

WEBVTT

1

00:00:00.000 --> 00:00:07.350

Guy we do, thank you for this resurrection Sunday we do, thank you, that we were able to be together once again, we thank you that.

2

00:00:08.550 --> 00:00:13.049

Carl Racine: The people are being able to get vaccinated and we pray for those who.

3

00:00:14.250 --> 00:00:27.420

Carl Racine: are still struggling with that, for various reasons, especially for brother jack and we also pray as we reminded today in our coffee hour for those who are still losing loved ones.

4

00:00:28.680 --> 00:00:36.120

Carl Racine: To this virus and recognize that, even though we have a sense of hope.

5

00:00:37.440 --> 00:00:46.470

Carl Racine: that there are also people who are really suffering mourning the loss of people who they were close to.

6

00:00:47.220 --> 00:01:04.650

Carl Racine: And as pastor reminded us also This is also the anniversary of the shooting of Reverend Martin Luther King, and in some ways, I think, America is still mourning the loss of of that great man and his influence.

7

00:01:05.940 --> 00:01:25.470

Carl Racine: Which at age 39 was only just beginning to be felt, so we recognize both the pain and suffering, that is a part of the Easter story, as well as the the victory and triumphant hope Florida, and as we look at your word today I pray that you would.

8

00:01:26.580 --> 00:01:28.650

Carl Racine: guide our thoughts guide our discussion.

9

00:01:29.970 --> 00:01:33.780

Carl Racine: and be with us in christ's name amen.

10

00:01:34.260 --> 00:01:34.650  
amen.

11

00:01:36.540 --> 00:01:36.960  
All right.

12

00:01:38.700 --> 00:01:45.810  
Carl Racine: We last week we began, we began this new section on crime and punishment by looking at story of the woman taken in adultery.

13

00:01:46.590 --> 00:01:54.960  
Carl Racine: And we discovered that I think there's a whole lot of ideas about the story that we've read into the texts that have come from our tradition that aren't really there.

14

00:01:55.830 --> 00:02:07.380  
Carl Racine: And i've argued that those actually come from the anti Jewish stereotypes that make up our Christian tradition and I suggested that, rather than being a story about forgiveness of sin.

15

00:02:09.240 --> 00:02:24.960  
Carl Racine: Which isn't mentioned in the text it's actually a story about crime and punishment at least i'm going to look at it that way, because adultery, as I said, is not only a private sin like we think of it, but it was a public crime punishable in a court of law so.

16

00:02:29.580 --> 00:02:30.660  
Carl Racine: you're getting feedback.

17

00:02:38.520 --> 00:02:40.140  
Carl Racine: or other people hearing feedback.

18

00:02:43.980 --> 00:02:50.010  
Carole Copeland Thomas: i'm not i'm going to put mark on mute so cuz he's doing things in his home.

19

00:02:51.180 --> 00:02:56.490  
Carole Copeland Thomas: and hopefully that will help everybody else we don't hear anything in Honduras.

20

00:02:57.150 --> 00:02:57.420

Okay.

21

00:02:59.940 --> 00:03:00.240

Carl Racine: All right.

22

00:03:03.600 --> 00:03:04.770

Carl Racine: Anyway, so on this.

23

00:03:05.970 --> 00:03:14.520

Carl Racine: Easter weekend I think it's appropriate that we were going to move into a discussion of capital punishment and see.

24

00:03:16.440 --> 00:03:24.150

Carl Racine: Talk about that issue and related issues as background for this puzzling story of the woman taken in adultery.

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00:03:26.970 --> 00:03:36.900

Carl Racine: Much to the dismay of modern or many modern liberal Christians, the Bible seems perfectly accepting of the practice of capital punishment.

26

00:03:38.100 --> 00:03:41.400

Carl Racine: And if we could see slide number three please sister Carol.

27

00:04:00.600 --> 00:04:01.050

Carl Racine: There we go.

28

00:04:07.920 --> 00:04:08.430

Carl Racine: i'm.

29

00:04:11.370 --> 00:04:19.500

Carl Racine: In the same passage in genesis that we looked at before when we talked about the kosher laws that prohibits consuming blood.

30

00:04:20.880 --> 00:04:34.050

Carl Racine: God tells Noah whoever sheds human blood by a human will his blood be shed for God made humanity in his own image and just as a

side note.

31

00:04:36.570 --> 00:04:45.540

Carl Racine: When I look on the Internet for slides that are connected to what i'm talking about to help sort of illustrate stuff.

32

00:04:47.580 --> 00:04:55.110

Carl Racine: it's very difficult to find slides that have people of color in them.

33

00:04:56.400 --> 00:04:58.920

Carl Racine: This is part of, I suppose, what sometimes is.

34

00:04:58.920 --> 00:05:00.090

Carl Racine: talked about as white.

35

00:05:00.090 --> 00:05:02.370

Carole Copeland Thomas: privilege, yes it is.

36

00:05:02.850 --> 00:05:19.380

Carl Racine: I was so pleased, without having to look very far to find a slide about the image of God that didn't have somebody that look like me as an illustration of the image of God.

37

00:05:21.300 --> 00:05:26.940

Carl Racine: And I found a few others that you'll see later on for other topics, but.

38

00:05:28.410 --> 00:05:34.860

Carl Racine: At least I just want play, I am aware of the problem and try my best to.

39

00:05:37.560 --> 00:05:43.890

Carl Racine: Do something about when I can it's just not always possible, but here it was.

40

00:05:45.690 --> 00:05:48.930

Carl Racine: So here's this verse about.

41

00:05:50.670 --> 00:06:05.940

Carl Racine: What most people think of as a justification and support for capital punishment, this makes it clear, end of story the Bible said that, I believe it, end of story, but the verse itself when we look at it more closely.

42

00:06:07.170 --> 00:06:14.310

Carl Racine: May is a little more complicated than that and, and that is true, both in the Bible, and then later rabbinic teaching.

43

00:06:15.540 --> 00:06:32.040

Carl Racine: And there's a couple of reasons, I say this first the verse is not a commandment it's simply a statement of fact there will come a reckoning bloodshed, will lead to more bloodshed, but the passage doesn't really spell out how this will happen.

44

00:06:33.540 --> 00:06:45.480

Carl Racine: And we do know that long before Torah established any kind of legal system civil legal system that would be responsible for carrying out capital punishment.

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00:06:46.680 --> 00:06:54.540

Carl Racine: ancient cultures, including Israel had a practice of what sometimes called the blood avenger although that's.

46

00:06:55.740 --> 00:07:08.940

Carl Racine: that's probably not as good a more literal translation is the blood redeemer or the redeemer of blood a redeemer is someone who restores a situation to its proper state who makes things right.

47

00:07:11.070 --> 00:07:24.780

Carl Racine: So the responsibility of the blood redeemer who was usually a close family member, was it if someone in your family was killed by somebody else you went out and hunted that person down and killed them.

48

00:07:27.060 --> 00:07:31.620

Carl Racine: And Torah allows for that practice to continue, we see this.

49

00:07:33.180 --> 00:07:52.620

Carl Racine: very clearly in the in the in the text, but it does so

with a somewhat strange restriction it's it's like divorce it recognizes that the past that the practice already exists in the culture and it only seeks to regulate it in certain ways.

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00:07:53.700 --> 00:08:06.990

Carl Racine: So Torah sets up what what are called cities of refuge, and you can see here a little map, there were six cities of refuge in Israel all sort of relatively evenly spaced.

51

00:08:07.920 --> 00:08:18.930

Carl Racine: where a person who had committed unintentional homicide accidental homicide could flee for safety from the blood redeemer.

52

00:08:19.950 --> 00:08:22.050

Carl Racine: And there are a couple of passages that.

53

00:08:23.760 --> 00:08:30.960

Carl Racine: The talk about this there's one in numbers 35 and then there's this one and in deuteronomy 19.

