

WEBVTT

1

00:00:00.089 --> 00:00:02.850

Carl Racine: Everybody. This is live. This is not a rerun

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00:00:04.770 --> 00:00:05.009

Jack Melvin: You

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00:00:05.250 --> 00:00:10.349

Carl Racine: Gonna go over jack maybe doesn't get the reference, but this morning's

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00:00:11.580 --> 00:00:25.350

Carl Racine: church services rerun from a Oh, literally, because the the technical guys is sick and wasn't able to put together the the thing so

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00:00:26.910 --> 00:00:40.800

Carl Racine: I said the SUSAN, I'VE NEVER SEEN church have a rerun before we've had a few sermons that were reruns because pastor busy that week but never the whole service. So even the announcements were the announcements from May.

6

00:00:40.950 --> 00:00:42.810

Carl Racine: That coming things in June.

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00:00:44.430 --> 00:00:51.210

Carl Racine: We are going to continue our review, however, of some of the stuff we covered last week, but let's open and

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00:00:53.040 --> 00:00:58.620

Carl Racine: God, we thank you for being with us this morning. We thank you for bringing us together. We thank you for

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00:01:00.570 --> 00:01:08.910

Carl Racine: Your word which continues to challenge us and continues to speak to us in ways

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00:01:10.680 --> 00:01:28.380

Carl Racine: That make us think about the kinds of lives you want us

to leave live live in this world and the kind of community that you want us to create and we pray that you would guide our thoughts and discussion this morning in the name of Jesus. Amen. Amen.

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00:01:31.980 --> 00:01:32.910

Carl Racine: We, um,

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00:01:35.700 --> 00:01:42.120

Carl Racine: We've been, like I said, we've been reviewing some of the major points of our discussion last year of Torah.

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00:01:43.170 --> 00:01:43.620

Carl Racine: And

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00:01:45.060 --> 00:01:52.410

Carl Racine: We saw or I was trying to make the point that the that the creation story itself teaches us

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00:01:54.180 --> 00:02:02.610

Carl Racine: Something radical something profoundly important about God, both God and humanity.

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00:02:05.490 --> 00:02:06.690

Carl Racine: And if

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00:02:07.890 --> 00:02:11.400

Carl Racine: Sister, Carol. If we could see slide number nine. Again, please.

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00:02:12.390 --> 00:02:12.630

Here.

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00:02:14.910 --> 00:02:22.650

Carl Racine: So in the creation story in Genesis one God creates human beings in his image.

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00:02:27.720 --> 00:02:30.750

Carl Racine: God creates human beings in his image.

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00:02:33.900 --> 00:02:34.530

Carl Racine: And

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00:02:36.510 --> 00:02:44.640

Carl Racine: Gives them ruling authority over the world delegates. His own authority to humanity.

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00:02:45.450 --> 00:02:58.260

Carl Racine: And then doing so, we saw that God really makes humans his partners in creation in giving us this responsibility for the care and cultivation of the world. And we saw that that really wasn't

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00:02:58.740 --> 00:03:11.190

Carl Racine: An act of faith, a risky act on God's part, an act that that didn't have a certain outcome that humans could indeed go their own way and that's exactly what they did.

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00:03:11.850 --> 00:03:25.590

Carl Racine: But even when humans do go their own way. God continues to put his faith in us his trust in us and gives us responsibility for this world and for each other. God allows humans to fail.

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00:03:26.760 --> 00:03:30.690

Carl Racine: And then encourages us to get back up and keep going on.

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00:03:31.830 --> 00:03:34.050

Carl Racine: Which is a marvelous thing.

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00:03:36.930 --> 00:03:43.560

Carl Racine: And then looking more closely at the creation story in Genesis two

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00:03:44.610 --> 00:03:53.670

Carl Racine: We think we hit a little bit of a speed bump there, but we also saw something fundamentally important that I think sometimes gets overlooked.

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00:03:54.690 --> 00:04:03.120

Carl Racine: Because we've been taught a certain way of reading the creation story we've it's been heavily influenced by later Christian theology

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00:04:04.770 --> 00:04:10.770

Carl Racine: But just, you know, my training is as a literature professor. I have a PhD in English.

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00:04:11.940 --> 00:04:12.570

Carl Racine: And

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00:04:13.590 --> 00:04:18.300

Carl Racine: Reading the story that you would the way you would read a bit of a piece of literature.

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00:04:19.170 --> 00:04:37.080

Carl Racine: We find out something very important because it means looking at the details of the story and what they mean. And that point that I think give people a little bit of pause last week is, is it fairly simple one that Eden. The Garden of Eden is not the whole world.

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00:04:38.130 --> 00:04:56.520

Carl Racine: And other texts makes it perfectly clear in Genesis two eight. It reads the Lord God planted a garden in Eden in the east, and there he put the human whom he had formed. So the garden is a specific place it has a name.

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00:04:57.660 --> 00:05:11.760

Carl Racine: And it's in a specific location in the east. It's a small part of the larger world, it's a part that God makes us this lush fertile home for the human that he's created

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00:05:12.630 --> 00:05:27.690

Carl Racine: And it stands in contrast to the rest of the world outside and we find that out clearly when Adam and Eve are forced to leave the garden, the world outside is a much more difficult place, but the garden remains what it is.

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00:05:28.560 --> 00:05:34.830

Carl Racine: Outside the garden, life is going to go on, but it's going to be a lot more difficult for them.

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00:05:36.780 --> 00:05:37.320

Carl Racine: And

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00:05:40.530 --> 00:05:57.930

Carl Racine: The garden itself. However, isn't just meant as a kind of, you know, Shangri La vacation paradise for for the human beings. It's a place where they're given work to do. And we saw that they're there to both work or serve

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00:05:59.340 --> 00:06:10.320

Carl Racine: The garden, the earth and take care of or protect it in Genesis 215 those two crucial verbs and we'll come back to this again when we look at the kosher laws and talk about it again.

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00:06:11.850 --> 00:06:28.620

Carl Racine: But you didn't Eden is a place that requires some work to maintain it to care for it, and ultimately to enlarge its boundaries. I think because of humans are given the responsibility of filling the earth.

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00:06:30.780 --> 00:06:35.220

Carl Racine: And even even has its challenges. There's a serpent there.

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00:06:36.690 --> 00:06:49.830

Carl Racine: Now again, we've been taught to read that serpent, a certain way, but the Bible doesn't present the serpent as some sort of supernatural creature. It's simply one of the beasts, one of the animals that God created Genesis three one.

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00:06:51.240 --> 00:07:06.690

Carl Racine: Humans were given dominion over those animals dominion over the creation, but they failed to exercise that dominion, or that authority properly with regard to the serpent. They let the serpent, get the better of them.

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00:07:09.240 --> 00:07:20.730

Carl Racine: So that was a challenge for them that they failed Eden also has its limits. Not everything God has put there is for human consumption.

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00:07:21.600 --> 00:07:26.760

Carl Racine: There's a tree that's off limits and that's one of the

great themes that God discussed

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00:07:27.720 --> 00:07:38.160

Carl Racine: With job in in the Book of Job that I said was really helpful to me and rethinking the Exodus, the Genesis story of creation God makes a point

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00:07:38.850 --> 00:07:52.650

Carl Racine: Over and over again in that discussion in the Book of Job that there's whole areas of the created world that have nothing to do with human beings and their needs. We read the Bible, very selfishly, it's all about us.

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00:07:53.880 --> 00:08:00.360

Carl Racine: But God tells job. There's parts of the world that God takes care of that. There's no humans that live in it.

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00:08:01.560 --> 00:08:12.060

Carl Racine: And they're not there for their that there to serve the human purposes in human needs. So when the humans in the Garden of Eden eat of the off limits tree.

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00:08:12.840 --> 00:08:21.270

Carl Racine: they've failed to respect the boundaries that God set up they failed to adequately protect and serve the world that they were given care for

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00:08:22.110 --> 00:08:34.260

Carl Racine: They've made the mistake that they have seen all of the resources that God has created as simply there's to exploit for their own personal desires. I can do anything with this that I want.

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00:08:35.190 --> 00:08:49.380

Carl Racine: And so they've failed to be the caretakers, the protectors of the creation. So, in both cases the Garden of Eden presents challenges to the humans that they enter who they are, who they were created to be

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00:08:50.460 --> 00:09:00.990

Carl Racine: That they fail with so it's not simply a story about disobeying a somewhat arbitrary rule that God gave them, don't touch this one tree.

