



## **The Café “Now and Not Yet”**

**A Learning Community Experiential Activity**

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**Version 3.03**

## The Café “Now and Not Yet”

A long time ago I was sitting in an old Viennese café asking myself, “*Why does goodness matter and what does it look like? And is love more than mere sentiment?*” Especially I was wondering if something might be missing from our modern understanding of Christianity. These questions were in my mind because I was working with people from Central Europe who had suffered under communism. They were finding it difficult to imagine what public good might look like; after all, their experience was of an extreme abuse of power.

As I reflected on these things my mind wandered to the Old Testament Law. I wondered what David meant when he said, “*O how I love your Law I mediate on it day and night*”: To me it was as dry as dust, *What was he seeing that I was not?*<sup>1</sup> I was pondering these questions when it occurred that it might be useful to imagine what changes might happen if the Ten Commandments were obeyed willingly by everyone in the city. The psalmist said that the Law was like gold and tasted like honey. “Maybe”, I thought, “I have not understood it until it is as valuable as gold and tastes like honey to me”. Maybe we will understand the good news of the kingdom of God more clearly if we understand the Law of God not as a set of rules which restrict us but as an invitation to freedom; as a description to of what it looks like to be out of the land of slavery.

What follows is the outcome of those thoughts. The thinking took a long time but that was OK because they say the coffee at those beautiful old Viennese cafés is so expensive you are not buying coffee, you are renting the table.

### Purpose:

The purpose of the *Café* is ***to awaken the moral imagination*** to the possibility of goodness. This, in turn, should help us learn ***to discern between good and evil***. It should also ***increase our hope in the Kingdom of God*** as a daily living reality. It should ***stimulate hunger and thirst*** for what is right.

The followers of Jesus are commanded to “seek first the Kingdom of God and his righteousness” but what does this look like? We are too often satisfied with vague generalities and clichés. The *Café* helps us awaken the imagination to right living.

### Short description:

In a *Café* like atmosphere, we will sit in small groups and discuss the economic, psychological and sociological effects of the universal implementation of one of the Ten Commandments. Then the moderator will ask for feedback from each group about what effects might be brought about by a society willing to follow these commandments. Finally the moderator summarises our hope for the kingdom coming.

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<sup>1</sup> Psalm 1:2 (NIV) But his delight is in the Law of the LORD, and on his Law he meditates day and night.

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### Preparation: Setting up the Café “Now and Not Yet”

The Viennese Café has historically been a place to sit at leisure and talk about life. Our aim is to create this kind of environment where people will want to linger and talk at leisure. The Café could also be done during dessert at a formal dinner. None of this is essential; it could even be done just sitting in groups. But why not make it special and enjoyable? Making the surroundings pleasant and inviting increases the effectiveness of the event and helps people remember it and begin to imagine the good. It is amazing with just a little effort, some tablecloths, candles, flowers, etc. how the dreariest church hall or meeting room can be transformed into an attractive “non-religious space”. The event should be *special*.

The exercise can stand alone as an event to which people are invited or be a special evening event at a series of meetings or a conference.

It adds effect to renew the surroundings, especially if a group is used to coming into the physical space for other purposes. There is a sense of occasion; for example, one group printed up a menu and listed the commandment for discussion on the menu. It should be simple but creative.

#### Preparation

- The most important preparation is the moderator’s study of the commandments. The moderator needs to think about them until they are a source of hope and conviction to his or her own heart. See *Appendix One* for ideas.
- Tidy the room, especially if you have been using the space for a seminar or other meetings – put away the “conference” materials. Set up smaller tables or sitting areas to seat a maximum of 4 to 5 people each.
- Decorate the tables and sitting areas using tablecloths, candles, flowers, and napkins. A few simple touches can make the place look inviting.
- Set the tables with the cups, glasses and small plates depending on what you will serve. Use real crockery and cutlery to make this something special; Students! Avoid plastic cups and pizza in boxes!
- Each table or sitting area should have a paper with one commandment, a set of questions, and instructions and a pen. See examples in *Appendix Two*. These may be copied and used on the tables. For larger groups have several tables do the same commandment.
- Prepare coffee, tea, fruit juice, water and some cakes / sweets. Depending on the event and audience, you might want to serve wine and cheese. What makes it special for those coming?
- It is best not to have the drinks and food on the tables at the beginning as people will start eating and drinking before the exercise begins. They are served after the introduction as the groups begin their discussion. The leaders serve the participants. This has its own symbolic value and allows participants to concentrate on the exercise.

