

WEBVTT

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00:00:00.060 --> 00:00:07.680

Carl Racine: Right, Lord, we thank you and bless you for this day for this group for Your word for your community.

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00:00:09.210 --> 00:00:25.080

Carl Racine: We remember and lift up, especially your brother and James Williams, we're happy that the news is hopeful about him coming home from the hospital today and pray you continue to work your healing power in his life and to

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00:00:26.880 --> 00:00:34.110

Carl Racine: Keep sister Beverly well as well. We bless you, that she has been able to

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00:00:35.700 --> 00:00:40.920

Carl Racine: Avoid getting sick from this and pray that you would guide our discussion this morning.

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00:00:42.270 --> 00:00:46.230

Carl Racine: As we turn to your word and once again in Christ's name. Amen.

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00:00:50.850 --> 00:00:56.130

Carl Racine: We we've been looking at the biblical material about the Sabbath.

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00:00:57.240 --> 00:01:04.170

Carl Racine: And discovered that the Old Testament talks about it as a day of rest as a day from ceasing from work.

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00:01:05.640 --> 00:01:18.840

Carl Racine: And we saw that in the New Testament. Jesus depicted along with his followers is faithful observers of the Sabbath and the Jesus seems to have expected. This would continue after his resurrection.

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00:01:20.670 --> 00:01:25.950

Carl Racine: Among his followers and we also saw that the the main debate.

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00:01:26.640 --> 00:01:37.770

Carl Racine: That Jesus has engages with other Jewish teachers about has to do with the issue of healing on the Sabbath. And there are a number of stories in the Gospels, Jesus healing on the Sabbath.

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00:01:38.160 --> 00:01:47.610

Carl Racine: And being criticized for this. And Jesus responds, he argues that God created the Sabbath. For the benefit and well being of humans.

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00:01:49.170 --> 00:01:58.830

Carl Racine: And therefore acts of mercy like healing are, in fact, a sign of what the Sabbath is supposed to be. So in effect, Jesus healing.

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00:01:59.610 --> 00:02:11.130

Carl Racine: And I think you could argue this about most of what Jesus does is it's a sort of acted parable. This is, this is how this is what the Sabbath looks like for this is one thing that Sabbath should look like.

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00:02:11.460 --> 00:02:20.610

Carl Racine: This is what it's supposed to be. So Jesus doesn't overturn the Sabbath. He declares it supreme importance for all of creation.

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00:02:23.490 --> 00:02:35.280

Carl Racine: We're now going to turn and talk about the rabbi's on the Sabbath and what the Jewish rabbis did with this because, again, as we saw in the Old Testament.

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00:02:36.420 --> 00:02:46.740

Carl Racine: The, the, the details are few about what it means to work on the Sabbath and which is why the issue of healing comes up with Jesus.

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00:02:48.630 --> 00:03:03.840

Carl Racine: And we saw that when we looked at those stories in the gospels that you get the sense from the gospels that it was well accepted in Jesus day that healing on the Sabbath violated the Sabbath. Finally, the commandment to work.

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00:03:04.950 --> 00:03:16.410

Carl Racine: The odd thing is nowhere else in any other Jewish source that has come down to us from that time is healing on the Sabbath declared to be wrong.

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00:03:17.670 --> 00:03:29.040

Carl Racine: The Old Testament says nothing about healing on the Sabbath Jewish literature, subsequent to the Old Testament in between the two testaments closer to the time of Jesus.

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00:03:30.390 --> 00:03:40.500

Carl Racine: And even a couple of hundred years after Jesus when the rabbi's identified 39 types of work that were prohibited on the Sabbath, and we'll talk about that more in a minute.

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00:03:41.970 --> 00:03:47.880

Carl Racine: Nowhere is the act of healing and illness or treating a physical deformity prohibited.

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00:03:49.710 --> 00:04:04.290

Carl Racine: So it's a little bit odd this that this, this seems to arise so much in the Gospels. There's numerous stories about it. So I want to look a little bit more what the rabbi's do say that may be connected to this idea

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00:04:05.670 --> 00:04:19.350

Carl Racine: In the Talmud, the issue of taking or giving medicine on the Sabbath does arise and the rabbi's attitude. There is a kind of via media, a kind of

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00:04:20.910 --> 00:04:21.840

Carl Racine: Yes and no.

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00:04:23.670 --> 00:04:33.300

Carl Racine: They say that any type of food and and remember this is back 2000 years ago when we didn't have pharmacies and and

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00:04:35.220 --> 00:04:43.620

Carl Racine: Lots of different chemicals that were developed as medicine. So they say that any type of food that you would normally

eat during the week.

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00:04:44.370 --> 00:04:59.580

Carl Racine: Or any type of ointment that you would normally use just in everyday life is also permitted for use on the Sabbath, even if that food or ointment or whatever also has a medicinal effect.

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00:05:00.840 --> 00:05:09.480

Carl Racine: But other substances and here they're sort of splitting hairs a little bit other substances that you would use only for medical purposes are prohibited.

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00:05:10.830 --> 00:05:19.740

Carl Racine: And the primary concern seems to be with the fact that to mix up a something that was medicinal might involve work.

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00:05:21.330 --> 00:05:41.160

Carl Racine: So a person may not apply vinegar to soar teeth on the Sabbath. Somehow that seems to have been a remedy for sore teeth. I haven't tried it, but you can eat bread dipped in vinegar, which you might do at a meal. And if that has a medicinal effect as well all to the good.

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00:05:42.870 --> 00:05:48.570

Carl Racine: You may not apply wine or vinegar to us or hip as a kind of rub or only

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00:05:49.470 --> 00:06:03.840

Carl Racine: But you can up because you wouldn't normally do that during the week but you can apply a soothing oil that you would normally use for dry skin in the arid climate of the Middle East, and if that has some additional effect. Fine.

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00:06:07.050 --> 00:06:09.600

Carl Racine: And here, if we could see slide number nine.

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00:06:12.960 --> 00:06:13.650

Carl Racine: Please.

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00:06:29.040 --> 00:06:30.750

Carole Copeland Thomas: It's catching up. OK.

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00:06:35.700 --> 00:06:43.950

Carl Racine: So again, something you would normally use during the week is fine on a Sabbath, even if it has a medicinal effect.

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00:06:45.240 --> 00:06:54.000

Carl Racine: But the texts and here's the interesting thing that I just wanted to highlight the text goes on to specify that you may not apply rose oil.

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00:06:55.590 --> 00:07:06.630

Carl Racine: Because that was an expensive ointment that an ordinary person wouldn't use wouldn't be able to afford and certainly wouldn't use on a daily basis.

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00:07:07.230 --> 00:07:21.210

Carl Racine: But the mission that goes on to comment. The children of royalty may anoint their wounds with rose oil on the Sabbath, since it is their practice to anoint themselves that's on weekdays. In other words, rich people

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00:07:22.560 --> 00:07:32.700

Carl Racine: Might do this on an on a normal day. So then it's okay but then Rabbi Shimon comments all Israel are royal children.

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00:07:34.350 --> 00:07:42.000

Carl Racine: So again, you get the sensor that the rabbi's aren't overly concerned to prohibit any sort of medicinal

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00:07:43.050 --> 00:07:53.970

Carl Racine: Thing on the Sabbath. They're just trying to be respectful of the Sabbath command, but also apply that same compassion towards human beings. The Jesus advocates.