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00:08:36.720 --> 00:08:54.930

Carl Racine: So if a person had accidentally killed somebody else they could flee to the city of refuge and be protected and they had to wait there until the death of the high priest, and then they could go back home theoretically and safety.

55

00:08:56.220 --> 00:09:09.630

Carl Racine: But if someone committed murder intentional murder, the elders of the city would then hand that person over to the blood avenger.

56

00:09:10.380 --> 00:09:33.120

Carl Racine: To the blood redeemer for execution, so this system again did not presuppose that the State was executing people for murder, that was the responsibility of the family of the victim and Torah only seeks to limit that common practice, so it doesn't become merely an act of vengeance.

57

00:09:34.170 --> 00:09:48.300

Carl Racine: Last week I played a Gospel song that was connected to our biblical story there's a great old 1928 Gospel blues song by blind Willie Johnson called you better run to the city of refuge that's been

covered.

58

00:09:49.680 --> 00:09:56.760

Carl Racine: By a whole lot of people since then, including Elvis Presley but I decided not to play that song this morning but.

59

00:09:58.410 --> 00:10:04.020

Carl Racine: We could we could start a theme here, where we were we had a different Gospel song each week that connected to.

60

00:10:05.250 --> 00:10:06.270

Carole Copeland Thomas: that's okay with me.

61

00:10:07.080 --> 00:10:08.040

Carl Racine: that's fine anyway.

62

00:10:10.080 --> 00:10:22.500

Carl Racine: it's a it's an old rough country blues it's not like the song that we sang a song, you would have played in church, so the complication here with the.

63

00:10:25.740 --> 00:10:29.940

Carl Racine: The cities of refuge, was that if.

64

00:10:31.110 --> 00:10:31.410

Carl Racine: You.

65

00:10:32.460 --> 00:10:53.970

Carl Racine: The redeemer of blood caught the person before they got the city of refuge, they had a right to kill them, even if the person had only been guilty of accidental murder, which in Torah is not a capital crime, so a kind of odd system existed, with the cities of refuge.

66

00:10:55.350 --> 00:11:05.910

Carl Racine: And then complicating the issue further by the time you get to that verse in genesis nine that talks about if someone kills a human being, by a human being there'll be killed.

67

00:11:07.020 --> 00:11:13.290

Carl Racine: You also have two instances of the of where the death penalty should have been applied, but was.

68

00:11:15.240 --> 00:11:27.720

Carl Racine: In genesis two God threatens Adam and Eve with death for eating from the tree and the day you eat of that tree you shall surely die, but in fact they're only kicked out of the garden to be.

69

00:11:28.860 --> 00:11:46.500

Carl Racine: And in Chapter four Cain murders his brother Abel but god's simply sends Cain away and gives him a mark of protection, so that no one else will execute him so that he will be safe from the redeemer of blood.

70

00:11:47.400 --> 00:11:55.020

Carl Racine: So both those stories seem to indicate that exile not death is a punishment for capital crimes.

71

00:11:56.280 --> 00:12:14.640

Carl Racine: Later on an exodus to Moses kills an Egyptian but, again, is only forced to flee into the wilderness, and perhaps most astonishing David commits both adultery and murder and yet no one suggested suggests that he should be executed for either crime, they all remain heroes of the faith.

72

00:12:16.650 --> 00:12:28.740

Carl Racine: Now what this tells me is that we need to look more carefully at Torah we've seen that the Bible is a mixture of narrative and law of story and teaching.

73

00:12:29.430 --> 00:12:41.250

Carl Racine: And that the two are intentionally interwoven to create a more complex vision of god's truth we don't have simply a book of laws or a book of stories they're mixed together.

74

00:12:42.960 --> 00:12:57.750

Carl Racine: And the biblical narrative those stories cautions us about how we are to understand the laws, even as the laws provide some commentary and explanation for the narratives at least some of the time.

75

00:12:58.740 --> 00:13:08.250



Carl Racine: But the laws do not always describe how people act and they may not have always been taken or applied literally.

76

00:13:09.540 --> 00:13:26.820

Carl Racine: Torah certainly gives Israel permission to use the death penalty, but that does not mean that Israel insisted on that right all of the time or the execution was necessarily the right way to deal with a particular situation.

77

00:13:28.050 --> 00:13:40.860

Carl Racine: As we will see there's other principles in the law that mitigate against an automatic insistence on using the death penalty, and this is particularly true about adultery.

78

00:13:41.970 --> 00:13:53.100

Carl Racine: it's doubtful is very doubtful that in Jesus day Jews were regularly executing people who had committed adultery, we have no evidence that they were.

79

00:13:54.240 --> 00:14:03.900

Carl Racine: The story and John himself does not presume that people were automatically executed for adultery, or there would not have been a question to ask Jesus.

80

00:14:05.340 --> 00:14:23.820

Carl Racine: And in this class we've already seen one famous rabbinic pronouncement about adultery, from the time of Jesus Rabbi Shamma, if you remember when we talked about Hillel and Shamma my Rabbi Shamma, I was the one who was supposedly a strict interpretation interpreter of the law.

81

00:14:24.960 --> 00:14:43.290

Carl Racine: Rabbi Shamma and when we talked about adultery, what about divorce? What did he say? He says that adultery is grounds for divorce, in fact, is the only grounds for divorce, he never mentioned stoning, as a way of ending the marriage.

82

00:14:45.780 --> 00:15:00.450

Carl Racine: So if Jesus had responded to the pharisees that they should follow the law of Moses and put the woman to death, he might actually have been perceived as unusually harsh and inflexible, in contrast to the custom of his day.

83

00:15:03.000 --> 00:15:13.080

Carl Racine: Now we see this also in the case of Mary the mother of Jesus who, after her engagement to Joseph becomes pregnant by someone else.

84

00:15:14.190 --> 00:15:27.660

Carl Racine: Effectively, this was equivalent to adultery and the claim is sometimes made by preachers that the law required Joseph to have her stoned but as we've seen that simply is not the case.

85

00:15:29.280 --> 00:15:33.840

Carl Racine: Furthermore, in our English versions of that story in Matthew one.

86

00:15:37.440 --> 00:15:43.440

Carl Racine: There are there's a translation issue that I want us to look at if we could move to the next slide please slide number for.

87

00:15:46.500 --> 00:15:47.820

Carl Racine: The nr SV.

88

00:15:49.200 --> 00:16:09.720

Carl Racine: which you see this isn't actually the blue thing is an internationally that's close it's more how it's usually translate verse 19 is translated this way her husband Joseph being a righteous man and unwilling to expose her to public disgrace plan to dismiss or divorce her quietly.

89

00:16:12.390 --> 00:16:31.980

Carl Racine: But the new the new international version and IV says, because Joseph her husband was faithful to the law, which is an odd way of saying righteous and yet did not want to expose her to public disgrace he had in mind to divorce for quietly.

90

00:16:33.810 --> 00:16:48.630

Carl Racine: The crux of interpretation here is whether to say, and he was a righteous man and did not want to expose her to public disgrace or but and yet.

91

00:16:49.620 --> 00:17:03.420

Carl Racine: Even though he was a righteous man, he did not want to

expose her to public disgrace both translations are possible from the Greek, although and was probably slightly more common.

92

00:17:05.130 --> 00:17:09.780

Carl Racine: Did Joseph choose to divorce her quietly because he's a righteous man.

93

00:17:10.950 --> 00:17:24.300

Carl Racine: Or did he do this, despite being a righteous man, as I said, some people would claim that a righteous man was obligated to have her executed and the NI these and yet follows this line of thinking.

94

00:17:25.560 --> 00:17:28.410

Carl Racine: But Joseph doesn't even consider this option.

95

00:17:29.460 --> 00:17:41.040

Carl Racine: He has a choice between two things public shaming or quiet divorce again there's no mention of stoning, and I think it's wrong to read it into the passage.

