

WEBVTT

1

00:00:00.149 --> 00:00:01.290

You can see them.

2

00:00:02.820 --> 00:00:04.290

Bill Hughes: You can see them living it out.

3

00:00:05.400 --> 00:00:09.420

Bill Hughes: The way that they're they're responding to the attack on their nation.

4

00:00:10.380 --> 00:00:12.750

Carole Copeland Thomas: Yes, the fight song yeah.

5

00:00:16.770 --> 00:00:17.400

Carole Copeland Thomas: brother Carl.

6

00:00:20.340 --> 00:00:22.140

Carl Racine: And so on a lighter note.

7

00:00:24.840 --> 00:00:26.700

Carl Racine: This week we.

8

00:00:28.140 --> 00:00:32.610

Carl Racine: We have the interesting convergence of Jewish and Christian holidays.

9

00:00:34.920 --> 00:00:38.250

Carl Racine: Wednesday night begins the Jewish holiday of them.

10

00:00:39.660 --> 00:00:47.220

Carl Racine: which I can't quite say with the Hebrew accent the way they say in Israel but it's more or less like that, and then.

11

00:00:48.270 --> 00:00:53.430

Carl Racine: And into Thursday and then Thursday, of course, is St patrick's day and what.

12

00:00:54.480 --> 00:01:02.790

Carl Racine: What the two holidays have in common, and if you're Jewish and wanting to celebrate both they're essentially daylong drunks.

13

00:01:05.070 --> 00:01:12.420

Carl Racine: it's it's it's the one time of year in sort of Jewish tradition or people are encouraged to over drink.

14

00:01:14.490 --> 00:01:15.390

Carl Racine: and

15

00:01:17.250 --> 00:01:30.900

Carl Racine: Not obviously not everybody does but there's a there's there's a kind of Halloween type of field to some of it people put on costumes and masks and dress up like other people.

16

00:01:32.910 --> 00:01:33.900

Carl Racine: it's a very.

17

00:01:39.930 --> 00:01:43.440

Carl Racine: what's the word, as this is very raucous sort of celebration.

18

00:01:44.700 --> 00:01:55.890

Carl Racine: Of the ester story it's based on the ester story and the the deliverance of the Jewish people from genocide.

19

00:01:57.240 --> 00:02:00.810

Carl Racine: In the Persian nation, which is what that story is about.

20

00:02:02.010 --> 00:02:21.360

Carl Racine: St patrick's day I think we probably know enough about if we live in Boston after yes it's the deliverance of Ireland from snakes by St Patrick so anyway those coincide, this year, this week and I thought i'd just bring that up.

21

00:02:22.590 --> 00:02:29.820

Carl Racine: Why don't we open, in a word of prayer and then we can get to the material or God we bless you for.

22

00:02:30.870 --> 00:02:35.880

Carl Racine: This day we bless you for sunshine reimburse you for the people who are gathered here.

23

00:02:37.560 --> 00:02:59.490

Carl Racine: To look at your word and think more deeply about our faith and we do remember the situation in Ukraine and and confess, our sense of helplessness to do much about it other than price, so we we put it in your hands and acid you gotta justice and compassion will.

24

00:03:02.820 --> 00:03:10.680

Carl Racine: will change this, the story there and prevent more bloodshed and violence in Jesus name, we ask all of this amen.

25

00:03:16.140 --> 00:03:28.860

Carl Racine: So, last week I sort of overwhelm people a little bit with a rapid list of topics and words from the Old Testament that I think are fundamental for understanding of the New Testament i've been arguing that we.

26

00:03:29.580 --> 00:03:38.970

Carl Racine: we've lost the the kind of firm foundation and the Israel scriptures and and and in doing so have lost a lot of things that are valuable for our faith.

27

00:03:39.480 --> 00:03:50.190

Carl Racine: And and in specific i've been arguing that Christianity has become so focused on the issue of life after death that we've lost the biblical emphasis on this life.

28

00:03:51.630 --> 00:03:52.170

Carl Racine: and

29

00:03:53.250 --> 00:04:04.860

Carl Racine: What I was illustrating with that list of topics and i'm sure there were other things that I could have included it was just examples of major words that we need to wrestle with the scriptures.

30

00:04:05.520 --> 00:04:13.830

Carl Racine: Is it, you simply can't go to the New Testament and start

there and think you're going to understand it, because it allows you to it allows you to kind of.

31

00:04:15.630 --> 00:04:20.400

Carl Racine: Read stuff into the text that isn't necessarily there and understand.

32

00:04:21.990 --> 00:04:26.700

Carl Racine: Words differently, because of the lack of foundation in Israel scriptures.

33

00:04:28.020 --> 00:04:41.460

Carl Racine: So if you simply open up the New Testament, how do you know what words like God or Christ or salvation or heaven even mean and and what Christ, do we tell people about.

34

00:04:42.390 --> 00:04:55.110

Carl Racine: Do we tell people about the gentle Jesus meek and mild whose main concern is getting us into heaven when we die, which we saw last week that the Reverend over 100 Hendrix fan so problematic.

35

00:04:55.950 --> 00:05:04.410

Carl Racine: Or do we tell people about the anti Jewish and anti Roman Catholic preacher of the reformation who came to free us from Torah and all that Jewish legalism.

36

00:05:05.130 --> 00:05:15.480

Carl Racine: Or maybe the militaristic macho he man of much of modern American evangelical church that urges his followers to give their lives for American imperialism.

37

00:05:16.170 --> 00:05:29.700

Carl Racine: Or perhaps a super spiritual kasi angelic being that much of piety mystic Christianity imagines who's sort of effortlessly walk this earth, without really sharing its difficulties it's.

38

00:05:29.700 --> 00:05:30.900

Carl Racine: sweat it's pain its.

39

00:05:30.900 --> 00:05:36.780

Carl Racine: Doubt it's frustration it's sexual desire it's temptation

to embrace wealth and power and fame.

40

00:05:37.980 --> 00:05:45.960

Carl Racine: Or perhaps the sugar Daddy Jesus who does everything just for me and who guarantees me happiness and prosperity and all that I do.

41

00:05:48.030 --> 00:05:54.360

Carl Racine: Which Jesus, are we telling people about and i've been arguing only when people have learned to take the Old Testament really seriously.

42

00:05:55.020 --> 00:06:02.400

Carl Racine: Can they be entrusted with the story of Jesus or even begin to understand the story of Jesus that only by diligently.

43

00:06:03.300 --> 00:06:15.150

Carl Racine: searching the scriptures like the marines that I gave the example last week, can we begin to answer the question that Jesus put to his disciples who do you say that I am.

44

00:06:17.700 --> 00:06:33.150

Carl Racine: So i'm for Christians, I want to argue that, if we take the Old Testament seriously as the foundation for our faith that means we start with it's very specific understanding of God.

45

00:06:34.290 --> 00:06:35.400

Carl Racine: Rather than the kind.

46

00:06:35.400 --> 00:06:48.660

Carl Racine: of vague general idea of a divine being that most people in our society have I mean in God we trust as an almost meaningless statement because it can mean whatever someone wants it to me.

47

00:06:49.770 --> 00:07:03.750

Carl Racine: And can be embraced by anybody just about, but the god, who we believe became flesh and Jesus of Nazareth was not simply some generic deity not some abstract philosophical concept.

48

00:07:04.740 --> 00:07:12.540

Carl Racine: That God was not plato's a theory or form of the good or

aristotle's distant and dispassionate unmoved mover.

