

WEBVTT

1

00:00:00.089 --> 00:00:03.750

Carl Racine: them prayer Lord God, we thank you for this day, we thank you for.

2

00:00:05.670 --> 00:00:10.380

Carl Racine: The celebration of communion that we had and the ability to meet together.

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00:00:11.429 --> 00:00:32.370

Carl Racine: Even though remotely as a congregation and look at each other's faces and talk to one another, face to face and and have a sense of the connectedness that we have, through you, and the remembrance of this story the pastor preached on where.

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00:00:34.680 --> 00:00:42.840

Carl Racine: We actually the disciples actually remember who you are and recognize who you are in the act of breaking of bread, we.

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00:00:44.040 --> 00:00:56.700

Carl Racine: lament the fact that we have not been able to break bread together physically with one another for over a year, and now that is slowly starting to change and we.

6

00:00:57.690 --> 00:01:08.760

Carl Racine: are grateful for the vaccine we're grateful for friends and we're grateful for the hope that we have that soon we will be able to break bread together.

7

00:01:09.390 --> 00:01:20.700

Carl Racine: and recognize you in our midst, as we do so, so we asked as you we asked you to be with us this morning, as we continue to look at your word.

8

00:01:21.930 --> 00:01:29.220

Carl Racine: and think about some issues that it raises, in the name of Jesus amen amen.

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00:01:30.960 --> 00:01:38.280

Carl Racine: We we started out a couple weeks ago, looking at the the

story of the woman taken in adultery and.

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00:01:39.390 --> 00:01:50.430

Carl Racine: Jesus at the end of that story does not insist on punishing the woman for her crime at all, let alone executing her which was what Torah prescribes for adulterers.

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00:01:53.580 --> 00:02:10.020

Carl Racine: And we have sort of moved into looking at some background material for trying to understand that story a little more in depth, we started with the whole issue which will continue with today of capital punishment.

12

00:02:11.130 --> 00:02:23.760

Carl Racine: And in the Torah and the Bible, in particular, we saw that there's no evidence that Jews and Jesus day will regularly executing adulterers, even though Torah says, this is what should happen.

13

00:02:25.980 --> 00:02:46.470

Carl Racine: And that by the time the Talmud was written, you know a few hundred years after the time of Jesus the general consensus of the rabbi's seems to be a desire to limit as much as possible the use of capital punishment and I gave some examples of that both with.

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00:02:47.550 --> 00:02:49.890

Carl Racine: adultery and with the.

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00:02:50.910 --> 00:02:52.920

Carl Racine: rebellious son.

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00:02:53.970 --> 00:03:05.820

Carl Racine: was an interesting law that we looked at last week that the rabbi's establish a lot of rules that make conviction in a capital case very difficult and.

17

00:03:07.260 --> 00:03:24.360

Carl Racine: Their overall attitude towards capital punishment is made clear, and one of the discussions in the mish know which comes from about 200 years from 200 ad from hundred and 50 years or so, after the time of Christ if we could go to slide number six, please.

18

00:03:45.840 --> 00:03:46.350

Carl Racine: There we go.

19

00:03:51.990 --> 00:03:52.470

Carl Racine: um.

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00:03:53.820 --> 00:03:55.290

Carl Racine: So in this discussion.

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00:03:57.360 --> 00:04:03.570

Carl Racine: That again comes from about 200 ad or actually supposedly took place slightly earlier than that.

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00:04:05.070 --> 00:04:17.820

Carl Racine: The statement is made a son Hadrian you know the the Jewish Supreme Court said he'd run that execute someone once in seven years is characterized as destructive.

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00:04:18.750 --> 00:04:40.680

Carl Racine: sort of overstepped their bounds, so to speak, and then rabbi Elias are been Zara says once in 70 years and then rabbi tar phone and rabbi akiva very important second century rabbis say if we had been in the sand, he driven no person would have ever been executed.

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00:04:42.180 --> 00:04:47.910

Carl Racine: Now this is an astonishing statement but two of the most important of the ancient rabbis.

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00:04:49.980 --> 00:05:00.780

Carl Racine: Most of the time I have I have seen this quote repeatedly in a lot of different literature and most of the time when modern authors quote this they stop there with that quote from.

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00:05:01.260 --> 00:05:09.870

Carl Racine: rabbis her phone and akiva to suggest that the rabbi's would have done away with capital punishment completely if it hadn't actually been in the Bible.

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00:05:10.950 --> 00:05:23.730

Carl Racine: And that's clearly the view of a lot of the rabbis who work hard to put up serious barriers to ever actually having to execute somebody but in all the time that i've seen this quote from the mission.

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00:05:26.790 --> 00:05:34.590

Carl Racine: i'd never kind of looked at the source i'd never actually gone back and looked at the text, which is a good thing to do not only with the Bible that with the Talmud.

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00:05:35.880 --> 00:05:45.480

Carl Racine: Because immediately after this statement by rabbi telephone and rabbi akiva there's a response by Robin Shimon Ben Gamal yet gotten Leo.

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00:05:46.410 --> 00:05:57.900

Carl Racine: Who says they to increase the number of murders in ease in Israel, in other words, if you abolish the death penalty crime will increase.

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00:05:58.650 --> 00:06:06.960

Carl Racine: So he does he's a dissenting opinion and we've seen that the Talmud is an anthology of discussion and debate.

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00:06:07.560 --> 00:06:19.770

Carl Racine: And even here, it includes this dissenting opinion and there's other lengthy discussions of capital punishment in the tama that make it clear that not every rabbi is absolutely opposed to it.

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00:06:20.520 --> 00:06:33.330

Carl Racine: there's extensive discussion about the various forms of execution, whether it should be stoning or beheading or strangulation or burning and some of the rabbi's say it should should.

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00:06:34.890 --> 00:06:40.890

Carl Racine: be the method that creates the least disfigurement of the body, since we're all created in god's image.

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00:06:41.460 --> 00:07:02.760

Carl Racine: And then there's discussion of the necessity for the execution to be carried out as quick and humanely as possible, based on all things on the commandment to love your neighbor as yourself so

even in this discussion convicted murderer is still thought of as your neighbor as your brother.

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00:07:03.870 --> 00:07:19.740

Carl Racine: And then, a related discussion to this issue there's a verse in deuteronomy that prohibits leaving the body of an executed criminal hanging out in the open overnight, it must be buried, not just left to shame him and his family.

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00:07:21.660 --> 00:07:30.510

Carl Racine: But the mission that goes on to comment on this verse playing on the double meaning of the word for curse which also can refer simply to distress.

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00:07:30.990 --> 00:07:43.170

Carl Racine: When a human being suffered suffers and here we're talking about suffering execution, what does the chakaipa the divine presence say my head is distressed my arm is distressed.

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00:07:43.920 --> 00:07:51.420

Carl Racine: If god's suffers over the blood of the wicked that is shed how much more so over the blood of the righteous.

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00:07:51.750 --> 00:08:11.430

Carl Racine: So again, even here the rabbi's recognize that it is painful for God when any of his children suffer even a criminal who was punished justly for his crime, and I think that's a very healthy perspective as well, and certainly a biblical one.

