



Diocese in Europe
Archdeaconry of France

Archdeaconry of France Synod 2017

Walking Together in Faith?
Walking in Interesting Times I
Dr Meg Warner



Another disturbing image ...



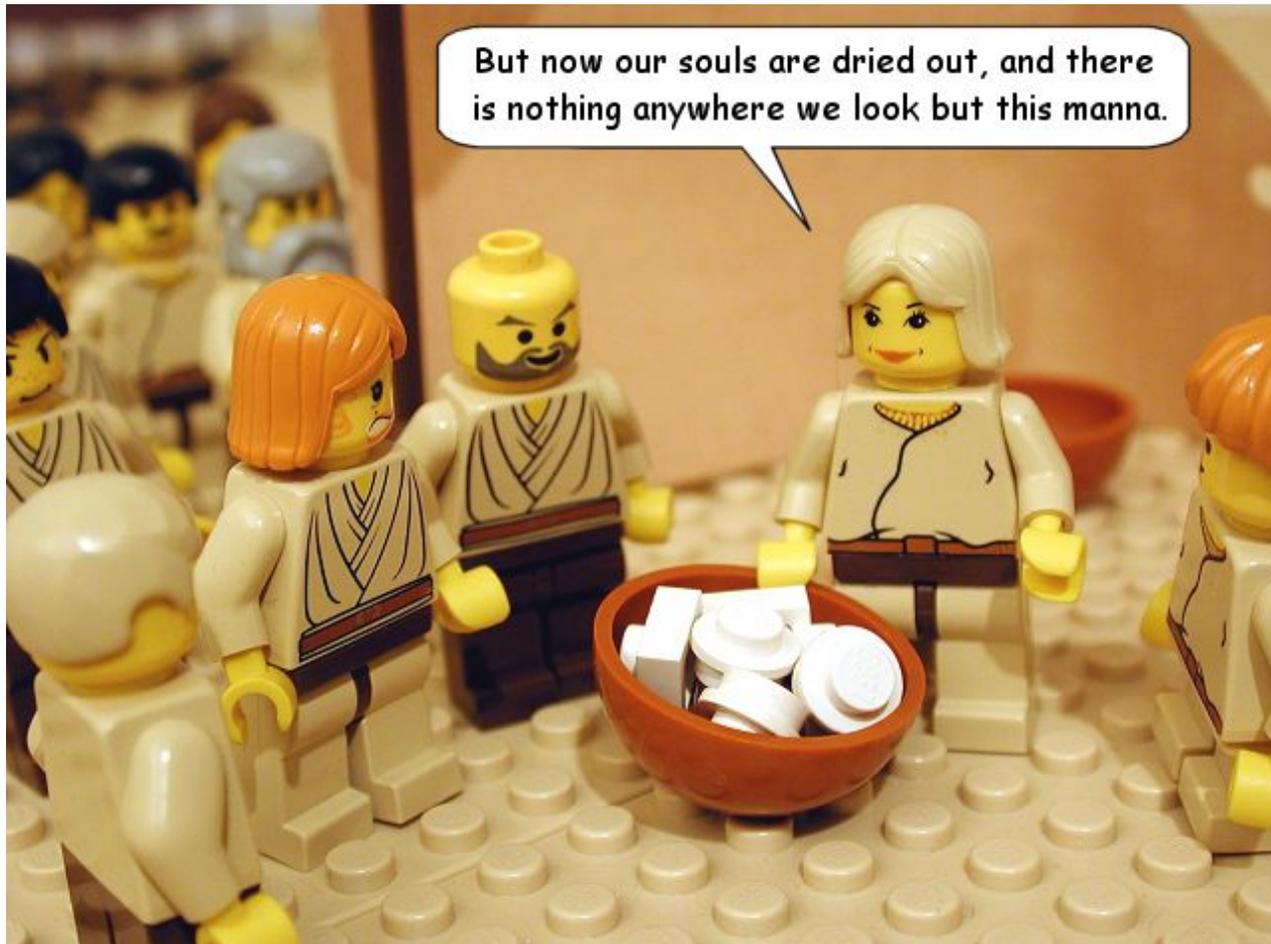
'Interesting' Times

- Defeat of an inviolable city
- Threat from the East
- Wall building projects (literal and metaphorical)
- Migrant crisis
- Deep division between inclusive and exclusive outlooks
- Success of the politics of fear
- Demonisation of the 'other'
- Rise of puritanism and fundamentalism
- Displacement of fears onto issues of sexual purity

And on the seventh day God rested ...



