

WEBVTT

1

00:00:00.089 --> 00:00:02.820

Carl Racine: God, we thank you for this day. We thank you for

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00:00:03.959 --> 00:00:15.089

Carl Racine: This group and for Bethel and for an opportunity coming together once again to study your word. We thank you for the reminder we had this morning in the

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00:00:16.440 --> 00:00:26.310

Carl Racine: sermon about the need to stop and catch our spiritual breath and that we really can only do that by depending on one another. And so as we look at your word together.

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00:00:27.690 --> 00:00:45.690

Carl Racine: And and talk about. We praise you a guide our discussion guide our thoughts guide our conversation as we depend on one another to understand the life you're calling us to leave the life you're calling us to live. We ask it in the name of Jesus. Amen. Amen.

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00:00:47.880 --> 00:00:57.900

Carl Racine: So for the past two weeks we we took a little bit of a detour from the usual pattern, which has been to look at things topically and we looked at the fascinating relationship between

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00:00:58.890 --> 00:01:16.320

Carl Racine: Rabbi Abraham Joshua Heschel and Reverend Martin Luther King, Jr. And I use that historical study to explore a couple of hassles main ideas, including the one about Community responsibility, the catchphrase that he has that

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00:01:17.850 --> 00:01:23.220

Carl Racine: Some may be guilty but all are responsible and also his very important understanding

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00:01:24.660 --> 00:01:27.390

Carl Racine: Especially from his book on the prophets of the god

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00:01:28.470 --> 00:01:29.640

Carl Racine: Who suffers.

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00:01:30.720 --> 00:01:41.640

Carl Racine: A God who is not distant and far off, but a God who is actually engaged with humanity engaged with his people and involved in the suffering of his people, which is also the message of the cross.

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00:01:43.020 --> 00:01:54.480

Carl Racine: And I want to go back now to the more topical approach that that we've been following this class and I want to look at a couple of significant teachings in the Torah.

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00:01:55.530 --> 00:02:06.030

Carl Racine: That have served to divide Christians and Jews in order to see what value they might still have for us. And I'm talking about

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00:02:07.110 --> 00:02:21.960

Carl Racine: The idea of the Sabbath and after that we will move on and talk about the kosher laws. The food laws dietary laws. So we're going to begin our discussion of the Sabbath.

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00:02:23.760 --> 00:02:24.330

Carl Racine: This morning

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00:02:25.710 --> 00:02:37.260

Carl Racine: And I began this whole course talking about what I see is the confused nature of Christian thinking about Torah that the law of Moses.

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00:02:39.570 --> 00:02:52.710

Carl Racine: A few years ago, as part of the incessant culture wars that are going on in America a judge in Alabama surreptitiously installed at night one night.

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00:02:53.610 --> 00:03:07.080

Carl Racine: A 5200 pound granite monument of the 10 commandments in the rotunda of the state judicial building and I have a picture of this and slide number one, please. Stir kettle.

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00:03:10.860 --> 00:03:12.540

Carl Racine: He literally had this thing.

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00:03:13.620 --> 00:03:16.170

Carl Racine: Installed overnight in the middle of the

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00:03:17.310 --> 00:03:18.480

Carl Racine: The Rotunda

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00:03:19.980 --> 00:03:22.890

Carl Racine: Of the state judicial building

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00:03:24.540 --> 00:03:25.020

Carl Racine: And

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00:03:27.210 --> 00:03:35.580

Carl Racine: And of course the, you know, the State said women. We can't have this and they had it removed when they did.

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00:03:36.750 --> 00:03:51.390

Carl Racine: People who call themselves evangelical Christians protested angrily. And it struck me as odd that Christians not Jews were fighting for what's essentially the law of Moses, which no longer supposedly applies to us.

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00:03:51.990 --> 00:04:02.850

Carl Racine: And even more strange, it seemed to me they were fighting for a set of laws that none of them actually try to observe in their entirety.

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00:04:03.690 --> 00:04:11.100

Carl Racine: And specifically, I'm referring to the commandment, which you can actually see right there very clearly in the picture that commandment to keep the Sabbath.

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00:04:12.750 --> 00:04:23.490

Carl Racine: Despite the fact that Christians have promoted the 10 commandments historically held them up. I had to memorize them in church school, and I'm sure plenty of you did too.

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00:04:24.240 --> 00:04:42.810

Carl Racine: Despite the fact that we've embraced the 10 commandments, as part of Christianity, very few Christians have ever actually

observed the Sabbath as a day of rest and we also ignore the prohibition of graven images which technically would include this monument.

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00:04:45.150 --> 00:05:02.520

Carl Racine: So, but despite that fact. The 10 commandments. However, poorly. They'd been applied in practice, have been very central to Christianity from early on, so much so that the ancient rabbis actually began to downplay the importance of little bit

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00:05:04.020 --> 00:05:09.390

Carl Racine: The Talmud says that when the Jerusalem temple was still standing.

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00:05:11.040 --> 00:05:21.390

Carl Racine: It was customary to recite the Decalogue to cite the 10 commandments before the Shema the, the great proclamation from Deuteronomy of the oneness of God.

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00:05:22.200 --> 00:05:28.050

Carl Racine: So this is a central part of the morning service of the worship service and they used to cite the Decalogue.

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00:05:28.470 --> 00:05:41.130

Carl Racine: Along with that, and interestingly enough the A me liturgy, which we don't really use much at Bethel, but the regular me liturgy is sister Carol can attest reflects this ancient practice of beginning

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00:05:42.150 --> 00:05:49.080

Carl Racine: The service with a recitation of the 10 commandments, or sometimes a shortened version of it.

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00:05:50.580 --> 00:05:57.930

Carl Racine: But the rabbi's decided to remove the 10 commandments long ago, back when the temple was still standing.

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00:05:58.440 --> 00:06:05.280

Carl Racine: 2000 years ago decided to remove the 10 commandments from the morning service. Why such a radical change.

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00:06:05.940 --> 00:06:15.720

Carl Racine: Well, in their discussion of these morning prayers. The Talmud records the statement, which you can see on your screen. Rabbi Magna and Rabbi well bar McMahon

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00:06:16.350 --> 00:06:37.050

Carl Racine: And these are both third century rabbis and lived in the two hundreds said it would be proper to recite the 10 commandments every day. And why don't we because of the disputation of the heretics less they say these alone were given to Moses at Sinai.

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00:06:38.700 --> 00:06:48.030

Carl Racine: Now the heretics. Hear the word heretics almost certainly refers to Christians who evidently were saying that only the 10 Commandments were of divine origin.

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00:06:48.480 --> 00:06:52.530

Carl Racine: And so they rejected the rest of the Law of Moses and

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00:06:53.190 --> 00:07:10.530

Carl Racine: So the 10 commandments became more strongly associated with Christianity and became part of Christian liturgy, while the while Judaism demoted them a little bit from their pride of place to emphasize the importance of the whole lot. And again, this lend support to my theory.