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00:08:12.870 --> 00:08:17.910

Carl Racine: So, although the Talmud and the Torah both allow for capital punishment.

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00:08:18.810 --> 00:08:39.180

Carl Racine: In general, over the years, Jewish courts have been very cautious about using it, even when they had the power to do so and, often, they have not, but the modern state of Israel, which was created in 1948 has only executed two people in its whole history, even though they have the death penalty.

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00:08:40.290 --> 00:08:52.650

Carl Racine: There was a case of treason by Israel as an Israeli army

officer in 1948 that was very questionable and it was posthumously overturned, it seemed like it was a miscarriage of justice.

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00:08:53.250 --> 00:09:09.660

Carl Racine: And then the famous case of out of Eichmann the Nazi architect of the Holocaust, who was kidnapped in I think it was Argentina, or maybe, Uruguay and South America and brought to Israel for trial and put on a very public trial and was executed in 1962.

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00:09:10.680 --> 00:09:21.060

Carl Racine: But in 1954 eight years earlier, the Knesset israel's Parliament had already abolish the death penalty for murder, they had kept it for certain other crimes.

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00:09:21.390 --> 00:09:27.180

Carl Racine: And, surprisingly, perhaps most surprisingly israel's never executed anyone for terrorism.

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00:09:27.720 --> 00:09:32.250

Carl Racine: For acts of terrorism, even there have been small political factions of call for it.

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00:09:32.670 --> 00:09:42.270

Carl Racine: So my non expert sense of things from reading what i've read, which is not i've done, not an exhaustive research in this, but my general sense of this.

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00:09:42.570 --> 00:09:48.900

Carl Racine: Is that in general the Jewish tradition has been reluctant to use the death penalty for at least two reasons.

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00:09:49.620 --> 00:09:58.260

Carl Racine: Because of a greater concern about the danger of executing an innocent person rather than letting a guilty one go free.

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00:09:58.860 --> 00:10:19.260

Carl Racine: and also a strong commitment to the hope for repentance which again is what we see in the story with Jesus and the woman taken in adultery and we will see when we look at that slightly later on, that some rabbis hold out that hope for repentance.

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00:10:20.460 --> 00:10:23.160

Carl Racine: To continue, even after death.

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00:10:26.700 --> 00:10:34.110

Carl Racine: Now the different opinions in the mission of that we've seen about capital punishment, as a deterrent to crime.

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00:10:34.740 --> 00:10:53.580

Carl Racine: are not unique to Judaism, of course, the debate as to whether doing away with the death penalty will increase the number of murders, both in Israel and in other countries continues, both in secular circles and in religious ones into modern times.

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00:10:55.350 --> 00:11:05.820

Carl Racine: We saw that in the passage about the rebellious son, one of the purposes of the execution is to instill fear in the Israelites they will all Israel will hear of it and will be afraid.

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00:11:06.210 --> 00:11:17.010

Carl Racine: And the same sort of thing is stated in another other in a number of other issues in other situations of capital punishment in Torah and deuteronomy.

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00:11:18.570 --> 00:11:25.470

Carl Racine: So the death penalty is often thought as a deterrent for crime and in non Jewish nations.

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00:11:26.670 --> 00:11:31.320

Carl Racine: public executions actually holding the executioner, we can see.

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00:11:32.340 --> 00:11:45.600

Carl Racine: Going back to crucifixion and the Roman Empire and coming forward as far as the 20th century in America for public hangings the last one in America occurred in 1936.

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00:11:46.620 --> 00:11:54.570

Carl Racine: Of those have been seeing a strong warnings to the citizens to not follow the footsteps of this criminal.

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00:11:55.050 --> 00:12:07.560

Carl Racine: it's not clear to me how effective those public executions were and deterring crimes, since it seems to me, more often than not, the public was viewed as view them as primarily a source of entertainment.

62

00:12:09.210 --> 00:12:28.050

Carl Racine: But the Internet is kind of like the Talmud it's full of all sorts of different opinions and there you can find modern, secular rabbis confidently declaring that capital punishment is clearly been demonstrated to be completely ineffective in preventing serious crimes.

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00:12:29.400 --> 00:12:43.980

Carl Racine: And you can find other modern rabbis declaring that it has been scientifically proven within a margin of error of plus or minus to that each execution prevents 17 other deaths and i'm serious, you can go on and find this.

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00:12:46.920 --> 00:12:51.150

Carl Racine: So take your pick many people find capital punishment to be barbaric.

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00:12:52.140 --> 00:13:10.110

Carl Racine: But I also wonder how humane, it is to consign someone to a lifetime of imprisonment in Jesus day people were not in prison as punishment, you were just held in prison awaiting trial, everyone would have thought that imprisoning somebody for life was a horrifically barbaric punishment.

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00:13:11.820 --> 00:13:24.930

Carl Racine: Neither the Bible or social science provides clear answers to these questions, but the unjust execution of Jesus should at least give Christians second thoughts about embracing that practice.

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00:13:25.650 --> 00:13:38.550

Carl Racine: So, again as we've talked about before we need to hear both sides of the argument, and here I want to indulge myself in a personal story from when I was a senior in high school.

68

00:13:40.350 --> 00:13:55.890

Carl Racine: I was in a history class and we had a young teacher pretty new teacher who had been a on the debate team and college and



she was very enthusiastic about the whole idea of debate.

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00:13:56.640 --> 00:14:04.080

Carl Racine: And so, she wanted us to learn how to debate properly and she is set up this big spring project, where we would.

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00:14:06.150 --> 00:14:12.000

Carl Racine: pair up as the different members of the class and debate a whole bunch of different issues.

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00:14:13.020 --> 00:14:23.910

Carl Racine: And my best friend from junior high and high school was in the class, but he and I paired up and were assigned the topic of capital punishment.

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00:14:25.980 --> 00:14:41.610

Carl Racine: And at that point as seniors in high school who knew everything we rolled our eyes at a topic that to us was already a sort of cliché something that had been debated endlessly and.

73

00:14:42.840 --> 00:14:49.800

Carl Racine: was simply going to go on being a debate and that this seemed like a fruitless exercise.

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00:14:50.340 --> 00:14:58.770

Carl Racine: So when we were talking together about what we would do and which side, we would take and how we would approach the debate and all of that.

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00:14:59.190 --> 00:15:11.130

Carl Racine: We came up with a bright idea of switching sides in the middle of the debate, in other words, I can't remember which, but I would be started out as for it, and he would start out as against it.

76

00:15:11.640 --> 00:15:26.520

Carl Racine: And then halfway through one of us would say you know I think your arguments, make a whole lot of sense I I I think i'm going to change my mind here, and then the other one will say no, no, no, your arguments amazing, and so we would switch and debate the opposite.

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00:15:27.060 --> 00:15:35.850

Carl Racine: issue with the same arguments that we'd heard the start out as a way of sort of undermining this whole project.

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00:15:39.360 --> 00:15:40.710

Carl Racine: The teacher was not happy.