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### The Activity

#### 1. Introduction (15 minutes)

People are allowed into the room and seated 4 to 5 to a table or sitting area. They are given a few minutes to chat and settle.

The moderator welcomes everyone to the *Café Now and Not Yet*, explaining the idea of the Viennese café culture and atmosphere. The moderator may develop his or her own introduction but might find it helpful to use the material below that is in quotes.

#### The introduction should include the following points:

“Who knows the Ten Commandments? To the Psalmist they tasted like honey and were more desired than gold. Is that how we see them? - Probably not. This evening’s exercise is to see if we can understand why the psalmist might think that meditating on them ‘day and night’ was worth it.”

“In the Sermon on the Mount, Jesus says the Law is heavier in the New Testament than in the Old Testament. ‘You have heard it said.... but I say to you’. So the act of murder starts with slander or gossip. Adultery starts with lust in the heart; so in our thinking and not just in action. Therefore we should think about the commandment in the widest possible terms.”

**Table instructions:** from the following text explain what the groups are to do with their commandment.

Each table is given a sheet with one commandment, some comments and questions. (*Samples for each commandment are found in Appendix Two*)

“Your task is to examine the question: *‘What economic, psychological and sociological changes would happen if everyone everywhere agreed willingly to keep this commandment?’*”

**“Economic:** This focuses the mind on the pocket. Give examples of the costs involved in managing the violation of the Law. For example: The increased price for goods to cover shoplifting or the cost involved in bureaucracy because people lie (the necessity for a notary public). The management of our corporate depravity costs a great deal of money<sup>2</sup>.

**“Psychological:** This talks to how we think and feel about ourselves.”

**“Sociological:** How we experience and interact with others. For example: How safe would we feel? What is the impact on our trustworthiness?”

Some people need help to get beyond the “religious categories” to see all aspects of life are lived before God. It may help to use one or two from the following examples:

**“Do not steal:** The keys in your pocket would not be needed. You would be able to leave your bicycle outside the house and it would be there when you came back. Would we still need the PIN numbers and passwords? What would happen to the lock smiths?

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2 It is good to do some research if possible to see the costs involved and have specific examples

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Imagine the mountain of metal in all the keys, locks, safes and CCTV wire in your city. Think of the cost of production and excavation”.

**“Do not murder:** Murder starts with anger toward other people, with hate in our hearts. It includes destroying someone’s reputation or a relationship by gossip, slander or avoidance. We have murdered a relationship when the person is functionally dead to us. Think of the counsellors, prisons and legal costs involved in processing the aftermath of murder.”

Instruct the groups to **assign one person to be the secretary who will take notes and feed back to the larger group.** Dividing the paper into 3 columns (economic, psychological, sociological), they should list out the changes they identify if their Law is willingly obeyed by everyone.

### Warning against cynicism and being abstract

**Cynicism** occasionally arises in a few participants who, during the exercises, think, ‘implementation is impossible and will never happen; so why bother?’ When we pray in the Lord’s Prayer – we pray, “Your kingdom come”; in other words, we are expressing trust in God’s ability to bring his kingdom somehow. In the midst of the ongoing impact of evil the implications of being able to imagine the good are beneficial to every day life and for the development of a clear hope about God’s intentions for the future.

**Too much abstract thinking:** Some might start an abstract discussion about the roots of poverty or division of responsibility and freedom. Remember this is about the imagination! Encourage people to be concrete, practical. We are looking for a detail list of *concrete* changes in society and individuals.