On the seventh day there would be no
manna...



The Ten 'Words'

Deut. 5:6-10 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; ⁷ you shall have no other gods before me. ⁸ You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁹ You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, ¹⁰ but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

Ex. 20:2-6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; ³ you shall have no other gods before me. ⁴ You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶ but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

Small differences

Deut. 5:21 Neither shall you covet **your neighbor's wife**. Neither shall you desire **your neighbor's house, or field**, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Ex. 20:17 You shall not covet **your neighbor's house**; you shall not covet **your neighbor's wife**, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The Problem of the Sabbath

Deut. 5:12 Observe the sabbath day and keep it holy, as the Lord your God commanded you. ¹³ Six days you shall labor and do all your work. ¹⁴ But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. ¹⁵ Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

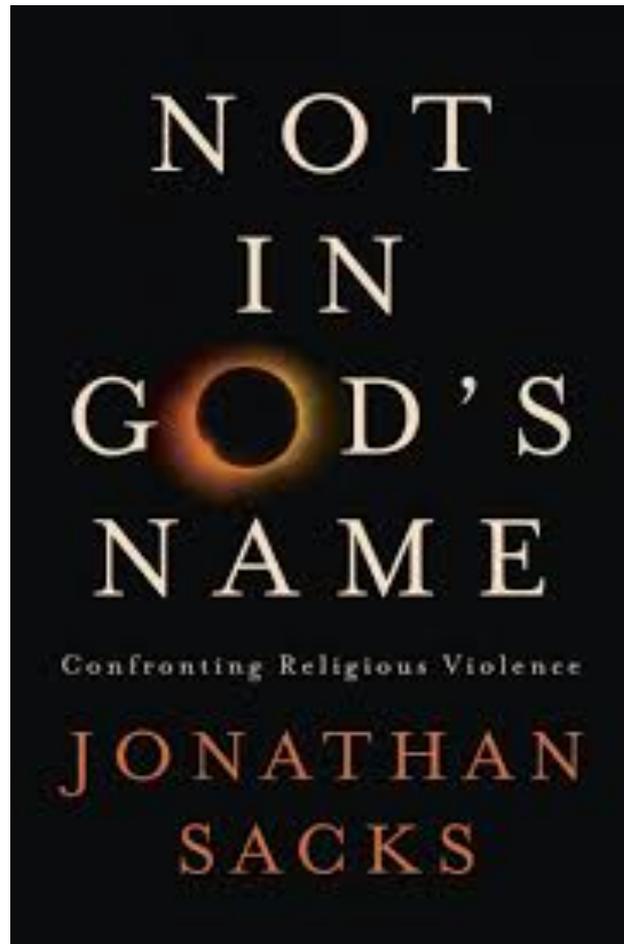
Ex. 20:8 Remember the sabbath day, and keep it holy. ⁹ Six days you shall labor and do all your work. ¹⁰ But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Remember that you were a slave ...



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Remember that you were a slave ...



“The entire structure of biblical law is rooted in the experience of slavery in Egypt, as if to say: you know in your heart what it feels like to be the victim of persecution, therefore do not persecute others.

