

WEBVTT

1

00:00:00.000 --> 00:00:03.689

Carl Racine: Pertinent in a way to what I want to talk about today.

2

00:00:05.759 --> 00:00:18.990

Carl Racine: Before before we do that, I just, I want to make a couple comments I people probably got two emails from me this week, sending out class notes. They got a duplicate

3

00:00:20.400 --> 00:00:21.480

Carl Racine: Been trouble.

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00:00:23.070 --> 00:00:33.240

Carl Racine: I really don't know what happened with my server. I've never had trouble with this before Saturday night a week ago. Susan was trying to send me a forward me an email.

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00:00:35.340 --> 00:00:36.540

Carl Racine: She was literally standing

6

00:00:36.840 --> 00:00:43.380

Carl Racine: To my computer with her phone doing it and did it half a dozen times I never got I never got that email.

7

00:00:44.190 --> 00:00:44.850

Carl Racine: Come through.

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00:00:45.120 --> 00:00:57.540

Carl Racine: So Sunday when I sent out the thing. Nothing seemed to happen. Usually I get a copy of it right away. And it didn't. So I decided later on to resend it thinking maybe it hasn't worked and then they both showed up.

9

00:00:58.590 --> 00:00:59.970

Carl Racine: I apologize for the

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00:01:01.980 --> 00:01:13.800

Carl Racine: I apologize for the double thing. I'll try not to do that again. If you are listening to me here. If you're participating and

aren't getting those emails, please let me know.

11

00:01:15.390 --> 00:01:20.460

Carl Racine: Put your email in the chat. I'm happy to add you to the list.

12

00:01:22.710 --> 00:01:23.250

Carl Racine: And

13

00:01:26.340 --> 00:01:29.280

Carl Racine: Hopefully this is was a one time thing.

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00:01:31.320 --> 00:01:41.160

Carl Racine: Let's open in prayer. Lord God, we thank you for the day. We thank you for the word we heard and we thank you for the assurance that your Holy Spirit.

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00:01:42.810 --> 00:01:44.760

Carl Racine: Does empower us

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00:01:46.230 --> 00:01:55.950

Carl Racine: To do your work in the world and gives us wisdom and guidance and direction and we desperately need that Lord in these very troublesome times because apart from the

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00:01:57.030 --> 00:02:04.680

Carl Racine: pandemic of covert that we are living through, we have the bigger pandemic, the bigger

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00:02:06.600 --> 00:02:15.210

Carl Racine: Disaster of the political situation that's taken shape in the last four years in a country and Lord we feel powerless in the face of a

19

00:02:16.200 --> 00:02:25.260

Carl Racine: Of a movement that won't tell the truth that won't accept the truth that doesn't believe in facts that simply makes up stuff as it goes along.

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00:02:25.770 --> 00:02:38.190

Carl Racine: And says this is reality and we're not quite sure how to deal with all that, Lord, but as we as we explore your word, we pray that your Holy Spirit will indeed fill us with wisdom and guidance and power.

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00:02:39.420 --> 00:02:41.670

Carl Racine: In our world, in Christ's name. Amen.

22

00:02:42.210 --> 00:02:42.630

Amen.

23

00:02:47.940 --> 00:02:51.180

Carl Racine: So I'm gonna, I added something

24

00:02:52.800 --> 00:03:02.970

Carl Racine: I add something to my original plan because when I was reflecting on what we talked about last week I realized there was some more that I wanted to say and really is an example of what I'm talking about.

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00:03:03.690 --> 00:03:13.140

Carl Racine: If you recall last week we were talking about the Passover story. The, the foundational story, the fundamental story in all of Scripture.

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00:03:14.160 --> 00:03:19.200

Carl Racine: As a revolutionary story is a story about a God who number one x

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00:03:20.640 --> 00:03:35.340

Carl Racine: In the world that's not distant from the world. And number two, who acts to liberate a group of insignificant oppressed and enslaved immigrants from the power of the world's greatest and longest lived empire.

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00:03:37.200 --> 00:03:43.950

Carl Racine: It's a revolutionary story as I said last week and I made the point last week that

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00:03:46.200 --> 00:03:53.040

Carl Racine: Even though we tend to think of the Bible, either as a

textbook for systematic theology for what to think about God.

