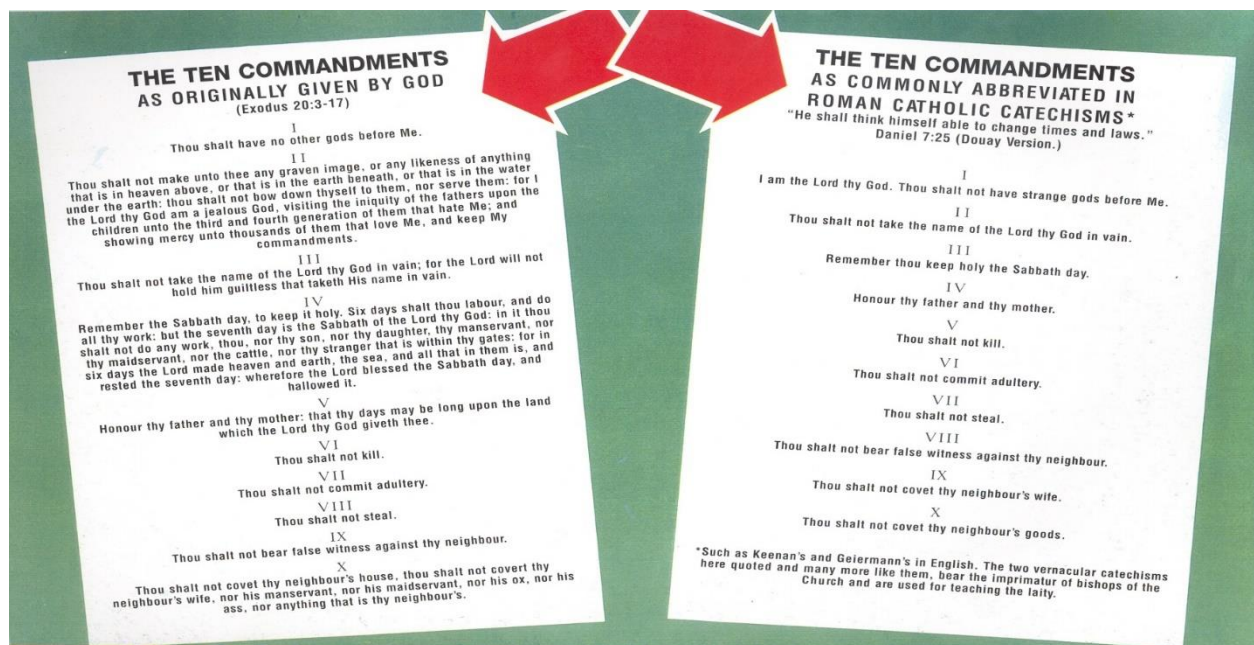


# THE CATHOLIC BIBLE OMITS THE SECOND COMMANDMENT

By David Lee Burris



## The Catholic Deception\*

\*the following Romanized ten commandments below were taken verbatim from, "Growing in Christian Morality" by Julia Ahlers, Barbara Allaire, and Carl Koch, page 40. It has both nihil obstat and imprimatur which are official declarations that a book or pamphlet is free of Catholic doctrinal error. The authors have used the NRSV--and they've even corrupted the corrupted!

What's worse is that the authors of this book know these commandments are deceitful. Look at what they say:

...These are the Ten Commandments, from Exodus, chapter 20, in the *traditional way they are enumerated by Catholics*:

## The King James Bible

### **First Commandment**

I, the LORD, am your God...You shall not have other gods besides me.

### **First Commandment**

I am the LORD thy God...Thou shalt have no other gods before me.

### **Second Commandment**

You shall not take the name of the LORD, your God, in vain.

### **Second Commandment**

**Thou shalt not make unto thee any graven image, or any likeness above, or that is in the earth beneath, or that is in the water under the earth.** Thou shalt not **bow down** thyself to them, nor serve them.