96

00:17:41.640 --> 00:17:59.310

Carl Racine: Joseph's righteousness as a faithful observer of Torah means that he had developed a more complex and holistic understanding of the law, focusing on what Jesus calls its weightier matters that include mercy towards sinners and faithfulness even to an airing spouse.

97

00:18:00.510 --> 00:18:13.500

Carl Racine: Joseph does not have to put aside his faithfulness to the law in order to do what he had in mind Joseph's righteousness is demonstrated precisely by his considered treatment of Mary.

98

00:18:14.340 --> 00:18:31.530

Carl Racine: And again, the end IV imports its anti Jewish bias into its translation by understanding righteousness to mean an unthinking adherence to one particular law in isolation from the rest of the Torah rather than a more thoughtful consideration of the broader teachings in the law.

99

00:18:34.440 --> 00:18:40.860

Carl Racine: Later, the rabbi's will see publicly shaming someone is a

very serious offense.

100

00:18:41.970 --> 00:18:56.130

Carl Racine: there's a fascinating discussion of this whole issue in the Talmud one rabbi begins a discussion by saying, anyone who humiliates another in public, it is as if he were spilling blood.

101

00:18:57.090 --> 00:19:05.250

Carl Racine: And then another rabbi intensifies the sentiment saying, only three types of sinners will not ultimately be saved.

102

00:19:05.760 --> 00:19:19.080

Carl Racine: adulterers someone who humiliate someone else in public and someone who calls another person, a derogatory name and we will see shortly, the Jesus says something very similar about such public name calling.

103

00:19:20.280 --> 00:19:32.520

Carl Racine: But another rabbi respond saying it's actually better to commit adultery than to humiliate someone in public and his argument which i've read I just can't get my head around that somehow based on the story of David.

104

00:19:34.110 --> 00:19:44.310

Carl Racine: But he argues that committing adultery isn't as bad as in this humiliating somebody in public, but then, finally, the discussion ends with this statement which you see on your screen.

105

00:19:45.720 --> 00:19:54.360

Carl Racine: It is better to throw yourself into a fiery furnace then to humiliate another in public.

106

00:19:57.390 --> 00:20:12.210

Carl Racine: The proof text for this statement, this is really radical statement, the proof Texas, the story of tmr in genesis 38 and I don't know if people remember all the details of that story, but she.

107

00:20:13.650 --> 00:20:16.860

Carl Racine: Is the one who's to have her husband's had died.

108

00:20:18.270 --> 00:20:18.900

Carl Racine: and

109

00:20:20.130 --> 00:20:27.720

Carl Racine: her father in law judah wasn't going to provide his his another son, for her because he's afraid of.

110

00:20:29.040 --> 00:20:32.190

Carl Racine: The sun dying, I guess, but she.

111

00:20:33.570 --> 00:20:41.610

Carl Racine: insists on carry on the family line by having a child so she dresses up as a prostitute waits on the side of the road due to comes along.

112

00:20:42.090 --> 00:21:01.290

Carl Racine: He decides to take advantage of her services and in the course of events, because she becomes pregnant and so the elders of the of the town want to bring her up and burn her to death to kill her for having done such a thing.

113

00:21:02.790 --> 00:21:06.480

Carl Racine: And what Tamar does she's kept.

114

00:21:07.740 --> 00:21:08.670

Carl Racine: A couple of.

115

00:21:09.690 --> 00:21:16.500

Carl Racine: Judas items equivalent of his his driver's license and credit card in those days.

116

00:21:17.670 --> 00:21:23.430

Carl Racine: And so, she sends him privately, a message.

117

00:21:25.500 --> 00:21:34.500

Carl Racine: because she was in disguise, he didn't recognize her, she sends him privately, a message telling him in private what had happened.

118

00:21:36.210 --> 00:21:45.540

Carl Racine: By doing that privately she does not expose him to public

shame she allows him to decide whether to make this public.

119

00:21:47.310 --> 00:21:59.160

Carl Racine: And when Judah realizes what she has done and how she has spared him public shame, he commands her for being more righteous than he was.

120

00:22:00.540 --> 00:22:04.350

Carl Racine: And she becomes one of the heroes of the faith.

121

00:22:06.750 --> 00:22:07.530

Carl Racine: So.

122

00:22:08.670 --> 00:22:20.130

Carl Racine: Tamar was willing to be burned alive for adultery, rather than shame Judah publicly and the rabbi's draw the conclusion.

123

00:22:21.360 --> 00:22:35.250

Carl Racine: Shaming somebody in public is one of the worst things you can do so contrary to the *NI V* Joseph's faithfulness to Torah was precisely why he acted the way he did.

124

00:22:35.820 --> 00:22:46.470

Carl Racine: Righteous Joseph understood the law to be a tour of his said, a Torah of instruction and guidance in life of faithful loving kindness.

125

00:22:48.090 --> 00:22:57.870

Carl Racine: Now despite Joseph's discreet handling of the matter pastors often suggested in the sermons that we imagine Mary living under a cloud of public gossip and rumor.

126

00:22:58.530 --> 00:23:07.170

Carl Racine: And that may well have been true at least for a time, because the evidence of her sin was clear for everyone to see and people in those days didn't know how to count.

127

00:23:08.910 --> 00:23:28.980

Carl Racine: But there's no suggestion in the New Testament that anyone tried to stone her for adultery, or even that she lived her whole life wearing a scarlet letter and being shunned by her neighbors

righteous people did not have to execute adulterers, in order to be faithful to the law.

128

00:23:30.240 --> 00:23:33.390

Carl Racine: And i'm going to pause there for questions and comments.

129

00:23:36.120 --> 00:23:42.720

Carole Copeland Thomas: I have a question related to the public shaming is that.

130

00:23:44.490 --> 00:23:49.020

Carole Copeland Thomas: And i'll tell you why i'm asking this is that more of a male centered.

131

00:23:50.130 --> 00:23:58.920

Carole Copeland Thomas: Social policy that has to do more specifically to the shaming of men.

132

00:23:59.970 --> 00:24:09.180

Carole Copeland Thomas: of it in a prominent in terms of prominence or in terms of priority I say that because.

133

00:24:11.640 --> 00:24:14.190

Carole Copeland Thomas: Now, when i'm looking at gender issues.

134

00:24:16.620 --> 00:24:17.640

Carole Copeland Thomas: I look at.

135

00:24:18.930 --> 00:24:36.360

Carole Copeland Thomas: correcting or adjusting or editing or helping or supporting men more one to one than doing it in a public setting for the same reason, in terms of public shaming being a no no.

136

00:24:43.200 --> 00:24:51.480

Carl Racine: I mean it's possible, although again we have this example of Joseph who didn't want to shame Marion.

137

00:24:51.510 --> 00:24:51.750

Right.

138

00:24:57.870 --> 00:25:02.790

Carl Racine: mean the the rabbinic material isn't speaking simply about man.

139

00:25:04.050 --> 00:25:05.400

Carl Racine: So I.

140

00:25:08.100 --> 00:25:09.600

Carl Racine: mean granted.

141

00:25:14.220 --> 00:25:17.940

Carl Racine: I don't I don't I don't know exactly how to think about that I don't I don't.

142

00:25:17.970 --> 00:25:18.450

Carole Copeland Thomas: know.

143

00:25:18.510 --> 00:25:25.290

Carole Copeland Thomas: And i'm coming at that just from my training and teaching from a gender perspective that.

144

00:25:27.360 --> 00:25:31.470

Carole Copeland Thomas: Women may be more accepting and May.

145

00:25:32.970 --> 00:25:36.420

Carole Copeland Thomas: take up conversations or confrontation.

146

00:25:39.300 --> 00:25:43.920

Carole Copeland Thomas: Perhaps a little more openly than men.

147

00:25:46.140 --> 00:25:46.680

Carole Copeland Thomas: Will.

148

00:25:49.380 --> 00:25:54.120

Carole Copeland Thomas: And again i'm i'd love to hear the response of of our classmates.