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00:09:01.920 --> 00:09:15.420

Carl Racine: It's a failure to be who they were created to be. It's a failure to live up to the faith that God has placed in them. It's their failure to take proper responsibility for the world that's been entrusted to their care.

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00:09:18.060 --> 00:09:18.900

Carl Racine: So,

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00:09:20.580 --> 00:09:22.440

Carl Racine: I want to step back

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00:09:25.140 --> 00:09:32.760

Carl Racine: From that for a minute and allow people again to ask a question or comment but specifically with regard to this.

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00:09:34.020 --> 00:09:40.650

Carl Racine: Last week, and I felt bad about this after class sister TT had put a question in the

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00:09:41.730 --> 00:09:51.000

Carl Racine: Chat room that I that I meant to address and then and then pass it over accidentally and I wanted to come back to that question.

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00:09:51.690 --> 00:10:04.560

Carl Racine: But I wanted to ask Mr TT if you would repeat your question, it had something to do with the literal interpretation of the text. I wondered if you would repeat your question from last week and maybe

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00:10:05.940 --> 00:10:07.680

Carl Racine: Expand on it a little bit.

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00:10:09.570 --> 00:10:19.950

Titi Odedele: And yeah, so my question. When you see I'm hoping I remember correctly, it was basically around

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00:10:24.330 --> 00:10:28.290

Titi Odedele: So I knows about like literal literal versus in like

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00:10:30.300 --> 00:10:31.560

Titi Odedele: Like figurative

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00:10:32.610 --> 00:10:34.470

Titi Odedele: For, for lack of a better word.

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00:10:36.510 --> 00:10:40.650

Titi Odedele: Interpretations of Genesis and how it affects

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00:10:45.600 --> 00:10:49.710

Titi Odedele: And how basically how I believe it was how it affects our

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00:10:52.200 --> 00:10:55.890

Titi Odedele: Not, I think not just our faith, um,

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00:10:56.790 --> 00:10:59.040

Carole Copeland Thomas: If you give me a minute, I can go back and look it up.

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00:10:59.370 --> 00:11:02.640

Titi Odedele: Okay. That would be awesome. Sorry, I'm just struggling to remember it.

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00:11:03.480 --> 00:11:06.270

Carole Copeland Thomas: I'm going to stop sharing the screen for a minute and

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00:11:10.680 --> 00:11:11.460

Carl Racine: Well, I mean,

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00:11:13.860 --> 00:11:24.510

Carl Racine: It's, it's, it's one of the problems in in our discussion of how to approach the Bible in certain circles but i think is a little bit of a red herring.

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00:11:25.830 --> 00:11:28.320



Carl Racine: Because it creates a false

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00:11:29.370 --> 00:11:34.230

Carl Racine: dichotomy of false split between literal and figurative

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00:11:36.030 --> 00:11:42.510

Carl Racine: So let me say this categorically. Nobody, not one single person in the whole of the world.

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00:11:43.830 --> 00:11:47.160

Carl Racine: Who reads the Bible has ever interpreted it literally

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00:11:48.690 --> 00:11:52.500

Carl Racine: The people who claim to simply aren't paying attention to what they're doing.

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00:11:54.570 --> 00:11:55.170

Carole Copeland Thomas: Question.

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00:11:57.240 --> 00:11:57.570

Carl Racine: Okay.

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00:11:58.200 --> 00:11:59.400

Carole Copeland Thomas: It is m

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00:12:01.650 --> 00:12:13.230

Carole Copeland Thomas: TT ask. But how does literal versus interpretive understanding of Genesis affect how we understand our charge as human beings.

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00:12:17.100 --> 00:12:17.520

Carl Racine: Okay.

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00:12:18.060 --> 00:12:18.540

Titi Odedele: Thank you.

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00:12:18.960 --> 00:12:19.560

Carole Copeland Thomas: You're welcome.

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00:12:21.120 --> 00:12:26.160

Carl Racine: So the, the real question is, what does it mean to interpret the Bible literally

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00:12:28.740 --> 00:12:43.470

Carl Racine: And for some people. That means. Well the Bible in Genesis ones talks about six days so it must be referring to six literal 24 hour periods. Okay.

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00:12:46.320 --> 00:12:56.250

Carl Racine: But the Bible also talks about the hand of God or the finger of God or the arm of the lower

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00:12:57.900 --> 00:13:00.600

Carl Racine: Or we say his eye is on the sparrow.

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00:13:03.990 --> 00:13:04.380

Carl Racine: Now,

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00:13:06.300 --> 00:13:09.090

Carl Racine: The Mormons take that literally

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00:13:10.410 --> 00:13:11.700

Carl Racine: They say, God has a body.

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00:13:14.580 --> 00:13:25.050

Carl Racine: To my knowledge, they're the only people who interpret that particular type of language in the Bible as referring to something literal

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00:13:25.980 --> 00:13:34.980

Carl Racine: No other group all the other Christians who say they interpret the Bible literally no other groups as a god as an actual arm or an actual hand or an actual I

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00:13:36.240 --> 00:13:38.400

Carl Racine: We understand that that is

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00:13:39.510 --> 00:13:55.920

Carl Racine: Using human languages language to talk about something that we don't have any other way of talking about to talk about, even though the Bible makes it really clear that God is spirit and all of that kind of thing.

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00:13:58.080 --> 00:14:04.380

Carl Racine: We have no other way of talking about God doing certain things other than to use human language and human ideas.

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00:14:05.610 --> 00:14:16.620

Carl Racine: So we don't tend to take that literally and we don't get confused about the fact that that doesn't need to be interpreted literally

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00:14:18.690 --> 00:14:22.230

Carl Racine: When Jesus told a parable about the Good Samaritan.

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00:14:24.540 --> 00:14:32.670

Carl Racine: Nobody assumed that you could go to some area and find that merchant who was on the road to Jericho as a literal person.

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00:14:36.060 --> 00:14:53.910

Carl Racine: It doesn't make any difference whether you could or couldn't in terms of understanding Jesus parallel but Jesus didn't Jesus was not trying to communicate when he talks about a certain man a certain Samaritan going down the road from

104

00:14:55.890 --> 00:14:57.360

Carl Racine: Jerusalem to Jericho.

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00:14:58.500 --> 00:15:09.870

Carl Racine: Jesus doesn't intend for his audience to take that part, literally, or even to take the whole story, literally, in the sense that this actually happened. And if you'd had a camera there. You could have taken a picture of it.

106

00:15:11.550 --> 00:15:27.120

Carl Racine: Jesus simply is telling that story is a way of illustrating something important about what it means to love your neighbor as yourself, how to understand that command and in Leviticus and so taking that story.

107

00:15:28.230 --> 00:15:29.550

Carl Racine: Literally

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00:15:30.630 --> 00:15:40.890

Carl Racine: Means understanding what the story means it does not mean making the mistake of thinking that there was an actual real Samaritan who did this and an actual real Jew.

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00:15:41.280 --> 00:15:51.570

Carl Racine: Who was lying on the road and an actual real priest and Levi who walked down the road and passed him by none of those things is necessary for understanding the story.

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00:15:53.460 --> 00:15:57.900

Carl Racine: That's the way I understand the Bible as a whole.

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00:15:59.040 --> 00:16:10.170

Carl Racine: If you want to get into an argument about whether certain things actually happened or not we could get into that argument, but that argument sort of distracts us from whether

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00:16:10.650 --> 00:16:28.380

Carl Racine: We understand what the meaning of the story is so I'm trying to understand the meaning of these stories, the way you would understand the meaning of a parable and that doesn't have anything to do with the sort of literal versus figurative question.

