

WEBVTT

1

00:00:00.000 --> 00:00:04.680

Carl Racine: You I am I sent out a thing a week ago about.

2

00:00:07.049 --> 00:00:07.470

Carl Racine: A.

3

00:00:08.970 --> 00:00:11.940

Carl Racine: documentary that was made about.

4

00:00:13.440 --> 00:00:16.289

Carl Racine: rabbi Abraham joshua heschel and I know.

5

00:00:17.340 --> 00:00:28.470

Carl Racine: sister Carol watch the program from DC and I think, maybe sister beverly Williams, did I don't know if anybody else watched it.

6

00:00:29.880 --> 00:00:31.710

Carole Copeland Thomas: Very good program very good.

7

00:00:32.160 --> 00:00:54.570

Carl Racine: yeah it was really good the documentary is slightly under an hour, but then they had the filmmaker and rabbi whistles daughter, who is a professor at Dartmouth for a discussion for the second hour, and that was also very interesting the film itself will be shown on PBS.

8

00:00:56.190 --> 00:01:05.580

Carl Racine: In May, so I when when we sort of find out about that that will be son so probably more widely available, we may even be able to see it on YouTube.

9

00:01:06.420 --> 00:01:22.230

Carl Racine: But i'll get that information out but it covers stuff that we've talked about in this class has some additional information had wonderful interviews with civil rights leaders like Jesse Jackson and Andrew young and.

10

00:01:23.940 --> 00:01:25.200

Carl Racine: john Lewis.

11

00:01:26.550 --> 00:01:31.470

Carl Racine: About hassles importance in the in the civil rights movement and.

12

00:01:33.780 --> 00:01:44.970

Carl Racine: It it reinforced to me a couple of the points that i've emphasized in this class number one is this in the exodus story that was the That was what really you linked.

13

00:01:46.200 --> 00:01:49.920

Carl Racine: or one of the things that linked heschel to.

14

00:01:51.060 --> 00:01:55.500

Carl Racine: King and to the black Church was there.

15

00:01:56.730 --> 00:02:05.670

Carl Racine: Andrew young said, we adopted the Old Testament story is our own and when hassle saw that I mean he'd come from Germany, where Christians, a whole other breed.

16

00:02:06.210 --> 00:02:26.670

Carl Racine: That reinforced for him, the fact that they had this common connection with Christians and we've talked about that story and how foundational it is in the Bible, and this this video I think made that really clear um the second sort of connection I think between heschel and king.

17

00:02:27.810 --> 00:02:29.820

Carl Racine: Like Jesus heschel.

18

00:02:31.230 --> 00:02:39.660

Carl Racine: Not only as a rabbi was very focused on Torah which we've been talking about a lot in this class, but also on the prophets.

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00:02:40.680 --> 00:03:00.450

Carl Racine: hassles doctoral dissertation was on the prophets and then his he turned that into a book later on that became one of the leading sources of theological insight for the civil rights leaders and young talked about seeing King with a heavily underlying version

of that book.

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00:03:02.580 --> 00:03:13.710

Carl Racine: The idea that i've repeatedly tried to push the Jesus read Torah through the lens of the prophets that Jesus talks about the law and the prophets and.

21

00:03:14.130 --> 00:03:29.040

Carl Racine: In order to sort of understand what Jesus is doing, you have to do that not all the rabbi's did that, but some did and hassle was certainly one of them, so that sort of prophetic connection.

22

00:03:31.200 --> 00:03:38.370

Carl Racine: Also, was it was it was a mutual bond between those two men and what struck me in this video the other person they had.

23

00:03:40.500 --> 00:03:49.530

Carl Racine: Talking at some length and and talking really passionately about hassle and hassles ideas I was cornell West.

24

00:03:49.530 --> 00:03:49.800

Who.

25

00:03:51.240 --> 00:03:54.180

Carl Racine: And cornel West has that same.

26

00:03:56.160 --> 00:04:04.560

Carl Racine: foundation in the in the prophets as as the basis for his message for what he's trying to tell the church and tell America.

27

00:04:05.310 --> 00:04:17.970

Carl Racine: And it struck me just watching this documentary they they would go back and forth between pictures of hassle talking and pictures of cornel West and cornel West look like he could be herschel's younger brother, with a slight can.

28

00:04:20.850 --> 00:04:30.510

Carl Racine: They really also are sort of kindred spirits and when the documentary was made this hadn't happened yet, but cornel West is now left Harvard.

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00:04:31.050 --> 00:04:36.390

Carl Racine: For Union theological seminary in New York, which was where heschel taught.

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00:04:36.720 --> 00:04:47.070

Carl Racine: Where heschel was the first non Christian Professor ever in the history of that seminary they said in the in the documentary somebody from the seminary said they actually had to.

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00:04:47.910 --> 00:05:05.430

Carl Racine: change some of the bylaws of the institution in order to let heschel beyond the Faculty so cornell West is now going to be teaching where heschel taught in New York so anyway, those were were interesting points lots of other interesting stuff and i'll.

32

00:05:05.820 --> 00:05:06.450

Carole Copeland Thomas: You know I.

33

00:05:07.530 --> 00:05:15.180

Carole Copeland Thomas: For me i'm so glad that she record you recommended watching the documentary and i'd like to watch others like that, because.

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00:05:15.690 --> 00:05:27.450

Carole Copeland Thomas: you hear about these famous man, the spirit famous characters but the documentary helped to humanize him to show you know many sides of him clearly his family, the loss.

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00:05:27.900 --> 00:05:35.730

Carole Copeland Thomas: That he had in his family, once he left Europe and ultimately came here during the midst of the Holocaust.

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00:05:36.720 --> 00:05:45.930

Carole Copeland Thomas: At but what struck me were two things number one when he came here how superficial Americans were.

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00:05:46.440 --> 00:05:57.390

Carole Copeland Thomas: And what they were talking about during World War Two which had nothing to do with that horrific activity that was going on, you know, three 4000 miles away and number two.

38

00:05:58.170 --> 00:06:09.090

Carole Copeland Thomas: The lack of concern that a lot of people had toward Jewish people were being gassed and killed in what people just sort of slough it off and.

39

00:06:09.900 --> 00:06:28.260

Carole Copeland Thomas: That was the impression that I got from him obviously not all Americans fit in that because we had so many who were fighting my my dad included during that time period, but just the overall sense of Americanism, which took away from the active.

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00:06:30.120 --> 00:06:36.240

Carole Copeland Thomas: pieces of war that were actively in play in Europe and and in parts of Asia.

41

00:06:38.520 --> 00:06:42.660

Carl Racine: I mean the the world itself with someone in different to the plight of the Jews.

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00:06:42.690 --> 00:06:50.880

Carl Racine: Note countries were turning away Jewish refugees from Europe, America did that and and plenty of other countries did that.

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00:06:54.000 --> 00:07:05.400

Carl Racine: And there are lots of reasons for that, including just you know indifference or even hatred of Jews that has existed for centuries, but I think also.

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00:07:07.410 --> 00:07:19.440

Carl Racine: Nobody until the Allies went in at the end of the war and liberated those camps, I don't think very many people had.

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00:07:20.460 --> 00:07:27.120

Carl Racine: A clear picture of the vast extent of what the Nazis were doing.

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00:07:27.210 --> 00:07:33.420

Carl Racine: Right and I don't think most people could have possibly imagined.

47

00:07:33.960 --> 00:07:47.490

Carl Racine: Such a thing now we are used to the idea of genocide i'm not sure that the word genocide existed, the reality of it existed, but i'm not sure that it existed in the 1940s, the idea.