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00:15:42.030 --> 00:15:43.200

Carl Racine: She didn't get it.

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00:15:44.580 --> 00:16:06.450

Carl Racine: She didn't realize, we were being typically sarcastic and cynical seniors in high school she thought we'd simply misunderstood what debate was all about, and it was so frustrating to her to think that we had completely missed the point of how to be debaters.

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00:16:07.590 --> 00:16:08.250

Carl Racine: um.

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00:16:09.420 --> 00:16:30.030

Carl Racine: I don't know if it's particularly relevant, but my friend and I, my my friend, was also Jewish not a practicing Jew, but he was my my best friend growing up in high school junior high in high school, but in any event, the debate over capital punishment continues and I don't.

83

00:16:31.620 --> 00:16:43.260

Carl Racine: I want to pause here, let people make comments I I don't love the idea at all, but the reasons I don't love it don't have to do so much with.

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00:16:43.800 --> 00:16:54.450

Carl Racine: What you can argue from the Bible or from the social science or the deterrent to crime or any of that, but simply the fact that, in practice, capital punishment has been.

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00:16:57.180 --> 00:17:14.610

Carl Racine: has been applied in let's say it a racist fashion that it has been used as as as a as an ultimate punishment much more on people of color for the same basic types of crimes.

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00:17:15.570 --> 00:17:33.300

Carl Racine: than white people that that there's a tremendous in equity so whatever you want to say theoretically about capital punishment in fact it's a danger in my mind, because of the fact that is is not at all been applied justly and and probably never will be.

87

00:17:34.350 --> 00:17:36.060

Carl Racine: that's my personal opinion.

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00:17:37.830 --> 00:17:45.390

Carl Racine: Are there questions or comments about what i've said so far about the Bible and capital punishment and the rabbi's.

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00:17:46.050 --> 00:17:54.600

Carole Copeland Thomas: I think it's fascinating that Israel has only executed two people that's that was that's new information for me.

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00:17:55.350 --> 00:17:58.980

Carole Copeland Thomas: Right to ponder and certainly in this country.

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00:18:00.300 --> 00:18:18.930

Carole Copeland Thomas: It just breaks my heart when I think about my people black people who have been put to death, at a disproportionately high number versus the rest of the population, you go back in time, I think it was in the 40s when a bunch of black kids boys in I believe Alabama.

92

00:18:20.880 --> 00:18:34.950

Carole Copeland Thomas: were convicted of killing a white girl that they had nothing to do with and ultimately i'm not sure how many were actually actually put to death, but just the unfair.

93

00:18:36.630 --> 00:18:58.530

Carole Copeland Thomas: disadvantage that particularly black males have going all the way up to George floyd in in being murdered by police in that instance in terms of George floyd, but if you are convicted of a crime, how many innocent people have been convicted so i'm not for capital punishment at all.

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00:19:04.650 --> 00:19:05.190

Bill Hughes: yeah.

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00:19:06.270 --> 00:19:07.830

Bill Hughes: For many of the same reasons.

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00:19:09.030 --> 00:19:13.170

Bill Hughes: I agree with Carol it does it isn't.

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00:19:14.280 --> 00:19:16.530

Bill Hughes: A puzzle, for me, though, what you know.

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00:19:17.970 --> 00:19:19.620

Bill Hughes: about crime and punishment.

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00:19:21.870 --> 00:19:24.360

Bill Hughes: I think the problem is that we.

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00:19:26.400 --> 00:19:31.170

Bill Hughes: were trying to achieve something in punishment that can't be achieved.

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00:19:32.220 --> 00:19:34.980

Bill Hughes: Which is some sort of.

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00:19:38.190 --> 00:19:39.690

Bill Hughes: Well, either we're trying to achieve.

103

00:19:41.160 --> 00:19:41.970

Bill Hughes: Some sort of.

104

00:19:44.610 --> 00:19:49.050

Bill Hughes: revenge, which can be achieved, but it's what God has called us not to do.

105

00:19:51.360 --> 00:20:01.620

Bill Hughes: That vengeance is his maybe, let me just pause there is, you know when I think about this, I think about you know vengeance is mine, I will repay says the Lord.

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00:20:03.330 --> 00:20:07.050

Bill Hughes: And how do you how do we make sense of.

107

00:20:09.660 --> 00:20:17.520

Bill Hughes: When people violate the social contract to a point to various points, how do we, how do we handle that.

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00:20:19.290 --> 00:20:21.990

Bill Hughes: I will say that my my wife school just.

109

00:20:23.160 --> 00:20:32.850

Bill Hughes: started instituting restorative justice model for kids who have serious attractions all kinds of attraction it's been a particular serious attractions.

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00:20:33.390 --> 00:20:40.290

Bill Hughes: And attractions, that would have kids normally like thrown out of school and you know REP their lives, potentially, because they made a stupid mistake.

111

00:20:41.130 --> 00:20:51.930

Bill Hughes: You know it's a teenager you know they might be caught with pot in their room or something like that or they've done something you know left campus or something that's dangerous and.

112

00:20:55.920 --> 00:21:07.770

Bill Hughes: And it can have consequences that that go far beyond you know what what one might think makes sense, so they they moved 20 restored at model but it's hard to think about that.

113

00:21:09.450 --> 00:21:10.770

Bill Hughes: i'm just trying to process.

114

00:21:11.850 --> 00:21:14.280

Bill Hughes: Trying to process that let them know if you have any thoughts Carl.

115

00:21:15.690 --> 00:21:16.710

Bill Hughes: vengeance piece.

116

00:21:17.490 --> 00:21:20.250

Carl Racine: Well, I mean vengeance sounds like a bad thing.

117

00:21:21.900 --> 00:21:43.200

Carl Racine: The part of the biblical rationale there, there seems to be a couple other elements, one that the blood in specifically with murder, the blood of the victim kind of cries out for some sort of restoration and that the execution is seen as a kind of restoring the balance of justice.

118

00:21:44.820 --> 00:21:45.540

Carl Racine: and

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00:21:50.010 --> 00:21:59.820

Carl Racine: The the the what the rabbi's sense, I think, is that maybe yes in in some ideal discussion that's true.

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00:22:01.140 --> 00:22:09.510

Carl Racine: But in terms of how we actually apply it, as we all know, the death penalty has been applied in very unjust ways and.

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00:22:10.800 --> 00:22:15.750

Carl Racine: And since it's an ultimate penalty, since you can't go back on it in any way.

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00:22:16.890 --> 00:22:24.900

Carl Racine: Once you've executed an innocent person or a person who's been convicted on the basis of questionable evidence or whatever.

123

00:22:26.790 --> 00:22:36.030

Carl Racine: You you can't make up for that act, and I think that's where the the the sense of what are other ways that we could.

124

00:22:37.110 --> 00:22:51.210

Carl Racine: achieve the same purpose without actually taking somebody's life and I, so I think those are worth exploring and where I want to what I want I can other people can comment, but what we're going to move into immediately after this.