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00:16:30.390 --> 00:16:30.870

Carl Racine: Does that

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00:16:31.860 --> 00:16:35.130

Titi Odedele: Help. Yeah. That's really helpful. I

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00:16:36.210 --> 00:16:42.960

Titi Odedele: I think I mainly asked because I don't know if this is anyone else's experience. Of course, I can only talk about my own, but

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00:16:44.430 --> 00:16:45.630

Titi Odedele: I feel that I

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00:16:49.170 --> 00:17:06.510

Titi Odedele: That I it might say, I grew up in the assemblies of god church. And so there was a lot of weight placed on a literal literal interpretation of Genesis one through three. In particular, I honestly in it. And then I found out in college that

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00:17:08.370 --> 00:17:15.480

Titi Odedele: At least the first part of Genesis one is kind of written as a poem anyone. Basically, I mentioned that to

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00:17:16.860 --> 00:17:29.100

Titi Odedele: Say that there are good amount of Christians who organized like who was like basically a true, you know, a real believer kind of around

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00:17:30.900 --> 00:17:33.930

Titi Odedele: Taking a literal interpretation of

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00:17:35.610 --> 00:17:37.230

Titi Odedele: A Genesis one through three

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00:17:39.450 --> 00:17:47.160

Titi Odedele: And and I feel like. Yeah. And I guess that's I wonder how that

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00:17:48.570 --> 00:17:54.960

Titi Odedele: Affects how we understand other Christians, other people and and

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00:17:56.970 --> 00:17:59.010

Titi Odedele: Yeah, and yeah.

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00:18:00.360 --> 00:18:01.980

Peter Barrant: I wanted to

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00:18:03.600 --> 00:18:04.260

Carl Racine: Go ahead, Peter.

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00:18:05.490 --> 00:18:11.010

Peter Barrant: to interject that yeah that the child grew up in HAVE HAD THAT THAT SAME STATS.

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00:18:12.270 --> 00:18:15.690

Peter Barrant: That you know that God created the world.

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00:18:19.320 --> 00:18:19.980

Peter Barrant: And

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00:18:21.780 --> 00:18:38.370

Peter Barrant: There. I mean, there are problems with that in, you know, as we had in another discussion, you know, it wasn't. God didn't in the Genesis story. I didn't create the, the sun in the moon and all of that. On the first day. So how do you have a 24 hour period when you don't have a son.

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00:18:39.480 --> 00:18:42.240

Peter Barrant: But outside of that.

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00:18:46.680 --> 00:18:57.510

Peter Barrant: Also, I think, has an impact on on politics in terms of, you know, the battle between creationism and evolution in the school puts many Christians.

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00:18:58.800 --> 00:19:13.890

Peter Barrant: In the anti science world that many Christians think that science is off base because it does not follow the, the Bible story and then it's it Lanza it then set them up to easily

134

00:19:14.790 --> 00:19:30.870

Peter Barrant: I feel this is my opinion fall into the when Trump says sciences wrong. They can stop side with him very easily because they already have some skepticism about science. And so I think that that's

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00:19:31.650 --> 00:19:43.050

Peter Barrant: Sense of interpret that. That way of interpreting the Genesis story has led to some I would call it anti intellectual ism among Christians.

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00:19:44.880 --> 00:19:50.610

Carl Racine: At no absolutely and and i think there's good reasons for

thinking that

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00:19:52.410 --> 00:19:53.400

Carl Racine: Genesis one.

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00:19:54.450 --> 00:19:57.150

Carl Racine: Shouldn't be taken literally in certain ways.

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00:19:58.590 --> 00:20:07.650

Carl Racine: It what What sense would it make to talk about God who's beyond time needing 24 hours to create one aspect of creation, when in fact

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00:20:08.160 --> 00:20:26.730

Carl Racine: Genesis makes it clear that it happens in an instant. God said, and it happened. Well, what, what happened to the rest of the 23 hours 59 minutes and 59 seconds of that day. Why was it necessary for there to be a 24 hour period for God to do that work.

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00:20:29.070 --> 00:20:40.770

Carl Racine: Clearly we're not meant to understand that sort of thing that way. But regardless of whether you understand as a 24 hour period or not. The, the, the themes

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00:20:41.850 --> 00:20:50.100

Carl Racine: That are there that are present in the texts are there for whatever kind of understanding you have of the the sort of literal question.

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00:20:52.200 --> 00:21:00.840

Carl Racine: All of those people who say they interpret Genesis 123 literally are in fact deceiving themselves because

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00:21:01.980 --> 00:21:12.090

Carl Racine: I would say virtually none of those people do what I just did with Genesis three which is to see the serpent as a literal serpent as an animal.

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00:21:12.540 --> 00:21:22.200

Carl Racine: They all see the serpent as the devil, even though there's nothing at all in the text that says that the serpent is a

devil or a demonic creature or even an evil creature

146

00:21:23.100 --> 00:21:38.700

Carl Racine: But they've been taught that so they don't interpret Genesis three one, literally, they interpret it figuratively. It says serpent, but it really means devil, even though they're claiming to have a literal interpretation of the text.

147

00:21:40.170 --> 00:21:48.990

Carl Racine: I'm arguing that that literal interpretation to text, at least with reference to Genesis three. One is what the text actually means to say

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00:21:50.010 --> 00:21:52.860

Carl Racine: And that, that's what we need, how we need to understand that verse.

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00:21:54.690 --> 00:22:01.530

Carl Racine: If you can I say this over and over again, if you come to the Bible with the wrong questions you'll get all sorts of screwy answers.

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00:22:03.390 --> 00:22:10.200

Carl Racine: If you come to the Bible, asking questions that the Bible isn't interested in answering questions about

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00:22:11.370 --> 00:22:13.230

Carl Racine: The science of creation.

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00:22:14.250 --> 00:22:22.140

Carl Racine: Then you're just making stuff up and you can see that throughout the history of biblical interpretation, the kinds of questions you asked to the Bible.

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00:22:22.920 --> 00:22:34.830

Carl Racine: Lead to answers that are mostly made up by human beings. If the Bible isn't actually trying to answer that question. So the Bible doesn't try to answer the question.

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00:22:35.820 --> 00:22:48.300

Carl Racine: How many minutes did it take for God to create the world



if you ask that question of the Bible, you're going to come up with some sort of screwy answer. And that's what people have done over the years and then as Peter said that leads to this whole

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00:22:50.880 --> 00:22:53.070

Carl Racine: Questioning of science and stuff that

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00:22:54.810 --> 00:22:58.440

Carl Racine: Has has partly gotten us into the mess that we're in today.

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00:23:00.810 --> 00:23:16.320

Carl Racine: But whether or not you understand it in that sort of literal sense. And I would say the Bible only communicates what the author intended to communicate, not the kinds of questions we want to ask of it, it seems to me, really clear that what I'm saying about

158

00:23:17.910 --> 00:23:35.670

Carl Racine: The, the, the story itself about the picture that it paints of of the creation those themes are there, whether you understand it as a literal thing that you could have photographed with a camera, whereas a poem more poetic thing.

159

00:23:38.970 --> 00:23:40.590

Carl Racine: They. I don't think they

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00:23:42.390 --> 00:23:44.190

Carl Racine: Excuse me. I don't think they deeply

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00:23:45.210 --> 00:24:04.080

Carl Racine: With that they would significantly change the kinds of things that I'm saying, humans are created to rule over the earth rule over the creation to be God's vice ruler. So just to be God's emissaries over the earth.

162

00:24:05.220 --> 00:24:13.770

Carl Racine: And they haven't done a very good job of it. They haven't recognized the limits that God placed on the created world. Here's a tree. You're not supposed to touch.

163

00:24:14.550 --> 00:24:26.100

Carl Racine: They, you know, they look at the tree, they see that it is it's desirable. It's beautiful, it's attractive. It's just what they want. So they think, oh, this is for me.

164

00:24:27.450 --> 00:24:29.550

Carl Racine: And we've been doing that all along.

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00:24:31.530 --> 00:24:43.650

Carl Racine: We have been exploiting the world for our own personal desires. When God makes it clear. The world isn't just there for us that creation is not just about human beings. Human beings are important part of creation, but they're not the whole thing.

166

00:24:45.300 --> 00:24:54.090

Carl Racine: So it's again it's not. It's more than just an arbitrary rule if something significant about God's command there in the Garden of Eden.

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00:24:54.960 --> 00:25:05.160

Carl Racine: And we're going to see we continue to see that there's something very significant about God's commands to the children of Israel. It's teaching. It's instruction.

168

00:25:09.960 --> 00:25:16.560

Carl Racine: So let's go on because I if nothing else, I want to get to one of the slides that I have prepared here.

169

00:25:19.500 --> 00:25:22.290

Carl Racine: Is the second theme that we discussed

170

00:25:23.880 --> 00:25:27.600

Carl Racine: Last year, that is well illustrated by the

171

00:25:28.800 --> 00:25:29.850

Carl Racine: Creation story.