48

00:07:47.940 --> 00:08:02.550

Carl Racine: That they would systematically try to eliminate a whole people and do it in this most horrific way I don't you most of the American soldiers fighting in the war had no clue we didn't go into the war, because of Germany, we went into the war.

49

00:08:02.550 --> 00:08:04.650

Carole Copeland Thomas: Because of Japan and yeah.

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00:08:05.610 --> 00:08:13.950

Carole Copeland Thomas: And you know it's interesting that you say that because, first of all, there was a strong movement during that time, of being isolationists.

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00:08:14.520 --> 00:08:16.710

Carole Copeland Thomas: As had been with World War one.

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00:08:17.160 --> 00:08:18.270

Carole Copeland Thomas: And in.

53

00:08:20.280 --> 00:08:32.550

Carole Copeland Thomas: When the Turks started eliminating the Armenians, that was the beginning of that word that was coined as genocide, but even with that you have genocide non believers of.

54

00:08:33.300 --> 00:08:47.070

Carole Copeland Thomas: The say with turkeys never apologize for killing so many Armenians, so I just this whole denial piece the piece of of isolationism that took place that was in full play during World War Two.

55

00:08:47.760 --> 00:09:04.860

Marie Doubleday: Although Carol it's interesting um a friend of mine here, who is Jewish in one and race, in brooklyn New York, I remember him saying a number of years ago that.

56

00:09:06.060 --> 00:09:18.720

Marie Doubleday: What now he's all that older than me but at that point in time, or in the 1930s that his family told him that, increasingly, they would receive less communication.

57

00:09:19.140 --> 00:09:28.800

Marie Doubleday: From their European European relatives I don't know whether he's from Western or his ancestors are from Western or eastern Europe Europe.

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00:09:29.070 --> 00:09:31.020

Marie Doubleday: The other thing that's interesting I mean.

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00:09:31.620 --> 00:09:43.200

Marie Doubleday: i'm Boston and i'm not arguing arguing the point with you brother call, but where I grew up in malden and and also other other communities in Boston.

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00:09:43.560 --> 00:09:55.530

Marie Doubleday: Is there is an old Jewish community, I mean there were temples that were built in malden like in around the 1900s and and arm.

61

00:09:55.890 --> 00:10:13.620

Marie Doubleday: But once again what you brought up is in and i'm not sure where it is the power of the Jewish community i'm good, because I, you know we're all aware of the boat that was with the Jewish refugee refugees that was returned not allowed to enter our country.

62

00:10:16.230 --> 00:10:17.700

Carl Racine: yeah and and.

63

00:10:18.750 --> 00:10:38.370

Carl Racine: When I made those sort of general comments about people not having any idea of the extent of what's going on there were people who knew and the documentary even made this point they tried to get that message through to President Roosevelt and Roosevelt turn them away.

64

00:10:40.140 --> 00:10:42.840

Carl Racine: A different movie that I watched a while ago.

65

00:10:44.340 --> 00:10:49.500

Carl Racine: about the Holocaust and memories from the survivors.

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00:10:50.850 --> 00:10:54.000

Carl Racine: One guy talked about a.

67

00:10:55.080 --> 00:11:10.890

Carl Racine: person who had escaped from one of the camps, a firsthand I witness, who made it, who was able to make it to the United States and try to get an audience with the President to tell him what was going on and to say.

68

00:11:11.580 --> 00:11:21.600

Carl Racine: You need and and and he couldn't he may have spoken with one of roosevelt's underlings so there were people who know there were people who tried to get the message out.

69

00:11:22.620 --> 00:11:39.180

Carl Racine: But the I think the vast majority of people were simply unaware, they knew that bad things were happening, they were simply unaware of how vast the scope and how thoroughly the Nazis were trying to eradicate the Jews.

70

00:11:39.300 --> 00:11:44.970

Carole Copeland Thomas: And let's not forget the people yeah World War Two is a is a pet subject of mine so.

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00:11:45.570 --> 00:11:53.430

Carole Copeland Thomas: i've written about it and and talk about it but remember about the people who are pro German Germany, including the Duke of Windsor.

72

00:11:54.420 --> 00:12:06.240

Carole Copeland Thomas: and his lovely bride and i've read now perhaps one of the main reasons why they so readily accepted his abdication was because he was he was a Nazi sympathizer.

73

00:12:06.780 --> 00:12:24.240

Carole Copeland Thomas: And, and at that point England couldn't afford to have have a Head of State in that role with what obviously was was going to happen, who was actually pro pro Germany so it's it's a very

insidious.

74

00:12:24.420 --> 00:12:35.070

Carl Racine: And, and as soon as the war ended America like a lot of other countries took in X Nazis, because they weren't communists and all of a sudden, just like in orwell's novel 1984.

75

00:12:35.280 --> 00:12:49.320

Carl Racine: All the sudden we were at war with a whole with the with the other side with the people who we've been allies with we were now their enemy and the people who we've been enemies with we now have afforded them safe havens so yeah that's politics anyway.

76

00:12:49.860 --> 00:12:53.070

Marie Doubleday: Oh yeah just just want to interesting sister Carol.

77

00:12:55.200 --> 00:12:56.280

Marie Doubleday: I understand understanding.

78

00:12:58.290 --> 00:13:15.450

Marie Doubleday: That the segregated forces are beloved African American were what will heroes if we're in and i've I knew some sorry that they were the first to go into the extermination camps, so if they were sending.

79

00:13:16.080 --> 00:13:21.870

Marie Doubleday: African American soldiers into the extermination camps How did we not know about it.

80

00:13:23.040 --> 00:13:27.720

Carole Copeland Thomas: Well, that part I don't know that perhaps is true, based on which camps.

81

00:13:28.230 --> 00:13:37.230

Carole Copeland Thomas: They went into but this, I do know, based on my father, who was a tuskegee airmen he was domestic he did not serve.

82

00:13:37.620 --> 00:13:45.090

Carole Copeland Thomas: In Europe, but he served here in the United States as an airman as a second lieutenant and the family story is.

83

00:13:45.570 --> 00:13:54.150

Carole Copeland Thomas: Is that you know they had German soldiers who were ultimately brought over to the United States during the war and can captive during the war.

84

00:13:54.540 --> 00:14:04.620

Carole Copeland Thomas: My father was leading his men on a train somewhere in the south, going from one base to the other, and in that during that particular journey.

85

00:14:05.280 --> 00:14:20.580

Carole Copeland Thomas: The train stopped at a designated restaurant near the the the tracks and the German soldier, the German prisoners of war were taken off the trains.

86

00:14:21.270 --> 00:14:37.860

Carole Copeland Thomas: into the restaurant to eat a hot meal and the black soldiers, including my father were given cold meals on the train, they could not get off that train because of segregation that's how bad it was.

87

00:14:38.370 --> 00:14:50.040

Carole Copeland Thomas: So yeah there, there are lots of stories Murray that go counter to our freedom and liberty and other stuff that some people want to believe, just because you know we have.

88

00:14:51.060 --> 00:14:53.010

Carole Copeland Thomas: ugly history in this country that we have to.

89

00:14:53.010 --> 00:14:53.370

face.

90

00:14:54.390 --> 00:14:54.720

Carole Copeland Thomas: yeah.

91

00:14:54.960 --> 00:14:55.650

Bill Hughes: yeah my.

92

00:14:57.060 --> 00:14:59.130

Bill Hughes: My grandfather, I never met him but.

93

00:15:00.180 --> 00:15:05.190

Bill Hughes: The story was he went AWOL at the end he was in Europe, apparently, and he went AWOL.

94

00:15:05.460 --> 00:15:06.570

Carole Copeland Thomas: heard about them to.