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00:07:11.670 --> 00:07:26.910

Carl Racine: That Christianity and Judaism essentially defined who they were, who, what, what they what their religions were over against one another. Well, we're not them. And there are other kind of thing, which we've seen this lead to great conflict historically

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00:07:28.950 --> 00:07:42.840

Carl Racine: Um, and along the same lines, modern day Rabbi norm and lamb argues that Christians rejected the ritual aspects of Judaism and only embraced its moral precepts as taught in the 10 commandments.

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00:07:43.650 --> 00:07:59.970

Carl Racine: Lamb says that what Christians did was a very modern thing that it was sort of dumbing down of religion, reducing it to a simple formula of 10 steps to success and happiness. And if we could see move to slide number two.

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00:08:01.560 --> 00:08:09.000

Carl Racine: And and and here's Rabbi lamb. He's who I have a number of his books and he's pretty interesting fellow American Rabbi

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00:08:09.540 --> 00:08:28.890

Carl Racine: All of our Western culture is colored by Christianity or religion which one it's millions of converts by boiling down Judaism to its easiest regulations by accepting the 10 commandments and even those not completely and rejecting most of the rest of Torah.

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00:08:32.010 --> 00:08:47.310

Carl Racine: And I think this is what many Christians believe as well about Jesus that he came to set us free from the burdensome law and give us an easier religion of grace and love and, to my mind, that's utter nonsense.

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00:08:48.540 --> 00:08:56.790

Carl Racine: Rabbi lamb here I think is working with the stereotype of Christian belief in practice, and one that many Christians have embraced as well.

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00:08:57.690 --> 00:09:06.600

Carl Racine: But those Christians who believe with him a lot. Believe along with him that their faith is easier than Judaism must never have read the Gospels.

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00:09:07.050 --> 00:09:15.570

Carl Racine: And unfortunately, far too many Protestant Christians are content to understand their faith in terms of a couple of verses from Romans, so this may well be the case.

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00:09:16.830 --> 00:09:18.000

Carl Racine: Rituals

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00:09:19.290 --> 00:09:23.730

Carl Racine: Rituals are relatively easy to perform and get right

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00:09:24.840 --> 00:09:35.370

Carl Racine: But moral precepts like loving your neighbor or loving your enemy or avoiding anger or not coveting material wealth and social status.

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00:09:36.480 --> 00:09:55.320

Carl Racine: Those moral values are hard to live by whether you're Jewish or Christian and as we've seen Jesus and the rest of the New Testament wholeheartedly embrace the hardest parts of the law, not the easiest so Christianity, I would argue, does not free us from the burden of the law.

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00:09:57.000 --> 00:10:05.850

Carl Racine: But the paradox exists that most Christians, like the Alabama judge see this. See the 10 commandments as universal binding moral teaching

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00:10:06.390 --> 00:10:18.060

Carl Racine: While viewing Sabbath observance as an unnecessary Jewish ritual. And so in this in this next section that we're going to spend a few weeks on i'd like to explore with you how

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00:10:18.570 --> 00:10:31.380

Carl Racine: The Jewish and biblical understanding of the Sabbath is much more than simply a religious ritual that it is Torah that is Teaching or instruction in righteousness.

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00:10:33.180 --> 00:10:46.710

Carl Racine: Before I go on to talk about the scriptures and Jesus and the New Testament and the rabbi's though I want us to stop and have a break up into small groups for five or six minutes.

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00:10:47.400 --> 00:10:58.890

Carl Racine: And discuss a little bit and think a little bit about this question, why don't Christians follow one of the 10 commandments to keep the Sabbath holy

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00:10:59.250 --> 00:11:09.450

Carl Racine: Why don't you observe the Sabbath. Why don't Christians keep the Sabbath, even though it's part of the 10 commandments. So if we could split up.

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00:11:11.640 --> 00:11:20.130

Carl Racine: And just talk about that a little bit and then we'll come back and hear what people have to say and use that as a springboard for our discussion.

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00:11:53.310 --> 00:11:58.800

Carole Copeland Thomas: Hello pastor Hammond, we have breakout rooms that have just started, would you like to join one

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00:12:05.910 --> 00:12:06.840

Carole Copeland Thomas: Pastor Hammond.

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00:12:09.060 --> 00:12:10.680

Carole Copeland Thomas: Hey, how's it gone well

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00:12:10.980 --> 00:12:12.360

Ray Hammond: What are you doing in the breakout room.

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00:12:12.900 --> 00:12:32.010

Carole Copeland Thomas: The discussion dealt with the 10 commandments from a Jewish perspective and why don't we fully incorporate the 10 the 10 commandments in our daily living Arif paraphrasing

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00:12:32.370 --> 00:12:33.960

Ray Hammond: Fantastic. Okay, I'm

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00:12:35.820 --> 00:12:39.840

Ray Hammond: Just gonna be here for about 1015 minutes I gotta jump over to the women's class.

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00:12:39.900 --> 00:12:47.070

Carole Copeland Thomas: Yeah. So yeah, so let me put you on you because you'll get a full flavor of things I'll put you in the Carl's group.

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00:12:47.130 --> 00:12:51.000

Carole Copeland Thomas: And because they're just going to be in for about 10 minutes anyway.

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00:12:52.110 --> 00:12:57.270

Carole Copeland Thomas: Thank you so much great sermon today to just the metaphors and everything else just wonderful.

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00:12:57.330 --> 00:12:57.780

Carole Copeland Thomas: Good.

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00:12:58.050 --> 00:13:00.300

Carole Copeland Thomas: Man one. All right. There you go.

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00:13:12.180 --> 00:13:18.660

Carole Copeland Thomas: Alright, I think we're all back brother, Carl, I would. Yeah, I think we're all back. Yes.

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00:13:21.360 --> 00:13:32.490

Carl Racine: Okay, so if we could have some people just briefly give a couple of the the reasons that came up in your group for why people don't observe the Sabbath.

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00:13:37.560 --> 00:13:39.780

Christine & Courtney: Well, I was just mentioning on my group.

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00:13:41.010 --> 00:13:44.790

Christine & Courtney: Well, two of us out of the four of us are small business owners and

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00:13:46.650 --> 00:13:52.980

Christine & Courtney: I it's, it was a it was a challenge. And I wasn't so committed about

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00:13:53.520 --> 00:14:11.880

Christine & Courtney: Doing it because I'm a service based industry and I wanted to make sure that I was getting the clients building my business. I was open to, you know, seeing people, seven days a week. But it wasn't until just this past year 2019 going into 2020 that I said no more Sundays.

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00:14:13.980 --> 00:14:19.260

Christine & Courtney: Just infrequently, but on occasion I am seeing somebody, and it's just

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00:14:19.890 --> 00:14:28.860

Christine & Courtney: I built it up now that I can do that. And you know, I guess what I learned from this though is I could have just always just didn't faith and and trusted and believed that

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00:14:29.460 --> 00:14:32.730

Christine & Courtney: If I just kept a close any way, people would have come those other days.