## 2. Discussion (45 – 60 minutes) The groups are now set upon their task.

***Servers start to serve the refreshments while people start discussing.***

The moderator should move from table to table, listening in and helping groups as they have questions, objections or sticking points.

Some people need help to think beyond themselves to the wider society. These commandments are not just for the individual but the community.

### Common Sticking Points & Objections:

Misunderstanding what the specific commandment means:

**Murder** – Someone may ask if all wars will end. Suggest they concentrate on civil murder not inter-state relationships.

**Adultery** – To adulterate is to mix inappropriately, to water down. So mixing relationships inappropriately so the relationship is watered down, weakened or violated.

**Stealing** - To steal the productive labour of another person: to take a short cut to prosperity.

**False Witness** – Not just about legal or court, but not telling the truth. To bend reality to my advantage so that I have more of it than you do. Insider trading is an example of this.

**Coveting** is often mistaken for desire but it is primarily about power; specifically about empowerment of myself at the expense of someone else. It isn’t the desire that is wrong, but that I gain my desire through your impoverishment.

## 3. The last 10 minutes of discussion time:

When you have about 10 minutes left in the discussion, encourage people to think only of the positive changes. Ask them to identify the opposite idea. What is the opposite of murder? they should list examples of what this might look like in practice.

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Murder.....Give life  
Adultery .....Solid relationships  
Stealing .....Honest work  
False Witness .....Truth telling  
Covet.....Generosity

### 4. Feedback (20 minutes)

There are two parts to the feedback.

**First**, ask the whole group: “How did you find the exercise? What surprised you? What did you learn through the process?” This is not specific to their commandment.

Then the table secretaries give feedback, and examples of changes they’ve identified. Depending on the number of groups, give them 3 to 5 minutes to speak. The moderator needs to keep people from going on too long.

The moderator might want to fill in with a few examples not mentioned. (*See Ideas under Feedback for common examples*)

It is not necessary to correct ideas that are wrong or enter into discussion, though the moderator may want to mention where there might be disagreement or need for more thought.

The following points commonly come up:

- Each commandment is connected to the other commandments.
- The commandment about coveting encompasses them all
- There would be a lot of unemployment: This is true as people transitioned from unprofitable forms of “depravity management” to meaningful work.
- Trust and intimacy are the starting place for life. If this point does not come up it is important to raise it. You can ask, “How many people mentioned the word “trust”? Fulfilling the commandments is a necessary condition for trust. For trust to be real we must be trustworthy. Anyone who habitually implemented the Law in the way we have described it would be considered trustworthy.

### 5. Summary: (20 minutes)

The moderator brings out various lessons and ideas from the first 5 commandments and draws conclusions. It is important to make the point that the Law has power to describe goodness but it has no power to make us good. This is the work of Christ and through the moment by moment experience of the work of the Holy Spirit.

It is helpful to show how Christ fulfils the Law and this is a sign for us that he is the Christ (see notes in Appendix One.)

This section should come from the moderator’s own thoughts and study. There are some pointers in the following pages. (*See Ideas – Summary.*)

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### Appendix One: Ideas for thinking about the Commandments:

#### Ideas for the introduction

##### 1. O how I love your Law.

David said, “Oh how I love your Law, I meditate on it all day long.”<sup>3</sup> David was talking about Exodus and Deuteronomy. What did he see that I have not seen? What are we missing? What is so glorious about what the Law describes? Why did God think it so important?

In the Psalms, David describes the Law as more precious than gold and sweeter than honey.<sup>4</sup> Perhaps we have only understood it when it has come to taste like honey and look like gold to us? If it is still gray, cold and mechanical, maybe we have more work to do to understand it.

This might be best accomplished by thinking about what the full implementation of the Law might look like and also what it would be like to live without any law. After all David was a king and had a kingdom to run. The commandments are not just for individuals but for the community.

