

Chinese Martyrs Catholic Church
Bible Sharing Program 2009-10
Exodus #7: The Covenant on Mount Sinai &
The Ten Commandments

TGQ = Tim Gray Study Set Questions
TGR = Tim Gray Study Set Responses
TGCD = Tim Gray CD Set
NJBC = New Jerome Biblical Commentary
FATHER = A Father Who Keeps His Promises
HO = Special Handout
SK = Sze Go Chinese Bible

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| A | <p><u>Introduction of related scriptural passages</u></p> <p>“Speak, LORD, for your servant is listening”</p> | <p>Ex 19-23</p> <p>1Sam 3:9</p> |
| B | <p><u>The Covenant Foretold Beneath Mount Sinai</u></p> <ul style="list-style-type: none"> • God has shown the Israelites strength and protection, “how I bore you on eagles’ wings” – through this metaphor, God’s love is compared to the gentleness, love, and compassion of a mother; like an eagle who keeps watch and protects them. God saves the Israelites from Egypt and delivers them into the safety of God’s holy mountain. God reveals His name through the burning bush; liberates the Israelites from Egypt through miracles; satisfies them with water and manna in the wilderness; and finally, He “proposes” to the Israelites on Mount Sinai with the hope that she would say “I do”. • As God’s firstborn among all nations (Ex 4:22), God wills the Israelites to be His “treasured possession”, that is, His royal possession reserved solely for the king. They are God’s Chosen People”. Just as it is the first born son’s responsibility to lead and serve his family through his priestly role, the Israelites must lead and serve all nations so that they may become purified. They do not lead with armed forces but with the power of holiness. • The priestly role of Israel prefigures the priestly role of the New Israel – the Church – It also reflects the baptized Christians’ responsibilities and the call to live a life that is “holy and acceptable to God”. The Church should become “a kingdom of priests and a sanctified nation”. • “Everything that the LORD has spoken we will do.” God does not coerce the Israelites to obey Him, contrary to Pharaoh. The response of the Israelites and Mary parallels each other; each represents God’s Chosen People. The former’s obedience is not permanent but the latter is eternal. Each bears different fruits but both precede a covenant. | <p>Ex 19: 1-9</p> <p>TGR 7-1, Deu 32:10, TGQ 33</p> <p>Ex 19:5-6 TGR 7-3, Father 146-7</p> <p>1Pet 2:9 Rm 12:1 Thess 4:3, CCC 1546 Father 146-7</p> <p>TGR 4, B. Buby, <u>Mary of Galilee</u>, II p 10</p> |
| C | <p><u>The Covenant on Mount Sinai</u></p> <ul style="list-style-type: none"> • The purpose of “journey into the wilderness to sacrifice to the LORD our God” (Ex 5:3) has been fulfilled. “God’s holy mountain” has become an important and special biblical symbol: from Mount Horeb to Mount Sinai and Zion, and even the mountain in Capernaum, they all point to and foretell one thing – the Church of Christ. • The relationship between Pentecost and the Ten Commandments. Locating the Pentecost based on Jewish traditions. • “Prepare for the third day; do not go near a woman”. Does this prove that Scripture is sexist? This perspective is influenced by the restrictions under the law. The Scripture has no bias, rather, it views the unity between the sexes as holy. This points to the mystical union between Christ and His Church and the unity among the Holy Trinity. Sex should not be worshipped but is a means of worshipping; it’s not a bestial act but a dignified act ritually and sacramentally. | <p>Ex 19: 10-25</p> <p>TGR 7-1, Is 25: 6-8, 59:20, Jn 4:21, Heb 12:22</p> <p>SN 1</p> <p>Eph 5:22-33, SN 2</p> |

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| | <ul style="list-style-type: none"> • God's strict image portrayed in the OT does not contradict with the image in NT, it allows humanity to understand 1) the separation and restrains created by the Law have been broken loose by salvation; 2) Humans of themselves do not deserve to be in communion with God. "You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering". Now owing to Jesus' redemptive grace we are in communion with Him, Therefore, we should give thanks to Christ. | <p>SK Ex 19, Note 5 Heb 12:18-22</p> |
| <p>D</p> | <p><u>The Ten Commandments and the Covenant</u></p> <ul style="list-style-type: none"> • The Ten Commandments – Ex 20:1-17, in Ex 20:19, the Israelites refuse to let God speaks to them. In Ex 20:22-23:33, with the Covenant Code established through Moses and using the format of political covenant of the time, God reveals His holy will. The Ten Commandments is the Israelites' Declaration of Independence: Covenant Code is constitution which is replaced by the book of law – Deuteronomy. • The Ten Commandments should be fulfilled within the covenantal relationship with God: The first of "the Ten Words" tells people to remember God's love for His people; the others that follow are commandments ... a moral life is one that response to God's love. Good works cannot replace salvation. • The celebration of Passover, Pentecost, and the Feast of Tabernacle. | <p>Ex 20-23 NJBC 3:34 Father p 146-7 TGR 7-5 Research Team</p> |

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SPECIAL HANDOUT

1. Pentecost according to the Jewish tradition:

| Exodus | Related Narratives | Number of days |
|---------------|---|-----------------------|
| 19:1 | On the first day of the third month after departure from Egypt, they arrived into the wilderness of Sinai. (14 th day in the new year, a total of 6 weeks) | 42 |
| 19:2 | One day travel | 1 |
| 19:3-15 | Moses went up the mountain the second time | 2 |
| 19:10-15 | Moses instructed the people, "prepare for the third day" (3 rd day = 7 days after Egypt) | 1 |
| 19:16 | On the morning of the 3rd day (7 days after leaving Egypt), there was thunder and lightning as well as thick clouds on the mountain.. | 3 |
| 19:20 | The Proclamation of the Ten Commandments | 1 |
| | TOTAL | 50 |

(Sources: Dr. T. Gray, *Adventures in Exodus*, CD #7, track 3; NJBC 16:32, 76:132)

2. "In short, the Christian revolution transforms sexual union from something that is *worshiped* into something that *is* worship. When lived sacramentally and liturgically, spouses are not seeking ultimate satisfaction in their union. Rather, they find in their union a sign, a foreshadowing, of ultimate satisfaction... This means every diaper change, every commute to the workplace, every birthday card given to one's spouse is part of the every day 'liturgy' of married life. But just as the Church's liturgy reaches its summit in the bodily offering of the Eucharist, so too does the liturgical giving of married life become 'most evident when the spouses, in giving themselves to each other in love, bring about that encounter which makes them one flesh' (Letter to Families 12) " (Christopher West, *Heaven's Song*, pp.130-1)
3. "The Law was given so that grace would be sought; grace was given so that the Law would be fulfilled." (St. Augustine)