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00:03:53.520 --> 00:04:02.700

Carl Racine: Or a textbook of ethics, how to behave. It's neither rather the primary literary form of the Bible, his story is narrative.

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00:04:03.270 --> 00:04:15.510

Carl Racine: And even in the parts of the Bible, like the prophets were Paul's letters that story really forms the background, the foundation for what they're saying. And if you don't understand that story. You won't see how they fit in.

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00:04:17.940 --> 00:04:32.700

Carl Racine: Scriptures understand God, not in terms of abstract Greek philosophy, but concretely as a god, as I said, who acts in history of God who's part of the story, and indeed initiate that story.

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00:04:35.400 --> 00:04:46.680

Carl Racine: And that's the central story in Torah and the foundational story for the rest of scripture. The story of the Exodus, the story of God redeeming his people from oppression in Egypt.

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00:04:49.980 --> 00:04:52.950

Carl Racine: We all take our identity from

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00:04:54.240 --> 00:05:09.300

Carl Racine: At least in part from the stories we tell about ourselves and about our people Americans tell a very heavily edited version of their national story every fourth of july Thanksgiving and other holidays right

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00:05:10.410 --> 00:05:19.020

Carl Racine: Christians also tell a very heavily edited version of the biblical story on Christmas on Easter and at the Lord's Supper.

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00:05:20.460 --> 00:05:28.350

Carl Racine: So it's important to get that story right in order to understand who we are and understand our identity and to understand who God is.

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00:05:29.460 --> 00:05:31.500

Carl Racine: And I have been making the argument throughout

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00:05:32.760 --> 00:05:45.900

Carl Racine: The last few courses. I've been teaching that Christian anti Judaism led the church to leave out Israel story from its own story and thus has distorted and misunderstood how the Scriptures ought to be read.

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00:05:46.530 --> 00:06:00.120

Carl Racine: And as I want to treat today, particularly by ignoring the importance of Israel story Christians have misunderstood something fundamental about the cross

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00:06:01.710 --> 00:06:03.210

Carl Racine: So I wanted to

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00:06:04.350 --> 00:06:08.910

Carl Racine: lay this out for you and have you think a little bit more about how Torah.

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00:06:09.930 --> 00:06:14.430

Carl Racine: Is the necessary foundation for how we understand the cross

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00:06:16.380 --> 00:06:39.600

Carl Racine: Every year at Passover Jews retell the Exodus story as a way of celebrating what God has done for them, but equally as a way of telling the future generations, what their story is as a way of passing on this story. And this sense of identity that they get from the Passover and the Passover.

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00:06:41.190 --> 00:06:53.460

Carl Racine: Service, the Passover meal the Seder is focused on the children and children asked questions about this story. It's very much an educational tool to pass this story on

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00:06:56.130 --> 00:07:07.380

Carl Racine: I don't think it's a coincidence that the climactic events of Jesus life occurred at Passover which Jesus had come to Jerusalem to celebrate

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00:07:08.430 --> 00:07:21.810

Carl Racine: Christians tell again a very selective version of that story during Holy Week, and when we observe the Lord's Supper and we leave out entirely. The revolutionary story of Torah from that version.

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00:07:22.410 --> 00:07:33.600

Carl Racine: Instead, we focus on personal salvation going to heaven when I die and forgiveness of sins, none of which has anything to do with Passover.

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00:07:35.160 --> 00:07:44.670

Carl Racine: So let me suggest that if we were to start with the story in Torah, the story of the Passover, the story of the Exodus, we would read the story of Jesus death differently.

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00:07:46.050 --> 00:07:49.620

Carl Racine: We would notice things in the gospels that usually get passed over

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00:07:50.820 --> 00:08:09.240

Carl Racine: Remember Passover is not about being saved from my sins. It's about being liberated from the sins of others, specifically from the oppressive power of the Egyptian empire redemption means political and religious liberation and if we could see slide number one, please.

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00:08:09.810 --> 00:08:15.660

Carole Copeland Thomas: And are you talking about the slide deck that has four or five slides that you sent brother, Carl.

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00:08:16.890 --> 00:08:17.340

Carole Copeland Thomas: Yes.