149

00:25:55.050 --> 00:26:04.440



James Williams: i'm sure there are some men that do better than women in or some women that do better than men, I don't know if you could generalize and say that just one is always.

150

00:26:06.570 --> 00:26:09.510

James Williams: More in life that than the other.

151

00:26:11.160 --> 00:26:14.400

James Williams: My comment is that it's it's.

152

00:26:16.140 --> 00:26:17.880

James Williams: You know in studying the Bible.

153

00:26:21.030 --> 00:26:24.630

James Williams: oftentimes we stop only see in your consistency.

154

00:26:25.980 --> 00:26:38.850

James Williams: just call it and it's systems and know like an ecclesiastical three what we often talk about that at sea animals, they say there's a time for everything is a time for this after that, after that and and what this.

155

00:26:42.240 --> 00:26:47.520

James Williams: Well we're all should be learning here in our in our study process is that.

156

00:26:49.560 --> 00:26:50.100

James Williams: Is that.

157

00:26:51.630 --> 00:26:59.550

James Williams: there's a time for everything you know just like you know we was talking about murder like you know if somebody does it go tree, we should stone.

158

00:27:01.680 --> 00:27:01.920

James Williams: stone.

159

00:27:03.240 --> 00:27:05.310

James Williams: But sometimes not.

160

00:27:06.450 --> 00:27:13.620

James Williams: Like that thing up with Tamar and Judah I mean that is atrocious his daughter.

161

00:27:15.660 --> 00:27:16.020

James Williams: daughter.

162

00:27:17.130 --> 00:27:17.940

Carl Racine: daughter in law.

163

00:27:18.630 --> 00:27:23.670

James Williams: Well daughter in law, I guess that's a that is a little different but still you.

164

00:27:25.320 --> 00:27:45.030

James Williams: know how can that be okay, but you know, there is the time for this and there's a time for that, in terms of an eye for an eye, sometimes somebody killed somebody somebody needs to die because of that, and then there were times like when, God put that protective covering over a cane.

165

00:27:46.530 --> 00:28:00.480

James Williams: And you know you can't understand why do you use in consistencies but I guess what the complexity of this life that we're in there's a time for everything was a time to to burn things to the ground there's a time to plan things is a time for.

166

00:28:01.590 --> 00:28:10.410

James Williams: You know, for just about everything and it's just really interesting you know when we are going through this Bible study we're running out to.

167

00:28:11.490 --> 00:28:18.090

James Williams: accomplish in this information, a little bit because oftentimes with season season, we just stop it there.

168

00:28:20.280 --> 00:28:21.630

James Williams: It is not real maybe.

169

00:28:23.220 --> 00:28:35.040

James Williams: I mean you know that we have all these explanations about why it's so inconsistent it's kind of a real pleasure, looking at consistencies just.

170

00:28:38.910 --> 00:28:52.050

Carl Racine: me I don't think i've used the word inconsistency, I think the point is that any sort of law, the legal system has to have human beings to apply it to given situations, and so we have judges and.

171

00:28:55.350 --> 00:29:00.450

Carl Racine: A specific code of laws can't possibly encompass every possible.

172

00:29:04.770 --> 00:29:10.860

Carl Racine: situation perfectly and we recognize, for instance of.

173

00:29:12.000 --> 00:29:20.670

Carl Racine: A woman who is driven to desperation and kills an abusive spouse intentionally what but under the lock code would be murder.

174

00:29:23.490 --> 00:29:33.840

Carl Racine: we've come to the point of recognizing that there are very strong mitigating factors in that particular situation.

175

00:29:34.920 --> 00:29:47.640

Carl Racine: That would keep us from applying the kinds of penalties for murder, the we would apply to other kinds of situation.

176

00:29:49.050 --> 00:29:50.040

Carl Racine: And I think.

177

00:29:51.600 --> 00:29:54.630

Carl Racine: When you imagine a situation in.

178

00:29:57.750 --> 00:30:02.280

Carl Racine: Jesus day let's say of a of a woman taken in adultery.

179

00:30:04.290 --> 00:30:15.300

Carl Racine: You didn't just hand her over to a kind of faceless legal

system that punished her in either a prison or.

180

00:30:16.530 --> 00:30:16.980

You know.

181

00:30:18.120 --> 00:30:23.460

Carl Racine: Death chamber, whatever that was hidden away from public view.

182

00:30:25.050 --> 00:30:28.560

Carl Racine: You actually had to pick up a rock and start throwing it at her.

183

00:30:30.150 --> 00:30:32.370

Carl Racine: And that makes it up close and personal.

184

00:30:33.480 --> 00:30:34.350

Carl Racine: and

185

00:30:35.850 --> 00:30:43.980

Carl Racine: Do that is going to give some people, not everybody, but that's going to give some people second thoughts.

186

00:30:45.450 --> 00:30:54.030

Carl Racine: about whether to actually do this, but the other point that i'm trying to make is there are other values in the law.

187

00:30:55.260 --> 00:30:59.880

Carl Racine: values of forgiveness, even for very serious things.

188

00:31:01.560 --> 00:31:10.020

Carl Racine: That mean that when you take the law as a whole, not simply as a list of rules to follow, but as teaching as instruction in righteousness.

189

00:31:10.680 --> 00:31:27.360

Carl Racine: You might very well say you know, stoning, on my adulterous wife isn't the best response hosea is told to take oh and adulterous wife isn't as an illustration of god's loving and forgiving patients right with with people.

190

00:31:28.860 --> 00:31:33.750

Carl Racine: Just because the law says, this is the penalty for this crime.

191

00:31:35.040 --> 00:31:50.040

Carl Racine: We don't see that that penalty is always applied and, and so my argument here, this is, this is just again trying to think through what kind of background would have existed in Jesus day for a question about should this woman.

192

00:31:50.460 --> 00:32:02.070

Carl Racine: Who we've found committing adultery be stoned to death and that whole question would not have arisen, if it was automatic to stone all adulterous women.

193

00:32:03.990 --> 00:32:18.840

Carl Racine: who'd been caught in the act it's a real question, and it was a real question because it wasn't common practice, it was something that probably was followed sometimes and wasn't followed other times and so.

194

00:32:20.010 --> 00:32:33.780

Carl Racine: To understand what Jesus is doing this is partly what i'm trying to get at the second thing that brother James said was about an eye for an eye and again he's anticipated we're going in you know a little further down, maybe next week.

195

00:32:34.890 --> 00:32:40.050

Carl Racine: To talk about an eye for an eye in relationship to capital punishment and what Jesus says about it.

196

00:32:41.310 --> 00:32:45.150

Carl Racine: So I you know stay tuned but that's part of the discussion.

197

00:32:47.190 --> 00:32:56.130

Peter Barrant: I just wanted to comment about this whole idea of the embarrassment or or calling, you know doing something in public, because.

198

00:32:57.300 --> 00:33:03.360

Peter Barrant: I think if we even go back a little farther and tame our story that you know her first husband died.

199

00:33:04.080 --> 00:33:16.470

Peter Barrant: And she didn't have a child and the tradition was then the next the next brother would marry would marry her her and hopefully should produce a child from that one and if.

200

00:33:17.100 --> 00:33:25.590

Peter Barrant: It turns out in the story, he did the early withdrawal kind of thing as wouldn't wouldn't get her pregnant and he ended up dying.

201

00:33:26.850 --> 00:33:27.840

Peter Barrant: And then.

202

00:33:30.360 --> 00:33:34.020

Peter Barrant: judah was afraid for his third son, so he didn't make him.

203

00:33:36.630 --> 00:33:48.240

Peter Barrant: marry her, but the the thought I mean I think sort of in that day because pregnancy west's so important, having children was so important, there was there was.

204

00:33:48.780 --> 00:33:58.620

Peter Barrant: That provision in terms of I don't know whether it's law or tradition that the sibling would marry the the barren spouse of their dead.

205

00:34:00.000 --> 00:34:09.420

Peter Barrant: sibling, so I think they're there was some some thoughts on just you know not publicly shaming someone in that.