95

00:15:06.660 --> 00:15:08.310

Bill Hughes: daylight racism.

96

00:15:08.580 --> 00:15:10.350

Bill Hughes: yeah and he ended up going to Russia.

97

00:15:10.620 --> 00:15:19.230

Bill Hughes: yeah and because Russia embraced blacks more at the time you actually studied in the university there i've got a technical degree.

98

00:15:19.530 --> 00:15:23.190

Carole Copeland Thomas: mm hmm I heard about those men, yes, he was not alone.

99

00:15:23.370 --> 00:15:25.590

Carole Copeland Thomas: There were other black soldiers that never came oh.

100

00:15:28.590 --> 00:15:29.340

Carl Racine: Alright well.

101

00:15:29.700 --> 00:15:30.630

Carole Copeland Thomas: She brought up Carol.

102

00:15:33.570 --> 00:15:43.500

Carl Racine: I think, maybe when they, I think, maybe when this documentary is shown on PBS and may we can come back to it and more people can see it, and then we can talk a little bit more about it.

103

00:15:44.670 --> 00:15:48.120

Carl Racine: But I would like to move to our topic for today.

104

00:15:49.410 --> 00:15:58.890

Carl Racine: And maybe open with prayer Lord God, we thank you for being with us for bringing us together on this palm Sunday, even though virtually We thank you for the miracle of zoom.

105

00:15:59.730 --> 00:16:10.530

Carl Racine: by which we can at least speak to one another, face to face and pray as we look to your word that you would guide our thinking and our discussion and the name of Jesus that.

106

00:16:12.510 --> 00:16:26.550

Carl Racine: we're starting a new section today it's going to be a little bit of a long one, it kind of like the Talmud it kind of expanded as things went along in my mind, but I started with one simple.

107

00:16:27.870 --> 00:16:33.450

Carl Racine: idea, and that was to look at the story of the woman taken in adultery and here you can see the.

108

00:16:36.150 --> 00:16:41.790

Carl Racine: You can see the outline for this section, which is entitled crime and punishment.

109

00:16:43.740 --> 00:16:52.590

Carl Racine: we're going to start by looking at the woman take the story of the woman take an adultery and and look at what what's behind it and Torah.

110

00:16:53.310 --> 00:17:03.990

Carl Racine: And that will lead us, then, to the more general topic which i'm sure will probably not this you know cause any discussion at all, knowing this class but we'll talk anyway about capital punishment.

111

00:17:05.040 --> 00:17:12.390

Carl Racine: And then that will lead us to talking about the sermon on the Mount and the first the.

112

00:17:14.100 --> 00:17:17.580

Carl Racine: The phrase an eye for an eye, tooth for tooth.

113

00:17:18.600 --> 00:17:27.270

Carl Racine: And what Jesus has to say on that and then other issues in Torah that Jesus talks about in the sermon on the Mount.

114

00:17:28.320 --> 00:17:40.950

Carl Racine: And how i'm going to argue Jesus puts a fence around the law, and that leads us then to the whole topic of Ghana and eternal punishment.

115

00:17:42.540 --> 00:17:52.260

Carl Racine: So that all has been kind of spawned by the story of the woman taken in adultery, in my mind and and and I think you'll find this.

116

00:17:53.730 --> 00:17:54.570

Carl Racine: interesting.

117

00:17:55.680 --> 00:18:09.570

Carl Racine: and challenging um now I hope I asked people to look at that story, I hope you have a Bible in front of you, at least if you aren't familiar with the actual text or maybe only from what you've heard.

118

00:18:11.310 --> 00:18:18.270

Carl Racine: So that when we look at it here that you can actually refer to the text itself, as we talk.

119

00:18:19.980 --> 00:18:37.710

Carl Racine: My Maybe my favorite Gospel song or certainly one of my favorite Gospel songs is by the great dorothea love coats it's called strange man and each verse of that song tells of a life changing experience an encounter with a stranger strange man.

120

00:18:38.790 --> 00:18:44.340

Carl Racine: The first two verses are about the woman at the well and the woman taken in adultery.

121

00:18:45.090 --> 00:19:05.910

Carl Racine: And then the third verse, which is the climax of the song the singer tells of her own encounter one Tuesday evening in Alabama with that same man and of the way her life was changed and it's a brilliant composition its literary power is matched by the power of sister Dorothy is singing.

122

00:19:07.710 --> 00:19:14.730

Carl Racine: The only problem is like most Christians, she gets the story wrong or part of the story wrong.

123

00:19:16.140 --> 00:19:24.240

Carl Racine: And let me just quote I thought about trying to play the song, but I wasn't quite sure how to do that, and you can look it up on YouTube.

124

00:19:25.620 --> 00:19:43.950

Carl Racine: Strange man dorothea live coats but the second verse starts off the stranger was next scene in a city standing off an angry mob defending a woman who had been caught in the very act of adultery, for pity and mercy she sought.

125

00:19:46.380 --> 00:19:57.750

Carl Racine: This simply is not the story, we find in the Gospel even though it's the one we think is there because it's the one we've heard preached at us for years from pulpits and in Bible studies.

126

00:19:58.320 --> 00:20:09.330

Carl Racine: So I want to actually look more closely at the story, as it is in john's Gospel and see what we can make of it and see what's behind it and what's going on here.

127

00:20:11.130 --> 00:20:18.780

Carl Racine: And the reason I want to do this it's it's always been one of the more puzzling stories and in in the Gospels.

128

00:20:20.940 --> 00:20:28.590

Carl Racine: It begins and john seven verse 53 and then spills over into Chapter eight verse 11.

129

00:20:30.930 --> 00:20:41.010

Carl Racine: So again, if you have your bibles look at john eight or the very end of john seven but it's the story is puzzling, for a

number of reasons, first.

130

00:20:42.240 --> 00:20:55.230

Carl Racine: Jesus seems to be taking a really casual attitude towards a very serious sin he essentially tells this woman it's okay everyone does bad things from time to time just don't do it again.

131

00:20:57.240 --> 00:21:00.780

Carl Racine: How can Jesus turn a blind eye to adultery.

132

00:21:02.250 --> 00:21:07.680

Carl Racine: or is this just another one of those stories about Jesus contradicting Jewish legalism.

133

00:21:09.390 --> 00:21:19.980

Carl Racine: Well, Christians have been willing to think that Jesus overturn the laws of Moses about the Sabbath or the kosher foods as we've seen but adultery.

134

00:21:21.240 --> 00:21:27.630

Carl Racine: So what is this story really about so that's the first puzzle, the second puzzle is.

135

00:21:28.170 --> 00:21:39.570

Carl Racine: And if you if you are using a modern version of the Bible something other than the King James you should have a footnote or or some sort of something that sets this text of the story off because.

136

00:21:40.440 --> 00:21:50.460

Carl Racine: The story is not included in the earliest copped copies of the gospel of john the early the earliest New Testament manuscripts that we have.

137

00:21:50.970 --> 00:22:01.200

Carl Racine: and modern scholarship is virtually unanimous and agreeing that it was not written by the author of john's Gospel and did not originally belong, where it is now.

138

00:22:02.400 --> 00:22:08.820

Carl Racine: Someone added it someone put it in several centuries after john's Gospel was written.

139

00:22:10.080 --> 00:22:24.810

Carl Racine: There are some early manuscripts that have it at the end of the gospel of John others have it in various places in Luke where it actually makes a little more sense both the magically and stylistically it's that sort of odd story in the gospel of John.

140

00:22:25.530 --> 00:22:38.190

Carl Racine: To begin with, and so, for that reason, some conservative New Testament scholars say that this story shouldn't even be considered as inspired scripture that it doesn't belong in the Bible.