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00:14:33.360 --> 00:14:42.660

Christine & Courtney: And that's how I'm doing it now. It's like, I mean especially because I've reduced the number of clients that I'm seeing. So it's much easier for me to say no, I have my 12 points for the week so

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00:14:43.170 --> 00:14:52.770

Christine & Courtney: You can't, I don't see anybody on Sundays. I mean, on occasion, I still have to go in just a monitor things, but I'm not doing that physical work but

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00:14:53.280 --> 00:15:03.180

Christine & Courtney: To Sean gave some really good information for me that made me feel like, okay, I'm going to take this and really try to make this 2021 year more

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00:15:04.710 --> 00:15:13.650

Christine & Courtney: Of a commitment to replenish myself on the Sabbath, and he reminded us that the Sabbath is really was really the Saturday and not the Sunday.

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00:15:14.220 --> 00:15:31.350

Christine & Courtney: And for him. He said that he really spent that day you know in in church by replenishing himself in church Bible study with some brothers that he works together with and he said he feels so much more restored.

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00:15:32.520 --> 00:15:41.460

Christine & Courtney: Going into Sunday. He can come into church very open and receiving and then the rest of this week. It's just, you can do the ministry that he does, as a teacher, so

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00:15:46.170 --> 00:15:55.440

Carl Racine: Okay so business concerns. Some in our group said capitalism's drive to get things done and you just don't have enough time in the week to get everything done

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00:15:57.360 --> 00:15:58.170

Carl Racine: Other groups.

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00:16:04.320 --> 00:16:04.890

Carl Racine: Don't be shy.

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00:16:05.130 --> 00:16:07.350

Beverly Williams: We, we basically said

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00:16:08.460 --> 00:16:17.880

Beverly Williams: You know what you said cow. Our society is structured is is structured not structured in such a way where people feel like

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00:16:18.960 --> 00:16:24.360

Beverly Williams: It's, it's easy enough to set aside time to do that in the bottom line.

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00:16:26.040 --> 00:16:44.190

Beverly Williams: I think that this is my opinion on a boat oval, but it's going to make on an individual commitment to do to do it because we definitely have a day of observance, that we should put aside from us and we need to stop letting society dictate

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00:16:45.900 --> 00:16:47.100

Beverly Williams: What we do around that.

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00:16:51.000 --> 00:16:51.540

Carl Racine: Okay.

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00:16:53.790 --> 00:16:56.520

Carl Racine: We're going to talk about this some more at the end.

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00:16:58.140 --> 00:17:07.170

Carl Racine: But, and this also came up in a slightly different way. But we don't have a tradition of doing this, it hasn't been handed down to us.

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00:17:08.430 --> 00:17:13.230

Carl Racine: At least in our tradition to observe a day of rest and

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00:17:14.820 --> 00:17:21.480

Carl Racine: It's difficult in our world and you'd Orthodox Jews managed to do it and the way they manage to do that is because they do it together.

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00:17:22.290 --> 00:17:33.090

Carl Racine: And when I've talked about this and other groups of four people always come up with this classic American idea that, well, you can do it as an individual on a pic Monday is my day of rest. I'm and pick Wednesday is my day of rest.

103

00:17:33.780 --> 00:17:40.200

Carl Racine: But biblically. I think the reason it works is because of communities doing it. So you have that community support the pastor talked about in his

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00:17:43.200 --> 00:17:51.090

Carl Racine: sermon this morning. You're not just doing a news event as an individual, it's hard to do as a community, it's much harder to do as an individual.

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00:17:51.360 --> 00:17:52.560

Beverly Williams: And I am calm, we

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00:17:52.620 --> 00:18:02.790

Beverly Williams: We talked about that. But we did do that as a community. They used to be global was there were even lies that said that you could not do this in Massachusetts, they will call

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00:18:03.930 --> 00:18:04.260

Beverly Williams: Right.

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00:18:04.500 --> 00:18:23.670

Bill Hughes: Although, although I would say that one. When I was in college. This is the thing that struck me is I did observe Sunday as the Sabbath doing no homework like Community Church. We had church lunch afterwards, and we would also get together and evenings and

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00:18:26.460 --> 00:18:27.600

Bill Hughes: It made it easier

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00:18:28.830 --> 00:18:31.410

Bill Hughes: Because Sunday was dedicated to

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00:18:33.090 --> 00:18:33.840

Bill Hughes: Not just

112

00:18:35.160 --> 00:18:35.760

Bill Hughes: Not working.

113

00:18:40.170 --> 00:18:41.160

Carl Racine: Okay, well,

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00:18:42.780 --> 00:18:50.070

Carl Racine: This obviously will come up again as we continue our discussion. I'm going to basically lay out a plea for why I think

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00:18:51.750 --> 00:18:52.560

Carl Racine: We have

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00:18:53.910 --> 00:18:56.190

Carl Racine: We have lost something vital.

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00:18:57.300 --> 00:19:17.430

Carl Racine: From the church that in large in in large respect comes from the fact that the church has has turned its back on Judaism and on the lessons of Judaism and the Jewish Scriptures can teach us. So I want to turn to those scriptures first to begin with.

118

00:19:19.020 --> 00:19:25.200

Carl Racine: And see what they have to say to us, and as we go on. Then we will we will

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00:19:26.370 --> 00:19:28.440

Carl Racine: We will continue to talk about

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00:19:30.060 --> 00:19:37.290

Carl Racine: The more practical matters, but so yeah we could, if we

could go to Slide number three, I think, is the next one, right.

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00:19:43.380 --> 00:19:43.830

Carl Racine: There we go.

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00:19:45.810 --> 00:19:48.390

Carl Racine: And we're going to look first of what Torah says

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00:19:49.650 --> 00:19:59.250

Carl Racine: And the five books of Moses say about the Sabbath, and then we'll move on to the rest of the Old Testament, and then we'll move on to the Jesus and the New Testament.

124

00:20:00.480 --> 00:20:06.210

Carl Racine: And then we'll look at the rabbi's and talk about what modern day Jews do with the Sabbath.

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00:20:08.700 --> 00:20:25.050

Carl Racine: There are a number of passes of major passages in Torah that mentioned the Sabbath and talk about it. And what I've done here is is provide you with a kind of ridiculous Lee literal translation.

126

00:20:27.210 --> 00:20:34.290

Carl Racine: Of these passages in order to help bring out a couple of clear points about what's being said

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00:20:35.460 --> 00:20:53.400

Carl Racine: And the first passage is from Genesis two and if you have a Bible and want to follow along these verses should be familiar to you, or at least vaguely familiar, most of them and you will see what I've done to kind of tweak the translation, a little bit.

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00:20:54.600 --> 00:21:02.040

Carl Racine: And use that as a way of talking about the meaning of the Sabbath in its original context.

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00:21:03.150 --> 00:21:16.800

Carl Racine: The first passage is from the creation story. It's actually the concluding part of what starts in chapter one of Genesis. God completed on the seventh day, the work which he had done.