172

00:25:31.620 --> 00:25:46.260

Carl Racine: Is that, at least in in in Torah in the first five books when God blesses human beings and God does things for them it doesn't usually result in them doing things the right way and humans behaving well

173

00:25:48.120 --> 00:25:55.260

Carl Racine: God does all these wonderful things for Adam and Eve and then they they turn around and abuse it. God does all these wonderful things for Israel.

174

00:25:56.640 --> 00:26:00.390

Carl Racine: Liberating them from the power of Pharaoh and all of that and

175

00:26:01.440 --> 00:26:13.770

Carl Racine: All they do when they get in the wilderness is complain and want to go back to Egypt. But we saw that when Israel as given a project when Israel has to do something for God. When Israel has to make a tabernacle.

176

00:26:14.520 --> 00:26:27.570

Carl Racine: All the sudden they stop complaining and they start doing what God asks them to do. And they work together as a community to build this marvelous building in their midst to make a home for God.

177

00:26:28.590 --> 00:26:42.660

Carl Racine: God has made a home for them at the beginning of Genesis and an exodus now Israel builds a home for God to allow God to be and dwell and shine in their midst.

178

00:26:44.130 --> 00:26:51.660

Carl Racine: And so Torah really teaches us what what a holy nation is supposed to look like, but

179

00:26:52.410 --> 00:27:07.200

Carl Racine: We, we saw that we actually grow in maturity. When we do things for God more than when God does stuff for us. And so rather than praying for God all the time to bless us we should be praying for God to make us a blessing.

180

00:27:08.520 --> 00:27:11.610

Carl Racine: A blessing to others and a blessing to the earth that we've been

181

00:27:12.780 --> 00:27:13.950

Carl Racine: Given charge of

182

00:27:17.400 --> 00:27:29.670

Carl Racine: Part of what we do for God has to do with the these two very important words that we look like looked at justice and righteousness.

183

00:27:30.990 --> 00:27:44.820

Carl Racine: Torah defines the way of the Lord, the path that God wants Abraham and his descendants to follow as doing righteousness and justice Genesis 1819 and if we could see slide number 11 please now.

184

00:28:05.340 --> 00:28:05.940

Carl Racine: One more.

185

00:28:07.170 --> 00:28:08.160

Carl Racine: The next one. There we go.

186

00:28:11.220 --> 00:28:17.340

Carl Racine: I found this you can find wonderful things in the internet. Sometimes you find awful things to you find wonderful things. And I found this wonderful

187

00:28:18.690 --> 00:28:25.230

Carl Racine: Poster illustrating this point and we talked about this a little when we talked about Ruth Bader Ginsburg.

188

00:28:27.360 --> 00:28:32.850

Carl Racine: But Genesis 1819 says that the way of the Lord is doing, righteousness, and justice, and I've

189

00:28:34.320 --> 00:28:38.550

Carl Racine: Defined that as a kind of righteous compassionate justice.

190

00:28:40.230 --> 00:28:41.040

Carl Racine: We saw

191

00:28:42.240 --> 00:28:48.030

Carl Racine: That in English, the words, righteousness, and justice

seemed very different from one another.

192

00:28:49.140 --> 00:28:59.010

Carl Racine: Righteousness is a is a kind of religious term that speaks about personal holy holy holiness moral purity our individual

193

00:29:00.030 --> 00:29:09.030

Carl Racine: Morality justice is a public political term has a legal flavor. You know, referring to how the whole community behaves

194

00:29:10.050 --> 00:29:21.480

Carl Racine: But biblically. Those words are very closely connected to one another, and they're often used in the same verse. There are dozens and dozens of verses throughout the Bible, especially in the Old Testament.

195

00:29:22.230 --> 00:29:34.950

Carl Racine: Where they're used as a word pair the essentially their meanings overlap and blur into one another. Righteousness includes justice and justice includes righteousness. They're not two separate concepts.

196

00:29:35.940 --> 00:29:49.830

Carl Racine: And the meaning of justice in the Bible in particular is has a slightly different character. I said there was a kind of strange kind of justice in the Bible because it's not cold an impartial. It's not blindfolded.

197

00:29:50.940 --> 00:30:01.620

Carl Racine: Justice takes into account the needs of the poor and the disadvantage and the immigrant the foreigner justice in the Bible, always has to be tempered by compassion.

198

00:30:02.370 --> 00:30:14.190

Carl Racine: That's why it's a righteous justice and not just an impartial justice justice does not wear a blindfold in the law of Moses justice says black lives matter.

199

00:30:16.500 --> 00:30:17.220

Carl Racine: And

200

00:30:18.630 --> 00:30:22.170

Carl Racine: This this poster that I found

201

00:30:23.550 --> 00:30:31.230

Carl Racine: By accident, you won't understand this, except maybe jack, but the the graphic.

202

00:30:32.820 --> 00:30:39.150

Carl Racine: Under each of the words Black Lives Matter is actually stylized

203

00:30:40.620 --> 00:30:49.200

Carl Racine: Versions of the Hebrew words from that Deuteronomy 1620 justice, justice, you shall pursue

204

00:30:50.640 --> 00:31:00.900

Carl Racine: That Ruth Bader Ginsburg, had she had those Hebrew art, art work depicting those Hebrew words on the walls of her office.

205

00:31:02.220 --> 00:31:16.080

Carl Racine: In the Supreme Court as a reminder of what her mission in life was so this this group, which I don't know anything about Jews for racial and economic justice.

206

00:31:17.400 --> 00:31:22.950

Carl Racine: Rightly saw that the that the that the phrase Black Lives Matter. In fact,

207

00:31:24.450 --> 00:31:44.790

Carl Racine: Is is says something essential about what the Bible means by Justice, you shall pursue. It's a justice that looks at society and says the political and economic systems are weighted in favor of the wealthy and the powerful

208

00:31:45.810 --> 00:32:01.860

Carl Racine: And we need in order to achieve justice in our society. We need to highlight and emphasize the importance of the lives of the rest of the people who are not connected to those power structures, who don't have

209

00:32:03.480 --> 00:32:15.990

Carl Racine: Access to those power structures because biblically adjust society will have no poor people. Deuteronomy 15 for know people whose basic human needs are neglected.

210

00:32:18.210 --> 00:32:29.370

Carl Racine: Torah is more concerned about the well being of the Community as a whole, than individual rights, especially individual property rights. And that's one of the great

211

00:32:29.730 --> 00:32:37.350

Carl Racine: Differences between the laws and Torah and the laws in America. And then the laws and Western society in general, which tend to

212

00:32:38.100 --> 00:32:53.190

Carl Racine: Favor individual rights and especially property rights, economic rights over the well being of society as a whole, we saw that for instance of a person in ancient Israel who had a

213

00:32:55.440 --> 00:33:10.710

Carl Racine: A field where they were growing some sort of crops when they went to harvest that field they were supposed to leave some of the crops there for the poor who could come in and gather some of that they weren't supposed to

214

00:33:11.910 --> 00:33:21.900

Carl Racine: Take every last bit of wheat or rye or barley or whatever they were growing in that field they were supposed to leave it, because that's what justice is about

215

00:33:22.500 --> 00:33:38.550

Carl Racine: Now in our society justice would be this is my field. So I have a right to all of this stuff. And the Bible says no, this is God's field and you're lucky to have it and you need to recognize that by leaving some for the people who don't have any

216

00:33:40.560 --> 00:33:47.760

Carl Racine: So Justice in the Old Testament is very much wrapped up with a sense of righteousness and have compassion.

217

00:33:48.660 --> 00:33:54.570

Carl Racine: So when people mistakenly speak of the God of the Old

Testament as a God of Justice and wrath.

218

00:33:55.080 --> 00:34:02.730

Carl Racine: Well, the God of the New Testament is supposedly a God of love and compassion, as if those two things were completely separate things.

219

00:34:03.300 --> 00:34:24.120

Carl Racine: They show not only an ignorance of Scripture in general but also have this biblical concept of justice. This strange justice that incorporates compassion and concern for those who are in need and that seeks to overcome the inequities that are built into political and legal systems.

220

00:34:26.610 --> 00:34:29.490

Carl Racine: In any sort of economic society.