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00:07:56.550 --> 00:08:17.280

Carl Racine: There's further light on this subject in the Talmud in a separate discussion about the absolute fast on Yom Kippur poor, if you remember Yom Kippur War had an absolute prohibition no food or drink of any kind, because it was a special Sabbath. It was a

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00:08:19.020 --> 00:08:29.790

Carl Racine: Day of penicillin penitence and self reflection and all of that. And he was. It was the one day that you were supposed to fast and completely fast.

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00:08:31.350 --> 00:08:40.920

Carl Racine: On on Yom Kippur War. So, but after saying that the rabbi's go on to make some exceptions they make an exception for small children.

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00:08:42.060 --> 00:08:54.570

Carl Racine: And they make an exception for a pregnant woman who may be fed. If it's necessary, and the sick person may be fed. If a medical expert recommend recommends it

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00:08:55.710 --> 00:09:10.770

Carl Racine: And if there's no doctor available that sick person may be fed. If they simply asked for some food and a person who falls ill from hunger, maybe fed even non kosher food on Yom Kippur War.

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00:09:12.990 --> 00:09:21.660

Carl Racine: So despite the fact that young can poor is a special kind of Sabbath the Sabbath of Sabbath, the holiest day of the year here.

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00:09:24.150 --> 00:09:33.480

Carl Racine: Even the rabbi's make room for some forms of healing practices on that day, even though they break all the rules about fasting.

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00:09:35.580 --> 00:09:44.730

Carl Racine: So again, there's this. There's this sense of human needs, need to be taken into account, even when we're trying to establish the law.

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00:09:48.060 --> 00:10:05.400

Carl Racine: And in that same discussion of the young poor one last example, not only allows for medical treatment, but also establishes a fundamental rabbinic principle that has been one of the guiding lights of Judaism ever since.

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00:10:06.210 --> 00:10:30.390

Carl Racine: And this is on your screen. Moreover, Rabbi muttiah been harassed said if one has a pain in his throat. They may drop medicine

into his mouth on Shabbat because there is a possibility of danger to human life and every potential danger to human life overrides Shabbat

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00:10:32.220 --> 00:10:43.560

Carl Racine: The laws pertaining to the Sabbath are suspended. If a life is threatened if there's even a potential. And again, we're talking here about someone who has a sore throat.

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00:10:45.030 --> 00:11:02.970

Carl Racine: The laws pertaining to the Sabbath are suspended. If a life is threatened and that principle that concern for human life overrides the law supersedes the law will be applied by the rabbi's to all the laws and Torah, except for three

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00:11:04.050 --> 00:11:10.500

Carl Racine: defaming God's name or idolatry murder and forbidden sexual relationships.

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00:11:11.670 --> 00:11:26.490

Carl Racine: To save a life. You can break almost any commandment and that principle has informed Jewish thinking about what is a moral way to act in this world ever since.

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00:11:29.820 --> 00:11:38.070

Carl Racine: Interestingly enough, in another discussion of this principle that you may override Sabbath commandments to save a life.

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00:11:38.580 --> 00:12:02.640

Carl Racine: Another Rabbi Shimon Ben Manassas comments on the verse in Exodus 31:14 it's just 31:14 reads, and you shall keep the Sabbath, where it is holy to you. So, Rabbi ben Manassas emphasizes the phrase to you and says Sabbath is handed over to you, but you are not handed over to the Sabbath.

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00:12:04.590 --> 00:12:15.660

Carl Racine: And elsewhere in the Talmud Rabbi Jonathan Ben Yosef is also quoted as saying something similar Chabad has given into your hands, but you are not given into its hands.

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00:12:16.500 --> 00:12:27.570

Carl Racine: So these rabbinic teachings from a couple of hundred years after the time of Jesus demonstrate that Jesus is not saying

anything unique or wildly radical about the Sabbath.

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00:12:28.020 --> 00:12:41.610

Carl Racine: He's only establishing biblical priorities that are thoroughly in line with what other rabbis teach the Sabbath is meant for human benefit and human needs matter more than strict legalities

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00:12:43.230 --> 00:12:46.740

Carl Racine: I'm going to pause there and see if there are questions or comments on that.

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00:12:55.800 --> 00:12:55.980

Carl Racine: Go ahead.

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00:12:56.250 --> 00:12:58.410

Carole Copeland Thomas: What what I keep thinking about

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00:13:00.390 --> 00:13:08.070

Carole Copeland Thomas: Are these man made regulations are these regulations that have been passed down by God.

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00:13:09.270 --> 00:13:10.410

Carole Copeland Thomas: Just because of the

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00:13:11.700 --> 00:13:16.710

Carole Copeland Thomas: The detail and the specificity of what you can and can't do on the Sabbath.

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00:13:20.010 --> 00:13:20.430

Carl Racine: Well,

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00:13:22.470 --> 00:13:26.310

Carl Racine: That's the hundred thousand dollar question.

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00:13:28.320 --> 00:13:36.960

Carl Racine: These are clearly the rabbi's interpreting and expanding on the scriptures

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00:13:40.320 --> 00:13:46.800

Carl Racine: It's something we Christians also do and have to do and have been doing

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00:13:47.820 --> 00:13:48.420

Carl Racine: With

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00:13:49.860 --> 00:14:03.960

Carl Racine: passages in the Scripture that are general. So for instance, the command to love your neighbor as yourself isn't very specific. What does that look like in practice.

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00:14:05.130 --> 00:14:14.550

Carl Racine: Well, some Christians say that the loving thing to do. And I don't want to get into discussions issue. I'm only giving this as an example.

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00:14:14.790 --> 00:14:32.160

Carl Racine: Some Christians say that the loving thing to do is to tell a homosexual that they need to give up their homosexual behavior because it is sinful. And it is hurting them as human beings. Other Christians say the loving thing to do is accept homosexuals for who they are.

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00:14:33.480 --> 00:14:46.920

Carl Racine: There is nothing in the command to love your neighbor as yourself that specifies which of those is correct, both sides, say we are acting in a loving manner.

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00:14:48.810 --> 00:14:49.590

Carl Racine: So,

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00:14:51.540 --> 00:14:56.910

Carl Racine: Yes. These are ways in which human beings rabbis have

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00:15:00.960 --> 00:15:08.640

Carl Racine: interpreted the Scriptures. However, in Judaism in Orthodox Judaism at least

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00:15:10.200 --> 00:15:14.790

Carl Racine: The notion arose pretty early on.

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00:15:16.470 --> 00:15:23.520

Carl Racine: That the oral law. There's so there's the written law, the Torah that we have in the Scriptures, the oral

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00:15:24.600 --> 00:15:32.340

Carl Racine: Which is the interpretations of the rabbi's were also given at Sinai. They just weren't written down.

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00:15:33.150 --> 00:15:55.470

Carl Racine: And that essentially they're kind of revealed over time to the rabbi. So the rabbi's speak with an authoritative voice in Judaism, that is closer, depending on who you talk to, is closer to what we would say, as the Word of God than any Christian

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00:15:57.420 --> 00:16:07.440

Carl Racine: Interpreter of scriptures. Now some Christian churches like the Catholic Church sort of claim that sort of authority for the for the teaching magisterium of the Roman Catholic Church say

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00:16:08.880 --> 00:16:18.840

Carl Racine: But at least in the Protestant tradition we don't quite get that sort of authority to human beings, we still look at that as human teaching. So I don't know if that makes any sense.