206

00:34:10.500 --> 00:34:11.790

Peter Barrant: Part of the story, as well.

207

00:34:15.000 --> 00:34:26.010

Carl Racine: yeah brother Peters absolutely right is actually as part of the lawn in Torah that it's called leverage marriage with leverage

this comes from a word that means brother in law that that.

208

00:34:27.480 --> 00:34:45.780

Carl Racine: If a woman's husband dies and she's childless the one of the brothers had a responsibility to marry her and produce it an heir for the family line, it was a way of keeping the family line going, and that was an important responsibility.

209

00:34:47.940 --> 00:35:00.030

Carl Racine: And as Peter said there were two brothers who died own in the second one famously as we used to say, the moral of the story of own and is substantial penalty for early withdrawal.

210

00:35:05.040 --> 00:35:16.020

Carl Racine: Then, then, and then Judas the one who doesn't want the youngest son to marry Tamar so she has to take matters literally into her own hands.

211

00:35:17.490 --> 00:35:19.740

Carl Racine: duda doesn't know he's sleeping with his daughter.

212

00:35:21.480 --> 00:35:22.020

Carl Racine: But.

213

00:35:23.370 --> 00:35:24.360

Carl Racine: In any event.

214

00:35:25.800 --> 00:35:30.660

Carl Racine: The rabbi's talk at length about this stuff about public shaming.

215

00:35:32.010 --> 00:35:32.640

Carl Racine: and

216

00:35:33.960 --> 00:35:37.170

Carl Racine: rabbi sex actually gave a really interesting illustration.

217

00:35:39.600 --> 00:35:50.820

Carl Racine: Of this, I don't remember all the details of the

situation, but it was a gathering of orthodox Jews, the conference or some sort of thing.

218

00:35:52.440 --> 00:35:53.250

Carl Racine: and

219

00:35:54.570 --> 00:35:56.340

Carl Racine: Somehow a woman.

220

00:35:57.390 --> 00:36:01.500

Carl Racine: I think she may have even been a rabbi from a reformed tradition.

221

00:36:02.730 --> 00:36:03.330

Carl Racine: Was.

222

00:36:04.500 --> 00:36:07.410

Carl Racine: came into this gathering was part of.

223

00:36:10.500 --> 00:36:12.240

Carl Racine: The part of the conference or whatever.

224

00:36:13.470 --> 00:36:24.150

Carl Racine: And mixed with the men and then in the Orthodox tradition, the the men and the women are just sit separate there's a whole section for women, even in worship services.

225

00:36:25.410 --> 00:36:33.990

Carl Racine: They they they keep them in them and separate, and so this was a huge breach of orthodox tradition.

226

00:36:36.540 --> 00:36:50.730

Carl Racine: And the the rabbi who the rabbi who was in charge of this whole thing simply allowed this woman to come into their presence and speak and be part of the thing and.

227

00:36:51.330 --> 00:37:10.350

Carl Racine: and, later on, he was criticized by a lot of the other orthodox rabbis in this, I guess, it was a gathering the rabbit lot of the other orthodox rabbis criticize him for allowing to a woman to be



there, and he pointed precisely to this part of the Talmud and said.

228

00:37:12.900 --> 00:37:18.630

Carl Racine: There was no way I was going to shame this woman publicly.

229

00:37:20.010 --> 00:37:36.210

Carl Racine: for something that we consider a sort of gross breach of tradition and practice because that's The worst thing I could have done better for us to have a woman rabbi in our midst against.

230

00:37:37.590 --> 00:37:43.320

Carl Racine: thousands of years of tradition, then shame this woman in public and make her leave.

231

00:37:44.610 --> 00:37:48.060

Carl Racine: And rabbi sex says this this notion.

232

00:37:50.610 --> 00:38:04.470

Carl Racine: it's certainly not true and in Nina there's plenty of people who don't follow that but this notion is deeply ingrained in the rabbinic tradition, so much so that an Orthodox rabbi would allow a woman rabbi to be part of their.

233

00:38:05.790 --> 00:38:08.670

Carl Racine: of their celebration, and I think.

234

00:38:10.080 --> 00:38:20.250

Carl Racine: we're actually going to go on to talk about this, this is another topic that's going to come up again because we're going to move into discussion of the sermon on the Mount and specifically.

235

00:38:21.720 --> 00:38:30.930

Carl Racine: The the stuff about if someone slaps you on your cheek, which was a public insult, it was not a physical assault.

236

00:38:32.070 --> 00:38:37.470

Carl Racine: And we're going to see what Jesus does with the whole issue of public insults.

237

00:38:41.910 --> 00:38:49.470

Carl Racine: All right, let's move on, because there's tons of interesting stuff here that I have for you move on to the next slide here.

238

00:38:50.250 --> 00:39:05.970

Carl Racine: Because in Toronto there's a whole lot of other crimes, besides murder and adultery, the carry the death penalty is the punishment and the most curious Of these, and maybe the most problematic one is the case of the rebellious son, which you see.

239

00:39:07.920 --> 00:39:18.000

Carl Racine: Here in deuteronomy 21 if someone has a stubborn and rebellious son, who does not obey his father and mother and will not listen to them when they discipline him.

240

00:39:18.510 --> 00:39:32.730

Carl Racine: His father and mother she'll take hold of him and bring him to the elders at the gate of the town, the gate of the town, is where the elders sat it was it was the equivalent of their court house is where we're judgments were pronounced.

241

00:39:33.990 --> 00:39:52.950

Carl Racine: Based will say to the elders this son of ours is stubborn and rebellious he does not heed our voice, he is a glutton and a drunkard then all of the men of the town or to stone him to death, you must purge the evil from among you all, Israel will hear of it and be afraid.

242

00:39:56.670 --> 00:39:59.310

Carl Racine: We don't hear a lot of sermons about this in the Church.

243

00:40:04.800 --> 00:40:11.490

Carl Racine: But it's there and the rabbi's are greatly perplexed and greatly disturbed by this law.

244

00:40:12.870 --> 00:40:18.720

Carl Racine: And they come up with so many restrictive interpretations of it that they essentially nullify it.

245

00:40:20.100 --> 00:40:31.290

Carl Racine: They say that this law can only be applied to us so they

they look at the language and apply it as narrow as they possibly can, and it can only apply to a son and not a daughter.

246

00:40:32.160 --> 00:40:47.850

Carl Racine: Because the word could have could have meant either one in the text, the sun, must not be a minor when he would not be responsible for the law that is before the age of bar mitzvah which i'm not sure as and goes back to Torah but anyway.

247

00:40:49.410 --> 00:41:03.960

Carl Racine: Nor can he be an adult when he's no longer under his parents authority so they only find a three month window and the wife of the sun and which this law could apply and they define that very curiously, as the onset of the growth of his pubic hair.

248

00:41:05.430 --> 00:41:20.730

Carl Racine: The parents must both be in agreement about wanting their son to be executed and they must have similar sounding voices since verse 20 the word is singular they speak with one voice, so if their voices sound different.

249

00:41:21.180 --> 00:41:29.880

Carl Racine: No good and one rabbi takes it even further and says that speaking with one voice, also implies that the parents must be similar in appearance and in height.

250

00:41:31.200 --> 00:41:43.320

Carl Racine: And then, no para can have a physical disabilities, such as missing a hand or being lame or mute or blind or deaf that would prevent them from precisely following the actions mentioned in this law.

251

00:41:44.550 --> 00:41:52.230

Carl Racine: The sun's bad behavior is limited to a combination of gluttony and drunkenness since it says he's a glutton and a drunkard.

252

00:41:53.100 --> 00:42:08.220

Carl Racine: And it specifies that he must have consumed a large amount of meat and wine and it gives exact quantities and he must have consumed them at the same time, and they have purchased that food with money that he stole from his parents.