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00:21:17.430 --> 00:21:32.700

Carl Racine: And he stopped on the seventh day from all the work he had done, and God blessed the seventh day and made it holy. Because on it. He had stopped from all the work that God created and did

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00:21:34.290 --> 00:21:42.900

Carl Racine: And you'll notice if you following along in another translation or if you're just familiar with this verse that the the verb is translated as stopped.

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00:21:43.680 --> 00:21:52.290

Carl Racine: Is usually rendered as rested, but that's not really what it means there's another verb that means rested that will see in the next passage

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00:21:52.950 --> 00:22:02.280

Carl Racine: But the verb here is the verb Shabbat from which we get our word Sabbath and its regular meaning it's normal, meaning

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00:22:03.120 --> 00:22:25.620

Carl Racine: Is to stop or cease to quit doing something. So to help us here this text a little more clearly. I've translated the word Sabbath. Most of the time as stopping day because that's what the verb refers to. So God stops what he's doing on the seventh day

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00:22:26.760 --> 00:22:29.010

Carl Racine: Is what the book of Genesis says

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00:22:30.300 --> 00:22:39.750

Carl Racine: The next passage from Exodus 20 is actually the, the, the first version of the 10 commandments. The one we're most familiar with.

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00:22:41.550 --> 00:22:53.580

Carl Racine: And it reads this way, be mindful of the stopping day to make it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Yahweh your God.

138

00:22:54.210 --> 00:23:10.410

Carl Racine: You shall do no work you and your son and your daughter, your male slave and female slave and your beast and the resident alien

who is within your gates, because six days Yahweh made the heavens and the earth.

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00:23:13.530 --> 00:23:23.880

Carl Racine: The sea and all that is in them and he rested on the seventh day. That is why he blessed the stopping day and made it holy.

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00:23:25.140 --> 00:23:32.460

Carl Racine: So again, this is the, the, the, the passage that comes in the middle of the 10 commandments and Exodus 20

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00:23:33.540 --> 00:23:51.510

Carl Racine: And it clearly refers us back to that Genesis creation story. But as I said, notice that here the verb for to rest is actually used, which is why it's usually substituted in the other passages because stopping or ceasing doesn't flow very well in English.

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00:23:53.580 --> 00:24:08.040

Carl Racine: The other verb that I've changed or modified somewhat is the first one. Most translations say remember the Sabbath to make it holy. And I put the I change this to be mindful of.

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00:24:08.520 --> 00:24:21.930

Carl Racine: Because remembering in the Bible is more than simply having nice thoughts about something, remembering in the Bible is being mindful of something so is to act in a certain way.

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00:24:23.280 --> 00:24:31.950

Carl Racine: When the insurrection. So on the cross, ask Jesus to remember him. This is what he means. He doesn't just mean think of me fondly

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00:24:32.310 --> 00:24:44.670

Carl Racine: As a good Jewish revolutionary and he's not as safe as we saw, he's a revolutionary he wants to be made part of Jesus coming kingdom. So remember me when You come into your kingdom means bring me along with you.

146

00:24:46.650 --> 00:25:02.190

Carl Racine: So the remembering is remembering in order to act when Jesus tells his disciples at the last supper. Do this in remembrance

of me. He's not just saying again think fondly of me. He's saying let my loving act of self sacrifice.

147

00:25:03.030 --> 00:25:16.410

Carl Racine: That you share in this meal shape how you act in the world, take this to heart, be mindful of it and use it. So being mindful of the Sabbath means being intentional about how you observe it.

148

00:25:18.030 --> 00:25:21.120

Carl Racine: And again, the major command here is to not work.

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00:25:23.760 --> 00:25:28.650

Carl Racine: The third verse that I've the third pastors, I've got here is from Deuteronomy five

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00:25:29.220 --> 00:25:39.900

Carl Racine: And this version it's it's a second version of the 10 commandments that comes in Deuteronomy that we're less familiar with it comes 40 years later.

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00:25:40.410 --> 00:25:54.630

Carl Racine: As the Israelites are on the verge of entering the promised land and Moses gives a kind of summary of the law in the book of Jude Ronnie's as long speech gives a summary to the children of Israel as they're about to enter the land.

152

00:25:56.970 --> 00:26:08.250

Carl Racine: Repeating. A lot of what has been said, but not everything. And remember, this is 40 years later. So a lot of his audience weren't even alive when the first commandment was given back at Sinai.

153

00:26:09.270 --> 00:26:23.070

Carl Racine: And here's what Moses. Here's Moses's way of talking about it slightly different friend, you can compare the two guard the stopping day so as to make it holy as Yahweh your God has instructed you

154

00:26:24.060 --> 00:26:32.130

Carl Racine: Six days you shall labor and do all your work, but the seventh day is a Sabbath to Yahweh your God, you shall do no work.

155

00:26:32.730 --> 00:26:47.220

Carl Racine: You and your son and your daughter, your male slave and female slave and your ox and your donkey and all your beasts and the resident alien who is within your gates, so that your male and female slaves may rest like you

156

00:26:48.270 --> 00:27:03.600

Carl Racine: You shall be mindful that you are a slave in Egypt and Galloway brought you out from there with a strong hand and outstretched arm. That is why Yahweh your God has instructed you to guard the stopping day

157

00:27:06.630 --> 00:27:20.610

Carl Racine: So you can see that Moses is not simply repeating verbatim that earlier command. He's, he's made some changes a minor not minor been made some significant changes in it, even though the command itself remains the same and the

158

00:27:20.880 --> 00:27:35.640

Carl Racine: rabbi's were troubled by the fact that exodus says remember well Deuteronomy says guard or keep the day and they concluded that miraculously when God issued the command Moses was able to hear both words at the same time.

159

00:27:37.110 --> 00:27:44.880

Carl Racine: And that idea isn't even mentioned that idea, but it's reflected in the words of the song that son on Shabbat in Jewish

160

00:27:45.240 --> 00:27:55.770

Carl Racine: Circles that we're going to look at shortly called like hot dodi and if you've been to temple Israel for the Sabbath services that we celebrate with them from time we've sung the sun.

161

00:27:57.690 --> 00:28:15.390

Carl Racine: And there's a verse in that song that says keep and remember in a single utterance, the one God caused us to hear and that's referring to that old rabbinic idea that these two versions of the 10 commandments through somehow of the Sabbath commandment was somehow

162

00:28:17.820 --> 00:28:20.490

Carl Racine: Moses heard both things at the same time.

163

00:28:24.360 --> 00:28:38.580

Carl Racine: Notice here. The other interesting and more significant difference with the earlier one. Exodus. The rationale for the commandment, why you should keep the Sabbath holy is completely different.

164

00:28:39.210 --> 00:28:59.940

Carl Racine: Exodus roots. The Sabbath commanding God the Creator and what God did in creation back in Genesis here. It's God the Redeemer, remembering God's act of rescuing them from the harsh unending labor that they experienced in Egypt, so that

165

00:29:01.020 --> 00:29:08.160

Carl Racine: Memory doesn't as we've seen in this course was supposed to affect how he treated people

166

00:29:09.090 --> 00:29:24.870

Carl Racine: They're not only to stop and rest themselves, but their slaves or their servants are not to do the work for them. And they're not to make undocumented immigrants work for them without any rest and not even their animals are supposed to be overworked.