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00:16:21.660 --> 00:16:22.380

Carole Copeland Thomas: Yeah, thank you.

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00:16:28.140 --> 00:16:34.590

Carl Racine: To Sean commandments, one, two, and three. Well, yeah, certainly doesn't loving the Lord your God with all your heart.

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00:16:41.280 --> 00:16:48.870

Carl Racine: The, the, the idea that saving a life kind of trumps everything else, or almost everything else.

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00:16:50.250 --> 00:16:52.740

Carl Racine: seems to me to be a sensible idea right

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00:16:56.340 --> 00:17:10.140

Carl Racine: And again, Jesus is seems thoroughly in line with this

one. He says, You know what, what person among you, if your son falls into a ditch on the Sabbath one won't go and draw him out. We'll just leave him there.

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00:17:11.160 --> 00:17:21.870

Carl Racine: That's a not only a logical thing to do, but a loving thing to do. An important thing to do human lives matter more than then Sabbath rules.

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00:17:24.510 --> 00:17:27.120

Carl Racine: So again, we don't see

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00:17:28.140 --> 00:17:31.530

Carl Racine: Even in this later rabbinic material.

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00:17:33.840 --> 00:17:45.450

Carl Racine: That prohibition of acts of healing on the Sabbath or universe or universal or absolute these this stuff takes into account the human situation, which is what Jesus does

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00:17:45.990 --> 00:17:58.650

Carl Racine: And in these passages that we've looked at in the rabbi's the focus is not on healing per se, as a violation of the Sabbath, they're allowing all sorts of things to be done, that may have a healing effect.

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00:17:59.190 --> 00:18:08.880

Carl Racine: What the focus is on is the is some sort of action like preparing the medicine that might constitute work healing itself is not prohibited.

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00:18:09.720 --> 00:18:26.400

Carl Racine: So within the course of healing someone Jesus simply speaks to them or praise or touches them Jesus is not performing a prohibited action of any type. Those are the actions that were allowed on the Sabbath. You can touch people you can talk to people on the Sabbath.

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00:18:27.510 --> 00:18:35.040

Carl Racine: The disputed issue in the Gospels is the act of healing itself, not the physical actions that accompany the healing.

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00:18:35.400 --> 00:18:43.770

Carl Racine: Which strikes me is curious, given the lack of evidence that other Jews considered this to be a flagrant violation of the Sabbath.

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00:18:44.400 --> 00:18:48.270

Carl Racine: And the only thing I can conclude, and I really don't have a green answer to this.

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00:18:48.660 --> 00:18:59.670

Carl Racine: Is that there must have been some people maybe only a very few who shared the kind of harsh rigor of the Dead Sea community or who were simply looking for any way to criticize Jesus

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00:19:00.180 --> 00:19:06.750

Carl Racine: And adopt a distinct position on healing that was out of the mainstream of Jewish thought

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00:19:07.650 --> 00:19:28.800

Carl Racine: Jesus easily silences their objections. So by healing on the Sabbath. Jesus was not breaking the law or criticizing Judaism or teaching that we should not observe the Sabbath. He was simply illustrating what the Sabbath should look like. And again, I'll pause and let people comment.

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00:19:29.550 --> 00:19:30.870

Scam Likely: So, so I have a question.

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00:19:32.700 --> 00:19:43.680

Scam Likely: Again, I don't say to be disparaging right but some of it borders on an obsession in my mind. So when you talk about

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00:19:45.480 --> 00:19:52.620

Scam Likely: Some really observant Jews, and I don't know this directly. I've heard right, that can't flip a switch.

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00:19:53.310 --> 00:20:01.320

Scam Likely: Right Sunday. I mean what, what does that really, how does that impact.

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00:20:02.340 --> 00:20:08.730

Scam Likely: God's mission that you can flip or not flip a switch on Sunday. Is that not kind of

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00:20:09.780 --> 00:20:11.010

Scam Likely: You know out there.

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00:20:15.000 --> 00:20:26.070

Carl Racine: That that's actually something that we were going to talk about shortly, but I can address it now. So we saw when we were looking at the Torah that there were

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00:20:27.990 --> 00:20:38.490

Carl Racine: Very few details about what it means to rest on the Sabbath about what rest about what work look like and what constituted work.

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00:20:39.300 --> 00:20:54.120

Carl Racine: But one of the things that is mentioned in Torah is that you are not allowed to light a fire on the Sabbath and that seems to be primarily a command against cooking.

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00:20:55.680 --> 00:20:58.470

Carl Racine: Although, there might be other reasons for lighting a fire.

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00:21:00.090 --> 00:21:07.410

Carl Racine: It's not explained in the command is simply one of the commands. Now that's pretty specific. You're not allowed to come. You're not allowed to start a fire.

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00:21:09.030 --> 00:21:10.620

Carl Racine: On the on the Sabbath.

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00:21:13.290 --> 00:21:17.040

Carl Racine: But the Bible was written thousands of years ago.

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00:21:18.360 --> 00:21:20.070

Carl Racine: And modern

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00:21:21.360 --> 00:21:30.720

Carl Racine: Reality obviously wasn't taken into account. So when something new comes along and the rabbi's have to say, how does this

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00:21:33.660 --> 00:21:54.960

Carl Racine: Just line up with the scriptures and in modern times. The Rabbi's decided that turning on an electric switch or starting a car was essentially the same sort of action as lighting a fire. And so those actions are prohibited.

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00:21:57.300 --> 00:21:57.630

Carl Racine: Now,

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00:21:59.370 --> 00:22:05.370

Carl Racine: We might want to have a different opinion about

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00:22:07.050 --> 00:22:18.210

Carl Racine: That and that would be fine. I'm not arguing that everything with the rabbi say about how to observe the Sabbath is true. I'm trying to look at some general principles.

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00:22:19.290 --> 00:22:24.930

Carl Racine: For us to more fully understand what the Sabbath is and what the Sabbath could be

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00:22:27.210 --> 00:22:35.850

Scam Likely: And I sort of a related follow up question is are Jewish doctors like the observant Jewish doctors do they work on Sundays.

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00:22:37.830 --> 00:22:39.270

Carl Racine: Sure. Because Sunday isn't the

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00:22:39.270 --> 00:22:40.710

Scam Likely: Sabbath Friday. Friday.

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00:22:42.420 --> 00:22:42.960

Carl Racine: Saturday.

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00:22:43.290 --> 00:22:44.790

Scam Likely: Friday nights areas. Yeah.

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00:22:44.880 --> 00:22:47.910

Carl Racine: I'm again this principle of

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00:22:51.330 --> 00:22:54.090

Carl Racine: a danger to human life overrides

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00:22:56.640 --> 00:23:06.570

Carl Racine: The Sabbath laws. Yes, and Jewish doctor would be able to work on the Sabbath, because they are caring for human life and that's more important than the Sabbath laws.

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00:23:07.440 --> 00:23:09.900

Scam Likely: And they will be able to turn a switch. Then, as well.