141

00:22:40.740 --> 00:22:54.150

Carl Racine: For most Christians, though this story has functioned as inspired scripture it has been inspired scripture whether it was originally or not, because it was included in their version of the Bible the Bible they read every day.

142

00:22:55.770 --> 00:23:13.260

Carl Racine: And we've also heard, as I said, lots of sermons about it, and a lot of scholars think it probably isn't authentic story about Jesus that it probably floated around orally and was later written down and made it into the into the New Testament manuscripts.

143

00:23:15.510 --> 00:23:18.660

Carl Racine: But nobody's sure where it came from, or who wrote it.

144

00:23:19.830 --> 00:23:29.460

Carl Racine: So that's the second puzzle and, and so the story raises some very interesting issues that I'd like to look at in relationship to what we have been studying in this class.

145

00:23:30.810 --> 00:23:33.000

Carl Racine: If we could go to slide number two please.

146

00:23:33.420 --> 00:23:36.780

Carole Copeland Thomas: brother Carl I found that song if you'd like for us to hear it.

147

00:23:37.920 --> 00:23:40.770

Carl Racine: If people want to listen to it that's a great time sure.

148

00:23:41.370 --> 00:23:42.630

Carole Copeland Thomas: Okay i'm going to.

149

00:23:43.920 --> 00:23:45.420

Carole Copeland Thomas: Stop share and.

150

00:23:47.580 --> 00:23:51.060

Carole Copeland Thomas: we'll come back to the slides in a second, let me just go on and find it here.

151

00:23:52.260 --> 00:23:56.340

Carole Copeland Thomas: I found it on my phone, so let me pull it up here just one second.

152

00:24:02.310 --> 00:24:03.330

Actually.

153

00:24:04.860 --> 00:24:06.510

Carole Copeland Thomas: The link copied.

154

00:24:15.480 --> 00:24:23.700

Marc Germain: In brother Carl was at the cows pulling up the the song, what is the name of the text that you're referring to earlier.

155

00:24:25.230 --> 00:24:26.250

Carl Racine: Of the song or.

156

00:24:27.150 --> 00:24:32.580

Marc Germain: know that you said that um King had herschel's book, which was turning into dissertation you said it was like.

157

00:24:32.790 --> 00:24:33.510

Marc Germain: Oh it's fine.

158

00:24:33.630 --> 00:24:34.530

prophets.

159

00:24:42.150 --> 00:24:50.730

Carl Racine: it's a it's a kind of two part thing, and the first parts of general study of the prophets and then the second part goes enticement individual profits yeah there we go there, she is.

160

00:24:57.510 --> 00:24:59.400

Carole Copeland Thomas: Sorry commercial.

161

00:25:09.150 --> 00:25:10.440

Carole Copeland Thomas: And everybody here can you hear.

162

00:25:20.220 --> 00:25:22.170

Talk about the man.

163

00:25:27.930 --> 00:25:29.490

And when.

164

00:26:44.910 --> 00:26:46.050

Standing up.

165

00:26:56.670 --> 00:26:58.290

And merson sure saw.

166

00:27:29.310 --> 00:27:30.240

saw him.

167

00:28:36.300 --> 00:28:37.050

He stopped.

168

00:28:40.830 --> 00:28:41.280

The last.

169

00:28:44.160 --> 00:28:44.520

one.

170

00:28:46.530 --> 00:28:47.790

i'm glad he stopped.

171

00:29:05.970 --> 00:29:06.810
Carole Copeland Thomas: hallelujah.

172
00:29:14.790 --> 00:29:16.830
Cammie Browne: This now concludes our Sunday school.

173
00:29:18.480 --> 00:29:19.830
Carole Copeland Thomas: Wait one, second, let me.

174
00:29:21.540 --> 00:29:22.680
Carole Copeland Thomas: Just cannot that.

175
00:29:26.790 --> 00:29:27.690
Carole Copeland Thomas: Second here.

176
00:29:34.680 --> 00:29:35.670
Carole Copeland Thomas: All right, brother Carl.

177
00:29:46.410 --> 00:29:47.130
Susan Racine: you're muted.

178
00:29:47.610 --> 00:29:48.450
you're muted.

179
00:29:52.200 --> 00:29:53.280
Carole Copeland Thomas: By the car I believe you're.

180
00:29:53.280 --> 00:29:56.880
Carl Racine: muted all right, thank, thank you for that so that was real gospel.

181
00:29:59.700 --> 00:30:06.000
Carl Racine: Gospel songs and and it is, it is a brilliant composition, the the way that it is written.

182
00:30:07.920 --> 00:30:12.480
Carl Racine: moving from the Gospel stories to the to her own personal story.

183

00:30:13.890 --> 00:30:24.930

Carl Racine: it's great and the criticisms I have are are only minimal in terms of how we actually read that story, but doesn't doesn't detract from the overall message of that song at all.

184

00:30:26.370 --> 00:30:31.200

Carl Racine: So so anyway let's let's look at this story now here in john.

185

00:30:33.090 --> 00:30:33.660

Carl Racine: john.

186

00:30:34.770 --> 00:30:54.840

Carl Racine: john he basically Jesus is teaching in the temple courtyards and a group of scribes and pharisees bring a woman to him who they say, has been caught committing adultery, the law of Moses, they say commands us to stone her to death, what do you think Jesus.

187

00:30:57.210 --> 00:31:08.730

Carl Racine: It seems to be another test of how Jesus interprets and applies the law, which is what is, which is why it caught my attention in terms of our class.

188

00:31:09.300 --> 00:31:20.250

Carl Racine: And there's clearly some animosity on the part of the scribes and pharisees towards Jesus they're looking for something to accuse him of it says in verse six.

189

00:31:22.140 --> 00:31:25.410

Carl Racine: But notice what Jesus does rather than answering them.

190

00:31:26.790 --> 00:31:39.300

Carl Racine: He doesn't say anything he simply crouches down and it's a good thing, now that we have the Internet that we can get some actual photos of Jesus doing you know doing things for this Ministry.

191

00:31:41.010 --> 00:31:49.230

Carl Racine: He crouches down and starts doodling on the ground, and this is another puzzle in this passage.

192

00:31:51.120 --> 00:31:58.140

Carl Racine: and scholars and preachers alike of let their imaginations run wild with asking the question, what did Jesus right.

193

00:31:59.340 --> 00:32:04.530

Carl Racine: And the suggestions are legion and i'm not going to go through all of them, because I don't think they're important.

194

00:32:05.160 --> 00:32:16.770

Carl Racine: The text doesn't tell us what Jesus wrote or even if he wrote anything that's why I use the word doodling and I suggest, rather than trying to fabricate something that is not there.

195

00:32:18.120 --> 00:32:35.190

Carl Racine: We respect the texts and look at what Jesus actually does he deliberately ignores the question he deliberately ignores his questioners he turns his focus away from them and acts like he hasn't heard them.

196

00:32:37.650 --> 00:32:52.440

Carl Racine: And they persist and when they do persist in trying to get his attention he simply shuts them down with a sharply pointed bb and then goes back to ignoring them until they finally go away.

197

00:32:54.000 --> 00:33:07.140

Carl Racine: So jesus's response, or better his non response simply avoids the issue of how to interpret and apply the law and closes off the discussion.

198

00:33:08.190 --> 00:33:11.460

Carl Racine: And in terms of what we just talked about in this class.

199

00:33:12.510 --> 00:33:24.510

Carl Racine: I see this as Jesus thinking that his opponents were not arguing for the sake of heaven, it was merely a power play and Jesus refuses to play the game.