49

00:07:13.530 --> 00:07:27.000

Carl Racine: Not the God of the philosopher's, but rather the passionate and compassionate god of Israel scriptures who'd made a covenant with and commitment to Abraham and Sarah Isaac and Rebecca Jacob Rachel and Leah.

50

00:07:27.450 --> 00:07:40.500

Carl Racine: and their descendants, and ultimately did so as a way of bringing blessing to the whole world that God had liberated the Israelites from the oppressive rule of the Egyptian empire.

51

00:07:40.860 --> 00:07:54.510

Carl Racine: And given them Torah as a constitution of a new nation that God, you could complain to and argue with and engage in dialogue with and even get to change his mind.

52

00:07:56.280 --> 00:08:07.320

Carl Racine: And that God did not just become any flesh but Jewish flesh that God is who Jesus worshiped and who Jesus reveals to us the God of the Old Testament.

53

00:08:07.680 --> 00:08:22.740

Carl Racine: A God, whose path us who's suffering who's loving anguish and deep distress at the waywardness of his people is given clear expression in the prophets and if we can see slide number nine please sister Carol.

54

00:08:23.160 --> 00:08:24.600

Carole Copeland Thomas: certainly do and second.

55

00:08:25.170 --> 00:08:33.690

Carl Racine: We talked about this before, when we when we discuss rabbi hassle and his thinking and and teaching.

56

00:08:35.760 --> 00:08:39.630

Carl Racine: Especially in his book on the prophets which was so important.

57

00:08:40.920 --> 00:08:50.100

Carl Racine: I think not only that sort of 20th century biblical studies, but in specific we saw it was important to the civil rights movement here in the United States.

58

00:08:51.480 --> 00:08:53.970

Carl Racine: And to its leadership that God.

59

00:08:57.120 --> 00:08:58.830

Carl Racine: expresses.

60

00:09:00.840 --> 00:09:02.580

Carl Racine: anguish pain.

61

00:09:03.960 --> 00:09:07.380

Carl Racine: At the evil that human beings.

62

00:09:08.820 --> 00:09:21.660

Carl Racine: are doing on the earth we see this quote from genesis six five and six before the flood the Lord was grieved that he'd made man on earth and his heart was filled with pain.

63

00:09:23.070 --> 00:09:43.530

Carl Racine: And rabbi heschel argues along with many earlier rabbis such as going back to rabbi akiva in the second century that the Holy and blessing one is a partner in the suffering of his creatures he's involved in a lot of his people wounded by their sufferings and redeemed by their liberation.

64

00:09:45.540 --> 00:09:59.280

Carl Racine: When Israel suffers God suffers because God dwells in the midst of the Community and so when Christians talk about the cross.

65

00:10:00.510 --> 00:10:10.290

Carl Racine: that's really the sort of ultimate expression of this God who suffers of the divine suffering because of human sin.

66

00:10:10.650 --> 00:10:25.590

Carl Racine: that's where for Christians it reaches its high point but the Cross itself is nothing new, just the ultimate expression and very dramatic expression of who the God of Israel has always been.

67

00:10:27.360 --> 00:10:43.260

Carl Racine: So, to understand who God is we don't go outside to just some vague general notion of God that's in our world around, we have to look at the scriptures comments questions.

68

00:10:48.150 --> 00:10:52.710

Carole Copeland Thomas: So, when you say when Israel hurts God hurts.

69

00:10:55.830 --> 00:11:01.470

Carole Copeland Thomas: How does that expand to the concept of the notion that.

70

00:11:03.180 --> 00:11:12.990

Carole Copeland Thomas: Israel, the Jewish people are the chosen people versus the rest of the world is there, am I, on the right track, it is there.

71

00:11:14.850 --> 00:11:18.450

Carole Copeland Thomas: A connection there or or no.

72

00:11:21.510 --> 00:11:22.020

Carl Racine: i'm.

73

00:11:26.040 --> 00:11:26.610

Carl Racine: I.

74

00:11:28.680 --> 00:11:31.830

Carl Racine: Not not really it because I think.

75

00:11:36.390 --> 00:11:52.890

Carl Racine: I think the idea is bigger than simply Israel, I think israel's prophets as heschel argues, and I think very clearly, and you can see, this and we're going to talk about this again later on, at some point, I think, maybe in the next section.

76

00:11:54.000 --> 00:11:56.970

Carl Racine: But a prophet like hosea.

77

00:11:58.050 --> 00:12:11.040

Carl Racine: Is told specifically to go marry an adulterous woman, so that hosea will feel god's pain at israel's betrayal Okay, of the Covenant.

78

00:12:12.090 --> 00:12:32.460

Carl Racine: And Jeremiah is the weeping prophet because jeremiah's tears are god's tears so it's clear in the prophets this is who God is excuse me, but the quote here, that is, on your screen is actually not from the prophets it's from genesis.

79

00:12:33.990 --> 00:12:38.820

Carl Racine: And it's looking at a worldwide human evil.

80

00:12:39.840 --> 00:12:58.500

Carl Racine: Not simply israel's evil, and so it is not simply specific to god's relationship with Israel, even though it's expressed in that context with israel's profits, but it is clear here from genesis that.

81

00:12:59.880 --> 00:13:00.450

Carl Racine: You know.

82

00:13:01.710 --> 00:13:06.570

Carl Racine: God is weeping with the people of Ukraine.

83

00:13:11.250 --> 00:13:12.180

Carl Racine: Among others.

84

00:13:12.540 --> 00:13:13.770

Carole Copeland Thomas: Thank you for that Thank you.

85

00:13:15.990 --> 00:13:18.540

Carl Racine: Susan put something in the chat.

86

00:13:21.150 --> 00:13:24.360

mass extinction to the side of evil inflicted on the.

87

00:13:25.890 --> 00:13:26.340

Carl Racine: sure.

88

00:13:28.590 --> 00:13:36.990

Carl Racine: um the extinction, not only of human beings, but other animal species, and I think that's true as well.

89

00:13:38.130 --> 00:13:50.340

Carl Racine: So the again, this is a different type of God, what i'm arguing, this is a different type of God, from the god imagine by the Greek philosophers and yet it's the Greek philosophical notion of this.

90

00:13:50.910 --> 00:14:08.880

Carl Racine: This unmoved mover in aristotle's terms of the sort of God that's above everything else but the Bible expresses god's pain and the crowd and all i'm saying is that the Cross is the ultimate for Christians is the ultimate expression of god's pain at human evil.

91

00:14:11.160 --> 00:14:20.880

Carl Racine: So this understanding of the word, God is very specific to the scriptures not simply a general philosophical idea.

92

00:14:22.470 --> 00:14:32.340

Carl Racine: And that's why God when Moses asked God well who who should I say, is sending me to pharaoh God gives Moses, a name.

93

00:14:34.710 --> 00:14:47.190

Carl Racine: And a name is something that belongs to a specific individual not to all people or to or to a generic type of being.

94

00:14:48.660 --> 00:14:50.010

Carl Racine: god's name.

95

00:14:51.390 --> 00:14:51.960

Carl Racine: Is.

96

00:14:53.670 --> 00:15:01.710

Carl Racine: god's name suggests that God the God of the scriptures has a very distinct character and we've talked about that repeatedly.

97

00:15:03.030 --> 00:15:11.760

Carl Racine: The character of God in the scriptures but, unless you

have that understanding of who God is when you read the New Testament you can imagine any sort of God that you want.