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00:23:12.240 --> 00:23:18.450

Carl Racine: If it were to save a life. Sure, absolutely. You can turn a switch in your house to save a life.

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00:23:18.960 --> 00:23:31.890

Carl Racine: If, if your child falls down the stairs into the basement and it's dark and you need to go get your child. Yeah, you can. You can do whatever you need to do to save that child. Call an ambulance drive them to the hospital.

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00:23:32.970 --> 00:23:36.810

Carl Racine: You can break all the laws and the book, except for murder.

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00:23:40.320 --> 00:23:44.910

Carl Racine: Sexual misbehavior and blasphemy. In God's name or, or, you know,

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00:23:46.140 --> 00:23:48.420

Carl Racine: This honoring God idolatry.

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00:23:55.410 --> 00:23:56.280

Scam Likely: You can lie to

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00:23:58.470 --> 00:23:59.580
Carl Racine: Well, I suppose. Yeah.

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00:24:01.530 --> 00:24:03.480
Carl Racine: Certainly if

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00:24:04.890 --> 00:24:06.690
Carl Racine: You know, you were hiding

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00:24:07.920 --> 00:24:12.960
Carl Racine: People from a totalitarian regime in your attic.

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00:24:14.190 --> 00:24:20.310
Carl Racine: And the police come knocking on your door, you can certainly lie to them to save their lives. Absolutely.

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00:24:20.760 --> 00:24:28.920
Carl Racine: I mean, this is, this is the kind of I remember, you know, when I was in college, those sorts of discussions amongst Christians. Is it possible to lie.

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00:24:29.730 --> 00:24:35.100
Carl Racine: And because there's no real clear principle in Christianity that says, well,

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00:24:35.880 --> 00:24:48.210
Carl Racine: Yeah, yes or no, you know that people would come up with all these scenarios about, you know, the Nazis knocking at your door and you've got Jews hidden in your attic and should you tell a lie, or should you tell the truth.

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00:24:49.590 --> 00:24:54.840
Carl Racine: And to me, it always seemed absurd that people would even have to argue such a clear issue.

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00:24:57.300 --> 00:25:02.490
Carl Racine: But in Judaism. Yeah. In fact, the rabbi's later on will not only say

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00:25:05.400 --> 00:25:05.790

Carl Racine: You

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00:25:05.910 --> 00:25:08.340

Carl Racine: You, you can, you may

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00:25:09.210 --> 00:25:15.420

Carl Racine: break a law to save a life. But they say you have an obligation.

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00:25:16.740 --> 00:25:19.920

Carl Racine: To save that life at all costs.

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00:25:21.510 --> 00:25:22.200

Carl Racine: So,

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00:25:24.420 --> 00:25:26.100

Scam Likely: And you can always repent afterwards.

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00:25:26.850 --> 00:25:27.990

Carl Racine: Well, it's not a matter of repair.

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00:25:29.190 --> 00:25:32.220

Carl Racine: This is a God given responsibility.

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00:25:34.170 --> 00:25:36.900

Carl Racine: To care for the world and

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00:25:39.270 --> 00:25:41.640

Carl Racine: So if wearing a mask.

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00:25:43.350 --> 00:26:02.310

Carl Racine: And the, the rabbi's have been very clear about this. This year, the modern Jewish rabbis if wearing a mask helps prevent the spread of a deadly disease, then you have an obligation to wear a mask on the basis of the law that saving a life overrides any other consideration.

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00:26:05.010 --> 00:26:10.140

Bill Hughes: So called Can I, can I ask a question about that because

I kind of hit some broader point

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00:26:12.660 --> 00:26:13.920

Bill Hughes: It seems like

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00:26:15.510 --> 00:26:17.040

Bill Hughes: Where we keep falling

163

00:26:18.090 --> 00:26:18.990

Bill Hughes: Into

164

00:26:20.040 --> 00:26:27.300

Bill Hughes: Potholes is when we jump to implementation of

165

00:26:28.440 --> 00:26:29.850

Bill Hughes: Living by the Spirit.

166

00:26:31.920 --> 00:26:34.140

Bill Hughes: And, you know, because we keep it.

167

00:26:36.510 --> 00:26:40.800

Bill Hughes: There's a, there's a, there are these bigger principles and play and

168

00:26:43.110 --> 00:26:48.390

Bill Hughes: That it seems like there ought to be somewhere where it says this is the main point.

169

00:26:49.410 --> 00:27:09.000

Bill Hughes: This is the goal. This is what you're good. This is the higher thing that everyone's being held is going to be held accountable for it's not this job or this is this principle and you're also responsible for making decisions about how to live out that principle.

170

00:27:10.080 --> 00:27:11.490

Bill Hughes: In a way that's consistent

171

00:27:14.670 --> 00:27:15.120

Bill Hughes: And

172

00:27:16.200 --> 00:27:35.520

Bill Hughes: And there's judgment to be applied, but instead of that being the overarching message it quickly reverts to do this, don't do that do this, don't do that. And that's where all the problems come and I think even in modern in our modern day. That's where problems are people think that they're

173

00:27:36.840 --> 00:27:47.820

Bill Hughes: serving God by following some jot or tittle that someone they or someone else came up with and it ended up being things that can even divide the church.

174

00:27:55.050 --> 00:27:56.040

Carl Racine: Yeah, the

175

00:27:58.410 --> 00:28:01.200

Carl Racine: The, the danger in

176

00:28:03.180 --> 00:28:09.030

Carl Racine: The kind of thinking that you find in among the rabbi's is

177

00:28:10.260 --> 00:28:10.710

Carl Racine: That

178

00:28:12.210 --> 00:28:16.800

Carl Racine: You only accept as legitimate.

179

00:28:17.880 --> 00:28:24.690

Carl Racine: members of your community of your faith community, people who are behaving and looking just exactly like you.

180

00:28:26.550 --> 00:28:27.270

Carl Racine: And

181

00:28:28.500 --> 00:28:32.790

Carl Racine: There's not a lot of tolerance for diversity.

182

00:28:34.320 --> 00:28:50.490

Carl Racine: The danger and the sort of let the Spirit lead attitude and I've known plenty of people with that attitude is utter chaos and a complete breakdown of community because there's no uniformity whatsoever. It's everybody doing their own thing.

183

00:28:52.260 --> 00:28:58.800

Carl Racine: And saying, at least that they're being led by the Spirit, which simply means whatever I feel like doing

184

00:28:59.520 --> 00:29:10.470

Carl Racine: The Holy Spirit. I've heard people say the Holy Spirit dropped into my soul or dropped into my mind or dropped into my heart. And then, like, how do you know that was the Holy Spirit. That sounds pretty wacko to me.

185

00:29:13.020 --> 00:29:18.930

Carl Racine: So you've got this, these two extremes of this kind of

186

00:29:21.420 --> 00:29:37.230

Carl Racine: Elaborate system that the rabbi's have laid out where virtually every act that you could possibly consider doing has been thought about in terms of the Torah and decided whether it's permissible or not.

187

00:29:38.520 --> 00:29:44.370

Carl Racine: And the kind of free flowing, you know,

188

00:29:45.690 --> 00:29:59.220

Carl Racine: Protestant mentality. On the other side that says essentially I'm free to decide. Whatever I want to do his best somewhere there has to be a middle ground, I suppose.

