the term for house/household (בַּיִת, *bayith*) and then lists elements of the household that one ought not to covet: wife, servants, livestock, “or anything” (וְכֹל, *wekhol*) that belongs to the neighbor. Deuteronomy neglects the term for household, but sets apart the wife as a distinct element—potentially evidencing “increased concern for women and their legal rights” (Nelson, *Deuteronomy*, 84). This distinction serves as the basis for the Lutheran and Roman Catholic division of the commandments, which joins the first and second together and divides the 10th into two distinct commands.

The precise meaning of the term for coveting is debated. Some understand it as the internal inclination to possess, corresponding to the LXX translation, to “desire” (ἐπιθυμέω, *epithymeō*), which Jesus uses of sexual lust (Matt 5:28) and strong desire (Luke 22:15). Other New Testament sources used the term of the longing for another’s possessions (Acts 20:33) which could lead to violence (Jas 4:2), though it could also have a positive sense (1 Tim 3:1). The fact that the 10th commandment is among other commands that forbid a specific action, however, inclines others to see the prohibition as applying to a more active social problem, namely the process of planning the acquisition of another’s possessions. Chaney provides a survey of interpretations and concludes that this command is forbidding that strategic acquisition which would effec-

tively deprive others of their ancestral inheritance (Chaney, “Coveting,” 302–9). However, it can also be understood “as a rhetorical finale that addresses the motivational wellspring of the concrete actions forbidden in several of the other commandments” (Chaney, “Coveting,” 306–7). Kidner proposes that “by ending on this note the Decalogue dispels the complacency of the externalist” (Kidner, “Ten Commandments,” 775; see also Childs, *Exodus*, 396). The Decalogue cannot be fulfilled by mere outward observance. Its fulfillment is ultimately of the heart (see *Deut* 26:16; 30:10 compare *Jer* 31:33; *Ezek* 36:26–27; see also Meilaender, “Hearts Set,” 253–75).

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