98

00:15:18.360 --> 00:15:20.580

Carl Racine: anybody else have a question or comment.

99

00:15:22.140 --> 00:15:30.570

Susan Racine: The New Testament is dominated by the story of jesus's sacrifice death and resurrection.

100

00:15:31.140 --> 00:15:37.440

Susan Racine: Right absolutely you do to get us something of the feel of who God is with the New Testament.

101

00:15:38.100 --> 00:15:57.330

Carl Racine: But historically Christians have said that the God of the New Testament is a different God from the God of the Old Testament and what i'm arguing here and using heschel as my sort of authority is that that's completely wrong.

102

00:15:58.440 --> 00:16:00.720

Carl Racine: And i'm making that argument all through the course.

103

00:16:05.340 --> 00:16:16.440

Carl Racine: That the Jesus was the tangible embodiment of the self revelation God had already given to Israel, not the overturning of it, not the replacement of it.

104

00:16:23.130 --> 00:16:24.330

Carl Racine: All right, and that.

105

00:16:26.490 --> 00:16:34.980

Carl Racine: That, to my mind, is is one of the most fundamental points in my own sort of rethinking of our understanding of the Bible.

106

00:16:36.060 --> 00:16:39.480

Carl Racine: That I think is crucial for people to wrap their minds around.

107

00:16:45.180 --> 00:16:50.190

Susan Racine: But there is a change is we talk about gradual revelation.

108

00:16:51.660 --> 00:17:02.520

Susan Racine: Because in the Old Testament we've got God telling the Israelites he's going to go they're going to go into this new land that they didn't build.

109

00:17:03.120 --> 00:17:23.430

Susan Racine: and take it over and that they're going to win their battles, where you get in the New Testament you've got Jesus God speaking, through his son telling us to love our enemies so there's definitely a transition of Revelation and transition of expectation of the behavior of his children.

110

00:17:27.390 --> 00:17:29.100

Bill Hughes: yeah sure.

111

00:17:32.370 --> 00:17:34.530

Bill Hughes: that's a really good point Susan I think.

112

00:17:36.150 --> 00:17:54.240

Bill Hughes: Where I where I take that is and maybe I don't know, maybe i'd let God off too easy i'm really impressed by people who are able to to bring kind of pointed questions to God, but the way that I, I see this is God saying.

113

00:17:55.290 --> 00:18:00.630

Bill Hughes: You didn't understand what I was doing so let me refocus you.

114

00:18:01.920 --> 00:18:12.060

Bill Hughes: Because there's nothing that i'm finding in the scriptures from you know from the times in genesis all the way through that when Jesus comes that he.

115

00:18:15.090 --> 00:18:16.380

Bill Hughes: He contradicts.

116

00:18:18.000 --> 00:18:26.520

Bill Hughes: but rather that I see it as him him him uncovering what

God was saying and trying to say.

117

00:18:33.930 --> 00:18:42.330

Bill Hughes: we're trying to get us to understand I don't think he can catch god's not confused on what he's saying, but I think we get confused and what we hear.

118

00:18:54.990 --> 00:18:56.370

Carl Racine: All right, anybody else.

119

00:18:57.150 --> 00:19:04.050

Peter Barrant: Well, I still wonder whether there was a change of focus or not.

120

00:19:05.640 --> 00:19:21.900

Peter Barrant: I mean, because when you know, when asked about what is the greatest commandment love your neighbor as yourself he didn't actually make up a new quote he pulled from the Old Testament and.

121

00:19:23.700 --> 00:19:39.360

Peter Barrant: And one of the things that Carl is pointed out, is the method of discourse that was being done at the at the time that is often done in rabbinical circles.

122

00:19:40.560 --> 00:19:48.900

Peter Barrant: is something that we don't take into context in terms of Jesus interactions with the.

123

00:19:49.980 --> 00:19:51.900

Peter Barrant: pharisees and sad you sees that.

124

00:19:52.980 --> 00:19:54.840

Peter Barrant: The discourse wasn't.

125

00:19:57.630 --> 00:19:58.950

Peter Barrant: meant to be.

126

00:20:02.220 --> 00:20:12.780

Peter Barrant: Attacking but just a way of of trying to get deeper into a thought so you look at it from you know angles and ask

difficult questions within.

127

00:20:13.920 --> 00:20:24.270

Peter Barrant: The attitude of we're going to figure this out and think more deeply about things, and so I I have not sure.

128

00:20:25.110 --> 00:20:35.820

Peter Barrant: That you could say the New Testament is completely different and that's one of the things i'm trying to get my wrap my head around because one of the.

129

00:20:36.240 --> 00:20:47.190

Peter Barrant: That is one of the theses of Christianity is that God started something new here and we can throw out the the Old Testament but trying to recognize that.

130

00:20:48.150 --> 00:21:01.110

Peter Barrant: The conversation there was based on the knowledge of the Old Testament is I think it's i'm finding actually very hard to do because i'm so predisposed predisposed.

131

00:21:01.590 --> 00:21:18.000

Peter Barrant: To thinking about the way that i've been brought up as a Christian, that this is, you know, this is something new, you know they said it's the New Testament after all and the old have passed away that.

132

00:21:19.980 --> 00:21:32.370

Peter Barrant: And so it's you know it taking things into context i'm really not so sure how new what it is that Jesus was bringing.

133

00:21:33.600 --> 00:21:41.610

Peter Barrant: To the world and the newness was more than the gentiles were being more invited into the Community.

134

00:21:42.780 --> 00:21:47.070

Peter Barrant: That was the new revelations that revelation.

135

00:21:48.360 --> 00:21:51.150

Carl Racine: Well, if people bear with me for another five minutes.

136

00:21:51.180 --> 00:21:51.600

Of.

137

00:21:52.890 --> 00:22:01.500

Carl Racine: And then we come back to this question i'll Oh, I was going to move into talking about that newness.

138

00:22:05.010 --> 00:22:13.920

Carl Racine: Because I think there is an element of newness and the New Testament I just don't think it resides where most people have argued that it resides.

139

00:22:18.240 --> 00:22:21.540

Carl Racine: um so but but.

140

00:22:23.850 --> 00:22:24.960

Carl Racine: two thoughts first.

141

00:22:26.130 --> 00:22:39.420

Carl Racine: God is the same yesterday today and forever if we believe that, then we need to take seriously what i'm arguing for a pretty strong continuity.

142

00:22:40.620 --> 00:22:46.020

Carl Racine: Between the Old Testament and the New Testament not a radical difference.

143

00:22:47.610 --> 00:22:51.780

Carl Racine: And then, that means that doesn't Jesus.

144

00:22:54.150 --> 00:22:54.960

Carl Racine: isn't.

145

00:22:57.390 --> 00:23:07.290

Carl Racine: isn't doing something that was that had no connection with what came before or overturning what came before anything like that.

146

00:23:08.370 --> 00:23:18.810

Carl Racine: And here's another example of how words in the New Testament ripped from their context in Israel scriptures get used in the Church.

147

00:23:20.040 --> 00:23:35.670

Carl Racine: In in in totally misguided way and, and this is going to take us to slide number 10 Paul says it god's promises find their yes in Christ okay.

148

00:23:36.510 --> 00:23:43.950

Carl Racine: And i've heard this verse quoted repeatedly never with the sense of what Paul is talking about.

149

00:23:44.730 --> 00:23:55.680

Carl Racine: This verse has nothing to do with some small individual promise that you might think God has made to you about some specific detail in your own personal life.