### **Third Commandment**

Remember to keep holy the sabbath day.

### **Third Commandment**

Thou shalt not take the name of the LORD thy God in vain.

<p><b>Fourth Commandment</b></p> <p>Honor your father and your mother.</p>	<p><b>Fourth Commandment</b></p> <p>Remember the sabbath day, to keep it holy.</p>
<p><b>Fifth Commandment</b></p> <p>You shall not kill.</p>	<p><b>Fifth Commandment</b></p> <p>Honor thy father and thy mother.</p>
<p><b>Sixth Commandment</b></p> <p>You shall not commit adultery.</p>	<p><b>Sixth Commandment</b></p> <p>Thou shalt not kill.</p>
<p><b>Seventh Commandment</b></p> <p>You shall not steal.</p>	<p><b>Seventh Commandment</b></p> <p>Thou shalt not commit adultery.</p>
<p><b>Eighth Commandment</b></p> <p>You shall not bear false witness against your neighbor.</p>	<p><b>Eighth Commandment</b></p> <p>Thou shalt not steal.</p>
<p><b>Ninth Commandment</b></p> <p>You shall not covet your neighbor's wife.</p>	<p><b>Ninth Commandment</b></p> <p>Thou shalt not bear false witness against thy neighbour.</p>
<p><b>Tenth Commandment</b></p> <p>You shall not covet your neighbor's house.</p>	<p><b>Tenth Commandment</b></p> <p>Thou shalt not covet.</p>

**From Jesus-Is-Lord.com the following:**

## The Roman Catholic "Church" takes away one of God's Ten Commandments

*They shall go to confusion together that are makers of idols.*

*Isaiah 45:16*

### Roman Catholicism inculcates the love of images

Catholics are taught to bow down in front of statues and pray. They are told to adore the host which is a piece of bread. They light candles and pray to the dead, an unbiblical practice. They are also taught to adore relics like a dead monk's head or a dead saint's finger. They gaze upon other "sacred" (actually blasphemous and heretical) objects and idols and images like pictures of a "madonna" with a baby that they call "Jesus." Many have "a Jesus" hanging on the cross in their homes so that they can visualize the object of their worship. Perhaps they think the crucifix is a good luck charm. The Bible explicitly teaches in the second commandment not to make graven images to ourselves. When confronted with the evidence, Roman Catholics may vehemently tell you that they don't worship the images -- but there is plenty of evidence to the contrary. The pope himself has often been photographed bowing down in worship to "Mary".

### The Bible says don't even make images

What does the Bible say about worshipping images? It says much about it, but today we are looking specifically at the Ten Commandments found in Exodus chapter 20. Most of us know that the Ten Commandments prohibit even making images. This poses a problem for the Catholic religion. How does it get around this?

**THE CATHOLIC RELIGION CHANGES THE TEN COMMANDMENTS!**

### How can they take away a commandment and still have ten?


Some man might ask me, "If the Catholic religion takes away a commandment from the list how do they still come up with ten commandments?"

**The Catholic religion's "traditional way" of enumerating the ten commandments takes away the second commandment (against making images unto ourselves) and makes the 10th commandment into two commandments.** If you follow them all the way down from the second commandment you'll see the Catholic religion is always one ahead of the King James. Finally at the tenth commandment they break it into two and make it the 9th and 10th commandments. What deception! What deceit! What guile! I tell no lies here--just get out the Bible and compare. *They contradict their own unauthorized Bible by taking away the second commandment!* They reject the commandment of God so that they can keep their own tradition.

**Mark 7:7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**

**Mark 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**

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**"We [the Catholic Church] primarily use the Ten Commandments as an examination of conscience. They are general precepts and they don't really define individual sins."**

Robert Schneider

# Counting the Ten Commandments

One of the most enduring elements of the Bible and the Judaeo-Christian worldview within Western culture is the Decalogue, the Ten Commandments. Even if one can't recite them all, most people have seen the fiery finger of God etch the commandments into two stone tablets as Moses—for many of us, Charlton Heston—watches in awe.

