



Handout for week of 2/26/18 John 2: 13-25 & Ex. 20: 1-17

www.theark1.com

Connie May © 2/2/18

Drawing with permission by Fr. Robert Beck

Link to [Beck](#) (paywall) other [Beck](#)

Stone, Naomi. [The Sanctuary of Life is Infinite](#)

Rolheiser, Fr. Ron. [Religious Coinage](#)

[Monastery Sunday Homilies](#)

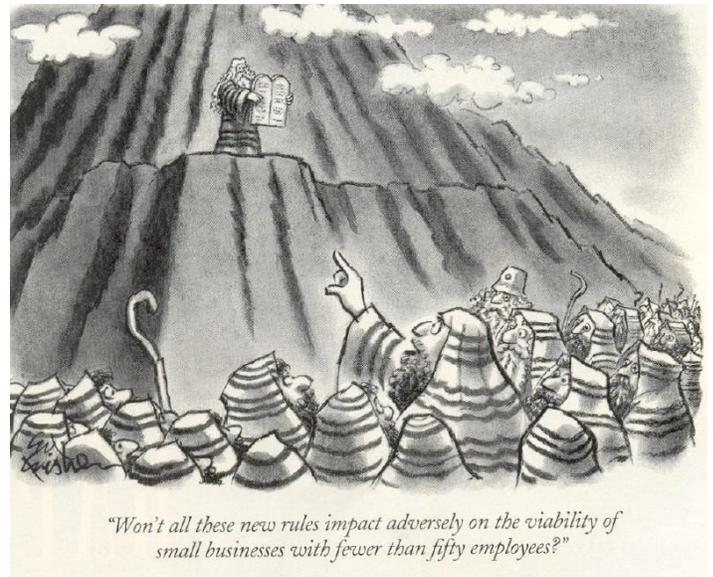
[Jesus Goes to the Temple](#)

Ex. 20: 1 And G-d spoke all these words, saying: 2 I am HaShem thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before Me. 4 Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 thou shalt not bow down unto them, nor serve them; for I HaShem thy G-d am a jealous G-d, visiting the iniquity

of the fathers upon the children unto the third and fourth generation of them that hate Me; 6 and showing mercy unto the thousandth generation of them that love Me and keep My commandments. 7 Thou shalt not take the name of HaShem thy G-d in vain; for HaShem 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 labour, and do all thy work; 10 but the seventh day is a sabbath unto HaShem thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; 11 for in six days HaShem made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore HaShem blessed the sabbath day, and hallowed it. 12 Honour thy father and thy mother, that thy days may be long upon the land which HaShem thy G-d giveth thee. 13 Thou shalt not murder. 13 Thou shalt not commit adultery. 13 Thou shalt not steal. 13 Thou shalt not bear false witness against thy neighbour. 14 Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. 15 And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. 16 And they said unto Moses: 'Speak thou with us, and we will hear; but let not G-d speak with us, lest we die.' 17 And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

COMMENTARY: The giving of the Ten Commandments marks the starting point of Israel as a self-defining community. They form a covenant between God and Israel but, unlike God's agreements with Noah and Abraham, here both parties have a stake in it, and either can break it. The Israelites have arrived at Mount Sinai.

They clean themselves physically and ritually, but it is Moses and Aaron who ascend the mountain. God speaks to all, to the whole community. He enters into the pact because "you shall be for me a ... holy nation" (19:6). They are to have "no other gods before [or beside] me" (v. 3). In the ancient Near East, people commonly encountered gods in sculpted images, but the Israelites are not to do this (v. 4), because God is different: he demands loyalty to him alone (v. 5); he punishes for a long time those who intentionally "reject" him, but rewards with compassion those who love him and follow his ways. Those who use God's name for a false or evil purpose (e.g. for casting spells, doing magic) will not be *acquitted* (v. 7) or *held harmless*. Each week, time is to be reserved for praying to, and worshipping, God. The Israelites must honour older people; doing so will contribute to their own longevity. Then vv. 13-17: life, marriage and property are sacred. Testifying falsely against another (or even spreading innuendos) is prohibited. Even coveting, *desiring greatly*, the possessions of others is prohibited. This scene of God's presence among humans ends as it began (in 19:16-19) with "thunder and lightning" (v. 18), trumpet blasts and "the mountain smoking". There being no evidence of vulcanism on the Sinai Peninsula, scholars think the description is poetic rather than literal: perhaps of a mountain storm in which God is present. In 19:2-25 God has appointed Moses as intermediary; in v. 19, the people accept Moses' role.



"Won't all these new rules impact adversely on the viability of small businesses with fewer than fifty employees?"