167

00:29:25.350 --> 00:29:31.800

Carl Racine: God's saving purpose for the world encompasses all of creation, not just human being.

168

00:29:33.300 --> 00:29:42.450

Carl Racine: And we'll talk this about this a little more in the next section on the kosher laws and later on in Leviticus chapter 25 and 26 God will actually issue a command.

169

00:29:42.660 --> 00:29:55.320

Carl Racine: For the Sabbath year for the land itself. The whole of creation is to partake in God's Sabbath rest, no exceptions. And not only are they to be intentional about the Sabbath.

170

00:29:55.950 --> 00:30:04.470

Carl Racine: They are to guard it and protect its unique character its holiness and make sure that everyone else does. So as well.

171

00:30:09.150 --> 00:30:14.670

Carl Racine: All right, move on to slide for we have one more passage to look at. And then we'll stop and talk

172

00:30:16.560 --> 00:30:29.730

Carl Racine: This last one comes, it's the least well known. I think of the of the passages on the Sabbath in Torah and in some ways, maybe the most interesting in part because of its context.

173

00:30:31.890 --> 00:30:41.400

Carl Racine: This comes in the middle of the lengthy instructions that God gives the people for the building of the tabernacle, which we've talked about before the final

174

00:30:41.610 --> 00:30:56.550

Carl Racine: Third of the book of Exodus, God gives this long set of instructions about how they're supposed to build the tabernacle, which is the home that they're making for God in their midst and then after detailing those instructions. God, all of the sudden

175

00:30:57.780 --> 00:31:00.480

Carl Racine: reiterate the Sabbath commandment.

176

00:31:02.340 --> 00:31:10.260

Carl Racine: You always said to Moses, and us speak to the Israelites saying. Nevertheless, my stopping days you are to guard.

177

00:31:10.740 --> 00:31:20.820

Carl Racine: For that as a sign between Me and you for your generations to know that I am your way, who makes you holy and you should guard the stopping day because it is holy for you.

178

00:31:21.660 --> 00:31:30.510

Carl Racine: Anyone who treats it as ordinary shall surely be put to death for whoever does work on it that person shall be cut off from the midst of his people.

179

00:31:31.740 --> 00:31:43.500

Carl Racine: Six days so work be done and the seventh day is the Sabbath of complete stopping holy to got holy try anyone doing work on the stopping day is surely to be put to death.

180

00:31:45.330 --> 00:31:51.900

Carl Racine: The Israelites are to guard the stopping day in order to make the stopping day a covenant for the ages for their generations.

181

00:31:52.440 --> 00:32:04.170

Carl Racine: Between me and the Israelites it as a sign for the ages for in six days Yahweh made the heavens and the earth and on the seventh day he stopped and caught his breath.

182

00:32:08.640 --> 00:32:27.930

Carl Racine: Now notice several unique elements here first. It's not only the day that God has made holy which we see in Genesis separate set apart for from ordinary use. It's also God's people who are made holy in part through observance of this holy day

183

00:32:29.730 --> 00:32:38.820

Carl Racine: Second, this command or this version of the command stresses the serious says this of the command and a harsh penalty for breaking it not just death.

184

00:32:39.270 --> 00:32:49.020

Carl Racine: But being cut off from the community because the Sabbath defines and give shape to this community. It defines its relationship to God and to each other.

185

00:32:49.410 --> 00:32:55.410

Carl Racine: As it did in ancient times in Israel and continues to do for Orthodox Jews and for most Jews.

186

00:32:56.250 --> 00:33:07.110

Carl Racine: Sabbath observance creates a community that's different from all the others. And we saw that Israel was to be different from the world. So the world may be pursuing its business on the Sabbath.

187

00:33:07.920 --> 00:33:16.320

Carl Racine: But your community doesn't because yours is a holy community, a community that for one day of the week stops its work.

188

00:33:16.980 --> 00:33:30.060

Carl Racine: And observing the Sabbath is part of what it means to be

in that community to be part of that community. And again, I think this is vitally important for how we can even begin to get back to what the Bible.

189

00:33:31.200 --> 00:33:34.650

Carl Racine: Is trying to teach us in its in its understanding of the Sabbath.

190

00:33:36.270 --> 00:33:55.470

Carl Racine: Third, this, this version of the commandments stresses the long lasting enduring nature of the sign. I'd sort of awkwardly literally translated. It's a covenant for the ages for their generations, which is usually translated as something more like a perpetual Covenant or a lasting covenant

191

00:33:57.510 --> 00:34:14.220

Carl Racine: The Sabbath is a sign of the covenant for all time and a lesson in who God is and Rabbi Sachs makes the wonderful suggestion that in this third major statement of the Sabbath command. The focus is on revelation on revealing something

192

00:34:14.220 --> 00:34:15.810

Carl Racine: About God about God's

193

00:34:15.810 --> 00:34:27.810

Carl Racine: Holiness and about God's covenant with God's people. So then for Rabbi sacks, it's a it's a wonderful way of sort of keeping all these versions of the commandment in in mind.

194

00:34:28.140 --> 00:34:42.540

Carl Racine: They together encompass the three central biblical categories of creation redemption and Revelation, the Sabbath is connected to all aspects of God's relationship with Israel and the world.

195

00:34:44.130 --> 00:34:52.410

Carl Racine: And finally, and this, this I mentioned in our coffee hour this morning because it connects directly with pastor's sermon series.

196

00:34:52.950 --> 00:34:59.160

Carl Racine: Instead of saying that God rested on this day, which

we've seen and a couple of the other passages

197

00:35:00.060 --> 00:35:13.320

Carl Racine: It uses a verb. That's usually translated as refresh God stopped and was refreshed, but the verb there comes from the Hebrew word for breath or one of the words for breath.

198

00:35:13.830 --> 00:35:27.180

Carl Racine: And so, Robert altar and his brilliant translations suggests what I've used here and I took this from him. I didn't invent it God's stopped and caught his breath or perhaps breathe easy.

199

00:35:27.660 --> 00:35:45.000

Carl Racine: And there's one other passage in Exodus 23 and other passages more brief passage on the Sabbath, where it says the same things about humans your to stop on the Sabbath and catch your breath and pastors been talking about the importance of that in his sermons.

200

00:35:46.980 --> 00:35:51.780

Carl Racine: Now there's two things I want to say here, two more things. I just want to say briefly.

201

00:35:52.620 --> 00:36:02.550

Carl Racine: Why does this commandment come just at this point in the narrative. Why does God interrupt. He's already we've already heard this command given in the 10 commandments. Why

202

00:36:03.390 --> 00:36:11.910

Carl Racine: Has God interrupt the instructions for building the tabernacle, in order to reiterate the commandment to keep the Sabbath.