200

00:33:26.340 --> 00:33:44.310

Carl Racine: So what is Jesus doing here is he condemning I mean is he condoning adultery, is he establishing a general principle that no sinful human being can make moral judgments on other human beings should criminals not be punished.

201

00:33:45.810 --> 00:33:53.730

Carl Racine: It is surprising that this difficult texts was ever included in the Bible, and you can see why it may be, took a while to get it in.

202

00:33:55.740 --> 00:34:03.750

Carl Racine: Now the question about adultery in the law of Moses is not quite as simple as the pharisees make it out to be.

203

00:34:04.920 --> 00:34:22.230

Carl Racine: They are right that Torah does prescribe the death penalty for adultery it doesn't specify stoning in so many words and and there's a couple of passages here that are on your screen deuteronomy 2222 and leviticus 2010.

204

00:34:24.000 --> 00:34:34.050

Carl Racine: But Torah recognizes that it takes two people to commit adultery and stipulates that both partners must be put to death, not just the woman.

205

00:34:34.620 --> 00:34:43.080

Carl Racine: And, in fact, the wording of these verses and you can see, if a man is found sleeping with another man's wife, both the man who slept with her and the woman must die.

206

00:34:43.680 --> 00:34:54.660

Carl Racine: Or if a man commits adultery with another man's wife, you can see that the emphasis here is on the man, not the woman, so the fact that they only bring the woman to Jesus is already a problem.

207

00:34:56.730 --> 00:34:57.630

Carl Racine: In addition.

208

00:34:58.980 --> 00:35:03.570

Carl Racine: The the law of Moses deuteronomy 17 six you see here.

209

00:35:04.620 --> 00:35:16.650

Carl Racine: And a couple other places deuteronomy 1915 the Torah requires that in order to convict someone, especially in cases of capital crimes but not exclusively.

210

00:35:17.370 --> 00:35:27.000

Carl Racine: In order to convict someone, you have to have two or three witnesses and we've heard you know pastors talks about the two or three witnesses.

211

00:35:28.140 --> 00:35:47.520

Carl Racine: In more general terms, but this is specifically for conviction, this is a very high legal standard to set if you just imagine how many executions, would not have taken place in the United States if we had had this biblical standard in our courts.

212

00:35:49.200 --> 00:36:05.310

Carl Racine: And in the case of it and we're going to talk about capital punishment shortly, but in the case of adultery specifically coming up with two or three I witnesses would be especially difficult because very few people commit adultery in public.

213

00:36:06.930 --> 00:36:09.900

Carl Racine: And notice here in deuteronomy 17.

214

00:36:11.250 --> 00:36:20.310

Carl Racine: Those witnesses, if someone is convicted, it is the witnesses who must be the first to cast stones.

215

00:36:21.240 --> 00:36:33.270

Carl Racine: So there's no indication in gospel of john that the religious leaders who bring the women, the women to Jesus were actual witnesses to the adultery, in which case they wouldn't have been able to cast the first stone.

216

00:36:35.730 --> 00:36:46.830

Carl Racine: In addition, I don't think I had on have this on the screen, but in deuteronomy 17 five the trial is was to take place at the city gates.

217

00:36:47.520 --> 00:37:00.720

Carl Racine: There wasn't they didn't have courtrooms in cities, as such, the city gates, is where elders and judges would sit to settle disputes to hear cases in general, not just capital cases.

218

00:37:01.560 --> 00:37:09.870

Carl Racine: So if you needed to have a trial and had to find a judge you would go to the city gates where they would be sitting and.

219

00:37:10.770 --> 00:37:24.090

Carl Racine: You would have the trial there and then the execution would take place outside the city walls, this is why Jesus was crucified outside the city walls, because you are not permitted to defile a city with corpses.

220

00:37:26.190 --> 00:37:41.610

Carl Racine: So, despite sister Dorothy his song and the many fanciful sermons you've heard on this story that imagine an angry mob of self righteous legalistic Jews standing around with rocks in their hands only waiting for Jesus, to say the word.

221

00:37:42.360 --> 00:37:50.220

Carl Racine: In fact, none of that is in the story that all comes from our anti Jewish prejudices that we have when we read the Bible.

222

00:37:51.360 --> 00:38:13.590

Carl Racine: Jesus is teaching in the temple courts, the last place anyone would carry out an execution, and this is neither an angry mob nor a firing squad it does a group of Bible scholars no witnesses have been summoned no trial has taken place, and no one is holding any stones.

223

00:38:17.070 --> 00:38:22.290

Carl Racine: i'm going to pause there for a minute for people to ask questions or make comments.

224

00:38:25.260 --> 00:38:27.750

Carole Copeland Thomas: So when did that image of.

225

00:38:29.910 --> 00:38:32.580

Carole Copeland Thomas: Jesus entering the holy city and.

226

00:38:35.070 --> 00:38:40.440

Carole Copeland Thomas: Is that accurate in terms of of palm Sunday or.

227

00:38:41.490 --> 00:38:44.550
Carole Copeland Thomas: Is that part of the general.

228
00:38:45.870 --> 00:38:47.070
Carole Copeland Thomas: Anti Jewish.

229
00:38:47.490 --> 00:38:48.510
Carl Racine: What would image.

230
00:38:49.140 --> 00:39:06.090
Carole Copeland Thomas: Of of holy have a palm Sunday the image of palm Sunday where he's coming into the city and he's being heralded as the King of kings lord of Lords and the image that that we play out on palm Sunday is that accurate or.

231
00:39:07.200 --> 00:39:08.850
Carl Racine: yeah what what.

232
00:39:10.020 --> 00:39:12.150
Carl Racine: What kind of problems do you see with that.

233
00:39:12.630 --> 00:39:16.320
Carole Copeland Thomas: I don't i'm just just i'm just asking that.

234
00:39:17.430 --> 00:39:17.970
Carole Copeland Thomas: But.

235
00:39:18.000 --> 00:39:31.860
Carole Copeland Thomas: you're saying that the the the the image of an of an angry mob throwing stones at Jesus, which would have happened after palm Sunday you're saying that's not that accurate.

236
00:39:34.950 --> 00:39:37.920
Carl Racine: Well we'll talk about that, in the middle, there is a there is a.

237
00:39:39.300 --> 00:39:48.120
Carl Racine: later on in the in Chapter eight, there is a group of people that that get angry at Jesus and pick up stones to stone him.

238

00:39:49.770 --> 00:39:50.430

Carl Racine: But.

239

00:39:51.660 --> 00:39:54.870

Carl Racine: that's not this mob that's a separate.

240

00:39:56.010 --> 00:40:07.290

Carl Racine: group of people and doesn't have anything to do with this specific story which is course about stoning, the woman, not about Jesus right but.

241

00:40:07.380 --> 00:40:09.810

Jack Melvin: Let me, let me just say that.

242

00:40:11.160 --> 00:40:30.840

Jack Melvin: Obviously there's some interpretations as the story's a little bit on the short side but, after all, they did come to him and in verse five he says, and the law of Moses commanded us the stones such a person now maybe they didn't have stones in hand, but they were thinking about it.

243

00:40:32.010 --> 00:40:32.670

Jack Melvin: Maybe.

244

00:40:32.700 --> 00:40:48.810

Jack Melvin: Some in the back did all right, anyway, I would suggest that that may be, where the you know the later interpretation of the angry mob came from they they certainly had intentions, it seems that they have intentions against this woman.

245

00:40:49.980 --> 00:40:55.320

Jack Melvin: Who knows why it just seemed to the woman, maybe there's other issues involved.