It seems to go without saying that the list of the Ten Commandments is something that Judaism and Christianity have always agreed upon. Well, that is not exactly true.

Historically speaking, Jews and Christians—and even denominations within Christianity—have disagreed on exactly how the Ten Commandments should be listed and expressed. In fact, how to precisely spell out the commandments was an issue of considerable importance during the Protestant Reformation. The difference concerns how many commands are to be found in the first six verses and last two verses of Exodus 20:2–17, the initial listing of the commandments received by Moses at Sinai. One point of context is required before we can understand the thinking behind the differences in the listing and expression of the commandments. **Any listing of the commandments must result in a total of ten, because three other passages of Scripture fix the number of commandments at ten. Exodus 34:28, Deuteronomy 4:13, and Deuteronomy 10:4 each clearly tell us that God gave Moses *‘asereth hadvarim* (“ten words”; “ten statements”) at Sinai.**

Interestingly, the Jewish tradition treats the statement in Exodus 20:2 (compare Deut 5:6) as a command when the wording has no imperative force to it at all. This latitude arises from the fact that the Hebrew text of the Old Testament exclusively uses *‘asereth hadvarim* (“ten words”) instead of *‘asereth hamitsvot* (“ten commandments”) with respect to the contents of Exodus 20 and Deuteronomy 5.



After regarding Exodus 20:2 as the first “word” of the ten, verses 3–6 are then thematically understood as speaking to a single prohibition: making idols for worship. There are actually three imperative statements in this group of verses (“**You shall have no other gods before me**”; “**You shall not make for yourself a carved image**”; “**You shall not bow down to them or serve them**”), *but to consider them as separate commands would move the total beyond ten.*

Christian perceptions of Exodus 20 are not rooted in the Hebrew terminology *‘asereth hadvarim* (“ten words”), and so Christian formulations do not regard verse one as the first point of the Decalogue. As a result, all of Exodus 20:2–6 is considered the starting point, and the imperative wording (“**You shall not**”) prompted the “**commandment**” terminology so widely known and used today.

The enumeration adopted by Roman Catholicism, Anglicanism, and Lutheranism originated with Augustine. While they prefer it, the enumeration of Augustine is not a point of dogma. Reformed Protestants and Greek Orthodox also reject verse 1 as a command, but **distinguish verse 3 from verses 4–6 as the first and second commands**. This position is likewise not dogmatically taken.

The last two verses are the other major point of divergence in expressing the number and contents of the commandments. Roman Catholicism, Anglicanism, and Lutheranism divide Exodus 20:17 into two commands to achieve the number ten, a necessity in view of seeing Exodus 20:2–6 as the first command. This dichotomy is perhaps puzzling, since the entirety of the content of verse 17 speaks about one’s household and possessions, and in light of the thematic grouping at the beginning of the Decalogue. Thematic grouping at the beginning of the Decalogue and thematic splitting at the end doesn’t make sense—unless one keeps in mind the need to wind up with ten!<sup>1</sup>

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<sup>1</sup> Heiser, M. S. (2014). *I Dare You Not to Bore Me with the Bible*. (J. D. Barry & R. Van Noord, Eds.) (pp. 27–30). Bellingham, WA: Lexham Press; Bible Study Magazine.