203

00:36:12.810 --> 00:36:37.080

Carl Racine: I think God is telling the Israelites in sharp direct language that even when they are doing God's work, even when they are engaging in a mission for God. They are to stop and rest. They are not to allow the fact that they are doing something for God justify being overworked.

204

00:36:38.370 --> 00:36:54.570

Carl Racine: And this is a message that the clergy in all of our denominations needs to probably be reminded of once a week, even when you're doing God's work, stop and rest.

205

00:36:56.910 --> 00:37:00.420

Carl Racine: So what does all this tell us about the Sabbath.

206

00:37:01.890 --> 00:37:07.500

Carl Racine: And how are these biblical texts, different from our normal Christian understanding of the Sabbath.

207

00:37:08.850 --> 00:37:17.700

Carl Racine: First, the Sabbath is the seventh day it's Saturday not Sunday, and that's something that's worth discussing

208

00:37:19.170 --> 00:37:32.520

Carl Racine: Second, the Sabbath pattern is built into the very fabric of creation. It's not just a commandment for Israel, it tells us something about who God is, as well as how we are supposed to live.

209

00:37:34.110 --> 00:37:42.720

Carl Racine: Third, the Sabbath is a day of stopping a day of ceasing from work a day of rest and refreshment a day of catching our breath.

210

00:37:44.490 --> 00:37:50.400

Carl Racine: What's missing from all of that, that we commonly associate with the Sabbath.

211

00:37:52.410 --> 00:38:08.430

Carl Racine: There's no mention at all in any of these passages in any of the scriptures that we've looked at of the Sabbath as a day of worship or a day of religious activities.

212

00:38:12.150 --> 00:38:22.440

Carl Racine: Let me reiterate, there is no mention in any of the Sabbath commandments of worship or religious activities, why

213

00:38:26.820 --> 00:38:29.490

Carl Racine: Anybody know anybody think of why that

214

00:38:30.750 --> 00:38:31.320

Carl Racine: Something that

215

00:38:31.350 --> 00:38:36.030

Carl Racine: Well, I'm only associate with the Sabbath is not even mentioned

216

00:38:37.230 --> 00:38:37.830

Susan Racine: Things like that when you

217

00:38:41.190 --> 00:38:42.480

Beverly Williams: Go on, go on, Susan.

218

00:38:43.140 --> 00:38:45.390

Susan Racine: Am I going to offer a sacrifice that would be work.

219

00:38:47.370 --> 00:38:55.830

Carl Racine: Well, they were actually extra sacrifices prescribed for the Sabbath Day two extra ones. Nope. There was, there were sacrifices offered on the Sabbath.

220

00:38:57.360 --> 00:38:59.670

Beverly Williams: So I thought you said why

221

00:39:00.840 --> 00:39:13.530

Beverly Williams: It doesn't mention the religious, you know, I work on worship, because in a sense, that's what that's work itself rest comes probably in the farm being

222

00:39:16.110 --> 00:39:23.490

Beverly Williams: The best best would mean different things to different people like I'm not Saturday night on Saturday.

223

00:39:25.170 --> 00:39:34.920

Beverly Williams: But what resonates to me might not mean the same thing to other people it's not work. It's not stressful putting together a service.

224

00:39:35.970 --> 00:39:52.170

Beverly Williams: And in the past the work in and you haven't to work and be on ministry call and all that, that might be a form of work and he says to best take that time to be able to take care of yourself. Not everybody knows

225

00:39:55.980 --> 00:39:56.610

Carl Racine: Alright well

226

00:39:57.870 --> 00:40:06.090

Carl Racine: The short answer to that, why it doesn't mention that is because in Israel worship happened every day of the week.

227

00:40:07.470 --> 00:40:10.830

Carl Racine: Devices and prayers in the temple, every day of the week.

228

00:40:11.430 --> 00:40:26.160

Carl Racine: The Sabbath was not designated as a day of worship. It was designated as day of rest. Now, the priests and the temple still had to do some work. And Jesus will reference that and when we get to talking about Jesus and the Sabbath will see that Jesus actually makes reference to that.

229

00:40:27.750 --> 00:40:29.250

Carl Racine: In the Gospels.

230

00:40:30.360 --> 00:40:38.340

Carl Racine: As a way of kind of fine tuning his own understanding of the Sabbath, but we need to drill this into our heads as well.

231

00:40:38.880 --> 00:40:53.970

Carl Racine: That the primary idea that we tend to have the Sabbath is a day of religious activity when in fact biblically. It's a, it's a, it's a day where you don't do anything and and I can't underscore that enough

232

00:40:55.320 --> 00:40:55.740

Carl Racine: I'm

233

00:40:58.590 --> 00:41:02.010

Carl Racine: Fine. Two other quick points. And then, and then we'll open this up.

234

00:41:02.400 --> 00:41:12.750

Carl Racine: The Sabbath is a holy day set apart, different from all

the other days of the work week just as the people are holy, they're supposed to be different from all the other people in the world.

235

00:41:13.650 --> 00:41:30.870

Carl Racine: And the Sabbath is a sign of that difference. And finally, interestingly, ignoring the Sabbath can lead to an early death. So if we're going to talk biblically about the Sabbath. This is where we need to start now I will shut up and let people respond

236

00:41:35.820 --> 00:41:39.660

Beverly Williams: Wow, my husband is kind of like that. I do less work around the house now.

237

00:41:43.980 --> 00:41:45.030

Beverly Williams: point to bring up

238

00:41:47.250 --> 00:41:48.720

Christine & Courtney: Why does um

239

00:41:51.180 --> 00:42:05.340

Christine & Courtney: Well okay nevermind I guess I just answered doesn't say, why does not monitoring the sadly too early death. I guess this is you're working, working, working, and just not giving yourself time to replenish, refresh them. When you say

240

00:42:06.240 --> 00:42:06.810

Exactly.

241

00:42:08.160 --> 00:42:11.940

Susan Racine: It looks like there's capital punishment for people who don't observe the Sabbath.

242

00:42:12.390 --> 00:42:12.660

Which is

243

00:42:13.980 --> 00:42:16.410

Carl Racine: There is a case of that in the

244

00:42:18.660 --> 00:42:33.570

Carl Racine: In I think it's in the book of Numbers. I know it's it's

later in my notes and we'll, we'll at least mention that. Yeah. I mean, it says that, and in the Ultra Orthodox community in

245

00:42:35.640 --> 00:42:48.330

Carl Racine: In Jerusalem in the in the sort of part of Jerusalem, that the Ultra really really conservative Orthodox Jews live. I mean, the Sabbath is observed in in Jerusalem in general.

246

00:42:49.140 --> 00:43:04.500

Carl Racine: But not everybody observes, because not everybody's Jewish that lives there, and it's a good thing or you couldn't get a taxi and when on the Sabbath. When I was in Jerusalem. I took a taxi up to a museum, which is a perfectly legitimate thing to do, but somebody had to be driving the cab.

247

00:43:05.010 --> 00:43:13.080

Carl Racine: And almost certainly was a either a Christian or or Muslim or maybe not practice or of any religion.