150

00:23:56.580 --> 00:24:11.700

Carl Racine: What Paul means by this is that Jesus is the confirmation that god's promises to Israel god's stated purposes for the world revealed in the Old Testament will be accomplished.

151

00:24:12.450 --> 00:24:24.030

Carl Racine: And this is this is abundantly clear from how Paul uses the word promise in other places, and you see some examples of this, on your screen and there's other ones I didn't want to.

152

00:24:24.060 --> 00:24:25.920

Carl Racine: belabor the point because it's pretty.

153

00:24:25.920 --> 00:24:32.760

Carl Racine: Clear, first and foremost god's promise is the one God made to Abraham and his family to Israel.

154

00:24:33.000 --> 00:24:42.540

Carl Racine: That through them, the whole world would find blessing, and we see here in Romans for the promise to Abraham and his family that he would inherit the world depends on faith.

155

00:24:42.780 --> 00:24:54.480

Carl Racine: In order that the promise should be sure, for all his family, not only those who are of the law, but also those who are of the faith of Abraham Paul is saying even gentiles who share.

156

00:24:55.110 --> 00:25:08.250

Carl Racine: abraham's faith become heirs of the promise that God made to Abraham and and he says the same thing here undulations 329.

157

00:25:09.090 --> 00:25:16.260

Carl Racine: If you are Christ, then you are abraham's family heirs, according to the promise.

158

00:25:16.830 --> 00:25:25.080

Carl Racine: Paul is telling Gentile believers in revelations that through their baptism into Christ, they are heirs of that same promise.

159

00:25:25.500 --> 00:25:40.290

Carl Racine: And then, again in the fusions two he's talking to gentiles you gentiles were without Christ aliens from citizenship in Israel strangers to the Covenant of the promise without hope and without God in the world.

160

00:25:41.490 --> 00:25:49.890

Carl Racine: And i've made the point already in this class that for Paul salvation does not come except through being connected to israel's family.

161

00:25:50.520 --> 00:26:00.120

Carl Racine: This mystery has now been revealed that the gentiles have become fellow heirs joint partakers in the promise through Christ Jesus.

162

00:26:00.990 --> 00:26:14.850

Carl Racine: So this is how Paul uses the word promise in his letters it's a bold and a very daring idea in some ways, but it does have a foundation in the scriptures and what I want to emphasize here is a pause thinking.

163

00:26:15.840 --> 00:26:24.270

Carl Racine: is deeply immersed in the story of Israel, he cannot separate what God has done in Christ from that story.

164

00:26:24.960 --> 00:26:35.550

Carl Racine: Paul always has the story of Israel, central to his theology, and if you remove that story from your understanding of the Bible which i've argued that Christians have largely done.

165

00:26:35.880 --> 00:26:50.520

Carl Racine: Then you can think about this verse in second Corinthians in ways that are totally foreign to what Paul meant and the word promising can be taken in a very trivial self centered way that has nothing to do with what Paul is talking about.

166

00:26:52.080 --> 00:27:04.230

Carl Racine: paul's point throughout his letters is that god's covenant promises god's interest in and purposes for Israel for the land for the city for the heavens, and the earth.

167

00:27:04.560 --> 00:27:20.220

Carl Racine: continue in Christ and find their affirmation in him Jesus is the dramatic proof that god's eternal commitment to the promises God made to Israel will be will will will be fulfilled.

168

00:27:20.640 --> 00:27:31.080

Carl Racine: And yet we know that those promises remain unfulfilled and the final section of this course we're going to talk about that whole thing.

169

00:27:32.280 --> 00:27:49.050

Carl Racine: So again, leaving out Israel story makes us completely misunderstand a crucial verse in second Corinthians because we simply take it in in in a way that had nothing to do with what Paul was talking about.

170

00:27:50.310 --> 00:28:09.150

Carl Racine: So i'm arguing is, if you leave all that out, you will miss read the New Testament Jesus i'm going to argue did not come to reveal new truths new theological ideas Jesus makes it clear that Israel had perfectly good revelation in the law and the prophets.

171

00:28:10.440 --> 00:28:17.970

Carl Racine: What Jesus did do Jesus came to announce the god's promised rule in the world.

172

00:28:19.560 --> 00:28:37.110

Carl Racine: god's Kingdom in Jesus language was now beginning to appear and so Jesus called people to begin living that life of the world to come to make that that life that we look forward to a present day reality.

173

00:28:37.980 --> 00:28:51.330

Carl Racine: And so what Jesus teaches his disciples to pray for is not everlasting life or their soul salvation but for the coming of god's kingdom god's effective rule in this world.

174

00:28:52.170 --> 00:29:02.970

Carl Racine: Jesus did not tell people follow me so that you'll go to heaven when you die what he did do was offer them a way of life in community.

175

00:29:03.570 --> 00:29:18.870

Carl Racine: What he calls an abundant life, the life of god's coming kingdom, the best possible way of life, he called them he offered them with the rabbi's call the life of alarm hubei which will look at in a minute the life of the world to come.

176

00:29:19.350 --> 00:29:28.650

Carl Racine: What Jesus called the eternal life, but he offered them that life now, not in the future Jesus said you don't have to wait for that far off future.

177

00:29:29.490 --> 00:29:45.030

Carl Racine: For an afterlife to experience the LIFE God wants for you the law and the prophets have already told us what such a life looks like and we are going to have a community that begins living that life here and now we are going to show that life to the world.

178

00:29:45.450 --> 00:30:06.780

Carl Racine: And so, be a light bring joy and blessing to that world and such a life is only possible through wholehearted service of God and others not seeking your own salvation but rather giving up your focus on yourself and redirecting your energies to living out the gospel.

179

00:30:07.080 --> 00:30:08.160

Carl Racine: The good news of the.

180

00:30:08.160 --> 00:30:18.120

Carl Racine: kingdom the good news of the kind of community that God wants to establish in this world if we can see the next slide slide number 11 please.

181

00:30:21.660 --> 00:30:30.570

Carl Racine: Jesus says this year mark eight is one of the verses all who want to come after me must say no to themselves take up the Cross and follow me.

182

00:30:30.900 --> 00:30:39.780

Carl Racine: All who want to save their lives will lose them, but all who lose their lives because of me, and because of the good news, the Gospel will save them.

183

00:30:40.860 --> 00:30:53.910

Carl Racine: Jesus caused his disciples to stop worrying about their own needs and refocus their attention on the needs of others and trust God that in the process of caring for other people their own needs, would be taken care of.

184

00:30:56.070 --> 00:31:08.250

Carl Racine: That by heschel again makes a fascinating comment on this idea if man was created to seek the purity of his soul, then his entire worship is for his own benefit.

185

00:31:09.930 --> 00:31:17.280

Carl Racine: heschel sees selfishness at the heart of the quest for personal salvation because it makes faith completely self serving.

186

00:31:18.360 --> 00:31:34.710

Carl Racine: And he says the essence of religion does not lie on the satisfaction of a human need, as long as man sees religion as a source of satisfaction for his own needs, it is not God, whom he serves, but his own self such worship says heschel is idolatry.

187

00:31:36.840 --> 00:31:38.640

Carl Racine: Comments questions.

188

00:31:41.670 --> 00:31:42.120

Bill Hughes: Carl.

189

00:31:43.740 --> 00:31:45.180

Bill Hughes: i'm struck by.

190

00:31:47.280 --> 00:31:57.360

Bill Hughes: Actually, how you started this about the promise of God, and you know the promises of God, we say yes and and and amanda's.