##### 2. Awakening the moral imagination

If God is good, what is goodness like? What does it look like? Would I recognize it if I saw it? Would I know what made something good and why? Not in vague conceptual terms, but in concrete terms. What does God mean by goodness? As we practice the exercise this should become clear. This exercise helps us to awaken our moral imagination<sup>5</sup> by imagining the implementation of the Ten Commandments.

Our moral darkness keeps us from seeing the goodness of God. When Adam ate from the Tree of the Knowledge of Good and Evil, he gained an experiential, internalized and subjective knowledge of evil; he thus lost the objective knowledge of good. God knows evil but in a rather different way. The difference is like that between the doctor’s objective knowledge of sickness and the patient’s experiential knowledge. From that point on, good and evil were imbedded into one another. We tend to imagine good and evil as two separate entities, conveniently divided in neat piles from which we can choose. However, the sorting out, the discerning is hard work.<sup>6</sup> We learn about goodness as we mature and grow in our moral understanding from the Bible and from life

Discerning good from evil requires a morally alive imagination; one that questions if the way things are is the way they are supposed to be. An awakened moral imagination also allows us to imagine alternative moral options.

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3. Psalm 119:97 (NIV) Oh, how I love your Law. I meditate on it all day long.

4. Psalm 19:10 (NIV) They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb.

5. Philippians 4:8 (NIV) Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things. Colossians 3:1-2 (NIV) Since, then, you have been raised with Christ, set your hearts on things above where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things.

6. NT References to good & evil – Hebrews 5:11-14 , Romans 12:2 - 9;13:8-10

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The Bible commands us to hunger and thirst after righteousness. When we apply our imagination to the Law, we begin to see in concrete terms what this looks like.

If the Law becomes like gold and honey we might expect a desire for obedience to be awakened as well as a conviction of sin, who, like a friend comes to set us free.

### 3. The New Testament Law is heavier than the Old Testament Law:

In the Sermon on the Mount<sup>7</sup>, Jesus expands the commandments. “You’ve heard it said....., but I tell you..... “ The act of murder even includes calling someone a fool<sup>8</sup>.

Imagine a pyramid: if murder is at the top, gossip is at the bottom. So in thinking about the commandments, we should think of the broadest possible interpretation.

The Law is like Ten Pyramids – we only see the top, but the farther down you go – the more there is. Jesus refers to divorce laws as given “because of our hardness of heart” What would the Law look like if we hungered for righteousness?

The New Testament Law is therefore heavier than the Old Testament Law. The standard is higher. This should not make us fear because we could never fulfil it in our own strength anyway. The purpose of the law is not just to show us our true moral guilt, but to show us the glory and goodness to which we are called.

### 4. Further examples for the commandments used in the exercise:

- 1) **Do not bear false witness:** If no one bore false witness, then we would have no need for the notary-public or for passports. Imagine the savings in bureaucracy and taxes! If you always knew people were going to tell the truth, what would happen when the builder came and told you he was going to fix your roof next Wednesday?
- 2) **Do not commit adultery:** If adultery starts in the heart, what would be the effect of keeping this commandment on pornography / child abuse? What would happen to the divorce rate if people did not commit adultery? For example, to courts or lawyers.
- 3) **Do not covet:** To covet is not the same as have desire. If I covet your watch or wife I do not want a similar one but the very same one. I want what is now yours. Either you have it or I have it but only one of us has it.

It is important for the moderator to study the material before and use those ideas that have captivated his or her heart.

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7 Matthew 5 - 7

8 Matthew 5:21-22 (NIV.) You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgment.

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### Ideas for the Summary

The moderator summarizes the session, using **some** of the following ideas (not all or it would become too long.)

#### 1. **The Old Testament Law is a shadow of the reality and the reality is Christ and his reign.**

The Old Testament Law is a shadow of something more glorious. The reality is found in Christ and his Kingdom. So we read in the Gospel of Matthew Jesus came preaching the gospel of the Kingdom of God. The Law describes what the reign of God looks like.