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00:08:18.480 --> 00:08:18.990

Carl Racine: Yes.

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00:08:19.110 --> 00:08:21.930

Carole Copeland Thomas: Okay. All right. Give me one second. And I'll pull it up.

56

00:08:29.460 --> 00:08:31.230

Carl Racine: So redemption and Torah.

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00:08:32.310 --> 00:08:36.750

Carl Racine: Refers to political as well as religious liberation.

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00:08:38.550 --> 00:08:44.910

Carl Racine: As we can see from this passage from Exodus six, six and seven, which I found a wonderful graphic for online.

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00:08:47.730 --> 00:09:04.590

Carl Racine: God says, I will free you from the burdens of the Egyptians and deliver you from the service or slavery to them. I will redeem you with an outstretched arm and with mighty acts of judgment, I will take you as as my people and I will be your God.

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00:09:07.770 --> 00:09:22.620

Carl Racine: These four promises the four main verbs in this passage are connected by Jewish tradition to the four cups of wine that is shared at the Passover Seder

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00:09:23.130 --> 00:09:40.170

Carl Racine: This is what these four cups of wine celebrate God's promise to deliver them and be be their God they proclaim that Israel will no longer be serving Israel, Egypt, they will be serving God.

62

00:09:40.980 --> 00:10:03.030

Carl Racine: So it's both a religious and a political proclamation, and like the Exodus, I would argue, the story of Jesus death is thoroughly political Jesus is crucified for what for claiming to be king of the Jews and that Proclamation is a fixed to the cross, as an indicator of his crime.

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00:10:04.080 --> 00:10:07.620

Carl Racine: Rome considered that claim to be an act of sedition.

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00:10:08.820 --> 00:10:15.420

Carl Racine: And we've heard about sedition in recent weeks and a threat to their power and ruling authority.

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00:10:16.980 --> 00:10:32.100

Carl Racine: Crucifixion was a form of execution reserved for

political rebels for revolutionaries and across was a public billboard a political advertisement warning. This is the fate of all those who would dare challenge our rule.

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00:10:34.350 --> 00:10:42.660

Carl Racine: Now remember who G. Again, looking at the story. Remember who Jesus replaced on the cross. We could have slide number two, please.

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00:10:45.030 --> 00:10:46.590

Carl Racine: Who was Bill rabbits.

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00:10:47.760 --> 00:10:50.280

Carl Racine: And why was he under arrest.

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00:10:56.730 --> 00:11:01.980

Carl Racine: They may know who rabbits was and why he was under arrest. Slide number two, please, sister, Carol.

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00:11:06.120 --> 00:11:07.350

Susan Racine: He was a revolutionary

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00:11:13.710 --> 00:11:14.280

Carl Racine: Sister, Carol.

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00:11:14.580 --> 00:11:18.330

Carole Copeland Thomas: Now you will. It says, Brad. This was a Jewish freedom fighter.

73

00:11:18.630 --> 00:11:22.050

Carl Racine: I know, but I'm not seeing slide number two is everybody else things slide number two.

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00:11:22.560 --> 00:11:24.690

Carole Copeland Thomas: No, no one's seen it.

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00:11:25.830 --> 00:11:26.580

Carole Copeland Thomas: Okay.

76

00:11:27.060 --> 00:11:36.660

Carole Copeland Thomas: Hold on one second. Let me try it again. You know, interestingly, last week, some color palettes showed up next to the slides. Not sure what that's all about.

77

00:11:38.310 --> 00:11:45.240

Carole Copeland Thomas: And if you see it, but you know, send me a message in chat. Let me share the screen again and tell me

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00:11:45.300 --> 00:11:46.230

If you

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00:11:47.340 --> 00:11:48.720

Carole Copeland Thomas: Do you now see

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00:11:49.140 --> 00:11:51.840

Carole Copeland Thomas: Yes, yes, yes. Okay.

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00:11:54.060 --> 00:11:57.660

Carl Racine: So I'm here I've got Mark

82

00:11:59.040 --> 00:12:07.740

Carl Racine: From the nav parabola was in prison with the rebels who had committed murder during the insurrection.

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00:12:08.760 --> 00:12:16.140

Carl Racine: Insurrection is to commit murder in the uprising. There's various translations, but they all say basically the same thing.