191

00:31:59.160 --> 00:32:13.110

Bill Hughes: got the promise of God or yes in Christ, and then we we say amen to it, and I do think that, if anybody is maybe guilty of adding new things.

192

00:32:13.950 --> 00:32:30.120

Bill Hughes: it's us as the as the Church, because if you go back to what you said and take very leery literally what you said, the promise of God is a promise me the promise of God to Abraham I went back and I just opened it up and.

193

00:32:31.650 --> 00:32:46.110

Bill Hughes: You know, you know go from your country and your kindred and your father's house and land i'll show you i'll make you a great nation i'll bless you make your name great so that you will be a blessing and i'll bless those who bless you and.

194

00:32:47.250 --> 00:32:56.070

Bill Hughes: Those who curse you I will curse and all the families are there shall be blessed through you, if that is the promise of God.

195

00:32:57.420 --> 00:32:58.050

Bill Hughes: Then.

196

00:32:59.340 --> 00:33:03.360

Bill Hughes: Everything that we experience as children of Abraham.

197

00:33:04.620 --> 00:33:06.390

Bill Hughes: funnels through that lens.

198

00:33:07.860 --> 00:33:17.700

Bill Hughes: And I think that is more constricted and more constrained by far than certainly our modern Christian culture leads one to believe.

199

00:33:20.640 --> 00:33:24.750

Bill Hughes: So it makes this this piece right here, makes me rethink.

200

00:33:25.800 --> 00:33:35.370

Bill Hughes: All that other stuff that you're saying, which is you know what does it mean for the Kingdom of heaven to come on earth, well, it is a manifestation of this promise.

201

00:33:37.500 --> 00:33:49.650

Bill Hughes: it's not you know, and I think that human beings struggle in terms of what does it mean to be made a great nation doesn't mean what Russia is doing right now and.

202

00:33:50.130 --> 00:33:50.670

Bill Hughes: And and.

203

00:33:50.790 --> 00:33:59.550

Bill Hughes: You know I mean just if you take it to the extreme that's one expression of what people do whether it's in land or whether it's in markets.

204

00:34:00.270 --> 00:34:14.400

Bill Hughes: Or you know you know sort of this dominion overtaking colonial lighting things like that, or is it is it somehow something different, which it is that you're being you will be a blessing to everybody.

205

00:34:16.320 --> 00:34:17.940

Bill Hughes: Which is totally different way of looking at.

206

00:34:24.420 --> 00:34:27.300

Joe Murchison: i'm fine hassles comment about.

207

00:34:29.970 --> 00:34:39.660

Joe Murchison: it's not God, whom he says, but his own self when he's trying to satisfy human need is kind of a scorching critique.

208

00:34:40.770 --> 00:34:41.970

Joe Murchison: Where we live.

209

00:34:44.220 --> 00:34:51.450

Joe Murchison: And I my life experiences that our motives are always mixed when we try to.

210

00:34:52.740 --> 00:34:53.940

Joe Murchison: Do god's work.

211

00:34:55.410 --> 00:35:03.150

Joe Murchison: We want to feel good about what we do and then Martin Luther was was tortured by.

212

00:35:04.230 --> 00:35:06.210

Joe Murchison: His inability to escape.

213

00:35:07.620 --> 00:35:08.220

Joe Murchison: kind of.

214

00:35:10.020 --> 00:35:16.530

Joe Murchison: That every religious practice, he did was basically self centered and.

215

00:35:19.200 --> 00:35:20.550

Joe Murchison: Finally, came to the.

216

00:35:22.740 --> 00:35:27.150

Joe Murchison: The point of giving up and and accepting grace.

217

00:35:28.800 --> 00:35:36.180

Joe Murchison: So anyway, I I struggle with with that second sentence, the essence of religion quote.

218

00:35:39.570 --> 00:35:43.950

Joe Murchison: Or maybe i've stopped struggling with it and trying to stop trying to be so pure.

219

00:35:46.380 --> 00:35:48.540

Susan Racine: I think we are born.

220

00:35:49.860 --> 00:35:53.040

Susan Racine: Self interested, we were born.

221

00:35:54.090 --> 00:36:04.500

Susan Racine: The one food when we're hungry one sleep when we're tired and that's how we are created and God knows that and we've talked about God.

222

00:36:06.900 --> 00:36:12.690

Susan Racine: Providing things for his people like the Sabbath which none of us takes which we ought to anyway.

223

00:36:14.970 --> 00:36:16.590

Susan Racine: So I think it's okay that.

224

00:36:18.960 --> 00:36:24.810

Susan Racine: We are have some self interest in doing god's will.

225

00:36:26.400 --> 00:36:33.450

Susan Racine: I mean that's why we see God surely to know his goodness and his peace it's going to be a mix motive.

226

00:36:34.650 --> 00:36:36.270

Susan Racine: Not just because it's the right thing to do.

227

00:36:37.620 --> 00:36:41.370

Susan Racine: It has its own rewards and that's just how it works.

228

00:36:44.700 --> 00:36:50.580

Carole Copeland Thomas: I I just keep thinking about Jeremiah 2911 which we.

229

00:36:50.790 --> 00:36:57.300

Carole Copeland Thomas: All selfishly focus on the plans that I have for you, which we're thinking.

230

00:36:57.360 --> 00:36:59.940

Carole Copeland Thomas: individually that God has for us.

231

00:37:00.540 --> 00:37:00.900

But.

232

00:37:02.430 --> 00:37:05.520

Carole Copeland Thomas: brother Carl has always been a myth buster that.

233

00:37:06.030 --> 00:37:19.890

Carole Copeland Thomas: and has said no, no, no, no, no, that that it's it's a much larger meaning way beyond you the individual and I look at this, the same way, where you know a lot of our Gospel songs a lot of our religious songs.

234

00:37:21.900 --> 00:37:31.020

Carole Copeland Thomas: You know, are talking about our individual transgressions and how God saved us me, and so there is a natural tendency, just to focus on our.

235

00:37:31.050 --> 00:37:41.160

Carole Copeland Thomas: own needs and not to look at the larger cause know perhaps one reason why I, you know really push us needing to.

236

00:37:41.220 --> 00:37:57.480

Carole Copeland Thomas: be concerned about what's taking place internationally, and not just what's in front of your face for breakfast but look at you know the the wider world, because we are part of the wider world and we're all impacted by what happens 510 thousand miles away.

237

00:37:59.580 --> 00:38:09.780

Carole Copeland Thomas: But it's a learned process, because I agree with sister Susan that we come here, looking out for our own needs and not necessarily for the needs of other people.

238

00:38:13.410 --> 00:38:21.450

Carl Racine: And I Jesus says don't don't worry about what you're going to eat or drink or will your clothing, God knows you need all those things so that you're trusting God.

239

00:38:23.730 --> 00:38:41.550

Carl Racine: Is is the basis for your ability to turn away from yourself to not try to save your life and to worry about the lives of other people and and that that, in a nutshell, is Jesus whole message I think and it.

240

00:38:43.980 --> 00:38:50.010

Carl Racine: I I, personally, I just hear way too much selfishness in the Gospel that we preach in church.

241

00:38:52.230 --> 00:38:55.650

Carl Racine: So hassles code is bracing is as Joe says.

242

00:38:56.760 --> 00:38:57.210

Carl Racine: But.

243

00:38:57.420 --> 00:38:58.590

Joe Murchison: His marching.

244

00:39:01.980 --> 00:39:01.980

Carl Racine: We.