125

00:22:51.750 --> 00:22:55.770

Carl Racine: discussion is talking about the whole idea of an eye for an eye.

126

00:22:56.820 --> 00:23:02.130

Carl Racine: And look at what that means in the Bible because that's one of the main ways people have have justified.

127

00:23:03.660 --> 00:23:05.850

Carl Racine: Capital punishment so.

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00:23:07.560 --> 00:23:12.420

Carl Racine: Sometimes sort of justice, needs to be achieved, obviously, the question is what's the best way of doing it.

129

00:23:13.530 --> 00:23:30.210

Carole Copeland Thomas: brother Carl can I what I was referring to earlier when I made my comments and I encourage everyone to see the movie or read the book just mercy by Bryan Stevenson, because he deals with this specifically in.

130

00:23:30.270 --> 00:23:36.540

Carole Copeland Thomas: An Alabama with him, starting at least starting his own organization and Alabama but in his book.

131

00:23:36.990 --> 00:23:50.760

Carole Copeland Thomas: They refer to another signature case of juvenile persecution George stephanie a 14 year old black boy was executed by the state of South Carolina in June of 1944.

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00:23:51.300 --> 00:24:02.430

Carole Copeland Thomas: Three months earlier two white girls who lived nearby in El kula a small mill town where the races were separated by railroad tracks had gone.

133

00:24:02.820 --> 00:24:17.910

Carole Copeland Thomas: out to pick flowers and never returned home and they ultimately blame that death on him he didn't do it, but he was executed nonetheless so that's what I was referring to, but the book is i'll put it in the chat room just mercy by Bryan Stevenson.

134

00:24:27.870 --> 00:24:30.630

Bill Hughes: I just saw that movie it's a great movie yes.

135

00:24:32.760 --> 00:24:34.950

Carl Racine: And one of the other biblical.

136

00:24:36.660 --> 00:24:48.420

Carl Racine: rationale is too strong word but but sort of results of of execution for certain crimes in the Old Testament is that you will read.

137

00:24:50.400 --> 00:24:52.380

Carl Racine: You will read the land of this evil.

138

00:24:54.360 --> 00:24:55.170

Carl Racine: and

139

00:24:56.670 --> 00:24:57.930

Carl Racine: Certainly.

140

00:24:59.490 --> 00:25:10.170

Carl Racine: So thank you so thinking about Israel, in particular, I mean the exit the exit you the guy in 1948 the very beginning, somebody who it turns out, it was sort of trumped up charges.

141

00:25:11.070 --> 00:25:24.600

Carl Racine: And they later posthumously overturn that conviction, so they the the first person they executed, it was a mistake was it was an error of judgment and was it was it was a miscarriage of justice, all of that sort of stuff.

142

00:25:26.700 --> 00:25:29.760

Carl Racine: someone like Adolf Eichmann.

143

00:25:31.050 --> 00:25:41.100

Carl Racine: I hate to use nap Nazis as examples, because there's such an extreme example that it's but that's The only other person he was not just any old Nazi.

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00:25:41.670 --> 00:25:53.250

Carl Racine: He was the one who came up with the final solution, he was the one who took hitler's challenge about what, what are we going to do about the Jews.



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00:25:54.510 --> 00:26:03.090

Carl Racine: Because the first idea that somebody came up with was essentially send them all to Israel to Palestine at that point.

146

00:26:04.110 --> 00:26:17.850

Carl Racine: And the Nazis actually send a delegation to Palestine to investigate that possibility that was the first thing they consider will just you know in modern terms will send them back to Africa will send them will send them off to Palestine.

147

00:26:20.040 --> 00:26:30.300

Carl Racine: for whatever reason, that was deemed impractical, that the Jews wouldn't want to go, and I can come up with the idea well we'll just set up camps and.

148

00:26:31.350 --> 00:26:32.280

Carl Racine: exterminate them.

149

00:26:34.500 --> 00:26:36.600

Carl Racine: A person like that.

150

00:26:39.120 --> 00:26:40.110

Carl Racine: is worth.

151

00:26:41.130 --> 00:26:49.740

Carl Racine: At least removing from your Community whether you want to argue that you should execute him or not, the Israeli Government felt like.

152

00:26:50.430 --> 00:27:03.930

Carl Racine: Here was somebody who really deserved death and his crimes were clear and they had a trial they had a legitimate trial, and it was public it was televised they didn't do it in back rooms, but.

153

00:27:05.760 --> 00:27:18.540

Carl Racine: They did what the Bible says you'll read your Community this and I have a hard time arguing against that specific case, even though I recognize.

154

00:27:23.160 --> 00:27:26.100

Carl Racine: The issues that are involved in our country in particular.

155

00:27:28.950 --> 00:27:42.480

Carl Racine: Well let's go on to talk about an eye for an eye, because this is, this is very obviously going to continue to be part of that discussion, and what i'm going to want to do is think about that, which, as I said, is well actually you know.

156

00:27:44.670 --> 00:27:46.050

Carl Racine: An eye for an eye.

157

00:27:48.420 --> 00:27:56.730

Carl Racine: Is the main biblical principle that is cited by Americans are the main reason Americans who support the capital capital punishment.

158

00:27:57.780 --> 00:28:04.590

Carl Racine: They give that as the main reason for their support of capital punishment and, paradoxically.

159

00:28:05.400 --> 00:28:11.970

Carl Racine: People who think of themselves as evangelical Christians, usually site this phrase, both as support for the death penalty.

160

00:28:12.240 --> 00:28:20.130

Carl Racine: and also an example of the harsh Old Testament legalistic judgmental ISM that was replaced by the New Testament ethic of love and forgiveness.

161

00:28:20.970 --> 00:28:33.720

Carl Racine: So I want to look a little bit more closely at this misunderstood concept and its relationship to crime and punishment and to the death penalty, but not just the death penalty.

162

00:28:34.770 --> 00:28:38.250

Carl Racine: So if we could go to slide number seven, please.

163

00:28:39.930 --> 00:28:51.780

Carl Racine: we're going to look first at Torah because there were only well, there are three passages that contain a variation on this same basic formula.

164

00:28:52.710 --> 00:29:03.270

Carl Racine: An eye for an eye, a tooth for tooth and and while it may sound like some sort of clear illegal standard, if you look at the context and we're going to do that for a minute here.

165

00:29:03.900 --> 00:29:11.490

Carl Racine: If you look at the context in which is found, you you're going to see that it it it the meaning of it is somewhat.

166

00:29:14.280 --> 00:29:16.290

Carl Racine: somewhat less clear than it might seem.

167

00:29:17.460 --> 00:29:23.340

Carl Racine: The first is a specific case in exodus 2122 to 25.

168

00:29:25.410 --> 00:29:35.370

Carl Racine: Where as the side result as an unintended result of a brawl between two men a pregnant woman is injured.

169

00:29:36.840 --> 00:29:37.410

Carl Racine: and

170

00:29:37.680 --> 00:29:38.640

Carl Racine: The text says.

171

00:29:39.900 --> 00:29:40.980

Bill Hughes: i'm in church now.