253

00:42:08.970 --> 00:42:19.620

Carl Racine: And the sun must have been properly warned about his behavior in advanced and punished for his disobedience first not simply in private by the parents, but in a court of law.

254

00:42:20.070 --> 00:42:26.940

Carl Racine: And then they go on with a few other conditions and if any one of those conditions is not met the law cannot be applied.

255

00:42:28.200 --> 00:42:39.750

Carl Racine: And so, as a result of this long discussion rabbi shimano on your screen you see this says there's never been such a son and there never will be one in the future.

256

00:42:40.710 --> 00:42:49.560

Carl Racine: Because of conditions and limitations and restrictions, the rabbi's have placed on on this law are so numerous than effect they've cancelled the lots entirely.

257

00:42:49.920 --> 00:43:02.910

Carl Racine: And having reads that conclusion that this then there could never be such a son, he says so, why was this law written and he says so that we should study the passage and receive reward for.

258

00:43:04.080 --> 00:43:16.470

Carl Racine: In other words, even though we do not take it literally it still has serious things to teach us about parenting the behavior of children how that affects all of society because, again, this is a crime, not just a sin.

259

00:43:18.990 --> 00:43:26.970

Carl Racine: Now one rabbi objects to what rabbi Shimon has said and says he personally has seen such a case in the sat on the grave of that rebellious son.

260

00:43:27.570 --> 00:43:40.440

Carl Racine: And then further in the discussion rabbi Yossi the galilean says, as you see, on your screen there's good reason for applying this law literally it was more than just instruction about parenting.

261

00:43:41.460 --> 00:43:53.820

Carl Racine: And the reason for applying this law is not simply because of what the sun did in the past, he says Torah foresaw the ultimate destiny of the stubborn and rebellious son.

262

00:43:54.240 --> 00:44:03.420

Carl Racine: Having dissipated his father's wealth, he would seek to satisfy his wants and be unable to do so, he would then go to a crossroads and rob.

263

00:44:03.840 --> 00:44:17.340

Carl Racine: Therefore, the Torah ordained let him die innocent rather than die guilty for the death of the wicked benefits both them and the world, in other words if he's not stop now he's going to go on to do even worse things.

264

00:44:19.500 --> 00:44:28.440

Carl Racine: rabbi sacks comments on this, the rabbi yosef is articulating a particular idea in secular law about punishment.

265

00:44:28.980 --> 00:44:36.630

Carl Racine: That is to serve as a deterrent to for for future crime, rather than simply retribution for past crime.

266

00:44:37.590 --> 00:44:43.590

Carl Racine: And rabbi sex goes on to argue, as many other Jewish authors have against what rabbi yosef says.

267

00:44:44.190 --> 00:44:54.150

Carl Racine: That this idea goes against not only the biblical idea of justice that you might be punished for what you might do in the future, but also the biblical idea of repentance.

268

00:44:54.990 --> 00:45:03.780

Carl Racine: to punish someone for what they might do in the future is not only unjust it denies the possibility that that person might ever change.

269

00:45:04.710 --> 00:45:18.750

Carl Racine: And Jesus tells a parable about a rebellious son, who looks very much like this one described in deuteronomy yet there's no suggestion that he should be put to death, rather, the father is eagerly waiting for him to repent and return.

270

00:45:20.610 --> 00:45:28.350

Carl Racine: So, again there's no evidence that Jews in Jesus day or any other time were regularly executing rebellious children.

271

00:45:29.370 --> 00:45:39.330

Carl Racine: Despite the fact that Torah contains a law that prescribes the death penalty in reality people did not always insist on that punishment, nor does God.

272

00:45:40.260 --> 00:45:50.610

Carl Racine: adultery might have been grounds for divorce or for execution, but certainly both the old new Testaments would value repentance and reconciliation as better solution.

273

00:45:52.110 --> 00:45:56.430

Carl Racine: mary's husband Joseph understood this, and so did the Prophet hosea.

274

00:45:57.480 --> 00:46:11.130

Carl Racine: Note that the death penalty and Torres prescribed for most of the effects in the 10 commandments idolatry blasphemy breaking the Sabbath dishonoring your parents murder adultery and bearing false witness.

275

00:46:11.700 --> 00:46:18.930

Carl Racine: So this underscores the seriousness of these crimes in israel's community and the need to keep Israel, free from them.

276

00:46:19.740 --> 00:46:35.730

Carl Racine: But as we've seen Jews who read an interpreted the law did not feel bound to apply this extreme punishment all the time and Jesus is clearly following that interpretive tradition in his treatment of the woman taken in adultery.

277

00:46:37.410 --> 00:46:41.880

Carl Racine: i'm going to pause there again for any comments and reflections.

278

00:46:43.140 --> 00:46:48.390

James Williams: Now is that we got with the last the last these kids

will be asked about like the actor.

279

00:46:50.370 --> 00:46:51.390

James Williams: We need to take them out.

280

00:46:53.220 --> 00:46:53.880

Carole Copeland Thomas: wow.

281

00:46:55.650 --> 00:46:57.060

James Williams: You have to admit, some of them over.

282

00:46:58.860 --> 00:47:01.590

James Williams: You have to admit, some of these kids have shown up knuckleheads.

283

00:47:03.120 --> 00:47:12.060

James Williams: And they're allowed to get away with absolute murder, I mean Have you ever seen the group of like 30 young people writing down the street doing really.

284

00:47:13.140 --> 00:47:13.530

Carl Racine: yeah.

285

00:47:13.590 --> 00:47:27.030

James Williams: For me, that stuff is atrocious I mean and few the Daddy you supposed to find out that he did this, or the mother and and waylon and then you know if I ever get you doing it again yeah.

286

00:47:31.080 --> 00:47:33.330

Carole Copeland Thomas: And I remember growing up drag racing.

287

00:47:34.530 --> 00:47:35.580

Carole Copeland Thomas: In my neighborhood.

288

00:47:35.790 --> 00:47:38.550

Carole Copeland Thomas: Right right oh what's the what's the difference.

289

00:47:39.300 --> 00:47:40.350

James Williams: Well, that wasn't good either.

290

00:47:43.350 --> 00:47:44.430

Carole Copeland Thomas: We didn't take them out.

291

00:47:50.250 --> 00:47:53.700

James Williams: Sometimes, having that fret over there, it does a lot with.

292

00:47:54.900 --> 00:48:03.000

James Williams: With kirby you know, like in some countries, you know how they if you steal use it or lose a hand or something like that.

293

00:48:04.170 --> 00:48:09.390

James Williams: I mean it the crime rate for stealing is way down.

294

00:48:10.770 --> 00:48:12.090

James Williams: Here in America.

295

00:48:15.030 --> 00:48:15.390

James Williams: You know.

296

00:48:16.140 --> 00:48:24.690

Carole Copeland Thomas: Well, that I mean that argument can be expanded to just gun laws in this country and the proliferation of guns and the.

297

00:48:25.980 --> 00:48:42.270

Carole Copeland Thomas: Over acceptance of guns and gun rights which clearly contribute to our high gun violence rate and mass killings, how many now 17 or I forget how many it's since the beginning of this year alone, so.

298

00:48:43.290 --> 00:48:49.170

Carole Copeland Thomas: yeah our looseness definitely yields greater violence.

299

00:48:59.190 --> 00:48:59.730

Susan Racine: well.



300

00:49:01.200 --> 00:49:08.370

Susan Racine: I think it's Nice on Easter to see that God is merciful to those of us who are rebellious children.

301

00:49:11.790 --> 00:49:15.690

Susan Racine: clause and interpretation of his laws.

302

00:49:16.140 --> 00:49:17.760

James Williams: A man right.

303

00:49:18.930 --> 00:49:21.750

Susan Racine: It does give us a different feel for the.

304

00:49:23.550 --> 00:49:24.900

Susan Racine: The parable of.

305

00:49:26.490 --> 00:49:30.390

Susan Racine: The lost son even I mean not only was he.

306

00:49:30.510 --> 00:49:31.080

James Williams: Oh right.