245

00:39:02.400 --> 00:39:04.800

Carl Racine: grapple with and think about.

246

00:39:04.860 --> 00:39:06.090

Here, because.

247

00:39:09.690 --> 00:39:13.080

Carl Racine: Again that's why I paired it with with the quote from mark eight.

248

00:39:14.550 --> 00:39:14.820

Yet.

249

00:39:15.900 --> 00:39:25.830

Carl Racine: It, of course, we have self interest and what what we do is always going to have a certain level of mixed motives, which is why

we need god's grace.

250

00:39:26.670 --> 00:39:40.470

Carl Racine: But God also knows that, but the the sort of goal is to seek first god's kingdom and god's justice and all these other things will be added to us what Jesus says.

251

00:39:40.830 --> 00:40:02.250

Carl Racine: So again, that focuses on god's Kingdom on on god's Kingdom in the world, not not going to heaven when I die on on working out the the the way god's kingdom is supposed to be in this world and trusting that God will work with you in that process.

252

00:40:07.230 --> 00:40:08.640

Bill Hughes: You know it's it's interesting.

253

00:40:10.830 --> 00:40:12.570

Bill Hughes: I think that.

254

00:40:14.280 --> 00:40:25.740

Bill Hughes: When I think, to the national anthem, that of Ukraine that we heard this morning and the fight that's going on there, and I think about other things Carol that we have shared.

255

00:40:26.430 --> 00:40:37.920

Bill Hughes: travels to India and places like that, and then we know things that are going on, you know, in our own country, and even in our own city neighborhoods of people hurting suffering.

256

00:40:39.510 --> 00:40:44.460

Bill Hughes: You know, part of what I hear is the promise of God is don't give up.

257

00:40:45.600 --> 00:40:51.780

Bill Hughes: don't give up on love don't give up one piece don't give up on kindness.

258

00:40:53.880 --> 00:41:06.600

Bill Hughes: The wicked seem like they are prospering like it says in psalm 73 you know, David said, my favorite of you and I almost lost my mind basically until I considered the outcome of.

259

00:41:09.300 --> 00:41:11.100

Bill Hughes: The wicked in the eyes of God.

260

00:41:12.240 --> 00:41:18.420

Bill Hughes: And, and I think a lot of the scenes in is you know don't don't don't give up.

261

00:41:21.030 --> 00:41:33.960

Bill Hughes: The way that i've laid out for you is is a good way and may not seem like it at the time that's why I have to keep encouraging you and telling you I will make you a great nation, I will make you a blessing.

262

00:41:37.770 --> 00:41:38.640

Bill Hughes: Of it that's kind of.

263

00:41:39.690 --> 00:41:45.480

Bill Hughes: An M and you really this is really helping me reset Carl.

264

00:41:47.310 --> 00:41:49.620

Bill Hughes: In a new way just to.

265

00:41:51.570 --> 00:41:53.730

Bill Hughes: To help me really you know.

266

00:41:54.090 --> 00:41:57.240

Bill Hughes: Think about what is it that God has called us.

267

00:41:58.290 --> 00:42:12.690

Bill Hughes: To do and it's it's a very specific thing it is around this promise, and if we lose sight of the promise of a promise to Abraham, then we are losing sight of the promise that God has told us that he's going to keep us.

268

00:42:16.590 --> 00:42:25.140

Susan Racine: I keep envisioning the Kingdom of God and I keep thinking about what would happen if all those Russian soldiers.

269

00:42:26.310 --> 00:42:27.570
Susan Racine: All of a sudden decided.

270
00:42:29.010 --> 00:42:39.360
Susan Racine: Our God is the God of Abraham and not our nation's leader and they just put down their arms what what would happen then.

271
00:42:43.680 --> 00:42:45.390
Carole Copeland Thomas: What a wonderful thought who.

272
00:42:46.230 --> 00:42:47.340
Carole Copeland Thomas: Keep praying that one.

273
00:42:48.480 --> 00:42:49.890
Carl Racine: The problem is that.

274
00:42:51.480 --> 00:43:13.260
Carl Racine: Whether it's Russians or American Christians, they tend to do identify their God, with their nation and with their nations purpose and so they've been perfectly willing to take up arms and slot or anyone else to God in their way for those purposes rather than for god's kingdom.

275
00:43:14.790 --> 00:43:22.860
Carl Racine: And that is a problem we can't just point fingers at other people that have to point fingers at ourselves as well.

276
00:43:26.220 --> 00:43:27.720
Susan Racine: amen, but it was just a thought.

277
00:43:28.140 --> 00:43:33.510
Carl Racine: No, no it's not it's a it's absolutely powerful thought.

278
00:43:35.760 --> 00:43:38.070
Carl Racine: Well, let me make this point, a little more.

279
00:43:40.440 --> 00:43:51.660
Carl Racine: Clear by something we looked at a long time ago, when we started this exploration of our Jewish roots and I just I just felt like I want to go back to this again because i'm sure when we first

saw.

280

00:43:52.800 --> 00:44:03.750

Carl Racine: It well I think it'll make even more sense in the context of our discussion here and and it's the contrast between Noah and Abraham and ran and you know.

281

00:44:04.620 --> 00:44:19.950

Carl Racine: bill is right that promise to Abraham and, at the beginning of Genesis 12 is crucial for understanding of everything else, which is why I say you need to give new Christians, the Book of Genesis and not the Book of john to begin reading to understand what in the beginning.

282

00:44:21.090 --> 00:44:33.030

Carl Racine: and understand what god's promises but there's this fasting contrast between Abraham and know that I first found him in the very first book, I read by rabbi sacks a whole long time ago and it made such an impression on me, I said.

283

00:44:33.750 --> 00:44:41.400

Carl Racine: This is a man who understands the scriptures in ways that I have never heard before and I need to take him as my rabbi.

284

00:44:41.970 --> 00:44:49.080

Carl Racine: And I can still remember exactly where I was when I read this, I was in the rectory at at Bethel.

285

00:44:49.710 --> 00:44:57.390

Carl Racine: As part of the sanctuary programs sitting at the table there I this this made such a deep impression on me, so I want to.

286

00:44:58.170 --> 00:45:02.850

Carl Racine: Go back to this again because it's such a fascinating reading of.

287

00:45:03.810 --> 00:45:23.610

Carl Racine: genesis and we've all grown up with this Sunday school version of the story of Noah this perfectly righteous man in the midst of an utterly sinful world who does exactly what God tells him to do God gives a command and no obeys without saying a word, and yet the the school.

288

00:45:25.080 --> 00:45:38.850

Carl Racine: You know the childish telling of the story, amidst the biblical ending of Noah passed out drunk and naked shaming himself and his family, if we could go to slide number 12 you may even recognize this if your memories good.

289

00:45:44.130 --> 00:45:57.420

Carl Racine: what's the Bible doing with this story rabbi sex asks why does it end this way, why does this model of righteousness, and this is the last thing we ever hear about Noah.

290

00:45:58.320 --> 00:46:12.360

Carl Racine: And the rabbi's not just rabbi sacks but early rabbis wrestled hard with this question and rather than ignoring it and simply insisting on the Sunday school version of noah's a model of righteousness they looked again at the narrative and notice something odd.

291

00:46:13.830 --> 00:46:24.990

Carl Racine: With when the rain stops and The floodwaters recede and the Ark rests on dry land, do you expect the family to emerge.