#### 2. **The Law describes freedom:**

- a. The introduction to the commandments is a call to freedom. I am the Lord your God who brought you out of the land of Slavery. In other words, God wants you to be free. (It was for freedom that Christ set you free)<sup>9</sup>. But what does freedom look like?
- b. Goodness is the form in which freedom is maximized. If you want to lower taxes, go out and do good. The cost of taxation is lowered as the cost of “depravity management” is reduced!
- c. We do not feel comfortable with the Law because we experience it as restraint but this is to misunderstand it. The Law is not a dot but a circle. It is not a razor blade down which we must walk but a space in which we walk freely as the following examples show.
- d. Law is the form which makes freedom possible. Consider the aerodynamics of the human body. I cannot fly. If I take the freedom to fly (jump off a sky-scraper) I will die. Absolute freedom equals death. But if I submit to the laws of aerodynamics (get in a plane) I can fly. Law is not only a line you cross when you break it, but a circle in which you are free to explore. Consider the need to eat. If you do not eat you die, but we are free to discover all the tastes of the world. There is richness and a variety which is extraordinary. So we are free within the form.
- e. If our understanding of law does not leave us free then there is something wrong with our implementation and understanding of it.

#### 3. **The Law describes love:**

Jesus said the fulfilment of the Law describes loving God and loving our neighbour. For example: a loving person is one who does not steal but rather gives, who thinks it important to be faithful to the word they gave to their husband or wife, and who thinks it important to be truthful. This maybe a costly sacrifice but that is the image we are given of the love of Christ. It does not imply that feelings of romantic affection are wrong but that they are not the essence of love

#### 4. **The Law describes the Kingdom of heaven**

- a. The Law describes the kingdom coming. It tells us what the kingdom is like. If we do not want it now we will not want it then.
- b. The Lord’s Prayer says, “Your will be done on earth as it is now being done in the heavens”. How should we live and what should we love in the light of what we have said? What image of heaven do we have? Many of us have an under-developed sense of the kingdom coming, the kingdom that is growing within us as the Spirit

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9 Galatians 5:1

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works. Rather, we are on a magical mystery tour hoping for something nice at the end.

- c. Consider Christ, “...who for the joy set before him endured the cross”(Hebrews 12:2.) It’s about the joy, the joy that is big enough so that we can endure the crosses that Christ calls us to bear. Every decision is economic: Is A worth B? Christ asks, “Is the joy worth the cross?” The more we meditate on the joys of the reign of Christ in terms of the moral impact and the release from the bondage of depravity management, the more we will be able to make meaningful sacrifices in our present times.

### **5. The Law describes goodness and sets the boundaries for evil:**

- a. God’s problem with being God is that he cannot stop being absolutely good. We would not want him to!
- b. God does not ask us not to do things because he is a spoil sport but because he wants our best. Goodness maximizes trust and intimacy which are the necessary requirements for relationship.
- c. God calls us to love the good and hate what is evil. We have to learn to hate evil in a godly way without condemnation, as this is not our business but the work of the Holy Spirit. Jesus is our example as he hated evil whilst on earth but loved his neighbour.
- d. How much sin would I allow in God’s kingdom? 10%, 1%, none at all? The higher the standard the better the future.
- e. The temptation is to lower the standard so we can keep the commandments and be righteous without Christ, (i.e. Self-righteous). But this is to miss the point. To raise the standard is to see the glory of the goodness of God and our future hope.

### **6. The Law describes the basis for trust and intimacy**

- a. Trust and intimacy are the starting place for life and relationship. God desires that we experience absolute trust and deep intimacy.
- b. What do you want most in the world? Is it not good relationships?
- c. Where does most of our pain and confusion come from? Other people, broken relationships, speculative fears of what other people think about us.

### **7. The true norm:**

- a. Normal or average? In this exercise we use the word “normal” not in reference to statistics but rather to describe the norm set by God.
- b. We humans are now content not with what is normal but with what is actually only average.
- c. Normal is God’s intention, but we lower the standard to average; to the lowest common standard we can get away with without violating acceptable social standards.