248

00:43:15.090 --> 00:43:22.260

Carl Racine: But in the Ultra Orthodox community. They used to like throw rocks and bricks at people that were driving cars down the street.

249

00:43:22.740 --> 00:43:31.470

Carl Racine: It through the community because that wouldn't that to them was not a legitimate thing in general.

250

00:43:32.220 --> 00:43:50.280

Carl Racine: There's, there's sort of this thing about being put to death but also being cut off from the midst of the people cut off from the community. And that's not necessarily death that's that's simply sort of excommunication, so to speak, which in some ways is the worst fate.

251

00:43:52.500 --> 00:44:08.490

Beverly Williams: So when it's out when Jesus healed good person on the Sabbath, and they had a fit. So how do we take this into the medical profession we are there are people that have to work because they hear when

252

00:44:13.110 --> 00:44:17.550

Carl Racine: When we get to Jesus, we will spend a long time on that.

253

00:44:18.660 --> 00:44:33.540

Carl Racine: The short answer is, even the rabbi's later on allowed for life saving medical treatment and even some that was not necessarily life saving on the Sabbath.

254

00:44:36.810 --> 00:44:37.320

Carl Racine: The

255

00:44:38.820 --> 00:44:47.160

Carl Racine: Principle that gets established by the rabbi's is that you can break almost any of the commandments in in the Bible.

256

00:44:49.440 --> 00:44:50.460

Carl Racine: To save a life.

257

00:44:53.160 --> 00:44:53.910

Carl Racine: So,

258

00:44:55.350 --> 00:44:58.500

Carl Racine: People who are who are dealing with medical issues.

259

00:45:00.450 --> 00:45:20.940

Carl Racine: And especially people involved in saving lives have perfect right to ignore the Sabbath was second and we'll get into this is this is something I only discovered when I when I really started reaching researching this pretty clearly as far as we can tell.

260

00:45:22.020 --> 00:45:32.670

Carl Racine: There's nothing in either the Scriptures, or any of the Jewish literature coming from the time of Jesus, or even much later.

261

00:45:33.930 --> 00:45:37.410

Carl Racine: That says that healing on the Sabbath.

262

00:45:39.000 --> 00:45:40.110

Carl Racine: breaks the law.

263

00:45:42.480 --> 00:45:58.500

Carl Racine: And it's curious to me that there's so many stories in in the New Testament where people seem to think that Jesus is breaking the law or act as if Jesus is breaking the law by healing on the Sabbath. But think about it for a moment.

264

00:45:59.970 --> 00:46:02.610

Carl Racine: If you on the Sabbath day.

265

00:46:03.990 --> 00:46:05.040

Carl Racine: As a strict you

266

00:46:06.150 --> 00:46:12.030

Carl Racine: Were to pray to God to heal someone and that person was healed.

267

00:46:13.140 --> 00:46:27.240

Carl Racine: That would not have been considered work that wouldn't be considered work by any do because Jews pan the Sabbath Orthodox Jews prey on the Sabbath. They go to synagogue and pray. They prayed at home on the Sabbath that prayer on the Sabbath is not work that or that's

268

00:46:27.510 --> 00:46:29.310

Carl Racine: That's not how the work is defined

269

00:46:30.330 --> 00:46:32.250

Carl Racine: So praying for someone's healing.

270

00:46:34.950 --> 00:46:35.820

Carl Racine: Isn't worked

271

00:46:37.170 --> 00:46:44.790

Carl Racine: And again, when we get to the stories of Jesus. I'm going to argue that Jesus never breaks the Sabbath.

272

00:46:46.230 --> 00:46:55.680

Carl Racine: The Jesus doesn't encourage anyone to break the Sabbath that Jesus upholds the seriousness. The sanctity, the vital importance of the Sabbath.

273

00:46:58.560 --> 00:47:00.300

Carl Racine: But he does so in his own way.

274

00:47:01.590 --> 00:47:03.570

Carl Racine: But he does so in a way that's very, very

275

00:47:04.830 --> 00:47:11.100

Carl Racine: Consistent with what other rabbis later on we'll teach like in the Talmud, and we'll look at all of that stuff and see

276

00:47:12.330 --> 00:47:23.730

Carl Racine: How that so so it's just an odd thing to me that there are all these stories in the Bible that seemed to suggest or something wrong with healing on the Sabbath. Because as far as I can determine there's not, you certainly

277

00:47:24.030 --> 00:47:28.200

Carl Racine: You've seen all of the major commands and torn about the Sabbath. They knows anything about healing.

278

00:47:33.960 --> 00:47:37.620

Susan Racine: Sometimes our traditions are more important than what we actually see in the text.

279

00:47:38.940 --> 00:47:41.910

Carl Racine: To us. Sure. So with the

280

00:47:41.970 --> 00:47:46.080

Susan Racine: Iceman being at the at the manger with along with the shepherd's

281

00:47:48.450 --> 00:47:48.690

Carl Racine: Right.

282

00:47:49.020 --> 00:47:56.040

Carl Racine: Saying is there's no evidence for traditions of people who prohibited healing on the Sabbath. The Rabbi's never did. Oh.

283

00:47:57.420 --> 00:48:10.650

Carl Racine: The there's certain discussions. Again, we'll look at all this shouldn't discussions about giving medicine on the Sabbath and what medicine, how you can give medicine or not give medicine and the concern there isn't about healing the concern there is about mixing the medicine.

284

00:48:21.720 --> 00:48:25.470

Susan Racine: Any clue when Christians stopped observing the Sabbath.

285

00:48:26.790 --> 00:48:33.240

Carl Racine: Must been early. Well, I think, is I think as well. Some Christians never have but

286

00:48:35.160 --> 00:48:44.700

Carl Racine: Very few. I think as Christianity became increasingly a Gentile religion they simply turn their backs on all things Jewish

287

00:48:46.200 --> 00:48:58.560

Carl Racine: And Sunday again began became the kind of Christian Sabbath and was called the Sabbath. I mean, even when I was a kid growing up people called Sunday the Sabbath. It's sort of not biblical, but

288

00:49:01.200 --> 00:49:06.720

Carl Racine: People observe the Sabbath in various ways. When I was growing up.

289

00:49:07.890 --> 00:49:10.830

Carl Racine: You know, my father wouldn't go to a football game on Sunday.

290

00:49:15.000 --> 00:49:23.070

Carl Racine: That was in his mind, that was a kind of violation of the Sabbath right so as a result.

291

00:49:24.600 --> 00:49:29.550

Carl Racine: I have never been to an NFL football game in my whole life.

292

00:49:31.200 --> 00:49:34.440

Carl Racine: We used to go to college games on Saturday.

293

00:49:35.640 --> 00:49:48.210

Carl Racine: Which of course is actually the Sabbath, but we just go to college games on Saturday, because my dad like football, but we would not, we would not he would not go to a professional football game, which used to be played only on Sundays. When I was growing up.

294

00:49:49.350 --> 00:50:00.810

Carl Racine: That was, you know, that was a weird. This I say this sort of confusion about what the Sabbath is and what the Sabbath. Isn't that was a sort of weird way in which my father, observed the Sabbath.