172

00:29:44.640 --> 00:29:45.600

Carl Racine: bill you're on.

173

00:29:47.310 --> 00:29:47.550

Carl Racine: We can.

174

00:29:51.030 --> 00:30:02.310

Carl Racine: um so two men are fighting and are you there so out of control that somehow a pregnant woman who's standing here my is injured if it causes of miscarriage.

175

00:30:04.770 --> 00:30:16.500

Carl Racine: Her husband is to be given monetary recompense in accordance with his demands so whatever that is an ass for has to be paid as monetary.

176

00:30:17.940 --> 00:30:31.590

Carl Racine: If she has harmed it she have her person has harmed in any other way, then it says you so give life for life eye for eye, tooth for tooth hand for hand foot for foot burn for burn wound for wound Bruce Bruce.

177

00:30:33.480 --> 00:30:42.240

Carl Racine: And, as Robert author, points out, and his footnotes is translation of the Torah, this is a somewhat far fetched situation.

178

00:30:45.180 --> 00:31:02.880

Carl Racine: and any injury to the woman would be accidental right they weren't intending to hurt this woman So even if she were to die, it would not be a capital offense because the Torah does not consider unintentional homicide.

179

00:31:04.110 --> 00:31:19.620

Carl Racine: To be a capital offense and we remember last week we saw that they actually set up the cities of refuge, where, if you accidentally caused the death of somebody else you could flee, you are not automatically executed for unintentional.

180

00:31:20.910 --> 00:31:38.250

Carl Racine: Honda homicide so the LIFE real life statement here fits somewhat awkwardly it sounds more like boilerplate slogan, then an actual legal standard to be applied to this specific case.

181

00:31:39.180 --> 00:31:51.750

Carl Racine: Of the initial mention of a seemingly unlimited financial settlement for the miscarriage stands in contrast to the more restrictive sense of an eye for an eye, that we're going to see.

182

00:31:53.700 --> 00:31:58.710

Carl Racine: The second case is in leviticus 24 verses 18 to 20.

183

00:32:00.960 --> 00:32:05.730

Carl Racine: Anyone who takes the life of someone's animal must make restitution.

184

00:32:07.980 --> 00:32:09.390

Carl Racine: Life for life.

185

00:32:10.500 --> 00:32:20.940

Carl Racine: Anyone who injures their neighbor as they have done so shall it be done to them fracture for fracture eye for eye, tooth for tooth.

186

00:32:21.960 --> 00:32:26.220

Carl Racine: Whatever injury, a person has given shall be given to them.

187

00:32:27.960 --> 00:32:36.450

Carl Racine: Now notice here that life for life cannot mean that if I kill someone else's animal they're going to kill my animal.

188

00:32:37.830 --> 00:32:48.690

Carl Racine: Again, it refers to making restitution either the monetary payment of the value of the animal or replacing the animal itself.

189

00:32:50.190 --> 00:32:57.570

Carl Racine: So, although the larger context of this passage, if you look at what surrounds this particular passage in leviticus 24.

190

00:32:58.320 --> 00:33:14.310

Carl Racine: makes it clear that death is the penalty for murder here, we see that life for life isn't always meant literally or it certainly doesn't refer specifically to execution, it may in fact point to recompense and restitution financially.

191

00:33:15.090 --> 00:33:31.950

Carl Racine: Rather than punishment, and this is parallel in some ways to the passage in exodus 21 which also begins with financial reparation for the life of the unborn child, an eye for an eye in

these passages is not always a literal statement.

192

00:33:33.750 --> 00:33:39.930

Carl Racine: And then the third instance, the only other place where this is found in Torah the Old Testament.

193

00:33:42.000 --> 00:33:44.460

Carl Racine: Is in deuteronomy 19.

194

00:33:45.930 --> 00:34:04.620

Carl Racine: And here it's treating the case of witnesses at a trial and if a witness at a trial is found to be lying there to be subject to the same punishment that they intended or that would have been applied to the defendant.

195

00:34:06.030 --> 00:34:14.460

Carl Racine: So if you are lying and a capital case and found to be lying and a capital case you're supposed to be executed.

196

00:34:15.630 --> 00:34:32.100

Carl Racine: And the Torah goes says here very clearly show no pity life for LIFE I for eye, tooth for tooth hand for hand foot for foot again it's a kind of general principle as a strong warning.

197

00:34:32.460 --> 00:34:37.950

Carl Racine: meant for anyone who might be considering going to court and lying.

198

00:34:38.730 --> 00:34:51.750

Carl Racine: And again, bearing false witness, which is one of the 10 commandments specifically refers to this not simply to telling a lie in general, although we don't think lying is a good thing.

199

00:34:52.080 --> 00:35:00.750

Carl Racine: But in the 10 commandments it talks about going to court and lying and most people would have been doing this.

200

00:35:02.760 --> 00:35:12.840

Carl Racine: Out of malice for the defendant or perhaps because they would get personal gain by accusing the the defendant falsely.

201

00:35:14.070 --> 00:35:32.370

Carl Racine: So their lie is essentially taken here as an assault on the defendant and even though the physical injury to the defendant didn't occur, is to be treated as if it did so again here, the idea of a wife for wi fi for an eye, whatever is.

202

00:35:33.480 --> 00:35:45.720

Carl Racine: Clearly, referring to punishment, but in a very specific situation someone who's bearing false witness, so all three of these situations are very specific and they're very limited.

203

00:35:46.350 --> 00:36:00.000

Carl Racine: And the phrase I friend I fit somewhat awkwardly into the specific situations in which it's cited it's never applied across the board to all types of crimes in the Bible.

204

00:36:00.510 --> 00:36:14.700

Carl Racine: And it sounds more like a guiding recommendation than rather a list, rather than a list of specific penalties and so there's a couple of points, then, that we need to make clear about this whole idea of an eye for an eye.

205

00:36:15.900 --> 00:36:25.380

Carl Racine: First, the idea or the phrase itself didn't originate in toro isn't isn't originally a biblical idea if we could move on to the next.

206

00:36:26.730 --> 00:36:27.660

Carl Racine: slide please.

207

00:36:29.880 --> 00:36:40.170

Carl Racine: The famous lock code of the ancient Babylonian King harbor Robbie which was written around 1800 BC so a good.

208

00:36:42.570 --> 00:36:57.300

Carl Racine: 500 to 1000 years before Torah was put together, it has laws with very similar wording, including this statement that you see here on your screen and the end the picture, by the way, on the screen.

209

00:36:58.290 --> 00:37:14.610

Carl Racine: This, I think it may be in the British Museum, this is a a stone pillar that was found with the with the depiction of King Hammurabi and with this lock code written on it in cuneiform writing you see a kind of close up of.

210

00:37:16.350 --> 00:37:27.510

Carl Racine: And it, it shows what an ancient law code looks like in Babylon from before the time of or roughly around the time of Abraham.

211

00:37:29.460 --> 00:37:37.890

Carl Racine: If a man put out the I have another man his I shall be put out if he break another man's bone his bones shall be broken.