246

00:40:56.970 --> 00:40:57.360

Beverly Williams: yeah.

247

00:40:57.660 --> 00:41:06.180

Carl Racine: But the law specified the procedure that had to be go that had to be undertaken in order for that to happen.

248

00:41:06.720 --> 00:41:15.000

Jack Melvin: But maybe maybe they didn't care they were just sort of using part of the law for other purposes.

249

00:41:15.270 --> 00:41:16.680

Jack Melvin: As people often do right.

250

00:41:17.130 --> 00:41:30.480

Carl Racine: And that idea that is nowhere in the text comes from our anti Jewish prejudices that we read into the text, which is what i'm arguing about the whole way we read this text we assume.

251

00:41:31.980 --> 00:41:43.350

Carl Racine: All sorts of things that are going on in the minds of these people that there's simply no evidence for in the text, and I think those assumptions are questionable at best.

252

00:41:43.620 --> 00:42:02.190

Jack Melvin: But I think we didn't cast away our German, I mean Jewish prejudice and just, it is a people, but certainly they did have evil intentions, I did that just bring the subject up and and you know if one thing went to another, the woman could have lost her life.

253

00:42:03.720 --> 00:42:04.260

Beverly Williams: yeah.

254

00:42:06.210 --> 00:42:17.220

Beverly Williams: And I want to you know when we talked about how, when you said, does this mean that Jesus was not concerned with punishment and this whole notion of punishment.

255

00:42:18.150 --> 00:42:27.930

Beverly Williams: And the whole notion of accountability is something that needs to be looked at, and so we look at this that they bought the woman for her to be punished.

256

00:42:28.380 --> 00:42:44.670

Beverly Williams: And I just want to this might be just a radical thought that maybe they bought the woman, because at that point in time, you would have maybe have felt some type of pity because she was

a woman.

257

00:42:46.500 --> 00:42:58.380

Beverly Williams: it's it's sometimes it's when you look at a woman and you think a woman and motherhood and nurturing and everything else, and the vulnerabilities that woman always have to look in.

258

00:42:58.740 --> 00:43:06.420

Beverly Williams: stone and her could have also been metaphorical at this point because you can stone somebody you know, look at.

259

00:43:07.470 --> 00:43:19.440

Beverly Williams: Our cancel culture today if that's not like stone and and bring in a public death and life to somebody so it I don't know it could have been that.

260

00:43:20.550 --> 00:43:30.240

Beverly Williams: The intentions may not have been as evil are hateful as they were by bringing a woman, but to have us to be assessed this whole notion of punishment.

261

00:43:33.750 --> 00:43:38.730

Susan Racine: i'm thinking it's like it was mainly geared to get Jesus.

262

00:43:40.320 --> 00:43:42.690

Susan Racine: Just space and if he regrets.

263

00:43:43.710 --> 00:43:44.790

Susan Racine: So she was like a.

264

00:43:46.260 --> 00:43:49.290

Susan Racine: I don't know I just brought in there for.

265

00:43:50.790 --> 00:43:56.220

Susan Racine: To have a visual representation of of a law that in been broken.

266

00:43:57.510 --> 00:44:05.100

Susan Racine: It does seem doesn't seem like they'd be willing to

stone someone in the temple courts that doesn't see, I agree that seems out of content.

267

00:44:08.040 --> 00:44:11.160

Bill Hughes: I was wondering who was thinking, the exact same thing, where.

268

00:44:15.240 --> 00:44:17.100

Bill Hughes: They will have that there.

269

00:44:18.660 --> 00:44:20.250

Bill Hughes: wasn't a sympathetic as.

270

00:44:21.330 --> 00:44:22.380

Bill Hughes: If they were so.

271

00:44:23.400 --> 00:44:24.390

Bill Hughes: not focused on.

272

00:44:27.120 --> 00:44:27.900

Bill Hughes: us to almost.

273

00:44:33.570 --> 00:44:34.170

Beverly Williams: yeah we're.

274

00:44:36.330 --> 00:44:49.230

Beverly Williams: Trying to me and i'm trying to office something like a little bit different than what most people would imagine, but to really be think where we are in Jesus had to say it.

275

00:44:50.340 --> 00:44:58.680

Beverly Williams: you're not have to say, those without simple, the first stone it's the thinking this whole notion of judgment and punishment may be.

276

00:45:01.470 --> 00:45:01.980

Bill Hughes: hopeful.

277

00:45:07.320 --> 00:45:08.940

Carl Racine: Your audio is not too good.

278

00:45:15.000 --> 00:45:15.750

Carl Racine: Now you muted.

279

00:45:37.980 --> 00:45:40.080

Bill Hughes: From the standpoint is the woman being.

280

00:45:41.280 --> 00:45:42.090

Bill Hughes: And those.

281

00:45:45.120 --> 00:45:47.190

Beverly Williams: values are you moving.

282

00:45:49.320 --> 00:45:51.750

Bill Hughes: That purpose, but the focus.

283

00:45:57.030 --> 00:46:04.740

Beverly Williams: bill if you're moving, I know, sometimes you walk when you are when you're on this, but if you just stay still for a minute because you're breaking up.

284

00:46:13.980 --> 00:46:34.410

Carl Racine: I do want to point out that the law of Moses, is very clear, the penalty for adultery, for both the man and woman is is to be put to death and stoning was was the main way that that was done to say that that is cruel or evil is a modern judgment.

285

00:46:35.670 --> 00:46:44.190

Carl Racine: On the law of Moses not specifically on these people who brought the woman to Jesus, and I think Susan is right.

286

00:46:44.940 --> 00:46:50.730

Carl Racine: There they're less interested in the woman and more interested in in trapping Jesus.

287

00:46:51.330 --> 00:47:09.120

Carl Racine: And I do want to go on in the course of not just today but in our discussion of this to talk more general about the whole issue of punishment, because we do believe that criminal should be

punished, we do believe that wrongdoers should have some sort of punishment.

288

00:47:10.320 --> 00:47:14.790

Carl Racine: And the question is is Jesus overturning that idea in this passage.

289

00:47:16.770 --> 00:47:27.750

Carl Racine: that's not clear, but the question that is asked of Jesus has to do with the law of Moses and Moses says to do this is what we should do.

290

00:47:28.320 --> 00:47:39.060

Carl Racine: But the text seems to suggest that this is a trap of some sort for Jesus, something that could give the religious authorities, something that charge Jesus with.

291

00:47:39.780 --> 00:47:49.470

Carl Racine: Before the Romans and one suggestion because of that is that it pits the law of Moses against Roman law like the question of paying taxes to Caesar.

292

00:47:50.550 --> 00:48:04.140

Carl Racine: Supposedly, and this is where we get into somewhat murky waters only Rome had the authority to execute people, and you can see, on your slide here from John 18:31 although somehow the slide got a little bit messed up.

293

00:48:06.390 --> 00:48:18.750

Carl Racine: The Jews tell Pilate later on, we have no right to execute anyone, and so this has been thought to be the case that if Jesus says to follow the law of Moses and execute the woman he's going against Roman law.

294

00:48:20.070 --> 00:48:21.600

Carl Racine: And could get into trouble.

295

00:48:22.650 --> 00:48:27.480

Carl Racine: The problem of that suggests that the historical evidence we have on the issues is very uncertain.

296

00:48:28.080 --> 00:48:35.160

Carl Racine: Rome did not have one empire wide law that prohibited local authorities from carrying out capital punishment.

297

00:48:36.000 --> 00:48:43.200

Carl Racine: We know that at least in some of its proper provinces, the prohibition did exist some provinces, it was prohibited.