189

00:29:59.250 --> 00:30:09.270

Bill Hughes: Yeah, and I think that's, I mean, I think that's right. And the middle ground for me seems to be distinguishing between

190

00:30:10.080 --> 00:30:30.630

Bill Hughes: God's law that we're all trying to follow and a community's culture, which is an agreement amongst the set of people to say, this is how we're going to live in community and where it

seems like things keep getting mixed up is where we think those are the same thing.

191

00:30:33.510 --> 00:30:34.140

Carl Racine: Sure.

192

00:30:36.300 --> 00:30:36.840

Carl Racine: And

193

00:30:38.460 --> 00:30:39.480

Carl Racine: You know the other

194

00:30:41.130 --> 00:30:46.650

Carl Racine: A couple other pieces of it. I think number one is just humility, the sense that we're

195

00:30:47.790 --> 00:30:49.770

Carl Racine: We're trying to do our best.

196

00:30:51.480 --> 00:30:53.760

Carl Racine: But we know we don't always get it right.

197

00:30:55.050 --> 00:31:02.130

Carl Racine: And that's okay. And that's something that people struggle with for themselves, but I think they struggle with even more about other people.

198

00:31:03.090 --> 00:31:16.590

Carl Racine: And that's where the sort of the judgmental ism stuff that Jesus talks about comes in it, you have to make moral judgments. But at some point, you also have to allow people to fail and make mistakes.

199

00:31:18.540 --> 00:31:23.070

Carl Racine: And yet still be part of your community. And how do you allow for that in a community.

200

00:31:26.550 --> 00:31:33.330

Carl Racine: The New Testament is Paul wrestles with this over and over again in various ways in his letters.

201

00:31:35.580 --> 00:31:48.420

Carl Racine: How do we have community without everybody acting the same. How do we have a community where some people eat meat and some people are vegetarians, which is an issue and one of Paul's letters. I think that's one of the Corinthian letters.

202

00:31:50.340 --> 00:31:54.480

Carl Racine: How do we have a community in which some people are circumcised, and some people are not

203

00:31:56.340 --> 00:31:59.820

Carl Racine: How do we have a community in which some people keep kosher and some people don't.

204

00:32:01.860 --> 00:32:05.460

Carl Racine: These are all you know big issues in their early church.

205

00:32:09.570 --> 00:32:22.710

Bill Hughes: And I think that's actually. I mean, one of the interesting things about diversity is that and, you know, we talked about diversity and inclusion is that that is an attempt to have a community.

206

00:32:24.420 --> 00:32:27.720

Bill Hughes: Where diverse opinions are respected.

207

00:32:29.190 --> 00:32:32.400

Bill Hughes: And somehow that itself has been calm.

208

00:32:35.130 --> 00:32:35.610

Bill Hughes: You know,

209

00:32:37.200 --> 00:32:41.220

Bill Hughes: Has become toxic. You know, I know when I came up in in the church.

210

00:32:42.690 --> 00:32:44.520

Bill Hughes: There was a lot of

211

00:32:46.830 --> 00:32:55.260

Bill Hughes: Looking down on the noses of of denominations that were more liberal because they sought to

212

00:32:56.490 --> 00:32:57.240

Bill Hughes: Make room.

213

00:32:59.160 --> 00:33:11.700

Bill Hughes: You know, and instead of treating that as okay that's one way to live. We're not going to live that way, but other people can live that way. And if you live that way. Here's some higher principles that we know we're at least serving the same God.

214

00:33:14.130 --> 00:33:18.540

Bill Hughes: Seems like that's that's a level of humility, we should all be striving towards even if we don't

215

00:33:19.590 --> 00:33:20.790

Bill Hughes: In our own community.

216

00:33:21.840 --> 00:33:23.520

Bill Hughes: You know, feel comfortable with.

217

00:33:26.460 --> 00:33:30.630

Bill Hughes: You know with with broadening that sense of community.

218

00:33:33.060 --> 00:33:34.890

Bill Hughes: To include things that we're not comfortable

219

00:33:39.690 --> 00:33:42.870

Carl Racine: Yeah, and every community sort of has to figure that out.

220

00:33:46.350 --> 00:33:49.230

Carl Racine: We at Bethel, for example.

221

00:33:51.300 --> 00:34:02.520

Carl Racine: I just got a notice about this this week and I'm assuming everybody else did. If you're on the listserv every January, we have a sort of joint

222

00:34:03.510 --> 00:34:27.930

Carl Racine: Weekend with temple Israel, where we go on Friday night to their Shabbat service and they come to Bethel on Sunday. And we actually have a Jewish rabbi preaching in the pulpit at Bethel and Rabbi Elaine is going to be preaching again this year.

223

00:34:29.400 --> 00:34:46.380

Carl Racine: I says back that there are a huge number of Protestant churches and maybe even Christian churches in general, who would be very uncomfortable with that level of diversity on a Sunday morning in the worship service, right.

224

00:34:47.580 --> 00:34:48.870

Carl Racine: And yet Bethel.

225

00:34:49.920 --> 00:34:54.420

Carl Racine: Has been able to do it. And there's not people leaving the church over it and

226

00:34:57.360 --> 00:35:10.620

Carl Racine: It's, it's a very interesting thing to me. Will I think we can also sort of a, this is an ongoing issue with looking at the rabbi. So we've talked about how the rabbi's are all

227

00:35:12.360 --> 00:35:22.410

Carl Racine: Presented in terms of discussion and debate and argument that the Talmud itself is one big compilation of rabbinic arguments and

228

00:35:24.060 --> 00:35:31.740

Carl Racine: The section that I'm working on now that we're going to after we finished the Sabbath, which is going to take us

229

00:35:32.250 --> 00:35:42.750

Carl Racine: A while. Plenty more on the Sabbath. But, and then we're going to look at the kosher laws, but then the section after that we're going to talk about something called arguments for the sake of heaven.

230

00:35:44.550 --> 00:35:55.170

Carl Racine: That comes out of the Talmud, and we're going to talk about how the rabbi's themselves talk about two very different ways.

231

00:35:55.650 --> 00:36:10.320

Carl Racine: About having arguments within Community and how one type of argument is for the sake of heaven and keeps the community together and the other type of argument is divisive and ultimately

232

00:36:11.400 --> 00:36:13.050

Carl Racine: Fragments the community.

233

00:36:15.630 --> 00:36:21.360

Carl Racine: And it all has to do with the way you argue not what you argue

234

00:36:23.250 --> 00:36:23.880

Carl Racine: So,

235

00:36:25.410 --> 00:36:31.500

Carl Racine: We will we will come back to this in a few weeks. Sometime in the spring.

236

00:36:35.310 --> 00:36:36.450

Carl Racine: All right, let's

237

00:36:37.890 --> 00:36:42.450

Carl Racine: Let's go on to look a little bit more about what our scam likely brother brought up.

238

00:36:44.040 --> 00:36:49.440

Carl Racine: The, the, how, how work has been understood amongst the rabbi's

239

00:36:51.630 --> 00:37:02.100

Carl Racine: We've seen the, like I said, the Torah doesn't give any details about what it means to rest on the Sabbath. So the rabbi's looked very closely at the Scriptures to see what they could discover

240

00:37:02.550 --> 00:37:17.910

Carl Racine: And they saw as we have seen the Torah makes a very close

connection between the commandments to keep the Sabbath and the construction of the tabernacle and this is true not only in the passages in Exodus, but also in Leviticus 1930 and in Leviticus.