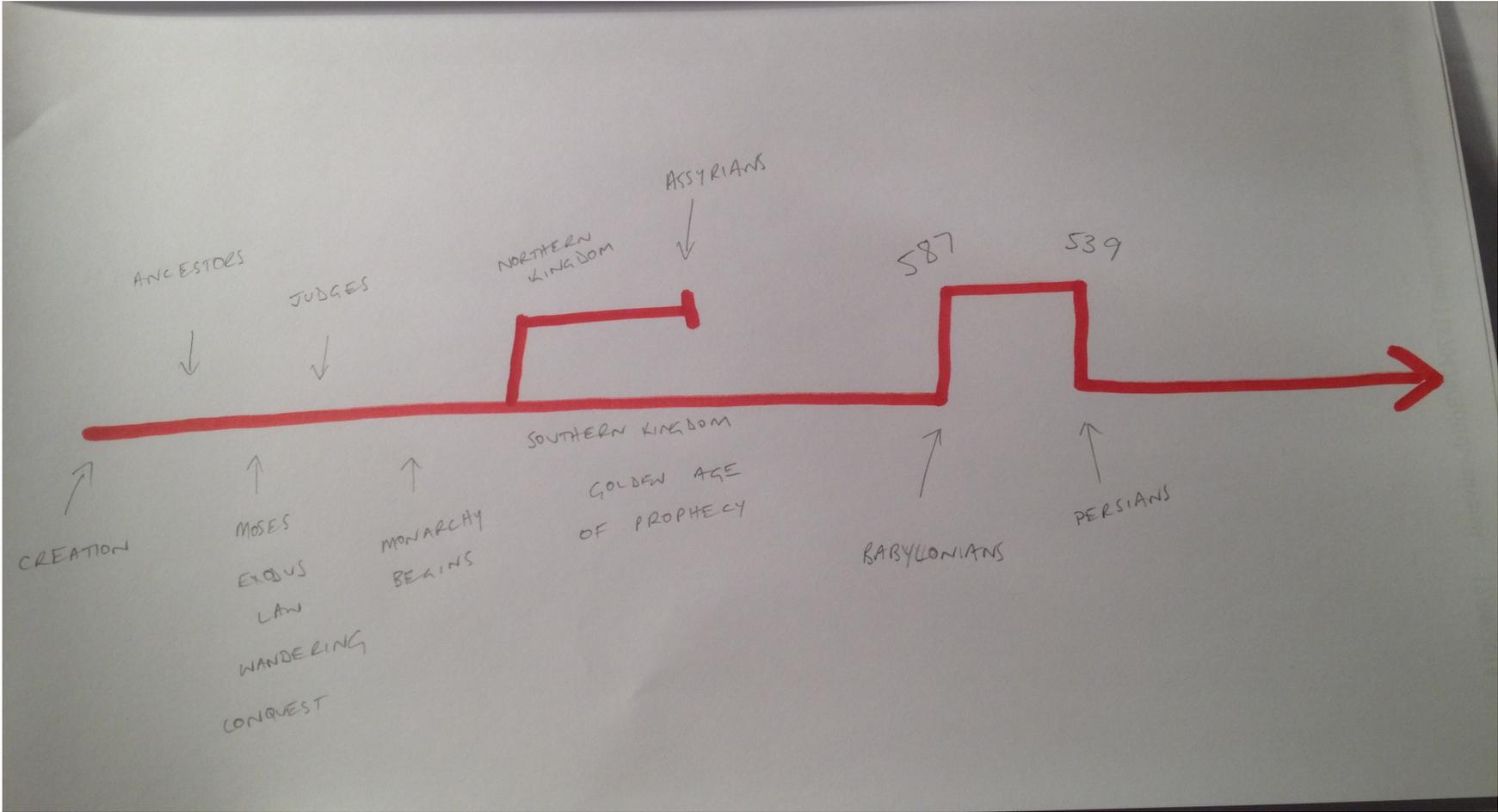
“Biblical ethics is based on repeated acts of role-reversal, using memory as a moral force. In Exodus and Deuteronomy, we are commanded to use memory not to preserve hate but to conquer it by recalling what it feels like to be its victim. “Remember” – not to live in the past but to prevent a repetition of the past.”

Deut. 19:1 When the Lord your God has cut off the nations whose land the Lord your God is giving you, and you have dispossessed them and settled in their towns and in their houses, ...

The Promised Land of the South



Not the first time this model has been problematic ...



Two 'Interesting' Times

Judah – 5th Century BCE

- Defeat of an inviolable city (Jerusalem)
- Threat from the East (Babylon/Persia)
- Wall building projects (literal and metaphorical)
- Migrant crisis
- Deep division between inclusive and exclusive outlooks
- Success of the politics of fear
- Demonisation of the 'other'
- Rise of puritanism and fundamentalism
- Displacement of fears onto issues of sexual purity (incest and ethnicity)

First World – 21st Century CE

- Defeat of an inviolable city (New York)
- Threat from the East (ISIS etc.)
- Wall building projects (literal and metaphorical)
- Migrant crisis
- Deep division between inclusive and exclusive outlooks
- Success of the politics of fear
- Demonisation of the 'other'
- Rise of puritanism and fundamentalism
- Displacement of fears onto issues of sexual purity (gender)

Two responses in 5th Century BCE

Exclusivist

- We are few and vulnerable
- We must maintain strong group boundaries (especially in marriage)
- We must maintain the status quo
- eg. Ezra and Nehemiah; Joshua; Deuteronomy functioning as a sort of constitution

Inclusivist

- We can learn from others
- We will become strong through cooperation and integration
- We must challenge the status quo
- eg. Genesis; Leviticus; Ruth; Isaiah 45-55; Jonah

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