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00:12:18.390 --> 00:12:35.430

Carl Racine: John 1840 says, and this isn't a bunch of translations, including the New Living testament, a New Living Translation Barnabas was a revolutionary and the message and its translation of Johnny 1840 says Barnabas was a Jewish freedom fighter.

85

00:12:36.960 --> 00:12:45.330

Carl Racine: Rabbit was somebody who was involved in a failed attempt to violently overthrow

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00:12:46.440 --> 00:12:48.930

Carl Racine: The Roman government

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00:12:51.150 --> 00:13:08.280

Carl Racine: Now, what about the men crucified with Jesus. Here we have a problem because the King James Bible is handed down to us. One of the greatness translations of the Bible, one that is completely distorted our understanding of the cross. We all know who was crucified with Jesus. Two thieves.

88

00:13:10.080 --> 00:13:19.740

Carl Racine: But that's a completely inappropriate translation for the word their theft was not a capital crime in the Roman Empire.

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00:13:20.490 --> 00:13:26.460

Carl Racine: And crucifixion was not used by the Romans for common criminals, they had other ways of punishing people

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00:13:27.450 --> 00:13:43.020

Carl Racine: The two men like rabbits, as we see here from the an IV, the new American Bible, the New Living testament and lots of different modern translations. They also were revolutionaries rebels political insurrection. It's

91

00:13:45.600 --> 00:14:05.190

Carl Racine: The modern scholarship has clearly established that the meaning of this word is not thief, in this context, not robber, as in john 1840 rabbits, and those two men were almost certainly part of the one revolutionary group that had had had killed somebody and had tried

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00:14:06.270 --> 00:14:21.180

Carl Racine: unsuccessfully to start an uprising against the Roman government and they were in prison awaiting execution, which was by crucifixion reserved for political rebels.

93

00:14:22.290 --> 00:14:25.890

Carl Racine: So they were not just ordinary sinners.

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00:14:27.120 --> 00:14:41.550

Carl Racine: And Jesus is crucified, along with them as another political rebel. And this, by the way, is a good illustration of the perils of relying on only one translation of the Bible, sometimes they will let you down.

95

00:14:42.870 --> 00:14:46.500

Carl Racine: Now the Passover context is important for all of this.

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00:14:47.340 --> 00:14:55.320

Carl Racine: The whole reason pilot. The Roman governor is there with his palace guard in Jerusalem was precisely because it was Passover.

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00:14:55.680 --> 00:15:03.180

Carl Racine: And what was Passover. It was the Jewish celebration of God's deliverance of his people from the rule of a pagan empire.

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00:15:03.930 --> 00:15:13.890

Carl Racine: Pilot didn't like Jerusalem. He didn't live there. He didn't like being there, but because of the increased political tension at the time of Passover.

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00:15:14.490 --> 00:15:30.960

Carl Racine: He had to be there because the hopes were heightened every year amongst the Jews that God at Passover time would act. Once again, as he did in ancient times to redeem Israel to free Israel from the oppressive pagan Roman rule.

100

00:15:32.010 --> 00:15:41.190

Carl Racine: Some Jews are simply praying for God to act. Others like rabbits tried to take things into their own hands and help God along

101

00:15:42.630 --> 00:16:02.940

Carl Racine: 35 years later, they would be successful briefly the revolutionary movement was really only in its infancy. In the time of Jesus, but by 65 ad about 35 years later, it exploded and actually for a time was, was able to

102

00:16:04.380 --> 00:16:06.630

Carl Racine: Take over Jerusalem from the Romans.

103

00:16:07.860 --> 00:16:17.490

Carl Racine: So pilot along with this inflated police presence was in Jerusalem, precisely because of the political threat Passover presented to Rome.

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00:16:18.570 --> 00:16:31.350

Carl Racine: Whatever he really thought about Jesus. He couldn't afford to ignore. Someone who claimed to be Israel's Messiah, the King of the Jews someone with a significant following among the people.

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00:16:32.640 --> 00:16:43.620

Carl Racine: Jesus had to be crucified as an example to others who might be considering a similar career. And if we could look at slide number three, please.

106

00:16:52.950 --> 00:16:55.140

Carl Racine: Slide number three. Still not coming up.