### **8. Why Law matters – Reality and Power**

How do we know what is real? Through the fall our faculties of discernment have been broken. Our description of reality is distorted. The Commandments set the parameters for a correction. This is particularly true of the first five Commandments. To submit to God means that no human has final authority. (1) Ultimate reality is God’s to describe. When I do evil to you I am touching the apple of God’s eye. (2) The imagination is aflame with defensiveness. The inflamed imagination distorts our perception of reality and cuts us off from others. (3) We use language incorrectly to avoid confrontation and to hide. We name reality incorrectly to diminish, distort and justify. (4) The sense of dislocation disturbs our sense of rest. (5) Distortions of reality occur when we are not reconciled to our parents and history. Through the idolization of parents we dethrone

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God. Forgiveness and, where possible, reconciliation, leads to freedom, and a renewed trust in God restores rest.

We are called to have dominion but since the Fall this has become domination. What is the proper limit of power? Dominion will lead to blessing – the growth and maturity of those under dominion. Domination leads to the diminishment of those under it. Power is mitigated by love where possible but Law where necessary. The commandments describe the limits to power. A world without Law would be chaotic, but more than that, it would be brutal. There would be no restraint on the strong over the weak. The Commandments describe the boundaries of dominion and the limits of power. The second five address Murder - Life, Adultery - Relationship, Stealing - Property, False Witness - Truth and Coveting - Generosity.

### 9. The Law has no power to save

- a. The Law has no power to save: This exercise is not an attempt to keep the Law in our own strength. This is impossible.
- b. This is not a call to moralism. The Law does not give us the power to live well; the Law has no power. We must go to the Holy Spirit on a moment by moment basis claiming the atoning work of Christ for the power. Power comes in the relationship with the King.
- c. We should not fear the conviction of sin because the Holy Spirit will not convict us without presenting us with Christ as the solution. Rather we are thankful for conviction of sin because it is the way of freedom and we can bring our sin to God and know the reality of his forgiveness.
- d. The implications for being able to imagine goodness is profound for the choices we make in daily life. Will power will not make us good, but an informed and awakened imagination will help us to call to God for the necessary power moment by moment.

### 10. Legalism:

Legalism is to make the Law so light that we can keep it in our own strength without the necessity of the power of Christ. This is **self** righteousness that leads to **self** justification. But Paul tells us that it is impossible to fulfill the Law because the standard is too high. The word used for “heavy” is the same word used for “glory”; the heavier something is, the more glorious it is. The Law is descriptive; it describes the kingdom to come. The heavier the Law the more glorious the kingdom that is coming.

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### 11. On the first five commandments:

1. The first commandment is a call to intimacy with God: “Let there be nothing in between us.” If this was a one-sentence drama, how would you hear it spoken? In what tone of voice? Would it be harsh or merciful? God is saying, “Let there be nothing in between the infinite Creator and his finite creation. Come close to the most beautiful, wise and loving Being on which the universe is modelled”.

The idols will fail us. An idol is anything I trust in for attributes that only God can deliver. There is nothing wrong with wanting a car as a great piece of engineering and to get me from A to B but when I want a car to give me status and significance it is an idol.

God is asking us to draw near in trust: to come close. To know God is eternal life<sup>10</sup>

The Trinity is the absolute intimate; the Three that is One. The Law is God’s agreement within God about what is good. There is no argument within the Godhead about good and evil. There is absolute stability.

2. Do not worship the images but the real. Is my imagination inline with God’s reality or is it a projection of my inner fears and cravings? Are there distortions caused by a loss of trust and truth and fear? The imagination is the subjective side of the mind. Is my view of the outside a projection of my fears or of reality?
3. Do not take the name in vain: To take the name in vain is to empty the name of meaning. The first name is the name of God from which all other names have their meaning. It refers to the use of empty words: don’t take any name in vain: Our language should be heavy with meaning. Know what you mean and mean what you say. When we describe something correctly it frees us to act effectively. God calls existence into being through naming the reality and then allows Adam to participate in the naming of the animals. This gives humans the ability to create reality in partnership with God.