212

00:37:39.780 --> 00:37:54.630

Carl Racine: So the passages in Torah that contain this type of statement are echoing a commonly known legal principle in the ancient Near East and Torah has tacked on what essentially, as I said, is a kind of legal boilerplate to specific situations.

213

00:37:55.320 --> 00:38:16.410

Carl Racine: Where it may or may not literally apply it's in turn it's in inserted into the text, I think, to make a point about how to think about specific situations like the one that's described it's inserted as a general principle, rather than a set of specific procedures to be followed.

214

00:38:18.570 --> 00:38:39.840

Carl Racine: that's the first point, it comes from the culture surrounding culture, second, although an eye for an eye and has been routinely quoted incited as an example of the old Testaments harshly vengeful attitude here with with again with brother bills word in fact it's more nearly the opposite.

215

00:38:41.310 --> 00:39:01.470

Carl Racine: Other ancient cultures had horrific punishments for many crimes that were much less serious crimes like theft and some of the some of the punishments for theft in ancient other ancient cultures included flogging bodily mutilation and amputation.

216

00:39:03.030 --> 00:39:04.530

Carl Racine: None of that is in Torah.

217



00:39:05.790 --> 00:39:20.490

Carl Racine: Up until 1832 theft was actually a capital crime in England, you could be executed for theft, along with other crimes like counterfeiting and forgery.

218

00:39:21.870 --> 00:39:40.530

Carl Racine: 18th century England had hundreds of capital offenses including using a disguise well committing a crime and my favorite quote being in the company of gypsies for one month, you could be executed for that in the 18th century in England.

219

00:39:42.300 --> 00:39:56.580

Carl Racine: Not to just cast stones across the pond capital crimes in colonial America, in addition to biblical offenses like adultery and rebellious children who could be put to death in colonial America.

220

00:39:57.720 --> 00:40:13.140

Carl Racine: capital crimes in colonial America also included things like witchcraft stealing horses killing chickens trading with Indians counterfeiting and even stealing grapes.

221

00:40:15.480 --> 00:40:20.580

Carl Racine: Now, in contrast to all of this, both ancient and more recent.

222

00:40:21.690 --> 00:40:23.760

Carl Racine: types of punishments.

223

00:40:24.870 --> 00:40:38.190

Carl Racine: The biblical sense of justice in an eye for an eye means only an eye for an eye, in other words the punishment must fit the crime.

224

00:40:39.540 --> 00:41:01.590

Carl Racine: that the phrase here in the Bible is meant to curb the human instinct to overreact and seek revenge, rather than just and it establishes limits to the amount of compensation of victim and their family might expect from an injury and I think this is clearly implied by this law.

225

00:41:02.640 --> 00:41:20.850

Carl Racine: The principle is meant to restrain harsh and vengeful

actions and restrict what punishment could be meted out so rather than being harsh and cool in the context of the time it's actually an enlightened principle.

226

00:41:22.740 --> 00:41:27.840

Carl Racine: Torah actually indicates that this propensity for over the top vengeance.

227

00:41:29.730 --> 00:41:50.550

Carl Racine: developed very quickly in the human race early on in genesis for you see the verse here on your screen, we hear of somebody named lambic who boasts I have killed a man for wounding me a boy for injuring me if Cain is avenged to seven times, then lamb and 77 times.

228

00:41:51.630 --> 00:42:01.650

Carl Racine: He has killed somebody merely for injuring him because he prides himself on retaliating with excessive and unrestrained force.

229

00:42:03.000 --> 00:42:19.620

Carl Racine: And a couple of chapters later in genesis human violence has increased so much this desire for vengeance, and for over the top retaliation, making sure that you get back better than what was done to you.

230

00:42:20.640 --> 00:42:33.270

Carl Racine: that's developed so much that God decides he throws up his hand and frustration says i'm just going to destroy this whole human race and start all over again and that's where we get nose foot.

231

00:42:34.380 --> 00:42:48.930

Carl Racine: So one of the purposes of iPhone I was to limit revenge to counteract this attitude expressed by lambic and keep in check the human inclination to violence.

232

00:42:50.820 --> 00:43:05.010

Carl Racine: Third, the proportional punishment of an eye for an eye, a tooth for tooth must be applied fairly to all people regardless of social status or nationality.

233

00:43:05.490 --> 00:43:12.150

Carl Racine: And this is made explicit in the passage from levticus 24 that we looked at which ends with the statement.

234

00:43:12.990 --> 00:43:28.080

Carl Racine: In verse 22 that you see on your screen you shall have one law for the foreigner, and for the native born, because I am the Lord your God and this principle is stated in a couple other places in Torah.

235

00:43:28.410 --> 00:43:32.520

Carl Racine: And again, this isn't stark contrast to the other surrounding cultures.

236

00:43:32.880 --> 00:43:55.380

Carl Racine: That same lock Code of Hammurabi makes careful distinctions among the various socio economic levels that existed in ancient Babylonian society, as well as between women and men, so, for example, if a patient dies, while undergoing surgery the doctors hands are to be cut off.

237

00:43:57.390 --> 00:44:03.960

Carl Racine: But if the patient is a slave the doctor merely pays financial restitution to the master.

238

00:44:05.040 --> 00:44:12.240

Carl Racine: Now, when wonders if this law were meant literally why anyone would bother applying to Medical School but that's another story.

239

00:44:14.190 --> 00:44:25.290

Carl Racine: More to the point, if a man knocked out the teeth of his social equal his teeth were to be knocked out, but if he injured, a member of the lower class again he only paid a fine.

240

00:44:27.120 --> 00:44:37.770

Carl Racine: husbands, were able to have affairs with female servants and slaves, but a wife, who did this was tied up with her lover and thrown into the Euphrates.

241

00:44:39.270 --> 00:44:57.510

Carl Racine: Now, in contrast to this kind of social stratification that existed in most ancient walk codes Torah mandates that the punishment is number one to be in proportion to the crime and number two to be applied equally to all people, no matter what they're.

242

00:45:01.080 --> 00:45:15.840

Carl Racine: Saying that's pastor grey texting so Torah says you can't have a different law for immigrants for non-nationals you can't treat them any differently than you treat native born Israelis.

243

00:45:16.560 --> 00:45:32.490

Carl Racine: Justice is to be applied equally to all and is to be in proportion to the crime, so I friend I is not about revenge, it is about justice and i'm going to pause there and ask your questions and comments.

244

00:45:34.290 --> 00:45:38.790

Carole Copeland Thomas: i'm still back on the horse thieves I knew about but stealing grapes.

245

00:45:42.180 --> 00:46:03.660

Carl Racine: Well, what I think what happened in 18th century England is that a lot of the laws that were made, of course, the people making the laws were the economic elites and they wanted to make sure that their property was protected at all costs, so they provided for very harsh.

246

00:46:05.370 --> 00:46:11.490

Carl Racine: punishments for property crimes and we see in the Bible that none of that is done.

247

00:46:12.240 --> 00:46:14.820

Carl Racine: God, simply does not.