298

00:48:43.620 --> 00:48:50.310

Carl Racine: for local authorities to execute people, but in others it didn't and we don't know for sure about Judea.

299

00:48:51.210 --> 00:48:56.010

Carl Racine: We do know that Rome may well have allowed local populations some freedom to carry out.

300

00:48:56.970 --> 00:49:03.810

Carl Racine: Executions for things they considered religious matters like blasphemy or adultery which we're not against Roman law.

301

00:49:04.410 --> 00:49:14.790

Carl Racine: And this verse in John 18:31 can actually be read with just the opposite intent. Pilate tells the religious leaders who bring Jesus to him to take him away and judge them according to their law.

302

00:49:15.810 --> 00:49:28.350

Carl Racine: So Pilate basically essentially just do with him what you want, and they don't want that they want Pilate to deal with it so even that versus more ambiguous than sometimes claim to be.

303

00:49:29.430 --> 00:49:36.390

Carl Racine: Later on the Talmud seems to assume looking back that at some point the Jewish High Court the Sanhedrin.

304

00:49:36.780 --> 00:49:42.360

Carl Racine: did have authority to carry out executions is there's all sorts of discussions about these laws about.

305

00:49:42.840 --> 00:49:50.970

Carl Racine: different methods about how what the best way of executing somebody would be in other related legal issues, assuming

that.

306

00:49:51.720 --> 00:49:57.360

Carl Racine: Jewish authorities did have some sort of right, at least at some points in time.

307

00:49:57.900 --> 00:50:18.270

Carl Racine: And certainly, as people have pointed out, the New Testament contains a number of instances of other attempts at stoning people both Jesus later in John and Paul and X 14 but none of those is a proper legal procedure, those are mob violence their spur of the moment X.

308

00:50:19.530 --> 00:50:41.520

Carl Racine: The only case that is different from that is the case of Stephen and X six X seven long two chapters long and in the book of Acts and there, there is something that does resemble a trial by the San Hadrian that has witnesses and results in an actual execution by witnesses.

309

00:50:42.570 --> 00:50:47.460

Carl Racine: That was the proper procedure and he's executed, essentially for blasphemy.

310

00:50:48.570 --> 00:50:50.910

Carl Racine: But here there's no suggestion.

311

00:50:52.230 --> 00:51:02.040

Carl Racine: In this story about Stephen there's no suggestion and Acts that they're operating outside the bounds of their authority or that Rome intervene to prevent them from stoning, Stephen.

312

00:51:03.090 --> 00:51:14.970

Carl Racine: So the historical evidence and the evidence in the New Testament is pretty mixed about what kind of authority the Jews might have had to execute somebody instance the story itself doesn't mention Caesar or Roman like the.

313

00:51:15.690 --> 00:51:22.200

Carl Racine: passage about taxes, I think it's little more than guess we're to interpret it that way.

314

00:51:22.980 --> 00:51:33.510

Carl Racine: And Jesus response doesn't give us much to go on either he doesn't answer the question like he usually does by arguing for a particular interpretation of Torah.

315

00:51:33.960 --> 00:51:48.150

Carl Racine: On the basis of other biblical passages in Torah or the prophets rather as we've seen he just refuses to get involved in the debate, whatever the trap they're setting for him, he doesn't fall for it.

316

00:51:49.800 --> 00:52:06.090

Carl Racine: So what particularly interest me, as I said here is the Jesus sidesteps the whole issue of punishment, the woman was brought to Jesus not so he could decide her guilt or innocence, but rather to give his opinion as to what her punishment should be.

317

00:52:07.140 --> 00:52:15.600

Carl Racine: And many have seen this as a story of Jesus mercy and forgiveness, in contrast to the harsh judgmental legalism of the Jews.

318

00:52:16.590 --> 00:52:27.420

Carl Racine: And certainly Jesus was merciful to the woman, but there's no mention of forgiveness, she doesn't come to Jesus asking for mercy, contrary to the Gospel song nor does she repent of her sin.

319

00:52:28.500 --> 00:52:35.130

Carl Racine: Jesus takes it for granted that she's actually committed adultery and simply tells her not to keep on sinning.

320

00:52:35.850 --> 00:52:51.270

Carl Racine: In the future, so essentially what Jesus says to her is no Court has issued a verdict in your case and I do not choose to play the role of judge, even though you may be guilty, I do not condemn you to be punished.

321

00:52:53.010 --> 00:53:07.170

Carl Racine: And I emphasize the legal aspect of this, the aspect of punishment, even though it may make us uncomfortable because even though Jesus tells her to sin, no more, and most of the passages in the Gospel song that we heard talk about sin.

322

00:53:07.710 --> 00:53:17.040

Carl Racine: In fact, what the woman has done is also a crime and that's why i've entitled this section crime and punishment.

323

00:53:18.060 --> 00:53:26.010

Carl Racine: And again from our modern perspective, we tend to think of sins like adultery as a personal issue.

324

00:53:27.330 --> 00:53:37.560

Carl Racine: But the Bible doesn't look at it that way in ancient Israel as well as in many other traditional societies adultery was not just a private sin.

325

00:53:38.280 --> 00:53:44.040

Carl Racine: It was a public crime, which was why it could be punished by legal authorities.

326

00:53:44.580 --> 00:54:01.950

Carl Racine: The extended family or household with was the basic social unit, the basic social, political and economic institution, the society was the family and adultery threatened those economic structures and family stability in that society.

327

00:54:02.400 --> 00:54:21.600

Carl Racine: So it was taken very seriously, not just for religious reasons, but for what we would also call political ones adultery endangered the well being of the whole Community, it was not simply a private sin, so it could be punished by a court of law.

328

00:54:22.800 --> 00:54:31.830

Carl Racine: We simply don't think about it that way anymore, but if we're going to enter into the Gospel story, we have to put ourselves back in that mindset.

329

00:54:32.640 --> 00:54:41.940

Carl Racine: So and i'm going to end with this today and people can make some final comments as as we move on how are we to interpret and apply Jesus actions here.

330

00:54:42.360 --> 00:54:50.820

Carl Racine: Does this mean that Jesus was against the death penalty

or against punishment for sin, in general, most Christians haven't read this story that way.

331

00:54:51.900 --> 00:55:01.560

Carl Racine: So I do want to look a little more closely, as we go on in future weeks that the issue of crime and punishment in the Bible and in Judaism.

332

00:55:02.610 --> 00:55:10.020

Carl Racine: And that will pause there for for final reflections of people, the next five minutes or so.

333

00:55:18.780 --> 00:55:21.600

Carl Racine: You may need to unmute yourself if you're trying to talk I don't know.

334

00:55:23.610 --> 00:55:27.480

Carl Racine: If anybody's just stunned to silence by my brilliant.

335

00:55:27.480 --> 00:55:28.380

Bill Hughes: Analysis of.

336

00:55:28.830 --> 00:55:29.850

Gospel text.

337

00:55:32.160 --> 00:55:32.550

Bill Hughes: Yes.

338

00:55:35.070 --> 00:55:36.660

Bill Hughes: Yes, it's true.

339

00:55:40.860 --> 00:55:41.880

Bill Hughes: I like.

340

00:55:44.100 --> 00:55:53.850

Bill Hughes: You, you said that she wasn't she didn't repent Jesus basically called her to repent and that was his response.

341

00:55:54.930 --> 00:56:00.840

Bill Hughes: Not as a punishment, but as the response to the accusation.

342

00:56:03.750 --> 00:56:05.310

Carl Racine: Absolutely, yes.

343

00:56:07.980 --> 00:56:16.860

Bill Hughes: And you know I think it's really powerful the point that this is a crime against the society that, but when.