241

00:37:20.250 --> 00:37:31.590

Carl Racine: And so they looked at what was involved in constructing the the tabernacle and came up with a list of list of tasks that were necessary for building the tabernacle.

242

00:37:31.980 --> 00:37:46.140

Carl Racine: And they concluded that it was precisely those tasks which constituted the prohibited work because they were connected to the idea of the Sabbath, and so they came up with a list of 39 actions.

243

00:37:47.460 --> 00:37:53.640

Carl Racine: Somehow that were prohibited. And there's two separate lists and they don't agree in two different parts of the Talmud.

244

00:37:55.920 --> 00:38:15.480

Carl Racine: And but as I said over the course of time with changes in civilization and how humans live their lives. Questions constantly arise about what constitutes work on the Sabbath, so later rabbis have to keep issuing rulings, we already saw that in the Bible itself in Torah, it talks about

245

00:38:16.890 --> 00:38:20.370

Carl Racine: Plowing and harvesting because the

246

00:38:23.640 --> 00:38:32.640

Carl Racine: The ancient Israeli Israelite community was largely agricultural but we see when we get to books like

247

00:38:33.420 --> 00:38:41.190

Carl Racine: Jeremiah, or the book of Nehemiah which center on the city of Jerusalem and on an urban setting.

248

00:38:41.580 --> 00:38:50.280

Carl Racine: That all of the sudden they're prohibiting commerce. There are prohibiting business transaction there prohibiting buying and selling

249

00:38:51.000 --> 00:39:03.450

Carl Racine: On the Sabbath, which is know where prohibited in Torah, but which is a kind of logical extension of the commandment, not to harvest and reap. Well, we're not

250

00:39:03.930 --> 00:39:20.700

Carl Racine: Farmers were merchants. So what the farmers were doing. They can't do what merchants are doing. We can't do on the Sabbath that's that's simply how the interpretation of the scriptures and application of the scriptures

251

00:39:22.560 --> 00:39:23.520

Carl Racine: Has

252

00:39:26.670 --> 00:39:42.540

Carl Racine: has progressed over the centuries. And so, you know, legal rulings have been issued on a bewildering number of things. And it does get a little bit tiresome, and it does get a little bit picky, but

253

00:39:43.620 --> 00:39:47.610

Carl Racine: And and as our as our brother King Herod said

254

00:39:50.070 --> 00:39:59.160

Carl Racine: They decided that turning on an electric switch or starting a car was akin to lighting a fire so Orthodox Jews don't do those things on the Sabbath.

255

00:40:00.540 --> 00:40:09.990

Carl Racine: And the sort of overarching principle that the rabbi's used was this idea that's mentioned in in Mission vote, which we'll talk about

256

00:40:11.220 --> 00:40:16.080

Carl Racine: When we talk about arguments for the sake of heaven, putting a fence around Torah.

257

00:40:17.580 --> 00:40:36.720

Carl Racine: That you wanted. You want to make sure that you don't even get close to breaking. One of the laws and Torah. So if business dealings and commerce are prohibited on the Sabbath then ideally you

shouldn't handle money at all or talk or even think about your job.

258

00:40:38.520 --> 00:40:44.100

Carl Racine: Now that I'm going to go on to recommend is very healthy idea.

259

00:40:45.210 --> 00:40:46.710

Carl Racine: But because of that.

260

00:40:47.910 --> 00:40:59.130

Carl Racine: Jewish synagogues, don't take an offering and their services, something that you know we sort of assume as part of a Christian worship having an offering. Sometimes the central part of it.

261

00:40:59.640 --> 00:41:10.500

Carl Racine: And if you Rabbi rabbi. If you're Reverend Ike, you may take two or three offerings in the course of the service to make sure you get enough. That's a central thing but Jews aren't

262

00:41:11.130 --> 00:41:17.070

Carl Racine: Orthodox Jews aren't allowed to handle money on the Sabbath, so they can't possibly have an offering on the Sabbath.

263

00:41:19.830 --> 00:41:28.590

Carl Racine: The Sabbath ITSELF IS CONSIDERED TO LAST closer to 25 hours. There's a kind of buffer zone on either side of the day.

264

00:41:29.250 --> 00:41:44.700

Carl Racine: To make sure you don't actually accidentally violate that since you don't know exactly when sunset occurred and all of that sort of thing. This is literally what it means to guard the Sabbath, which is part of the command, keeping it protected.

265

00:41:45.990 --> 00:42:00.150

Carl Racine: And the issue. And this is where the sort of light switching a light on and off strikes us is that the issue is not the strenuous nature of the activity that's not the main concern.

266

00:42:01.080 --> 00:42:11.190

Carl Racine: Work is understood in Judaism biblically work is

understood as creative tasks constructive labor craft like

267

00:42:11.790 --> 00:42:25.920

Carl Racine: Building the tabernacle like God creating the world which are things that the Torah specifically connects with the Sabbath. It's doing creative things constructing things craft like things

268

00:42:26.580 --> 00:42:41.820

Carl Racine: So work involves production creation or transformation of an object. So you can handle open and close heavy books all day long, the books of the Talmud in the Torah.

269

00:42:42.480 --> 00:42:50.370

Carl Racine: On the Sabbath, but you can't strike a match and Rabbi Heschel here and here, you'll see in the slide number 10 here.

270

00:42:51.360 --> 00:43:03.810

Carl Racine: On the seventh day man has no right to tamper with God's world to change the state of physical things and hassles little book here which see a copy has wonderful wood cuts in it.

271

00:43:04.740 --> 00:43:17.310

Carl Racine: It's probably 80 pages long. Maybe, maybe not even that long wonderful meditation on the meaning of the Sabbath and I highly recommend it if you want to

272

00:43:18.180 --> 00:43:30.120

Carl Racine: To think a little bit more about the big picture of the Sabbath for one day Heschel says were to leave everything alone and not mess with it.

273

00:43:33.900 --> 00:43:50.220

Carl Racine: So, but the Sabbath is not only about what you don't do. It's also very much about what you should do. And I think sometimes the discussion of the Sabbath that gets tiresome tiresome, to me, is about what you can't do

274

00:43:50.910 --> 00:44:03.960

Carl Racine: But the real importance for me of this topic is What things you're supposed to do. And that's what Jesus is emphasizing with healing on the Sabbath, and I think that's why those stories were preserved in the church.

275

00:44:04.740 --> 00:44:17.790

Carl Racine: Hashtag again comments, the Sabbath is not for the sake of the week days the week days are for the sake of the Sabbath. It's not an interlude. But the climax of living.

276

00:44:18.930 --> 00:44:26.580

Carl Racine: In other words, the Sabbath just isn't a day off from real life. It's a day for a different kind of life.

277

00:44:27.090 --> 00:44:39.000

Carl Racine: And unless you emphasize the positive aspects of the Sabbath, which we're going to go on to talk about, then it's simply becomes a sort of tiresome worrying about what things you can't do

278

00:44:42.360 --> 00:45:01.980

Carl Racine: The Sages the ancient rabbis notice something odd about the wording of Genesis two two and if we could go to the next slide, please. Number 11

279

00:45:10.830 --> 00:45:12.360

Carl Racine: Are we getting the next slide.