307

00:49:31.350 --> 00:49:36.900

Susan Racine: stone, but he was given a robe and a party just coming back.

308

00:49:38.550 --> 00:49:41.220

Susan Racine: Okay turns the table on this passage.

309

00:49:42.330 --> 00:49:44.610

Carl Racine: Well, again, the law.

310

00:49:44.970 --> 00:49:45.840

Marc Germain: And I think.

311

00:49:45.960 --> 00:49:46.860

Carl Racine: I don't know it's hard to.

312

00:49:48.390 --> 00:49:50.880

Carl Racine: it's hard to know exactly but.

313

00:49:52.170 --> 00:50:03.630

Carl Racine: A lot of these laws are actually meant to rain in common practices of the day, and we saw this with the with the cities of refuge and the blood avenger.

314

00:50:04.140 --> 00:50:16.860

Carl Racine: And I suspect that part of what's going on in this law is that, rather than simply having the parents get so angry at their son that they assault him and kill him.

315

00:50:17.640 --> 00:50:25.440

Carl Racine: Which in some cultures, they would have had a perfect right to do this says no you've got to bring him to the elders of the city.

316

00:50:26.520 --> 00:50:39.660

Carl Racine: You need to bring this to people who are dispassionate judges who will take responsibility and decide what is to be done with the sun.

317

00:50:40.470 --> 00:50:53.400

Carl Racine: So that whatever anger whatever dysfunction is existing in the relationship between the parents and this son, there is a mediator group of mediators.

318

00:50:54.360 --> 00:51:07.470

Carl Racine: Who were brought in to handle the situation and they're ultimately the ones who are going to make the decision, they are the judges sitting at the gate of the city and.

319

00:51:09.240 --> 00:51:29.970

Carl Racine: So again, rather than the the kind of individual mob violence that might have occurred in some other cultures here you have a legal situation set up that takes the takes those stones out of the hands of the parents.

320

00:51:31.410 --> 00:51:37.560

Carl Racine: And while it does feel somewhat harsh to us again.

321

00:51:40.650 --> 00:51:48.330

Carl Racine: It underscores the seriousness of this sort of behavior and as brother James said.

322

00:51:50.040 --> 00:51:59.430

Carl Racine: The fact that parents are not able for or not willing to discipline their children in our society has led to a whole lot of problems.

323

00:52:00.240 --> 00:52:17.430

Carl Racine: So this law underscores the importance of all of the rest of that it can simply be I mean we sort of isolated it and pulled it out of the Bible, to look at it, more specifically, but it can't be taken an isolation from the rest of the tour or the rest of the scriptures.

324

00:52:23.280 --> 00:52:23.730

Carl Racine: um.

325

00:52:29.880 --> 00:52:31.620

Carl Racine: Well, let me, let me go on and just.

326

00:52:32.700 --> 00:52:42.990

Carl Racine: Will can will continue next week with this, but let me just say a little bit more about the rabbi's and capital punishment, because I think it's really helpful us just think about different perspectives on this.

327

00:52:45.060 --> 00:52:55.770

Carl Racine: The rabbi's clearly in general seem reluctant to impose the death penalty and there's a lot of discussion of the the death penalty and all of that, in the Tom that.

328

00:52:57.900 --> 00:52:59.100

Carl Racine: As we've seen.

329

00:53:00.660 --> 00:53:11.880

Carl Racine: Torah requires that there must be at least two eyewitnesses to the crime and those eyewitnesses according to the rabbi's have to be examined closely and at length.

330

00:53:12.360 --> 00:53:23.010

Carl Racine: And they are sternly warned and even threatened with punishment for giving false testimony the 10 commandments we tend to sort of.

331

00:53:25.110 --> 00:53:34.440

Carl Racine: Say well this stuff about bearing false witness has to do with lying in general but it's specifically is about bearing false witness in court.

332

00:53:36.180 --> 00:53:45.990

Carl Racine: And if a witness in court is found to be lying, in other words if they're going they're lying they usually have an ulterior motive.

333

00:53:46.440 --> 00:54:01.770

Carl Racine: They are subject to the same penalty that the defendant would have been given, so if it's a capital case and you tell a lie, you are in danger of being put to death yourself the the.

334

00:54:03.330 --> 00:54:08.790

Carl Racine: idea that your testimony is essentially an assault on that defendant and.

335

00:54:09.840 --> 00:54:12.270

Carl Racine: You should be subject to the same penalty.

336

00:54:13.890 --> 00:54:24.870

Carl Racine: That the rabbi's actually modify the requirement for witnesses to adultery, since as we've seen that would have been sort of hard to come up with two or three witnesses to to an adulterous act.

337

00:54:25.290 --> 00:54:41.880

Carl Racine: So, instead, what they do to kind of get around that they they say that the husband must have won the wife in advance in the presence of two witnesses that she should not be involved with a particular man and only issue persists in her behavior can she be brought to trial.

338

00:54:43.110 --> 00:54:54.990

Carl Racine: And in capital cases the Thomas says, the Court must consist of 23 judges and there must be at least a to judge majority for conviction.

339

00:54:56.550 --> 00:55:05.850

Carl Racine: And the trial must open with arguments in favor of the defendant and the judges themselves have a responsibility to seek out witnesses.

340

00:55:06.180 --> 00:55:16.260

Carl Racine: For the defendant witnesses who can support the case for the innocence of the defendant and, in essence, is presumed.

341

00:55:16.830 --> 00:55:31.650

Carl Racine: At any kind of evidence whatsoever for it must be aggressively sought out by the Court, in other words, there must be a sustained and concerted effort to defend the accused, rather than a rush to conviction.

342

00:55:32.880 --> 00:55:47.910

Carl Racine: And if the Court rules to convict in the capital case the execution must not be carried out on the same day, so that the judges can sleep on their decision and perhaps change their mind.

343

00:55:49.560 --> 00:55:58.380

Carl Racine: And parent, paradoxically, for this reason the Talmud specifies that a unanimous decision to convict must lead to an acquittal.

344

00:55:59.550 --> 00:56:10.350

Carl Racine: Since there's No one to argue the case for the defendant and therefore the opportunity that the judges need to have to be persuaded to change their minds, has not been provided.

345

00:56:11.310 --> 00:56:31.260

Carl Racine: In other words, no kangaroo courts, so the Talmud presumes that even after the verdict has been rendered the dissenting opinion the minority report must still be given an opportunity to argue its case for acquittal and the sense that I get in general, from what.

346

00:56:32.340 --> 00:56:37.380

Carl Racine: What i've read, is that the rabbi's are looking for any possible reason.

347

00:56:39.090 --> 00:56:42.750

Carl Racine: To avoid having to condemn someone to death.

348

00:56:43.770 --> 00:57:07.410

Carl Racine: Even though they can't deny the Torah does allow for it, and I think, even though that attitude in the Talmud can't be read back into Jesus day I think the fact that the rabbi's moved in that direction and how they understood Torah puts Jesus very much in their camp.

349

00:57:09.480 --> 00:57:18.240

Carl Racine: That what Jesus is doing here with the woman taken in adultery is not particularly unusual for his day.

350

00:57:21.180 --> 00:57:30.150

Carl Racine: It doesn't go counter to the grain of the Jewish tradition and establish a different way of treating people.

351

00:57:31.020 --> 00:57:42.270

Carl Racine: Christian way of treating people as opposed to a Jewish way it's simply recognizes the complexity of how we read the Torah and interpret and apply what's in the Torah.

352

00:57:43.050 --> 00:57:53.010

Carl Racine: To specific situations i'm going to leave it there today we'll come back and talk next week, a little bit more about the death penalty in the Talmud.

353

00:57:54.420 --> 00:58:05.310

Carl Racine: And then we're going to go on to talk about Jesus and an eye for an eye and the other kinds of Torah issues that Jesus addresses in in the.