221

00:34:33.240 --> 00:34:45.030

Carl Racine: Hannah Brooke said like with Ruth, you're thinking of the gleaning in the field. I'm assuming and and if you are. That's exactly right. Yes, the story of Ruth illustrates that point that these

222

00:34:46.200 --> 00:34:48.750

Carl Racine: People who have come from the outside. Are these

223

00:34:50.190 --> 00:34:51.870

Carl Racine: Are the media nights remote bites.

224

00:34:53.220 --> 00:34:55.200

Carl Racine: It begins with an M. But, but

225

00:34:57.000 --> 00:35:04.470

Carl Racine: Ruth is not an Israelite, and she comes in as a foreigner as a undocumented alien in our language.

226

00:35:05.460 --> 00:35:13.110

Carl Racine: And is allowed to gather to just to meet her hunger, just to meet her basic needs. She said allowed to gather some of the grain.

227

00:35:13.560 --> 00:35:29.310



Carl Racine: From bow as his field and Boaz actually encourages it. Because Boaz is a righteous man who practices, the kind of righteous justice that God wants all of God's people to to practice. So the Book of Ruth actually shows this principle in action.

228

00:35:31.290 --> 00:35:32.730

Carl Racine: Yeah. Mama bites. Thank

229

00:35:34.710 --> 00:35:47.880

Carl Racine: You know, the brain cells, most of them work. But every once in a while. There's one of those little synopsis just says, well, I know it's an M word, but it could be media nights and it could be and I can't remember which one

230

00:35:49.470 --> 00:36:05.940

Carl Racine: Anyway, justice and righteousness and fairness and compassion all bound up together and what it means to walk in the way of the Lord, what it means to follow God, what it means to live a godly life. So the society that Israel as opposed to

231

00:36:08.970 --> 00:36:27.570

Carl Racine: The society that Israel is supposed to form the different sort of society from the, the economic harshness of Egypt is characterized by this compassionate justice and that to as part of it means to do something for God to serve your neighbor by doing something for God.

232

00:36:35.880 --> 00:36:41.400

Carl Racine: Let me go on to one more point and then I'll and then I'll stop for a few more comments.

233

00:36:43.890 --> 00:36:52.290

Carl Racine: In so the Torah is passionate we concerned about justice, not just talk about the whole Old Testament and the prophets simply reinforce that.

234

00:36:52.800 --> 00:36:59.580

Carl Racine: And that passionate commitment to justice is what faith actually means in the Old Testament.

235

00:37:00.540 --> 00:37:18.090

Carl Racine: It's not a separate thing, and this has been largely

largely left out of of of Protestant Christianity. So the rabbi's as we saw contrast the behavior of Abraham and Moses who are the two great examples of faith in Torah with Noah.

236

00:37:19.200 --> 00:37:27.180

Carl Racine: Who is said to be a righteous man, but his righteousness consistent silently obeying what God tells him to do in order to save his own life.

237

00:37:28.740 --> 00:37:31.380

Carl Racine: And if we could see slide number 12 please

238

00:37:34.530 --> 00:37:49.950

Carl Racine: Abraham, when God tells Abraham that God wants to destroy Sodom protest God's plan and says will you sweep away the righteous with the wicked shall the Judge of all the earth not do justice.

239

00:37:51.060 --> 00:37:59.340

Carl Racine: Abraham illustrates here the righteous justice that God desires that God has just been talking about in that same passage

240

00:38:00.840 --> 00:38:06.270

Carl Racine: And he does so by challenging God and saying, God, are you really acting justly

241

00:38:08.280 --> 00:38:18.180

Carl Racine: And Moses as well on three different occasions challenges the justice of what God wants to do and gets God to change his mind, but know when he's told that

242

00:38:18.900 --> 00:38:37.230

Carl Racine: God wants to destroy everybody else in the earth, except for him and his family is only concerned with his own personal salvation and his story ends badly. He ends up drunk naked exposed to the whole world and shaming himself and his family.

243

00:38:38.370 --> 00:38:44.760

Carl Racine: So Abraham is seen by the rabbi's as an example of mature faith. But no, it is not

244

00:38:46.440 --> 00:38:51.930

Carl Racine: Rabbi sacks here says that Abraham was the first person in in recorded history.

245

00:38:53.160 --> 00:39:08.580

Carl Racine: To protest the injustice of the world, in the name of God rather than accept it in the name of God and have a sec says that too often religion has taught people to accept in justice as God's will.

246

00:39:09.810 --> 00:39:13.380

Carl Racine: Rather than protest in justice in the name of God.

247

00:39:14.070 --> 00:39:25.920

Carl Racine: God has indeed entered into partnership with us and created us to be responsible with him for this world and that means dialogue with God and even debate. It's a true partnership in the Bible.

248

00:39:26.580 --> 00:39:41.310

Carl Racine: Because in Torah God not only speaks God listens and God wants to listen. God wants to listen to us so true faith does not simply accept what comes as God's will.

249

00:39:41.820 --> 00:39:52.500

Carl Racine: PEOPLE OF FAITH. Do not glibly repeat. It's all good, every time I hear that in the church. I want to to holler. You don't say that it's not all good.

250

00:39:54.240 --> 00:40:09.990

Carl Racine: The Bible teaches us a religion of sacred discontent of faith that at times in Rabbi saxes words means protest and the most radical example of this in the Bible is is the of this type of faith is job.

251

00:40:11.100 --> 00:40:16.440

Carl Racine: Job angrily challenges God's justice God's management of the world.

252

00:40:17.730 --> 00:40:24.720

Carl Racine: And at the same time job stubbornly maintains his trust in God, he will not curse God and die.

253

00:40:25.500 --> 00:40:35.520

Carl Racine: And many sermons have been preached to make job this pious figure of unrelenting faith, but it's a faith that is Protest. Protest against the inequities of life.

254

00:40:35.880 --> 00:40:44.820

Carl Racine: Protest as well against all forms of religious piety all of his religious comforters that teach acceptance of those inequities.

255

00:40:45.720 --> 00:41:01.890

Carl Racine: The Bible doesn't give us an escape from this world. It doesn't give us just passive obedience, but it gives us responsibility. Sometimes a daunting responsibility. Sometimes a painful responsibility of actively engaging with the world.

256

00:41:02.970 --> 00:41:06.870

Carl Racine: And engagement that may lead us to questioning God himself.

257

00:41:08.040 --> 00:41:20.820

Carl Racine: The name Israel comes from that story where Jacob wrestles with the angel wrestles with God in a partnership that's not always easier straightforward.

258

00:41:21.930 --> 00:41:25.530

Carl Racine: Israel itself means I have wrestled with God.

259

00:41:26.580 --> 00:41:32.100

Carl Racine: And faith is a struggle, precisely because the world is unjust.

260

00:41:33.240 --> 00:41:45.090

Carl Racine: So faith is not simply passive acceptance of what comes faith is an active engagement struggling for justice in a world that's a very unjust.

261

00:41:46.980 --> 00:41:49.680

Carl Racine: All right, I'm going to stop there. I have one more.

262

00:41:51.690 --> 00:41:59.400

Carl Racine: Thing to make which we may get to today, but I want

people to respond to what I've been saying please

263

00:42:00.810 --> 00:42:01.770

Carl Racine: Ask questions.

264

00:42:08.580 --> 00:42:09.330

Carole Copeland Thomas: I am

265

00:42:11.310 --> 00:42:23.280

Carole Copeland Thomas: Knowing how the whole concept of black lives matter has evolved from a protest of injustice.

266

00:42:25.440 --> 00:42:43.590

Carole Copeland Thomas: Somewhat tied in with Colin Kaepernick somewhat tied in with black men and women who had been murdered or violated by the police, and then how I think it reached its Pinnacle in June, following George Floyd's death. It's interesting to see the

267

00:42:44.670 --> 00:42:57.990

Carole Copeland Thomas: Composition of those words with the Hebrew concept that you that you discussed and now how it has been. I'm going to say truly manipulated.

268

00:42:58.530 --> 00:43:11.340

Carole Copeland Thomas: For right wing justification, where they have a fixed it with the violence that's taken place with rioting in the country, which typically just involves a very small

269

00:43:11.700 --> 00:43:30.630

Carole Copeland Thomas: fringe group of maybe those who are on the right, possibly, and how it's been politicized in a very negative way, so it's it's helpful and useful to see it in this way, where it's the social justice of it has been now connected to to Judaism.