292

00:46:25.620 --> 00:46:38.550

Carl Racine: Instead, no awaits 40 more days and then he goes through this elaborate procedure with a dog and all that, to see if the flood is over and that takes a couple of more months.

293

00:46:39.480 --> 00:46:49.950

Carl Racine: and eventually God has to order Noah out of the ark, why does no a wait so long, if we could go to the next slide please.

294

00:46:54.000 --> 00:46:57.780

Carl Racine: there's a really startling mid mid rash and rabbinic.

295

00:46:59.100 --> 00:47:01.740

Carl Racine: Certain manic interpretation of this text.

296

00:47:03.930 --> 00:47:08.460

Carl Racine: That i'm quoting here once the waters had a beta know it should have left the Ark.

297

00:47:09.300 --> 00:47:20.670

Carl Racine: However, Noah said to himself I entered with god's permission, as it says, and then it quits genesis seven one go into the Ark show I now leave without god's permission.

298

00:47:21.660 --> 00:47:38.730

Carl Racine: And again knows, been very you do to fully obedient to God so Noah is waiting for god's permission the Holy one blessed be he said to him, is it permission permission, then, that you are seeking very well then here's permission, as it is said, come out of the Ark.

299

00:47:39.840 --> 00:47:51.180

Carl Racine: Again with that three month time period in between rabbi yehuda bar eli said, if I had been there, I would have broken down the Ark and taken myself out.

300

00:47:52.380 --> 00:48:06.360

Carl Racine: And rabbi sex notes that exasperate with Noah in this medress with is waiting so long and rabbi sex is when it comes to rebuilding a shattered world, you do not wait for permission.

301

00:48:08.640 --> 00:48:20.730

Carl Racine: Throughout the story Noah has been silently obedient to God doing exactly what God commands him to do, and yet Sachs argues, with the story of Noah tells us is that obedience is not enough.

302

00:48:21.210 --> 00:48:31.080

Carl Racine: God wants us to develop maturity responsibility, not simply unthinking obedience waiting for God to tell us every single thing to do.

303

00:48:32.700 --> 00:48:43.200

Carl Racine: Torah ends noah's story on a sour note so we'll go back and look at look a little more closely as what's missing from the story, because ultimately in Torah it is Abraham.

304

00:48:43.590 --> 00:48:49.410

Carl Racine: Not Noah, who was the model of faith and this is true for the pharisees Saul of tarsus as well.

305

00:48:50.130 --> 00:49:02.820

Carl Racine: When God sets about to destroy sodom and gomorrah because of their sinfulness Abraham does not just passively go along with it, he steps forward and challenges God if we could see the next slide please.

306

00:49:06.360 --> 00:49:15.390

Carl Racine: Noah says to God and genesis 18 will you sweep away the righteous with the wicked shall the judge of all the earth not do justice.

307

00:49:16.530 --> 00:49:21.390

Carl Racine: And Abraham continues to argue with God over the destruction of the wicked cities.

308

00:49:21.660 --> 00:49:36.090

Carl Racine: If Abraham had been no issues he certainly would have tried to do something about the fate of the rest of the world, but Noah was content to save only himself and his family and rabbi sex draws a devastating conclusion from knows story.

309

00:49:36.840 --> 00:49:52.920

Carl Racine: noah's end drunk disheveled an embarrassment to his children eloquently tells us that if you save yourself, while doing nothing to save the world, you do not even save yourself Noah so the narrative seems to suggest could not live with the guilt of survival.

310

00:49:54.240 --> 00:50:04.170

Carl Racine: More than anything, God wants us to care passionately about the lives of others and about the world around us, not simply be concerned for our own personal salvation.

311

00:50:05.340 --> 00:50:13.230

Carl Racine: And the difference between Noah and Abraham is captured in another mid rash, by the same rabbi you heard about Li who's from the second century.

312

00:50:14.340 --> 00:50:16.560

Carl Racine: we're going to the next slide slide 15 please.

313

00:50:32.880 --> 00:50:34.890

Carl Racine: Since you carry on slide the next slide please.

314

00:50:52.290 --> 00:50:54.090

Susan Racine: Well, maybe Abraham learned from Noah.

315

00:50:55.830 --> 00:50:56.190

Carl Racine: Maybe.

316

00:50:57.240 --> 00:50:59.640

Susan Racine: Maybe Abraham had been thinking about Noah story and thinking.

317

00:51:01.500 --> 00:51:04.650

Susan Racine: Well, a lot of people perish maybe shouldn't have not.

318

00:51:04.770 --> 00:51:06.810

Carl Racine: On the thing I don't see her.

319

00:51:07.980 --> 00:51:09.930

Carl Racine: What happened we lost her.

320

00:51:10.890 --> 00:51:12.390

Susan Racine: will tell us righteous.

321

00:51:15.990 --> 00:51:25.500

Carl Racine: um alright so, so this is, this is a discussion of a verse in genesis six nine that says Noah walked with God.

322

00:51:26.550 --> 00:51:49.170

Carl Racine: And rabbi Bart allies, says the meaning of this phrase can be understood by a parable a king had two sons one grown up the other a child to the child, he said walk with me know a walk with God, but to the adult son, he said walk before me.

323

00:51:50.220 --> 00:51:58.230

Carl Racine: So it was that to Abraham God said in genesis 17 one because you are a wholehearted walk before me.

324

00:51:59.130 --> 00:52:08.250

Carl Racine: But have no of the Torah says that he walked with God, in

other words, no, it was like a child who do to flee obeys his father, nothing more.

325

00:52:08.850 --> 00:52:17.820

Carl Racine: Abraham was mature grown up able to walk ahead of God down the path guy that stood out but doing so with his eyes open to the needs of others.

326

00:52:18.030 --> 00:52:31.260

Carl Racine: He was even willing to challenge God to argue with God, when necessary, because he was deeply concerned about the world about around him not simply focused on his own salvation the Gospel is about a whole lot.

327

00:52:31.380 --> 00:52:34.770

Carole Copeland Thomas: i'm glad you're still here, I apologize I lost power.

328

00:52:35.250 --> 00:52:36.090

Carl Racine: Oh sorry.

329

00:52:40.770 --> 00:52:42.840

Joe Murchison: We thought you just went to get coffee.

330

00:52:45.510 --> 00:52:48.000

Carl Racine: That you just gave up on me entirely and said.

331

00:52:49.620 --> 00:52:51.240

Carl Racine: To take.

332

00:52:57.960 --> 00:53:03.720

Carl Racine: Do you have, can you pull the slides back up are you your computer probably went off and everything else.

333

00:53:03.780 --> 00:53:09.630

Carole Copeland Thomas: yeah did did you all, did you did you all leave or were you just still there.

334

00:53:10.050 --> 00:53:10.890

Carl Racine: they're still there.

335

00:53:11.040 --> 00:53:16.170

Carole Copeland Thomas: Okay, good because I yeah this happens periodically because of where I live, it just.

336

00:53:17.370 --> 00:53:23.550

Carole Copeland Thomas: I lost power but i'm glad you all, are still here, so please continue Thank you and the recording is still going amen.

337

00:53:25.080 --> 00:53:27.300

Carl Racine: So if we could just see slide 15.

338

00:53:27.630 --> 00:53:29.220

Carole Copeland Thomas: Okay, let me bring it back up.

339

00:53:30.060 --> 00:53:31.080

Carl Racine: What it said but.

340

00:53:31.230 --> 00:53:35.670

Carole Copeland Thomas: OK i'll bring it back up me hold on one, second, please.