280

00:45:16.110 --> 00:45:16.500

Carl Racine: Okay.

281

00:45:18.300 --> 00:45:31.440

Carl Racine: Genesis two two, which you see here on your screen on the seventh day God finished his work. This is the end of the, the creation story where it goes on to talk about the Sabbath.

282

00:45:33.150 --> 00:45:44.220

Carl Racine: The Sages the rabbi's look at that verse and say wait a minute, didn't God finish his work on the sixth day and rest on the seventh

283

00:45:44.970 --> 00:46:01.830

Carl Racine: And that's how most of us usually understand this verse. When we read it. It's really until I ran into this. I'd never thought about this before ever this verse zillion times, but that's not really quite what the verse says. It says on the seventh day God finished his

work.

284

00:46:03.990 --> 00:46:07.260

Carl Racine: So they ask, what does this mean

285

00:46:08.340 --> 00:46:18.180

Carl Racine: And a rabbinic mid rash suggests there must have been some sort of work of creation on the seventh day, and here's what they came up with.

286

00:46:19.350 --> 00:46:32.220

Carl Racine: After the six days of creation. What did the universe still lacked still lack men knew her rest came the Sabbath came and the new

287

00:46:33.240 --> 00:46:35.550

Carl Racine: And the universe was complete.

288

00:46:38.040 --> 00:46:50.910

Carl Racine: For the rabbi's rest means more than simply ceasing from work. It's not a negative concept Menuhin must be something positive something real something concrete.

289

00:46:51.450 --> 00:47:06.480

Carl Racine: That took a special act of creation to bring it into being another rabbinic sources. What was created there in tranquility, serenity peace and repose.

290

00:47:07.500 --> 00:47:16.500

Carl Racine: God by resting on the Sabbath brought that rest into being as an integral part of His creation.

291

00:47:18.390 --> 00:47:36.630

Carl Racine: And this biblical concept of rest is very important. It refers to a state of well being and peace. So in the book of Ruth Naomi at the beginning praise for such a life, a life of men knew her for her daughters in law.

292

00:47:38.580 --> 00:47:46.590

Carl Racine: Again, she's talking about a different type of life, not simply a sort of negative concept of not doing anything.

293

00:47:48.180 --> 00:47:58.110

Carl Racine: And maybe more importantly, David envisions the divine shepherd leading the sheep beside the waters of men, new ha

294

00:47:58.800 --> 00:48:09.570

Carl Racine: The still waters or however it's translated literally psalm 23 two reads. He leads me beside the waters of men knew the waters of rest.

295

00:48:10.290 --> 00:48:23.430

Carl Racine: The waters of Sabbath rest. And so that's why the standard Jewish greeting on the Sabbath day is Shabbat shalom, the peace of the Sabbath be with you the well being.

296

00:48:23.700 --> 00:48:35.550

Carl Racine: The quality of life that you don't have the rest of the week. The unique quality of life that belongs to the Sabbath that quality of Shalom be with you.

297

00:48:36.330 --> 00:48:52.410

Carl Racine: So resting on the Sabbath is not simply foregoing certain activities. It means embracing another type of life, a God given life of peace contentment and harmony with others and the world.

298

00:48:53.430 --> 00:49:03.120

Carl Racine: And because of this, the Sabbath is considered a foretaste of the world to come, a momentary glimpse of eternal life of God's life.

299

00:49:03.510 --> 00:49:15.270

Carl Racine: And this is a common assertion threw out the rabbinic literature both ancient and modern the Sabbath possesses a holiness. It says in one place, like that of the world to come.

300

00:49:16.290 --> 00:49:33.210

Carl Racine: In another place you see industry in the world to come, will be a day. That is all. Shabbat and Rabbi Heschel has a whole little three page chapter, talking about the Sabbath as a brief experience a preview of eternity in time.

301

00:49:35.040 --> 00:49:46.140

Carl Racine: And in connection with this idea, Rabbi sacks offers a fascinating reflection on the verse from Isaiah 46:10 that you see at the top of the screen here on this slide.

302

00:49:46.590 --> 00:49:59.850

Carl Racine: I make known the end from the beginning, God says I make known the end from the beginning and Rabbi says that while the Sabbath was the last day of the week for God.

303

00:50:00.510 --> 00:50:13.740

Carl Racine: In Genesis one. It was the first day of the week for the newly created humans. So in the Sabbath God reveals to us the end at the beginning.

304

00:50:15.420 --> 00:50:24.960

Carl Racine: So then he goes on to comment the Sabbath is not simply a day of rest. It is an anticipation of the end of history, the messianic age.

305

00:50:25.740 --> 00:50:37.770

Carl Racine: We do not strive to do. We are content to be. We are not permitted to manipulate the world. Instead, we celebrated as God's supreme work of art.

306

00:50:38.520 --> 00:50:57.750

Carl Racine: We are not allowed to exercise power or dominance over other human beings, nor even domestic animals, rich and poor inhabit the Sabbath. A like the Sabbath is a full dress rehearsal for an ideal society that has not yet come to pass.

307

00:51:00.330 --> 00:51:04.980

Carl Racine: So, Rabbi says it by revealing to us the end from the beginning.

308

00:51:06.120 --> 00:51:21.690

Carl Racine: God wanted us to know where we were heading towards the Sabbath what the goal of all our labor is and Rabbi says is the reason for this is so we would not lose our way in the wilderness of time.

309

00:51:24.330 --> 00:51:42.840

Carl Racine: And I think I'm going to pause there and and leave for

any final questions or comments, but the idea that the Sabbath rest is a positive way of life that ultimately reflects the eternal life, the life of the world to come, the life of the messianic age.

310

00:51:44.070 --> 00:51:55.170

Carl Racine: Means that the the Sabbath has the potential for allowing us to experience God's way of life here in the midst of our lives.

311

00:52:05.400 --> 00:52:08.610

Susan Racine: And I had a question in the chat. And I don't know if I answered it. Right.

312

00:52:14.430 --> 00:52:22.200

Carl Racine: What, what about do you spell it. Can you explain the, do you mean, what about worship and Bible study know

313

00:52:22.860 --> 00:52:23.640

janet Humdy Morrison: And I'm thinking,

314

00:52:24.660 --> 00:52:25.290

janet Humdy Morrison: Teaching

315

00:52:26.790 --> 00:52:42.750

janet Humdy Morrison: And I think Susan answer it right when we start to think about things that are to focus on God's peace. I'm thinking that Sunday school and worship is focusing on God's peace, but in some might even say that that's the work

316

00:52:43.860 --> 00:52:52.470

janet Humdy Morrison: So I'll just wanted to make sure that there's a clarity around that that says you know it is not work, this kind of work is different.

317

00:52:54.330 --> 00:53:06.780

Carl Racine: Right. And it it's completely appropriate with the nature of the Sabbath, and certainly in Judaism. This is true as well. It's completely appropriate with the nature of the Sabbath.

318

00:53:08.130 --> 00:53:21.210

Carl Racine: To be involved in worship and teaching. And we see this in very clearly in the New Testament where Jesus and Paul and the

disciples are all in synagogue on Sabbath or in the temple.