248

00:46:15.840 --> 00:46:24.570

Carl Racine: Make property crimes major crimes or prescribed for theft, especially anything remotely like.

249

00:46:26.850 --> 00:46:31.650

Carl Racine: The death penalty again the eye for an eye principle would preclude that.

250

00:46:34.320 --> 00:46:36.060

Bill Hughes: i'm glad you go go ahead.

251

00:46:37.770 --> 00:46:47.610

Jack Melvin: I just wanted to ask you about this eye for an eye, as illegal principle and its applications but what's interesting about.

252

00:46:48.060 --> 00:47:06.360

Jack Melvin: What you just said is is that an eye for an eye or general way, a legal principle is pretty literal it's abstract but it's literal this you're saying that an eye for an eye is as a general principle but it's figurative right because, in certain cases.

253

00:47:07.980 --> 00:47:14.910

Jack Melvin: For take the example of the doctor right the doctor kill someone you only cut off his hand well that's not equal, you have to.

254

00:47:16.380 --> 00:47:21.300

Jack Melvin: go, in other words it's it's not always it's sort of a.

255

00:47:22.620 --> 00:47:28.170

Jack Melvin: sort of a metaphor, in other words, is it being a plot it's sort of a poetic statement.

256

00:47:29.280 --> 00:47:37.590

Jack Melvin: that's not actually, in other words not everyone's punished equally for what they did, but the idea is, you have to have punishment is that right.

257

00:47:39.270 --> 00:47:47.730

Carl Racine: yeah that's what i'm arguing and we'll we'll go on to talk I don't know if we'll we'll do this today, we may we may pause here for other comments.

258

00:47:48.180 --> 00:47:54.900

Carl Racine: But we'll go on to talk about how the the the tama deals with this, because.

259

00:47:55.680 --> 00:48:07.050

Carl Racine: Basically, live with the rabbi's do is do away with the whole idea of any sort of physical mutilation as a literal punishment, they take this as a principle that the punishment mess, with the crime.

260

00:48:07.860 --> 00:48:17.580

Carl Racine: But they translate everything, with the exception of murder into monetary fine and we'll talk about the reasons for that next week.

261

00:48:18.450 --> 00:48:26.640

Carl Racine: But that's sort of what it feels like it, it may have been true again we don't have evidence for it, an ancient Israel.

262

00:48:27.420 --> 00:48:36.810

Carl Racine: it's certainly probably was true in ancient Babylon that at times they would you would put out somebody die or, but if you cut off a doctors hands, he couldn't be a doctor anymore.

263

00:48:38.160 --> 00:48:40.680

Jack Melvin: But anyway, the other guy's dead so it's not equal.

264

00:48:41.940 --> 00:48:42.450

Carl Racine: Right.

265

00:48:43.590 --> 00:48:44.370

Carl Racine: But i'm saying.

266

00:48:44.730 --> 00:48:45.090

Beverly Williams: that's what.

267

00:48:45.300 --> 00:48:45.570

i'm.

268

00:48:48.120 --> 00:48:48.990

Carl Racine: saying is that.

269

00:48:49.080 --> 00:48:58.560

Carl Racine: In Babylon that wasn't necessarily the idea of this being simply, meaning that the punishment fit the crime.

270

00:48:59.370 --> 00:49:18.030

Carl Racine: may or may not have been true in Babylon what i'm saying is that in the Bible that's what this phrase means and that's how it's

used it's used in a restrictive sense to say you can only take an eye for an eye, you can only take a limb for limb you can't go further than that.

271

00:49:18.480 --> 00:49:18.720

Jack Melvin: Right.

272

00:49:18.750 --> 00:49:19.170

Carl Racine: I mean that.

273

00:49:19.230 --> 00:49:26.850

Carl Racine: The question is, do we really want that literal form of justice, and I think very early on.

274

00:49:28.710 --> 00:49:41.250

Carl Racine: Israel, you know we don't see examples of them doing this Israel understood this as a poetic legal principle, rather than as something that was being to be applied.

275

00:49:42.750 --> 00:49:55.800

Carl Racine: And and and i'm going to go on to to you know we're gonna we're gonna go on and look at how Jesus talks about this is Jesus talks about this in the sermon on the Mount, but we also remember that, in the sermon on the Mount Jesus says, if your right eye offends you pluck it out.

276

00:49:56.370 --> 00:49:59.970

Carl Racine: And if your hand offends you cut it off and throw it away.

277

00:50:01.290 --> 00:50:13.620

Carl Racine: And for all of the people who claim that they take the Bible literally apply the Bible literally if you go to this church is everybody's got two eyes and two hands.

278

00:50:16.680 --> 00:50:17.130

Bill Hughes: know.

279

00:50:17.790 --> 00:50:20.880

Carole Copeland Thomas: And some of them girlfriends on the side too, but that's another.

280

00:50:21.390 --> 00:50:22.140

Carl Racine: another story.

281

00:50:23.460 --> 00:50:27.480

Carl Racine: That would be another body part to cut off at the Bible doesn't mention.

282

00:50:34.740 --> 00:50:35.460

Bill Hughes: Moving on.

283

00:50:41.370 --> 00:50:48.030

Bill Hughes: bringing up Hannah robbie's codes and I was just thinking about that, and in terms of the timing of which came first.

284

00:50:49.980 --> 00:50:50.400

Bill Hughes: and

285

00:50:51.420 --> 00:50:57.150

Bill Hughes: But it seems like there's this other thing which has to do with kind of incentives.

286

00:50:59.100 --> 00:51:14.670

Bill Hughes: And how incentives are aligned with values like in modern day if you, you know if you're setting up an incentive system of one sort or another, whether it be you know grades are good behavior or pay it work.

287

00:51:16.260 --> 00:51:31.110

Bill Hughes: Those all emanate from your values, the thing that you value you reward the thing that you want to show that isn't it against your values, you want to limit and have counter incentives or punish.

288

00:51:32.670 --> 00:51:37.080

Bill Hughes: And it seems to me that that one of the things that is coming out of.

289

00:51:38.730 --> 00:51:47.340

Bill Hughes: The Jewish version of those codes that are like true translation of hammer ons coded to into.



290

00:51:49.020 --> 00:51:50.400

Bill Hughes: into law of Moses.

291

00:51:51.420 --> 00:51:59.550

Bill Hughes: Is around what what people should value, and you know valuing life versus value in property valuing.

292

00:52:01.350 --> 00:52:07.860

Bill Hughes: The fact that we're all created equal, as opposed to the foreigners is somehow and other and should be.

293

00:52:09.210 --> 00:52:27.180

Bill Hughes: Less human than, then you are something like that that's what I took away from it and and that sort of to me speaks also to what Jesus is saying kind of in another level, you know if you're I offend you pluck it on it's basically you know if you're that the value should be.

294

00:52:28.230 --> 00:52:31.830

Bill Hughes: Really pursuing holiness over everything.

295

00:52:34.830 --> 00:52:35.880

Carl Racine: yeah absolutely.

296

00:52:37.200 --> 00:52:46.290

Carl Racine: But the, the question that is still hanging over this whole discussion that again goes back to the story that we started with should we inflict.