341

00:53:40.050 --> 00:53:44.220

Carole Copeland Thomas: living in lakeville, especially when all the messaging is so great.

342

00:53:46.230 --> 00:53:48.480

Carole Copeland Thomas: The voices of evil didn't want to hear them.

343

00:53:52.170 --> 00:53:54.000

Carole Copeland Thomas: Just one second I just.

344

00:53:56.670 --> 00:53:57.450

Carole Copeland Thomas: Okay.

345

00:54:05.820 --> 00:54:07.410

Carole Copeland Thomas: Alright okay.

346

00:54:08.010 --> 00:54:14.550

Carl Racine: Alright, so here, you can see, the two verses side by side and rabbi yehuda Bart allies comment.

347

00:54:16.200 --> 00:54:38.910

Carl Racine: The child walks with God the adult child out son can walk before me, and if he is again commenting and I said Abraham is the example of faith in both Torah and in the New Testament the principal example of faith.

348

00:54:41.010 --> 00:54:48.540

Carl Racine: Abraham is willing to challenge God to argue with God, on the basis of other people, people who are not even.

349

00:54:49.740 --> 00:54:55.290

Carl Racine: Part of his family, the residents of sodom and gomorrah.

350

00:54:59.340 --> 00:55:08.820

Carl Racine: And that's because Abraham was focused on the world around him on being a blessing to the world around him not simply on his own salvation so.

351

00:55:09.210 --> 00:55:22.860

Carl Racine: Again i'm just starting the Gospel is about a whole lot more than simply getting saved in Christian terms and i'm going to sort of leave it there we're out of time if anybody has any any comments on that.

352

00:55:26.460 --> 00:55:29.580

Carl Racine: Or are you just gonna chew on this and.

353

00:55:30.870 --> 00:55:35.250

Carl Racine: Think about it for the next week and we'll come back and continue with this.

354

00:55:36.390 --> 00:55:39.750

Carole Copeland Thomas: Well, you I mean you when when the devil hit my lights.

355

00:55:41.730 --> 00:55:48.960

Carole Copeland Thomas: You were talking about just a very important point, which is the same theme, where you know it's not about you.

356

00:55:49.650 --> 00:55:56.880

Carole Copeland Thomas: And it's not about where you're going and your needs as a greater good, and you can serve a greater good and.

357

00:55:57.480 --> 00:56:04.740

Carole Copeland Thomas: That just sort of takes us back to what's taking place in Ukraine or wherever else you want to go in the world with terms of conflicts.

358

00:56:05.280 --> 00:56:23.640

Carole Copeland Thomas: and Americans in particular ours we're so self focused that unless the bomb hits our front porch a lot of us don't care, and you know I think part of my mission is to help people to care that it's it is it's a we are all interconnected.

359

00:56:25.530 --> 00:56:38.580

Carole Copeland Thomas: Just as the New Testament is is a part of the Old Testament and our our viewpoint of God has to be beyond our own individual thoughts I think this is the point that you're making that you know there.

360

00:56:38.670 --> 00:56:40.350

Carole Copeland Thomas: There has to be a.

361

00:56:41.610 --> 00:56:50.610

Carole Copeland Thomas: Higher calling that all of us have that that's just very important and now, from this point of view I sound like my father, which is scary.

362

00:56:51.480 --> 00:57:02.610

Carole Copeland Thomas: Very scary Oh, he would come back you know he lived out of the US For many years he come back here, he was just furious with how self centered people were and just I just shake his head and.

363

00:57:04.470 --> 00:57:07.290

Carole Copeland Thomas: So now I sound like him point of view.

364

00:57:11.340 --> 00:57:14.430

Carl Racine: So yeah that I mean that's my larger point that.

365

00:57:19.980 --> 00:57:33.120

Carl Racine: We so narrowed the Gospel message to this one very tiny part of it and we've lost this much bigger picture that is there in the scriptures.

366

00:57:34.530 --> 00:57:37.710

Carl Racine: And so i've been trying to kind of reintroduce all of that.

367

00:57:38.940 --> 00:57:39.540

and

368

00:57:40.590 --> 00:57:46.800

Carl Racine: we'll continue with this discussion next week can someone close us out in prayer please.

369

00:57:53.490 --> 00:57:55.380

Carole Copeland Thomas: Dear Lord in heaven, as we.

370

00:57:56.730 --> 00:58:03.930

Carole Copeland Thomas: Think about other people in the same light as thinking about ourselves, may we understand.

371

00:58:04.710 --> 00:58:15.630

Carole Copeland Thomas: The whole point of this course, Lord to help us to look at our Jewish roots, our Jewish roots not there's not just mine but ours.

372

00:58:16.260 --> 00:58:27.750

Carole Copeland Thomas: As we look collectively at the hours world that we live in a world of opportunity, a world of challenge a world of riches a world of poverty.

373

00:58:28.680 --> 00:58:40.110

Carole Copeland Thomas: A world of good a world of evil and may this class as we learn more about the teachings of the Torah the words of wisdom by rabbi heschel.

374

00:58:40.710 --> 00:58:54.420

Carole Copeland Thomas: and others, Lord we just say thank you for this experience and this opportunity to to move forward, Lord, I thank you, that even though my power God sapped the class continued a man and the recording hopefully continued.

375

00:58:55.170 --> 00:59:06.030

Carole Copeland Thomas: and never lets me know that it's not about me it's about the message and the teaching that you have for each and every one of us, but on a more serious note, we do, thank you.

376

00:59:07.380 --> 00:59:20.910

Carole Copeland Thomas: For healings and for blessings that continue to restore people and restore families, we say thank you, Lord for the Bethel youth who pretend poor presented a wonderful youth message today.

377

00:59:21.480 --> 00:59:28.650

Carole Copeland Thomas: With a service, one that we should listen to again and again with Minister tanya Miller and her message of truth and.

378

00:59:29.070 --> 00:59:34.590

Carole Copeland Thomas: The young people the animation the stories, the story books, the videos etc.

379

00:59:35.040 --> 00:59:52.440

Carole Copeland Thomas: We know that it's all for your kingdom building we pray for jack Lord, who is not with us today, we hope it's just a time mix up and that he will join us next Sunday, we say thank you, Lord for brother Joe and sister Merrill here from Maryland and new Mexico.

380

00:59:53.490 --> 01:00:00.480

Carole Copeland Thomas: Just faithfully being a part of this discussion in our class we pray Lord obviously for our leader.

381

01:00:01.050 --> 01:00:16.200

Carole Copeland Thomas: For brother Carl and and sister Susan for their graciousness in providing wisdom and knowledge and thoughts and inviting us to their home in May, Lord we say thank you so much for that we pray Lord for system from sister Gloria.

382

01:00:17.370 --> 01:00:33.540

Carole Copeland Thomas: Sadler we pray for sister Val we pray for brother James brother bill brother Peter and Lord pray for my family and me as well this we asked collectively as we look at our in this in this world amen.

383

01:00:34.590 --> 01:00:35.370

Joe Murchison: amen.

384

01:00:35.520 --> 01:00:36.090

Joe Murchison: amen amen.

385

01:00:38.670 --> 01:00:39.690

Carole Copeland Thomas: Take care everybody.

386

01:00:41.880 --> 01:00:42.630

Carole Copeland Thomas: Have a good week.

387

01:00:45.030 --> 01:00:45.750

Carole Copeland Thomas: bye bye now.

388

01:00:47.010 --> 01:00:47.790

Carole Copeland Thomas: bye bye.