319

00:53:22.320 --> 00:53:24.600

Carl Racine: And Jesus is teaching Jesus is

320

00:53:26.280 --> 00:53:27.510

Carl Racine: Preaching sermons.

321

00:53:29.100 --> 00:53:46.380

Carl Racine: On the Sabbath, and that's not considered work or at least it's not prohibited work because it is a celebration of who God is and who we are as God's people, which is at the heart of what the Sabbath.

322

00:53:46.380 --> 00:53:48.300

Carl Racine: Means so

323

00:53:49.680 --> 00:54:02.400

Carl Racine: Orthodox Jewish synagogues have three services on Sabbath, and we'll talk about what what those are a little bit, you know, next week, maybe, or the week after.

324

00:54:04.200 --> 00:54:08.400

Carl Racine: And that's not considered work it's considered appropriate activity.

325

00:54:09.510 --> 00:54:14.970

Carl Racine: Because the Sabbath is indeed the Lord's day it's God's day

326

00:54:16.830 --> 00:54:23.790

Carl Racine: And so as Susan said in the chat worship isn't appropriate activity scripture reading. Absolutely.

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00:54:27.420 --> 00:54:27.600

Carl Racine: And

328

00:54:29.100 --> 00:54:29.430

Carl Racine: Yeah.

329

00:54:30.270 --> 00:54:33.330

Bill Hughes: I'm wondering whether it's appropriate to

330

00:54:34.530 --> 00:54:51.450

Bill Hughes: Think of the Sabbath as a day of recreation and restoration because I'm thinking about like the Jubilee this this this cycle of years and the Sabbath years that are

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00:54:52.410 --> 00:55:05.460

Bill Hughes: That Israel practiced where they let the land return and restore itself. Now we need to be able to do the same thing. Is that part of her. Is that a different concept.

332

00:55:05.550 --> 00:55:15.960

Carl Racine: No, that's absolutely part of it. And we saw, I don't know if you were, were with us. But when we talked about the the actual verses in the Torah.

333

00:55:17.580 --> 00:55:25.410

Carl Racine: That speak about the Sabbath and and what you're supposed to do. One of the words that we saw in there that's usually translated

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00:55:26.400 --> 00:55:34.020

Carl Racine: As God was refresh. There's, there's, there's, there's, there's three main words stopping from work, which is the word for Sabbath.

335

00:55:34.800 --> 00:55:48.540

Carl Racine: Resting which is Monica, which we saw today. And then there's this other word that comes from the word for throat or breath that God stopped and was refreshed and people are to be refreshed.

336

00:55:49.140 --> 00:56:05.970

Carl Racine: There to be renewed in their spirit and in their bodies. And it's not just people, it's the animals and as you pointed out creation itself that Sabbath is ultimately a gift for all of creation and it's a necessary.

337

00:56:07.170 --> 00:56:14.280

Carl Racine: Time of as you say restoration renewal refreshment all of the rest of that.

338

00:56:15.510 --> 00:56:30.060

Carl Racine: So that's very much a part of what Sabbath is about. And again, building a positive concept of Sabbath of not simply things you can't do, but things that are worth doing.

339

00:56:32.130 --> 00:56:40.440

Carl Racine: It is very important and it's very much a part of Judaism and that's probably the part of Judaism that's less well known because we

340

00:56:43.170 --> 00:56:47.880

Carl Racine: We see things like you can't flick a light switch and go, Wow, that's crazy.

341

00:56:49.110 --> 00:56:49.560

Carl Racine: But

342

00:56:51.090 --> 00:56:59.250

Carl Racine: All this other stuff gets lost in that, and this is the stuff I'm wanting us to pay more attention to in terms of

343

00:56:59.610 --> 00:57:08.310

Carl Racine: Again, I don't believe everything in the rabbi's is useful or helpful for us it's it's stuff that I think is useful or helpful that I'm trying to emphasize in this course.

344

00:57:09.000 --> 00:57:20.010

Carl Racine: But it's also helpful to understand why Jews do what they do, where this comes from. And and to have a little clear understanding

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00:57:22.050 --> 00:57:30.630

Carl Racine: Because understanding is always a positive thing or should be a positive thing in promoting human relationships.

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00:57:35.580 --> 00:57:39.660

Carl Racine: All right, we'll leave it there. I have one more thing to say about the

347

00:57:39.690 --> 00:57:50.430

Carl Racine: Sabbath rest. And if you want to look at chapter for the book of Hebrews for next time to see kind of mid rash on the whole idea of Sabbath rest.

348

00:57:51.840 --> 00:58:00.090

Carl Racine: We'll, we'll talk briefly about the book of Hebrews and then we will go on to talk about modern day Judaism and how they observe the Sabbath.

349

00:58:01.920 --> 00:58:04.860

Carl Racine: With someone like to close us out in prayer, please.

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00:58:15.330 --> 00:58:37.560

Carole Copeland Thomas: Just want to remind everybody, we have our holiday celebration for Bethel this evening at 5pm on zoom and Reverend George Walter slaying is having a book signing at 4pm so just making those reminders to you and wishing everybody a blessed Christmas.

351

00:58:40.770 --> 00:58:42.420

Susan Racine: Amen. Okay, if nobody else wants to

352

00:58:44.370 --> 00:58:53.310

Susan Racine: Father God, we thank you for creating this marvelous world. We thank you for all the intricacies and the majesty, that is

353

00:58:54.330 --> 00:59:10.440

Susan Racine: Reflected in it that shows us more about you. We thank you for the amazing gift of your son, our Savior Jesus Christ. This Christmas and his walk with us and his guidance to us to show us what is and isn't

354

00:59:12.510 --> 00:59:15.510

Susan Racine: Permissible on the Sabbath and we thank you

355

00:59:16.710 --> 00:59:27.390

Susan Racine: We have all the teachings from all the rabbis and from Carl and from our own pastor ray to help us know what is in keeping with being a child of God.

356

00:59:27.990 --> 00:59:36.390

Susan Racine: Please bless everyone in this classroom and those that couldn't make it. And please bless especially James Williams with healing and all those who have

357

00:59:37.740 --> 00:59:48.600

Susan Racine: lost loved ones. Give them comfort and in their morning this holiday season. And please bless us all and help us to love one another in love you most of all, in Jesus name we pray amen

358

00:59:50.820 --> 00:59:51.390

Carole Copeland Thomas: Amen.

359

00:59:52.170 --> 00:59:55.710

janet Humdy Morrison: One question is barely covered positive also

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00:59:55.980 --> 00:59:57.390

Susan Racine: Lashes it

361

00:59:57.720 --> 00:59:59.460

janet Humdy Morrison: Is good good

362

01:00:01.110 --> 01:00:11.580

Carole Copeland Thomas: Man amen service should be running now on Facebook or and YouTube. So we welcome you to participate. God bless. Merry Christmas. Thank you.

363

01:00:11.610 --> 01:00:12.570

Bill Hughes: For Christmas.

364

01:00:13.200 --> 01:00:13.770

Carol.

365

01:00:14.850 --> 01:00:15.630

Carole Copeland Thomas: God bless.

366

01:00:16.080 --> 01:00:16.650

Carole Copeland Thomas: Thank you.