270

00:43:35.100 --> 00:43:52.770

Carl Racine: I mean I it to me. It's simply undeniable that it is a that phrase is a very legitimate expression of the whole Hebrew scriptures talks about when it talks about God's desire for justice.

271

00:43:54.090 --> 00:43:57.060

Carl Racine: And I we actually when Susan I were on a walk this week.

272

00:43:58.920 --> 00:43:59.730

Carl Racine: We saw

273

00:44:01.080 --> 00:44:05.820

Carl Racine: Was trying to find this. I can't do three things at once, but what

274

00:44:07.110 --> 00:44:17.550

Carl Racine: What we saw a sign that that struck me as as profound and it evidently I saw something about this is evidently Kate was assigned somebody was carrying and one of the protests.

275

00:44:17.940 --> 00:44:29.970

Carl Racine: That said that that that the that the word matter is actually a minimum that we need to say that black lives are valuable that black lives are beloved, that is

276

00:44:31.110 --> 00:44:35.790

Carl Racine: make a positive contribution to our world.

277

00:44:37.260 --> 00:44:39.030

Carl Racine: That is not simply a matter of

278

00:44:40.200 --> 00:44:50.130

Carl Racine: The matter is is not simply enough to say, well, they matter in some sort of general sense, but to but to value to value them for what they

279

00:44:51.630 --> 00:45:00.360

Carl Racine: Bring to our community to value them for what they bring to our world. It's not just a matter of tolerating or even treating

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00:45:01.980 --> 00:45:04.920

Carl Racine: Black people black people equally or something like that.

281

00:45:06.720 --> 00:45:21.570

Carl Racine: It's a matter of recognizing again that they are fundamentally essentially a part of our world and to leave them out is to is to do great harm to our whole community.

282

00:45:23.760 --> 00:45:26.580

Carl Racine: That is a Biblical perspective.

283

00:45:28.650 --> 00:45:28.980

Carl Racine: That

284

00:45:30.390 --> 00:45:31.440

Carl Racine: For for

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00:45:32.640 --> 00:45:44.640

Carl Racine: For Christians to not see that means they simply haven't read their Bibles and thought about the implications of what their Bibles their Bible is saying they're like Noah.

286

00:45:45.780 --> 00:45:53.520

Carl Racine: They just want to get their own salvation. Go to heaven when they die and the world can kind of go to hell.

287

00:45:54.630 --> 00:46:01.110

Carole Copeland Thomas: And this little girl who has a poster that I've put on my postings my Facebook postings that I

288

00:46:01.470 --> 00:46:12.150

Carole Copeland Thomas: Refer to it all the time because she's holding this poster. This is after Floyd has died, and she's involved in one of the protests and it says, we said black lives matter.

289

00:46:12.600 --> 00:46:34.980

Carole Copeland Thomas: Never said only black lives matter. We know all lives matter. We just need your help with black lives matter for black lives are in danger. So to me, that just says it all. It is. It's not a repudiation of other people's ethnicity. There is no need to

290

00:46:36.450 --> 00:46:43.650

Carole Copeland Thomas: Immediately flip to all lives matter that minimizes and just neutralizes the whole concept of black lives matter.

291

00:46:44.040 --> 00:46:58.080

Carole Copeland Thomas: In many ways, like, I don't like the word inclusion, even though I have to use it in my diversity training because I think it neutralizes the, the importance of diversity. So it's saying that, and you see this a lot with

292

00:46:58.950 --> 00:47:07.320

Carole Copeland Thomas: And and this is this is a countering of of the mainstream America that wants to

293

00:47:08.220 --> 00:47:17.610

Carole Copeland Thomas: Clarify and put their own spin on what an ethnic group says, so it's black lives matter doesn't mean anything.

294

00:47:17.970 --> 00:47:29.880

Carole Copeland Thomas: About blue lives or white lives or brown lives. That's not the point. The point is the value and the substance of the people of the African diaspora.

295

00:47:30.240 --> 00:47:41.730

Carole Copeland Thomas: And how important they are in the context of our society not putting down or or minimizing anyone else it's it's it's elevating ourselves to a level of humanity.

296

00:47:44.160 --> 00:48:03.450

Carl Racine: Right, and that you know the Bible over and over and over and over and over again starting at the beginning and at least the Old Testament and all the way through all the prophets, there's a, there's a, there's a kind of holy trinity of people that that are sort of meant to signify

297

00:48:05.070 --> 00:48:14.130

Carl Racine: People that need justice in society. The widow, the orphan, and the immigrant the resident alien

298

00:48:16.020 --> 00:48:29.010

Carl Racine: And those people biblically were the people who were left out of the power structures, both the economic and political power structures associate the economic power structures.

299

00:48:29.520 --> 00:48:42.450

Carl Racine: And over and over again, the bible says, These people



matter. Now it's not because the Bible thinks only these people matter, but the Bible writers have to keep telling Israel.

300

00:48:42.960 --> 00:48:54.870

Carl Racine: You need to pay attention to these people, because these are the people who are being left out of the discussion. These are the people who are being left out of the power structures, these people who are not coming to the table when decisions are being made.

301

00:48:55.140 --> 00:49:01.740

Carl Racine: These are the people that don't have enough money even to survive. Sometimes, who have inadequate housing poor

302

00:49:02.520 --> 00:49:18.060

Carl Racine: Medical care all of that stuff. And so the Bible calls your attention to those three very limited groups of people as a way of saying, if you're not working for justice for these people, you're not working for justice at all.

303

00:49:19.260 --> 00:49:25.530

Carl Racine: And that, in, in my estimation isn't an affirmative action program.

304

00:49:26.100 --> 00:49:26.400

Yeah.

305

00:49:27.570 --> 00:49:28.590

James Williams: Is now.

306

00:49:29.310 --> 00:49:29.850

Carl Racine: They're

307

00:49:29.880 --> 00:49:30.810

James Williams: All talk about

308

00:49:31.170 --> 00:49:38.400

Carl Racine: One proof text verse, it is there. There are tons of verses that all through all different writers

309

00:49:39.510 --> 00:49:53.550

Carl Racine: So yes, that that's what I'm saying. The kind of justice in the Bible. See, people will say, Well, you know the the affirmative action programs or whatever are discriminatory right they're not they're not just

310

00:49:54.780 --> 00:50:06.510

Carl Racine: And the Bible says, yeah, that's the world's idea of justice with that's not God's idea of justice God's idea of justice is an affirmative action program for the poor and disadvantaged.

311

00:50:07.680 --> 00:50:11.100

Carl Racine: And the immigrant and only about the immigrant the foreign

312

00:50:12.150 --> 00:50:17.070

Carole Copeland Thomas: And what you're saying. Brother Carl is our

313

00:50:18.420 --> 00:50:26.970

Carole Copeland Thomas: Expectation of being a part of the world and other people. And if something happens in

314

00:50:28.290 --> 00:50:31.500

Carole Copeland Thomas: Costa Rica, or Honduras, or

315

00:50:33.060 --> 00:50:37.020

Carole Copeland Thomas: Tokyo or Kenya Nairobi.

316

00:50:38.220 --> 00:50:59.010

Carole Copeland Thomas: And there's a catastrophe and people are hurt or killed or whatever our response shouldn't be. Oh, that's too bad. Let's pass this the potato salad. It should be a level of compassion for people living in other areas, but still need to have our empathy.

317

00:51:00.390 --> 00:51:15.180

Carole Copeland Thomas: And and the empathetic connection right now in our political system in this country is broken, because we have a president who does not even understand and recognize what empathy is

318

00:51:15.660 --> 00:51:25.380

Carole Copeland Thomas: So he's a transactional person. And that's why he's so connected with Wall Street and why Wall Street has to do well

and that's his major mark of

319

00:51:25.980 --> 00:51:40.200

Carole Copeland Thomas: Success because this whole connection of of being interconnected as people is void in his concept and the people who follow, and I'm not making a broad based statement. I'm but I'm

320

00:51:40.830 --> 00:51:52.920

Carole Copeland Thomas: From my own point of view, understanding the biblical expectations of us as people and how that doesn't does not transfer to what we're seeing today.

321

00:51:55.980 --> 00:51:57.000

Titi Odedele: Wonder. Oh, sorry.