354

00:58:07.170 --> 00:58:14.280

Carl Racine: sermon on the Mount that again continue to connect to the story that we started with and john.

355

00:58:15.990 --> 00:58:17.880

Carl Racine: Any final questions or comments.

356

00:58:21.630 --> 00:58:25.920

Carole Copeland Thomas: it's like laws and lots of conditions for laws.

357

00:58:27.630 --> 00:58:27.840

Carl Racine: Right.

358

00:58:27.900 --> 00:58:28.980

Carole Copeland Thomas: A lot of food for thought.

359

00:58:31.140 --> 00:58:33.030

Carl Racine: And how you apply those laws.

360

00:58:34.650 --> 00:58:37.260

Carl Racine: And we will see, let me get to Jesus.

361

00:58:39.450 --> 00:58:43.530

Carl Racine: The people have done all sorts of interesting things with what Jesus says as well.

362

00:58:45.210 --> 00:58:56.550

Susan Racine: I think it is interesting that in the story of the crucifixion that the when the Jews, hand in hand Jesus over to pilot they say we have no ability to execute him under our law.

363

00:58:58.350 --> 00:59:01.560

yeah that's something that you had last week, slides.

364

00:59:03.300 --> 00:59:03.990

Carl Racine: um.

365

00:59:06.030 --> 00:59:08.550

Carl Racine: Do we talk, we already talked about that are we going to talk about.

366

00:59:10.290 --> 00:59:11.610

Susan Racine: This in the last week, slides.

367

00:59:11.670 --> 00:59:22.770

Carl Racine: yeah I mean they say that and it's not it's not clear if that was actually true there's two different scholarly approaches one says Yes, that was true they didn't have.

368

00:59:23.220 --> 00:59:33.480

Carl Racine: That right other say now things aren't quite that cut and dried Rome would have allowed them for something like blasphemy, which is what they were accusing Jesus, of which wasn't a crime and the Roman law.

369

00:59:34.080 --> 00:59:41.820

Carl Racine: But they would have allowed local religious authorities to put already neither was adultery, for that matter, regularly practice in the Roman Empire.

370

00:59:44.790 --> 00:59:53.580

Carl Racine: Rome may have allowed local authorities to handle certain things because pilot turns around that same verses we saw and tells him take him and judge them according to your law.

371

00:59:54.690 --> 00:59:55.260

Carl Racine: and

372

00:59:56.400 --> 01:00:00.840

Carl Racine: So some scholars, think that the the Jewish authorities here just trying to.

373

01:00:04.350 --> 01:00:12.390

Carl Racine: You know turf Jesus to to pilot to give to the Andes is over and watch their hands of Jesus and let the Romans do their dirty work.

374

01:00:13.680 --> 01:00:26.010

Carl Racine: But and avoid having to stage of public execution that would make them unpopular with at least some of the people who were supporting Jesus.

375

01:00:27.330 --> 01:00:35.250



Carl Racine: So, whether whether whether what they say there and John 18 is actually accurate is still up for question.

376

01:00:36.990 --> 01:00:52.590

Jack Melvin: it's a big part of that pointed out to that Stephen was stoned right does that have any issues, but on the other hand, I think you're right there's some some politics going on in terms of the high priests, you know it's Passover.

377

01:00:53.670 --> 01:01:05.370

Jack Melvin: You know they've they've all is you know Jesus was respected by the crowd you know they didn't want to have you know the crowd come back and have riots or something like that, so the pass it off to the.

378

01:01:06.720 --> 01:01:16.380

Jack Melvin: To the Romans was a positive political thing and then from the Romans point of view, they did have they were concerned about cases that led to rebellion.

379

01:01:17.160 --> 01:01:28.050

Jack Melvin: And and they're they're thinking well they're not going to get involved in a in a case that nobody, you know that that doesn't affect the political situation in the occupation.

380

01:01:28.440 --> 01:01:40.260

Jack Melvin: But if they think it is and the Messiah always know is a case of rebellion then they are, they are going to get involved, and so maybe in one sense, it was the jurisdiction.

381

01:01:41.280 --> 01:01:46.170

Jack Melvin: Because this was a Messiah or point of view, a would be Messiah.

382

01:01:48.150 --> 01:01:59.940

Carl Racine: Right and that, and you see this the the tone of the complaint, I mean the the sand Hadrian is is upset with Jesus for what they call blasphemy.

383

01:02:00.330 --> 01:02:02.160

Carl Racine: right they tear the robes and all of that.

384

01:02:02.220 --> 01:02:09.150

Carl Racine: Well, but but they're not going to convince pilot to execute somebody for blasphemy, so when they go before pilot the discussion with pilot and all of the Gospels.

385

01:02:09.180 --> 01:02:15.000

Carl Racine: has to do with politics, it has to do with the Messiah has to do with Jesus being king of the Jews and all of that kind of stuff.

386

01:02:16.020 --> 01:02:24.480

Carl Racine: That is going to make pilot nervous it's going to be a political charge, not a religious charge.

387

01:02:25.170 --> 01:02:39.450

Carl Racine: And they have to sell that idea to pilot, even though that wasn't their primary concern, but to convince pilot to do their dirty work they've got to come up with a crime that Rome would have been willing to punish.

388

01:02:40.230 --> 01:02:54.120

Jack Melvin: Well, in one sense that was good, so I mean blasphemy was the charge, but what Jesus says, is it sort of evolved response he says, you know he quotes Daniel you know, and you know in.

389

01:02:55.080 --> 01:03:04.650

Jack Melvin: There I am in the clouds you know with the angels and sitting at the right hand of God, and all that stuff and that's when they ran their clothes and shout out blasphemy.

390

01:03:05.070 --> 01:03:15.540

Jack Melvin: So in one sense for them to have was political but from a religious point of view, whereas from rome's point of view, was a potential rebellion.

391

01:03:18.720 --> 01:03:21.810

Carl Racine: right but it wasn't a capital crime to claim to be the Messiah.

392

01:03:22.380 --> 01:03:26.250

Jack Melvin: It was a capital crime well from from the Jewish point of

view.

393

01:03:26.310 --> 01:03:27.330

Carl Racine: Or the Jewish point of view.

394

01:03:28.470 --> 01:03:39.510

Carl Racine: It was a capital crime to claim to be this this heavenly authority figure from Daniel as you point out that was that was claiming more than you can claim but.

395

01:03:40.380 --> 01:03:41.700

Jack Melvin: Just yeah I don't know.

396

01:03:43.380 --> 01:03:51.060

Jack Melvin: I you know, like like today there's probably clever lawyers will be digging into the Torah to find some reason that this was a crime.

397

01:03:52.410 --> 01:03:53.790

Jack Melvin: And that's probably what happened.

398

01:03:57.030 --> 01:04:03.360

Carl Racine: Anyway, we'll come back and talk more about this next week is somebody like to close us out in prayer please.

399

01:04:10.350 --> 01:04:11.220

Carole Copeland Thomas: This is awesome.

400

01:04:14.280 --> 01:04:26.010

Susan Racine: Your God, we thank you for this resurrection Sunday, we thank you for your power and your glory We thank you for jesus's sacrifice and rising again and.

401

01:04:26.580 --> 01:04:31.830

Susan Racine: sitting at your right hand and we thank you for your justice in your mercy and all that we are learning.

402

01:04:32.700 --> 01:04:44.730

Susan Racine: In this class may everyone, please bless everyone this Easter Sunday and help us to be filled with the joy and the power of

your loving marvelous resurrection in Jesus name, we pray amen.

403

01:04:45.450 --> 01:04:47.430

Carole Copeland Thomas: amen all right happy Easter.

404

01:04:47.430 --> 01:04:49.080

Marc Germain: Man happy Easter.

405

01:04:49.380 --> 01:04:54.030

Carole Copeland Thomas: enjoy the rest of your afternoon Honduras and all over Massachusetts.

406

01:04:55.560 --> 01:04:57.210

Carole Copeland Thomas: Alright, see you next week.