## Ellicott's Commentary for English Readers

(4) **Thou shalt not make unto thee any graven image.**—The two main clauses of the second commandment are to be read together, so as to form one sentence: “Thou shalt not make to thee any graven image, &c., so as to worship it.” (See the explanation of Josephus, *Ant. Jud.*, iii. 5, § 5: ‘Ο δεύτερος λόγος κελεύει μηδένοσ εικόνα ζών ποιήσαντας προσκυνεῖν.) It was not until the days of Hebrew decline and degeneracy that a narrow literalism pressed the words into an absolute prohibition of the arts of painting and sculpture (Philo, *De Oraculis*, § 29). Moses himself sanctioned the cherubic forms above the mercy-seat, the brazen serpent, and the lilies and pomegranates of the golden candlestick. Solomon had lions on the steps of his throne, oxen under his “molten sea,” and palm-trees, flowers, and cherubim on the walls of the Temple, “within and without” ([1Kings 6:29](#)). What the second commandment forbade was the worship of God under a material form. It asserted the spirituality of Jehovah. While in the rest of the ancient world there was scarcely a single nation or tribe which did not “make to itself” images of the gods, and regard the images themselves with superstitious veneration, in Judaism alone was this seductive practice disallowed. **God would have no likeness made of Him, no representation that might cloud the conception of His entire separation from matter, His purely spiritual essence.**



## Keil and Delitzsch Biblical Commentary on the Old Testament

The Second Word. - To the prohibition of idolatrous worship there is linked on, as a second word, the prohibition of the worship of images. "After declaring in the first commandment who was the true God, He commanded that He alone should be worshipped; and now He defines what is His lawful worship" (Calvin). "Thou shalt not make to thyself a likeness and any form of that which is in heaven above," etc. עֲשֵׂה is construed with a double accusative, so that the literal rendering would be "make, as a likeness and any form, that which is in heaven," etc. פֶּסֶל, from פָּסַל to carve wood or stone, is a figure made of wood or stone, and is used in [Judges 17:3](#). for a figure representing Jehovah, and in other places for figures of heathen deities - of Asherah, for example, in [2 Kings 21:7](#). תְּמוּנָה does not signify an image made by man, but a form which is seen by him ([Numbers 12:8](#); [Deuteronomy 4:12](#), [Deuteronomy 4:15](#); [Job 4:16](#); [Psalm 17:15](#)). In [Deuteronomy 5:8](#) (cf. [Exodus 4:16](#)) we find פֶּסֶל כְּלִי-תְמוּנָה "likeness of any form:" so that in this passage also וְכָל-תְּמוּנָה is to be taken as in apposition to פֶּסֶל, and the ו as vav explic.: "and indeed any form," viz., of Jehovah, not of heathen gods. That the words should be so understood, is demanded by [Deuteronomy 4:15](#)., where Moses lays stress upon the command, not to make to themselves an image (פֶּסֶל) in the form of any sculpture (סִמָּל), and gives this as the reason: "For ye saw no form in the day when Jehovah spake to you at Horeb." This authoritative exposition of the divine prohibition on the part of Moses himself proves undeniably, that פֶּסֶל and תְּמוּנָה are to be understood as referring to symbolical representations of Jehovah. And the words which follow receive their authoritative exposition from [Deuteronomy 4:17](#) and [Deuteronomy 4:18](#). By "that which is in heaven" we are to understand the birds, not the angels, or at the most, according to [Deuteronomy 4:19](#), the stars as well; by "that which is in earth," the cattle, reptiles, and the larger or smaller animals; and by "that which is in the water," fishes and water animals. "Under the earth" is appended to the "water," to express in a pictorial manner the idea of its being lower than the solid ground (cf. [Deuteronomy 4:18](#)).

**It is not only evident from the context that the allusion is not to the making of images generally, but to the construction of figures of God as objects of religious reverence or worship, but this is expressly stated in [Exodus 20:5](#); so that even Calvin observes, that "there is no necessity to refute what some have foolishly imagined, that sculpture and painting of every kind are condemned here." With the same aptness he has just before observed, that "although Moses only speaks of idols, there is no doubt that by implication he condemns all the forms of false worship, which men have invented for themselves."**

WHEN GOD'S WORD  
CLEARLY CONFLICTS  
WITH THEOLOGIES OR  
TRADITIONS WE DON'T  
EDIT THE TEXT.

**Revelation**  
**22:18-19**

***18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.***