322

00:51:58.170 --> 00:51:58.590

James Williams: Go ahead.

323

00:51:59.760 --> 00:52:05.370

Titi Odedele: I think I'm also wondering whether scripture actually pushes those and beyond.

324

00:52:06.000 --> 00:52:27.840

Titi Odedele: You know, empathy, because it. I mean, it sounds like there's some expectation of action. Right. We're not just, it's not supposed to be, oh, you know, we see that the that the widow, the orphan, and the immigrant has or has been bad you know they're they're actionable steps like when we see

325

00:52:29.610 --> 00:52:41.070

Titi Odedele: Us Back to in Latin America, as we have over the last, I don't even probably like 80 years or something. That means not only do we have empathy, but that I believe that that empathy.

326

00:52:42.900 --> 00:52:48.120

Titi Odedele: spurs us toward donation and and supporting people who are resisting

327

00:52:49.980 --> 00:52:57.420

Titi Odedele: Really just like imperial imperial power, you know, um, I sometimes I feel that

328

00:53:00.990 --> 00:53:19.560

Titi Odedele: The I feel like empathy is is good, but I feel like if we're talking about like how to build a community. I feel like corporate empathy leads to action, as opposed to end, you know, individual empathy, just kind of, or I feel sometimes stage just within one person.

329

00:53:21.720 --> 00:53:31.590

Carole Copeland Thomas: And Carol have heavy in in to respond to my comments and your comments TT says empathy with action. And that's true. That's what it is.

330

00:53:33.630 --> 00:53:35.100

Carl Racine: Yeah and you know

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00:53:35.130 --> 00:53:38.670

Carl Racine: Compared to biblical times were much more able

332

00:53:39.150 --> 00:53:39.990

To

333

00:53:41.490 --> 00:53:50.070

Carl Racine: Respond to and participate in stuff that's going around halfway around the world than anybody could have ever imagined.

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00:53:51.750 --> 00:53:57.570

Carl Racine: When the Bible was being written. So I think, by extension, sure, the fact that we've been

335

00:53:58.710 --> 00:54:05.040

Carl Racine: given dominion over all of creation and and Jesus sent his disciples into all the world.

336

00:54:06.510 --> 00:54:22.470

Carl Racine: Not only to preach the gospel in the in the kind of limited sense that we understand it, but he says to teach them to observe everything I've commanded you. And part of what Jesus commanded really clearly was to take care of the people who are left out by society.

337

00:54:24.180 --> 00:54:27.090

Carl Racine: That going into all the world is

338

00:54:28.260 --> 00:54:38.340

Carl Racine: Clearly a mandate for us a biblical mandate to take precisely the way of the Lord into the whole world. And that means the, you know,

339

00:54:39.300 --> 00:54:48.600

Carl Racine: Sister TT said it's very important that this be done corporately, it's very hard to do as an individual. I mean, God bless brother jack for going all the way to Honduras.

340

00:54:49.230 --> 00:54:58.200

Carl Racine: And, you know, giving up his life here and and working with poor people in Honduras, but there's this there's a support structure there for him.

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00:54:58.830 --> 00:55:07.260

Carl Racine: He didn't just go down as an isolated individually. He went down individually, but he went down to a community that's already there. That church community.

342

00:55:08.310 --> 00:55:15.450

Carl Racine: And he has a support community here in the United States as well. You can't do it on your own and you also can't do everything.

343

00:55:17.010 --> 00:55:18.420

Carl Racine: You have to pick something

344

00:55:19.500 --> 00:55:23.340

Carl Racine: That God is calling us specifically to address.

345

00:55:25.140 --> 00:55:31.470

Carl Racine: Because we have limited energies and even as grew even as churches, it seems to me, churches,

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00:55:32.100 --> 00:55:42.270

Carl Racine: Might be better served rather than than than trying to adjust all the issues in society to say, well, this church our

particular issue is, or maybe a couple sets of issues.

347

00:55:42.690 --> 00:55:57.750

Carl Racine: Here's things we're going to really work on and we want these other things to be taken care of, as well. But we simply don't have the energy and resources and human beings to do it. But let's decide what God is calling us to do as

348

00:55:59.580 --> 00:56:08.550

Carl Racine: People are concerned about the righteousness and justice in our world and then see how we can affect

349

00:56:09.480 --> 00:56:24.390

Carl Racine: Something here in America, maybe something even more locally in Massachusetts or something in some other part of the world. Let's limit our focus a little bit so that we can actually be effective, not try to do everything, but try to do something.

350

00:56:26.220 --> 00:56:35.520

Carl Racine: But the Bible is clearly calling us to action. There's, there's no question about that. And it's action in this world, not just telling people, there's a better life ahead.

351

00:56:36.690 --> 00:56:39.660

James Williams: Not to get off the subject, but I'm really enjoying the

352

00:56:40.860 --> 00:56:41.430

James Williams: This

353

00:56:43.410 --> 00:56:47.010

James Williams: This digging into the differences between literal and

354

00:56:48.630 --> 00:57:03.720

James Williams: figurative, you know, oftentimes when talking with someone and trying to encourage them about the Word of God. You know, they want to either go little on you or go figurative on you and they want to use that as a

355

00:57:04.950 --> 00:57:13.980

James Williams: As like a disclaimer for the Bible like it's not the

assistant. It's not real, it can't possibly be. And in the paperwork that you sent out

356

00:57:14.520 --> 00:57:30.540

James Williams: Specifically about job and he talks about Leviathan, and the ocean and without question that see can be like a monster without actually being monster and and and how you're explaining these differences with

357

00:57:32.040 --> 00:57:35.580

James Williams: Literal as opposed to Figure two is really

358

00:57:37.080 --> 00:57:40.500

James Williams: Been a blessing for me. I remember I wrestled with that when I was trying to

359

00:57:41.100 --> 00:57:59.190

James Williams: When I was teaching Sunday school and talk to the kids, you know, whether it is figurative or literal and we always would jockey back and forth as to what is this way. And what is that way. And in this explanation expounding on this explanation has been really, really helpful to me.

360

00:58:00.360 --> 00:58:15.570

Carl Racine: So I went to. I went to a Christian College in Santa Barbara, California and Santa Barbara has a nice beach and we used to sometimes go to the beach saying we were going there to study usually we'd use our books as a pillow.

361

00:58:17.310 --> 00:58:22.230

Carl Racine: And you'd be taking a walk along the beach and of course there were all these

362

00:58:23.670 --> 00:58:26.670

Carl Racine: Well perspective, lovely young women.

363

00:58:28.020 --> 00:58:31.740

Carl Racine: Not a whole lot of clothes. And actually, there were nude beaches there too.

364

00:58:33.150 --> 00:58:42.000

Carl Racine: And so we would we would go along as we were as we were going down the beach. Sometimes my roommate would start doing this.

365

00:58:43.890 --> 00:58:48.000

Carl Racine: And I'm like, Bill, what are you doing, he said, I'm plucking out my eye.

366

00:58:49.260 --> 00:58:54.330

Carl Racine: Because Jesus said, If your right eye offends you, pluck it out if you're right I lead you to

367

00:58:55.830 --> 00:58:56.850

Carl Racine: pluck it out.

368

00:58:59.220 --> 00:59:13.980

Carl Racine: Nobody takes that verse, literally, that I know of. I mean, there's probably been somebody in the history of humanity, who has. But when Jesus says, If your right eye causes you to sin, or if your, if your arm causes you to sin, cut it off.

369

00:59:15.900 --> 00:59:23.580

Carl Racine: Well, we'd have a lot of blind people with no arms and legs running through the church here if they were taken Jesus literally

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00:59:24.540 --> 00:59:35.460

Carl Racine: So as I said, nobody interprets the Bible literally however if they tell you they're just they're just confused. They're not lying. They're just not thinking about what they're saying because they don't actually interpret the Bible literally, they just say

371

00:59:35.520 --> 00:59:37.860

James Williams: Call call wasn't origin.

372

00:59:39.090 --> 00:59:45.330

James Williams: Was the origin, the prophet who cut off his mail this because of his continual

373

00:59:46.470 --> 00:59:47.250

James Williams: Desires



374

00:59:49.320 --> 00:59:50.010

James Williams: Or region.

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00:59:50.790 --> 00:59:53.580

Carl Racine: Jesus has his other verse about people who've made them.