344

00:56:20.790 --> 00:56:44.250

Bill Hughes: That adultery has all of these other impacts multiple families affected undermining the contract and covenant between a husband and a wife all those things, and that, if it were to continue to be left unchecked, it would undermine the society, so there had to be some sort of response.

345

00:56:47.340 --> 00:56:49.110

Bill Hughes: But this issue of punishment.

346

00:56:51.750 --> 00:56:53.040

Bill Hughes: I think so often is.

347

00:56:54.180 --> 00:57:03.150

Bill Hughes: there's a lot of talk around restorative justice now as opposed to kind of vengeance and retribution and.

348

00:57:04.290 --> 00:57:08.160

Bill Hughes: I think what we you know what modern history tells us about.

349

00:57:09.210 --> 00:57:12.390

Bill Hughes: about this is that you know the.

350

00:57:13.650 --> 00:57:15.270

Bill Hughes: While there may be a role for.

351

00:57:16.380 --> 00:57:23.250

Bill Hughes: For punishment punishment, as my revenge or retribution for an eye or.

352

00:57:24.570 --> 00:57:35.670

Bill Hughes: Something like that has to be very carefully done because most of the time it only leads us into a cycle of revenge revenge.

353

00:57:36.720 --> 00:57:38.040

Bill Hughes: hatfields and mccoys.

354

00:57:40.380 --> 00:57:45.180

Bill Hughes: generation lost because a lot of different stories and.

355

00:57:46.200 --> 00:57:53.610

Bill Hughes: So I think that's a really powerful way to elevate us to know what's a restorative model.

356

00:57:54.720 --> 00:57:55.440

Bill Hughes: of justice.

357

00:57:57.330 --> 00:58:05.820

Carl Racine: So basically in two minutes brother bill is summarize the whole rest of this unit for us and the kinds of things that I wanted to talk about in.

358

00:58:05.820 --> 00:58:08.100

Carl Racine: This unit, so I guess we're done.

359

00:58:09.810 --> 00:58:10.950

Carl Racine: But yeah that's.

360

00:58:11.820 --> 00:58:12.270

Carl Racine: I mean I.

361

00:58:12.630 --> 00:58:19.650

Carl Racine: Think that's part of what's going on, and I think we'll see that we're going to look at the iPhone I think we're going to look at capital punishment.

362

00:58:21.030 --> 00:58:31.800

Carl Racine: we're going to look at the fact that there's no evidence

that in Jesus day the Jews are regularly executing anybody for adultery or for much of anything else.

363

00:58:34.440 --> 00:58:39.330

Carl Racine: And and just one last little thing I forgot when I was on this slide.

364

00:58:39.960 --> 00:58:46.290

Carl Racine: That the verse in john 1831 that that I quoted there I just just one of these things you find the Internet.

365

00:58:46.650 --> 00:58:56.040

Carl Racine: The oldest fragment we have of the new term a new have a manuscript of the New Testament Greek manuscript for the New Testament you see a piece of it there that's actually the front and back of the same piece.

366

00:58:57.150 --> 00:59:00.840

Carl Racine: contains part of john 1831.

367

00:59:02.100 --> 00:59:07.230

Carl Racine: And I thought that was a kind of neat historical artifact or something.

368

00:59:08.520 --> 00:59:12.180

Carl Racine: it's it's got those verses from john but yeah I think.

369

00:59:13.380 --> 00:59:26.970

Carl Racine: The issue of retribution the cycle of vengeance, the the whole idea of punishment, but the Bible, or at least the Old Testament is pretty clear.

370

00:59:27.330 --> 00:59:42.630

Carl Racine: that the purpose here, and you see this in this verse on your screen deuteronomy 17 six is that it's it's a way of cleansing and pastor talk about cleansing and as soon as there's a way of cleansing, the evil from your mitts there's certain forms of evil that simply need to be.

371

00:59:44.460 --> 00:59:46.020

Carl Racine: done away with.

372

00:59:47.790 --> 01:00:02.190

Carl Racine: and not allowed to continue, because it pollutes again the whole Community, this is again, not just a private individual sin, and you get punished as a bad person, this is a way of cleansing, the Community.

373

01:00:03.570 --> 01:00:04.680

Carl Racine: And so.

374

01:00:06.360 --> 01:00:18.420

Carl Racine: Things are more complicated than we'd like them to be I think and i'm wanting to complicate things a little bit for you, so that we think about the Bible, and what it teaches in slightly different ways.

375

01:00:20.730 --> 01:00:24.660

Carl Racine: So we'll go on and talk about all of these issues and much more.

376

01:00:26.070 --> 01:00:34.650

Carl Racine: i'm assuming I haven't heard anything else i'm assuming we're having Sunday school on Easter Sunday the the we're not.

377

01:00:36.930 --> 01:00:40.650

Carl Racine: Taking a break so unless I hear differently will plan to.

378

01:00:42.090 --> 01:00:43.890

Carl Racine: pick this up again next Sunday.

379

01:00:44.280 --> 01:00:52.530

Carole Copeland Thomas: And yeah I haven't heard anything i'll make a point to go to the 12 noon coffee hour and i'll ask pastor about the schedule for next Sunday.

380

01:00:53.520 --> 01:00:53.820

Okay.

381

01:00:57.750 --> 01:01:01.770

Carl Racine: So with that i'd like to ask someone to please close us

out in prayer.

382

01:01:06.270 --> 01:01:08.070

Carole Copeland Thomas: brother why, and will you do the honors.

383

01:01:10.500 --> 01:01:10.830

Carl Racine: me.

384

01:01:13.980 --> 01:01:17.760

wyatt jackson: Absolutely one second sorry.

385

01:01:18.930 --> 01:01:33.390

wyatt jackson: Lord in Jesus name, we thank you, we bless you we praise you for this yet another teaching that opens our understanding of the Torah and and opens our understanding of the New Testament in relation to that and how you.

386

01:01:34.680 --> 01:01:38.610

wyatt jackson: so brilliantly make it possible for our brother.

387

01:01:39.810 --> 01:01:41.970

wyatt jackson: Carl who has been.

388

01:01:43.050 --> 01:01:51.120

wyatt jackson: So consistent with this way of looking at the Bible ever since I first met him many years ago, so I thank you, Lord God that.

389

01:01:51.900 --> 01:02:12.090

wyatt jackson: This class and the way that it's being taught and the way that it's being shared is something that will help us to really look at scripture differently and look at scripture in a way that helps us to promote and educate people around the truth.

390

01:02:12.210 --> 01:02:12.570

wyatt jackson: The real.

391

01:02:14.220 --> 01:02:23.970

wyatt jackson: So, Lord Thank you and we may we all take the information into the week and think about it and go back over the

scriptures and.

392

01:02:25.020 --> 01:02:34.530

wyatt jackson: Even call Carl and see if we can get some more conversation about it, so we lift this up to you, we thank you bless you and praise you for this day in Jesus name amen.

393

01:02:35.490 --> 01:02:36.090

amen.

394

01:02:39.450 --> 01:02:40.950

Carole Copeland Thomas: Happy holiday week everybody.

395

01:02:41.010 --> 01:02:41.190

Marc Germain: got.

396

01:02:41.460 --> 01:02:42.990

Carole Copeland Thomas: A holy week everyone all right.

397

01:02:43.140 --> 01:02:45.510

Carole Copeland Thomas: Take care Monday Thursday service on Thursday.

398

01:02:47.070 --> 01:02:47.580

Marc Germain: All right.

399

01:02:48.600 --> 01:02:50.970

Carole Copeland Thomas: brother jack we'd love to have you too, all right.