297

00:52:46.290 --> 00:52:46.770

Carole Copeland Thomas: anything.

298

00:52:47.400 --> 00:52:55.140

Carl Racine: That people is Jesus somehow modeling that and we're going to see in the in the sermon on the Mount that things are more complicated we're going to move into that.

299

00:52:56.100 --> 00:53:07.650

Carl Racine: Will next week we'll start with the rabbi's and then move

into Jesus treatment of the eye for an eye, tooth for tooth in the sermon on the Mount and then look at other statements about.

300

00:53:08.130 --> 00:53:25.500

Carl Racine: crime and punishment that Jesus also discusses in the sermon on the Mount but what you value yes and and those principles are really clear and Torah again, starting with that idea that everyone is created in god's image male and female.

301

00:53:27.270 --> 00:53:38.370

Carl Racine: Whatever nation you belong to that's sort of principle and guiding principle number one and it informs, then the the legal code.

302

00:53:38.850 --> 00:53:52.320

Carl Racine: The way you treat people in your society and we've seen over and over again in Torah this insistence that you must love not only your neighbor but the immigrant as yourself and you can't.

303

00:53:53.580 --> 00:53:57.390

Carl Racine: deny god's image and other people who look differently than you.

304

00:53:58.620 --> 00:54:07.170

Carl Racine: If the Church, it simply appreciated that one pretty central and very clear principle in Torah.

305

00:54:08.190 --> 00:54:11.250

Carl Racine: Things could have been quite different in our history.

306

00:54:13.290 --> 00:54:23.250

Carl Racine: And certainly in our legal history, again, the idea that you need two or three witnesses I witnesses to a crime in order to execute somebody.

307

00:54:24.810 --> 00:54:31.920

Carl Racine: And the strong warnings against false testimony as a witness.

308

00:54:34.320 --> 00:54:49.710

Carl Racine: Those are those are pretty solid things to have to think

about and and to have laws that you know existed in supposedly enlightened 19th and even 20th century America or England.

309

00:54:51.510 --> 00:54:58.710

Carl Racine: That our way and disproportion to what justice actually means, let alone how those laws are carried out and applied.

310

00:55:00.270 --> 00:55:06.720

Carl Racine: simply means that the we have moved in other directions from what the Bible says to me.

311

00:55:09.240 --> 00:55:21.240

Carl Racine: All right, sister Carol has will hold this discussion for next week we'll come back to it and continue looking at these matters and thinking about what Jesus has to say about all of this.

312

00:55:22.680 --> 00:55:28.860

Carl Racine: But sister Carol needs to get to the church zoom so if we could have.

313

00:55:29.940 --> 00:55:33.420

Carl Racine: Oh yeah why yeah why you didn't say something.

314

00:55:33.630 --> 00:55:42.870

wyatt jackson: Real quick quick quick I know we gotta go so in light of what's going on right now with the George floyd case and we're looking you know nationally we're watching this on TV play itself out.

315

00:55:44.310 --> 00:55:47.610

wyatt jackson: i'm just interested to talk about this movie next week.

316

00:55:48.840 --> 00:55:55.380

wyatt jackson: How the law is making, something that is so obvious.

317

00:55:57.930 --> 00:56:02.100

wyatt jackson: It is as obvious as it gets that this man died.

318

00:56:03.390 --> 00:56:18.630

wyatt jackson: Because of the knee on the neck period period, but how the law is is starting to bend the truth and bend what we see and make

it something else.

319

00:56:19.800 --> 00:56:25.380

wyatt jackson: I would love to talk about that, because I think there's something in there that goes along with what you're talking about.

320

00:56:27.660 --> 00:56:32.760

wyatt jackson: Witnesses you talked about witnesses, so we have millions.

321

00:56:33.810 --> 00:56:34.890

wyatt jackson: of witnesses.

322

00:56:37.320 --> 00:56:44.070

Carole Copeland Thomas: Not eight and a very powerful police Union right that is trying to override everything.

323

00:56:45.780 --> 00:56:59.880

Carl Racine: I mean you had you had the same thing with the rodney King beating you know you can enlist examples you know even of stuff that was that was film that was that that had clear testimony.

324

00:57:02.820 --> 00:57:06.600

Carl Racine: You know the same thing is happening with the capital insurrection.

325

00:57:08.610 --> 00:57:19.200

Carl Racine: You know you've got the whale whale that all hits the courts you're gonna there's gonna be so much legal backpedaling and bending and twisting, as you say, as a great phrase.

326

00:57:21.810 --> 00:57:29.760

Carl Racine: You know, apart from the people saying, well, it was you know that was actually left wing radicals that we're doing this in disguise kind of.

327

00:57:30.720 --> 00:57:31.710

Carole Copeland Thomas: The whole tiefer.

328

00:57:32.220 --> 00:57:43.740

Carl Racine: yeah exactly this is a whole other thing sure the truth, you know the truth in our society has become what you want to make it to be.

329

00:57:45.150 --> 00:57:55.020

Carl Racine: And I think that more than any other single factor in our society is the most troubling one to me currently is you can simply say.

330

00:57:56.220 --> 00:58:10.650

Carl Racine: What you think you want to be true, and and say, well, this is truth, for me, and you can get a following and there's there's no clear way of counteracting that.

331

00:58:12.030 --> 00:58:27.090

Beverly Williams: That goes it goes right back to what by the bell says it's all about values, this is why you have black lives matter it's about values and that's what it goes to in and you're right.

332

00:58:28.290 --> 00:58:39.000

Beverly Williams: it's truth to you, and anybody can believe anything as long as they want to believe it but it's based on your values what you believe in what you will call to.

333

00:58:40.590 --> 00:58:40.830

Carole Copeland Thomas: A.

334

00:58:41.160 --> 00:58:44.370

Carole Copeland Thomas: Man and I wish I wish we could go on.

335

00:58:45.060 --> 00:58:46.410

Beverly Williams: passwords know you do.

336

00:58:46.830 --> 00:58:48.210

Carole Copeland Thomas: Fire me otherwise.

337

00:58:48.690 --> 00:58:55.200

Carl Racine: But you can look at that video of George floyd and say i'm not gonna call that what it is.

338

00:58:56.280 --> 00:59:03.090

Carl Racine: And you can get plenty of people to follow that all right let's close in prayer Lord God, we thank you, we bless you for this day for this conversation we pray that you will.

339

00:59:03.480 --> 00:59:11.280

Carl Racine: guide our hearts and thoughts, this week, as we continue to ponder these matters and bring us all back together again safely next Sunday in christ's name amen.

340

00:59:11.670 --> 00:59:14.040

Carole Copeland Thomas: amen to be continued God bless.

341

00:59:14.580 --> 00:59:15.660

Marc Germain: amen God bless.

342

00:59:15.870 --> 00:59:16.050

You.

343

00:59:17.610 --> 00:59:18.060

Hannah Brooks: God bless.

344

00:59:18.690 --> 00:59:19.740

Marc Germain: God bless bye bye.