A second meaning refers to our identification with God: do not call yourself a follower of Christ unless you are committed to the family likeness. Don’t take on the name if you are not going to follow the family values / image.

4. Rest in Christ for the issues and questions raised by your existence, your belonging, your meaning, significance and identity.
5. Honour your mother and father by growing to maturity and being honourable even if they are not; by letting God be God and your parents be human. Do not demand that your parents are gods to you. Release them from their failures and imperfections through forgiveness. This is not simple, quick or superficial.

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<sup>10</sup> John 17:3 (NIV) “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent”. Death is separation but life is being properly connected. In relationship without any loss of personhood

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### 12. On recognizing Christ in the Law

How do you recognize the Messiah / King who is to come? The Ten Commandments describe him.

What is the quality of his salvation? To what is He saving us? The Ten Commandments give us insight into the quality of His reign.

The Ten Commandments are an expression of the character of Christ.

The introduction to the commandments starts: *“I am the Lord your God who brought you out of Egypt”*. In the New Testament, it is written, *“It was for freedom that Christ set you free”*. (Galatians 5:10)

1. The first commandment expresses God’s invitation to intimacy. *‘Have no other gods before me’*. In the NT it is written, *“He who has seen me has seen the Father.” “My Father... is greater than all. I and the Father are one”*. (John 14:9; 10:29-30)
2. The second commandment: *“Do not make any images to bow down to them”*. He is the image of the invisible God, the first born of all creation (Colossians 1 :15).
3. Thirdly He said: *“Do not take the name in vain”*. Don’t empty out the name of God or any other name. In the NT He is described as ... *“far above all rule and power and dominion and above every name that is named, not only in this age but also in the one to come”* (Ephesians 1:21).
4. He who said, *“Remember the Sabbath”*, said in the NT, *“Come to me, all who labor and are heavy laden and I will give you rest”*. (Matthew 11:28)
5. He who said, *“Honour your mother and father”*, also said in the NT, *“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will”* (Matthew 26:39). *“This is my beloved son in whom I am well pleased”* (Luke 3:22).
6. He who never had a murderous thought said, I have come that you might have life and have it abundantly (John 10:10).
7. He who said, *“do not commit adultery”*, said, *“I will never leave you or forsake you”* It is about faithfulness and Christ’s faithfulness (Hebrews 2:17, Hebrews 11, Isaiah 62:5).
8. He who said, *“do not steal”*, said, *“What do you have that you have not received?”*
9. He who said, *“Do not bear false witness,”* said, *“I tell you the truth...”*
10. He who said, *“Do not covet your neighbour’s house”*, *did not consider equality with God a thing to be grasped but humbled himself* (Philippians 2: 6).

## Appendix Two: Table instructions for the commandments: Copy and print the instructions for each table:

### Table 1: Your Commandment:      **Do not murder**

Work as a group: Choose someone in the group to be secretary to take notes and feedback to the larger group.

Think of the commandment in the widest terms possible. For example: To kill a relationship by gossip or slander or avoidance. Try to imagine what life would be like, what benefits there would be and how you might feel.

Assume all the other commandments are also being fulfilled.

Write a list of the changes and benefits that would happen economically, psychologically (how we think and feel about ourselves) and sociologically (how we think about and interact with others) if everyone everywhere agreed willingly to obey this commandment.

Write a list of all the social structures, and administrative organizations, tools and implements that might cease to exist because society no longer breaks this commandment. What protective systems or institutions would not be necessary if we kept it?

What is the opposite of this commandment? What could one do with the creative energy, resources, emotional energy and relational stability that might be released through this obedience?

**Economic**

**Psychological**

**Sociological**

**Social Structures / tools**

## The Café “Now and Not Yet”

### Table 2: Your Commandment: **Do not commit adultery**

Work as a group: Choose someone in the group to be secretary to take notes and feedback to the larger group.