376

00:59:55.200 --> 01:00:01.860

Carl Racine: God, and some people have taken that literally and cut off their, shall we say. Family Jewels.

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01:00:03.840 --> 01:00:13.980

Carl Racine: For the sake of the kingdom of God. But here's here's again where you have to understand the intent of the writer. And granted, there can be some discussion, debate about that.

378

01:00:14.310 --> 01:00:26.730

Carl Racine: But is this text actually meaning for us to understand this, this was a writer want us to understand this is what the writer is trying to to say are the authors trying to say is this what Jesus is trying to say here.

379

01:00:28.020 --> 01:00:30.960

Carl Racine: And people of good faith can differ on certain things.

380

01:00:32.130 --> 01:00:32.730

Carl Racine: But

381

01:00:35.070 --> 01:00:53.790

Carl Racine: Whatever the answer is about a specific passage. Rule number one. Nobody, nobody absolutely nobody ever interprets the whole Bible literally it just can't. It can't possibly happen. And I've given enough examples.

382

01:00:55.020 --> 01:00:59.550

Carl Racine: That, you know, I'm sure you can find a million more that that's just off the top of my head.

383

01:01:00.600 --> 01:01:08.940

Carl Racine: That's simply not how we approach the Bible because we approach it as a piece of literature and literature does a whole lot

of different things.

384

01:01:09.870 --> 01:01:20.460

Carl Racine: The Bible is not a scientific textbook. It is not a historical textbook. It has some stuff that may relate to science in it. It has some stuff that certainly is historical

385

01:01:20.910 --> 01:01:40.530

Carl Racine: But the Bible is full of poetry. The Bible is full of legal material. The Bible is full of sermons and letters and genealogical records and census records and, you know, lots of different types of literature and being sensitive to those types of literature.

386

01:01:42.510 --> 01:01:48.300

Carl Racine: I think is really helpful than my training is in literature, not just the ology because in terms of how

387

01:01:51.270 --> 01:01:54.780

Carl Racine: In terms of how I read the scriptures

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01:01:56.220 --> 01:02:00.630

Carl Racine: I think it allows me to have a little more sensitivities and when something is functioning.

389

01:02:02.400 --> 01:02:04.020

Carl Racine: In a more poetic fashion.

390

01:02:05.310 --> 01:02:05.760

Carl Racine: But

391

01:02:07.110 --> 01:02:11.430

Carl Racine: That yeah that's a whole long conversation.

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01:02:13.410 --> 01:02:14.760

Carl Racine: It's almost 11 o'clock.

393

01:02:26.160 --> 01:02:43.410

Carl Racine: You know what, let's not let's not move anything else. I don't. I think we can just leave this for today. I don't, I don't want

to start another topic. I have one more topic to get to. And then I'm  
I'm anxious to get to our discussion of Rabbi Hassle and Martin Luther  
King

394

01:02:45.000 --> 01:02:48.090

Carl Racine: But I guess we'll have to leave that for after the  
election.

395

01:02:51.150 --> 01:02:54.120

Carl Racine: Anybody else have any questions or comments before we  
close

396

01:02:54.510 --> 01:02:58.200

Carole Copeland Thomas: You may want to read what TT has said in the  
chat brother, Carl.

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01:03:08.700 --> 01:03:10.650

Carl Racine: Yes. So she says if people

398

01:03:10.890 --> 01:03:12.360

Carl Racine: Can read the chat or I can read it.

399

01:03:12.390 --> 01:03:24.480

Carl Racine: Earlier conversations, make me think that if we are  
saying that righteousness and justice are actually ways to organize a  
community that the well being of all people in the community as chief  
priority that absolutely runs counter to Western individualism.  
Absolutely.

400

01:03:24.900 --> 01:03:29.760

Carl Racine: That's what I was saying, the Bible is primarily  
concerned, first and foremost about what kind of community.

401

01:03:31.620 --> 01:03:40.020

Carl Racine: People are making. And that's true, both in the Old and  
the New Testament, the Old Testament, the communities, Israel, the New  
Testament, we see that discussion about the church.

402

01:03:41.070 --> 01:03:41.910

Carl Racine: Community.

403

01:03:43.710 --> 01:03:50.670

Carl Racine: The shaping of the community is more important than the than then the shaping of individuals.

404

01:03:51.420 --> 01:03:59.580

Carl Racine: Then she says, I feel that many Christians don't identify that individualism that individualism creates the vast majority of problems. In fact, many embrace it.

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01:04:00.000 --> 01:04:11.910

Carl Racine: I really hope we begin to rethink the way we understand what resisting the rulers of this age individualism, greed, etc. That's absolutely true individualism is one of the great curses of America of the American system.

406

01:04:13.620 --> 01:04:14.280

Carl Racine: And

407

01:04:15.570 --> 01:04:28.800

Carl Racine: We're seeing, we're seeing the the deadly results of that now with people who are insisting on their individual rights over the, over the well being of the community, what used to be called the Commonwealth. The Commonwealth being

408

01:04:30.180 --> 01:04:46.110

Carl Racine: The people who are saying I have a right to live my life exactly how I want to live it, and no one can tell me what to do. I have my own freedom you have your own freedom. We're all little individuals.

409

01:04:47.310 --> 01:04:52.830

Carl Racine: Are I think expressing something fundamental about our Western culture and its values.

410

01:04:53.190 --> 01:05:07.320

Carl Racine: But they're going steadily against biblical values and for Christians to embrace that and make that a kind of theological principle which it's been made, especially by Protestant Christians, I put this verse in the chat room at the end of the the

411

01:05:09.000 --> 01:05:19.950

Carl Racine: question and answer period. This one, but nobody nobody side. I don't think it's for freedom. That's Christ said it's free. So don't submit again to a bunch of rules and regulations is turned into a theological principle.

412

01:05:21.750 --> 01:05:22.290

Carl Racine: No.

413

01:05:23.340 --> 01:05:27.750

Carl Racine: This is about creating community. This is about creating an alternative community, a community.

414

01:05:28.200 --> 01:05:36.210

Carl Racine: That goes against the grain of the world that goes against the values of the world, a community that lives completely differently from the way people in the world of their lives.

415

01:05:36.900 --> 01:05:45.330

Carl Racine: It's not simply about individual private morality. It's about how we behave, how we treat one another and how we treat the larger community.

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01:05:46.410 --> 01:05:47.190

Carl Racine: And that

417

01:05:48.090 --> 01:05:58.650

Carl Racine: That is why we need to keep going back to the Old Testament because then that's express clearly and then we understand. Oh yeah, that's actually what the new testaments about to we've just been sold a bill of goods when we've been taught to read the

418

01:05:58.920 --> 01:06:09.690

Carl Racine: New Testament is about my own private personal salvation. It's not. It was partly about that a little bit about that. But that's relatively unimportant in the grand scheme of things for God.

419

01:06:14.370 --> 01:06:14.730

Carl Racine: So,

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01:06:16.350 --> 01:06:16.980

Carl Racine: I'll let you

421

01:06:19.410 --> 01:06:24.780

Carl Racine: Think about that a little bit more as we close out with someone like to close us out in prayer, please.

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01:06:31.740 --> 01:06:32.280

Carl Racine: Anybody

423

01:06:34.470 --> 01:06:39.420

James Williams: Father God, we thank you for this opportunity to share your word today. We thank you for

424

01:06:41.610 --> 01:06:48.630

James Williams: The wealth of information that we receive from each other and from Minister call we ask, Father God, that you would

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01:06:50.130 --> 01:06:59.940

James Williams: Help us to meditate on this word, so that we can continue to grow. We thank you for the enlightening. That happens when we learn more about the Word of God.

426

01:07:00.420 --> 01:07:13.860

James Williams: We pray. Father God, that for all the folks that are here today that you would watch them until we meet again that You would bless them, encourage them and that we would all share this new understandings that were that were

427

01:07:15.540 --> 01:07:17.520

James Williams: Precious Jesus name Amen

428

01:07:18.180 --> 01:07:22.710

Carole Copeland Thomas: Amen, man. Thank you so much right see everybody next week.

429

01:07:23.250 --> 01:07:24.990

James Williams: Blessings blessings blessings

430

01:07:24.990 --> 01:07:27.420

Carole Copeland Thomas: Brother, Carl. Another thought provoking class.