295

00:50:01.830 --> 00:50:16.620

Carl Racine: And other people had other ways of doing that. I mean, the Puritans that came to this country had very strict regulations about what you could do on Sunday, the blue eyes are kind of a heritage of that. But for the Puritans. The Sabbath was. It was a

296

00:50:17.640 --> 00:50:23.160

Carl Racine: Sort of grimly religious day where you couldn't even smile or have fun.

297

00:50:24.480 --> 00:50:38.280

Carl Racine: And it. And I would argue that it's the Christians who ruined the Sabbath, not the Jews and made it a legalistic nightmare in a day that nobody would want to actually observe. If you are in your right mind.

298

00:50:39.810 --> 00:50:40.470

Carl Racine: But

299

00:50:41.670 --> 00:50:52.410

Carl Racine: The Puritans that founded this country felt differently about the Sabbath. They had very strict rules. I don't know very much about Christian about

300

00:50:53.820 --> 00:51:01.440

Carl Racine: Seventh Day Adventist but i but i know they have some rules about and they also the go to church on Saturday and Sunday.

301

00:51:04.320 --> 00:51:24.960

Carl Racine: The bigger question for me is not so much what rules you follow, but how as a community, we might get back to actually doing some of this and taking taking care of ourselves as a community, and as individuals by stopping one day from stuff that that

302

00:51:27.210 --> 00:51:36.420

Carl Racine: That is considered work and we're going to go on to talk about what work means in the Jewish community because there are certain things that you might think of as work.

303

00:51:39.570 --> 00:51:45.000

Carl Racine: The there aren't considered work in the Jewish community. And there's other things that you wouldn't think of his work that are

304

00:51:46.710 --> 00:51:51.870

Carl Racine: And so we'll talk about how that how that's understood

305

00:51:53.580 --> 00:52:08.100

Carl Racine: But it has to do with with with creativity and changing things in the world. It doesn't simply have to do with doing stuff that's strenuous so there's certain types of strenuous activity, you could do on the Sabbath. That wouldn't be considered work.

306

00:52:12.540 --> 00:52:18.540

Carl Racine: And again, I don't want to win in this whole discussion. And I think this is almost 11 o'clock. I'm not going to move on.

307

00:52:19.740 --> 00:52:25.410

Carl Racine: I don't want to, I want to I want us ultimately to see the Sabbath as a joyous gift from God.

308

00:52:25.590 --> 00:52:36.420

Carl Racine: Something that is the prophet Isaiah says should be a delight, something that should be to human benefit Jesus as the Sabbath was made for humans, not humans for the Sabbath, if it just becomes another

309

00:52:39.240 --> 00:52:45.570

Carl Racine: Oppressive set of rules that you have to follow on a specific day. That's not the intent and we see here very clearly.

310

00:52:46.830 --> 00:52:56.160

Carl Racine: In in these passages that the primary intent is simply to stop and rest to stop doing stuff to stop and catch your breath.

311

00:52:57.540 --> 00:53:02.310

Carl Racine: And trust that God is in charge of the world and not decide that you were in charge of the world.

312

00:53:03.960 --> 00:53:10.230

Carl Racine: If God's in charge of the world and the Sabbath says it's okay to stop and rest because God says it's okay to stop and rest.

313

00:53:11.730 --> 00:53:17.760

Carl Racine: So I want to offer the Sabbath, the way Jesus offered the Sabbath as a gift to us, not as a burden.

314

00:53:20.250 --> 00:53:23.670

Carl Racine: And we will continue next week talking about

315

00:53:25.530 --> 00:53:34.200

Carl Racine: The, the, some other there's not a whole lot of other stuff in the Scriptures, but other stuff in the scriptures that have to do with the Sabbath.

316

00:53:35.520 --> 00:53:41.880

Carl Racine: And then go on to talk about Jesus and what Jesus has to say about the Sabbath. So

317

00:53:44.640 --> 00:53:48.390

Carl Racine: With that in mind, and a lot to think about and I'll try and in my

318

00:53:53.130 --> 00:54:01.260

Carl Racine: In the letter that I sent out. I'll try to, I'll try to summarize some of the points that people had in their discussion about

319

00:54:02.370 --> 00:54:05.670

Carl Racine: Why we don't observe the set of things that keep us from observing the Sabbath.

320

00:54:07.110 --> 00:54:08.310

Carl Racine: So if

321

00:54:11.550 --> 00:54:13.350

Carl Racine: Someone would like to close us out in prayer.

322

00:54:19.440 --> 00:54:25.050

Christine & Courtney: Heavenly Father, I want to say thank you this day this opportunity for us to come together and

323

00:54:30.990 --> 00:54:32.850

Christine & Courtney: I THINK, BROTHER.

324

00:54:35.160 --> 00:54:37.470

Christine & Courtney: Sister Carol or leadership.

325

00:54:39.660 --> 00:54:39.990

Christine & Courtney: Church.

326

00:54:42.180 --> 00:54:44.190

Christine & Courtney: And I asked me to carry

327

00:54:46.470 --> 00:54:47.130

Christine & Courtney: On carry

328

00:54:51.060 --> 00:54:51.330

Christine & Courtney: On

329

00:54:53.490 --> 00:54:57.720

Christine & Courtney: Giving each person and an opportunity

330

00:55:00.030 --> 00:55:02.850

Christine & Courtney: I asked for prayer Jesus

331

00:55:04.410 --> 00:55:04.710

Susan Racine: Amen.

332

00:55:04.890 --> 00:55:05.820

Carl Racine: Amen, and

333

00:55:07.290 --> 00:55:08.070

Beverly Williams: Amen.

334

00:55:08.520 --> 00:55:09.510

Carl Racine: All right, you might want to go back

335

00:55:11.550 --> 00:55:19.410

Carl Racine: You might go back and look at some of these passes and think about them this week and think about what's there and what's not there and start thinking about what the Sabbath could look like.

336

00:55:24.480 --> 00:55:25.770

Bill Hughes: Right and Christine

337

00:55:26.220 --> 00:55:26.700

Yeah.

338

00:55:28.200 --> 00:55:29.610

Bill Hughes: You might also want to check your

339

00:55:29.700 --> 00:55:33.000

Bill Hughes: Check your microphone. There's something weird going with your audio.

340

00:55:33.540 --> 00:55:34.260

Christine & Courtney: Oh, yeah.

341

00:55:34.890 --> 00:55:37.770

Bill Hughes: We heard your prayer, but it was sounded like an alien but

342

00:55:41.160 --> 00:55:53.520

Carole Copeland Thomas: Mr. Murray Lakeville a month ago was a red zone. I don't know what the status is now. But yeah, we've been pretty pretty tranquil it's it's crazy. Oh, yeah.

343

00:55:56.040 --> 00:55:57.510
Marie Doubleday: Well, love you all.

344

00:55:59.400 --> 00:56:01.260
Carole Copeland Thomas: Bye everybody. God bless.