Think of the commandment in the widest terms possible. What would change if we were all faithful our word? How would life look? What would happen to levels of trust? But what would have to happen to relationships to make them work?

Example: What would be the impact on the stability of life for children and what would the benefits be as they come to maturity? Try to imagine what life would be like, what benefits there would be and how you might feel.

Assume all the other commandments are also being fulfilled.

Write a list of the changes and benefits that would happen economically, psychologically (how we think and feel about ourselves) and sociologically (how we think about and interact with others) if everyone everywhere agreed willingly to obey this commandment.

Write a list of all the social structures, and administrative organizations, tools and implements that might cease to exist because society no longer breaks this commandment. What protective systems or institutions would not be necessary if we kept it?

What is the opposite of this commandment? What could one do with the creative energy, resources, emotional energy and relational stability that might be released through this obedience?

**Economic**

**Psychological**

**Sociological**

**Social Structures / tools**

## The Café “Now and Not Yet”

### Table 3: Your Commandment: **Do not steal**

Work as a group: Choose someone in the group to be secretary to take notes and feedback to the larger group.

When you think about the commandment think in the widest terms possible: To steal time, ideas or reputation or honour.

Example: Would you need keys or PIN numbers? What else would you not need and what could you do with the freedom?

Assume all the other commandments are also being fulfilled.

Write a list of the changes and benefits that would happen economically, psychologically (how we think and feel about ourselves) and sociologically (how we think about and interact with others) if everyone everywhere agreed willingly to obey this commandment.

Write a list of all the social structures, and administrative organizations, tools and implements that might cease to exist because society no longer breaks this commandment. What protective systems or institutions would not be necessary if we kept it?

What is the opposite of this commandment? What could one do with the creative energy, resources, emotional energy and relational stability that might be released through this obedience?

**Economic                  Psychological                  Sociological                  Social Structures / tools**

## The Café “Now and Not Yet”

### Table 4: Your Commandment: **Do not bear false witness**

Work as a group: Choose someone in the group to be secretary to take notes and feedback to the larger group.

When you think about the commandment think in the widest terms possible: To tell the truth in the court system but also not to lie or boast or exaggerate.

What psychological changes would have to happen which we presently cover up through misrepresentation of reality? How would the political and advertising industries change for the better?

Example: Would you need a passport or a notary public? What would the impact be on relationships if you knew people were telling you the truth (if not all the truth)?

Assume all the other commandments are also being fulfilled.

Write a list of the changes and benefits that would happen economically, psychologically (how we think and feel about ourselves) and sociologically (how we think about and interact with others) if everyone everywhere agreed willingly to obey this commandment.

Write a list of all the social structures, and administrative organizations, tools and implements that might cease to exist because society no longer breaks this commandment. What protective systems or institutions would not be necessary if we kept it?

What is the opposite of this commandment? What could one do with the creative energy, resources, emotional energy and relational stability that might be released through this obedience?

**Economic                  Psychological                  Sociological                  Social Structures / tools**

## The Café “Now and Not Yet”

### Table 5: Your Commandment: **Do not covet**

Work as a group: Choose someone in the group to be secretary to take notes and feedback to the larger group.

When you think about the commandment think in the widest terms possible: To covet is not the same as to have desire. If I covet your watch or wife, I do not want a similar one but the very same one. I want what is now yours. Either you have it or I have it but only one of us has it. What personal weakness is behind the act of coveting?

Assume all the other commandments are also being fulfilled.

Write a list of the changes and benefits that would happen economically, psychologically (how we think and feel about ourselves) and sociologically (how we think about and interact with others) if everyone everywhere agreed willingly to obey this commandment.

Write a list of all the social structures, and administrative organizations, tools and implements that might cease to exist because society no longer breaks this commandment. What protective systems or institutions would not be necessary if we kept it?

What is the opposite of this commandment? What could one do with the creative energy, resources, emotional energy and relational stability that might be released through this obedience?

**Economic                  Psychological                  Sociological                  Social Structures / tools**