107

00:16:55.620 --> 00:16:58.770

Carole Copeland Thomas: Right, so no one is saying slide number three. Let me

108

00:16:59.790 --> 00:17:06.870

Carole Copeland Thomas: Stop the slide deck. Again, I'm curious as to what's going on, let me

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00:17:09.030 --> 00:17:11.550

Carole Copeland Thomas: Hold on one second. Let me do this.

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00:17:24.570 --> 00:17:34.710

Carole Copeland Thomas: All right. Is everyone seeing the slide deck. Yes. Okay. Yeah, please. Keep me posted in the chat room if something else turns up

111

00:17:40.050 --> 00:17:40.980

Carl Racine: Caesar.

112

00:17:42.510 --> 00:17:50.040

Carl Racine: Was the only one in the Roman Empire, who had the right to be called king he was the only one who had the right to be called Lord

113

00:17:50.610 --> 00:18:02.160

Carl Racine: He was the only one who had the right to be called Son of God. All of those titles were political ones reserved for the emperor

and we see here an image of

114

00:18:02.580 --> 00:18:11.310

Carl Racine: One of those coins. Remember the sermon from a week ago where Jesus asks for a coin and ask specifically whose image.

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00:18:11.820 --> 00:18:26.700

Carl Racine: Tiberius Caesar and inscription. Is this the inscription reads Tiberius Caesars son of the divine Augustus Augustus upon his death had been proclaimed a God by the Roman Senate.

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00:18:27.900 --> 00:18:28.500

Carl Racine: And

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00:18:29.580 --> 00:18:34.050

Carl Racine: One wonders if our Senate will be doing the same things shortly.

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00:18:36.390 --> 00:18:43.620

Carl Racine: So Tiberias Caesar. The ruling Caesar, the time of Jesus death was Son of God.

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00:18:45.900 --> 00:19:09.810

Carl Racine: So when Jesus asks for this coin, it's not only a breaking of the 10 commandments, a graven image, but it's also a blasphemous proclamation of the divinity of a human being who has nothing to do with the one true God, this coin rightly belongs to Caesar.

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00:19:11.040 --> 00:19:17.160

Carl Racine: This coin is the essence of what Caesars rule means in the Roman Empire.

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00:19:19.050 --> 00:19:21.360

Carl Racine: So all of those titles.

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00:19:22.560 --> 00:19:29.490

Carl Racine: Anyone, as they say in john 19 anyone who claims to be a king opposes Caesar.

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00:19:30.660 --> 00:19:38.130

Carl Racine: So the traditional notion that Jesus was innocent of the charges, he faced before pilot is not strictly accurate.

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00:19:39.360 --> 00:19:48.930

Carl Racine: Christians have been quick to assert that Jesus was misunderstood that he was not a political threat at all that his mission was purely spiritual

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00:19:49.770 --> 00:20:01.230

Carl Racine: Nonsense. Jesus was indeed claiming to be the Messiah, the King of the Jews, the Son of God, and some of his followers were making the same plane claim.

126

00:20:01.650 --> 00:20:14.580

Carl Racine: The central message of Jesus ministry was a political one, that God's kingdom was about to be established in the world and we see in the book of Acts, the disciples are continuing to act ask about that.

127

00:20:15.990 --> 00:20:24.660

Carl Racine: Jesus doesn't tell them, Oh you misunderstood. It's just a spiritual kingdom. He just says it's not for you to know when this is going to actually take place.

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00:20:25.500 --> 00:20:32.220

Carl Racine: And that claim was indeed a threat to the Roman Empire and continues to be a threat to all empires of this world.

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00:20:33.090 --> 00:20:46.020

Carl Racine: to reinterpret Jesus and the cross is non political and therefore not a threat to Rome is to ignore the Passover context. The story behind the cross, which we celebrate every time we take communion.

130

00:20:47.070 --> 00:21:03.540

Carl Racine: The cup of wine or in our case, the little plastic shot glass recalls the four cups of redemption at the Passover meal and it's wrong to reduce that simply to my, my personal sins being forgiven.

131

00:21:04.380 --> 00:21:25.650

Carl Racine: In fact, as we saw last year Passover has nothing to do with atonement for sin, the Passover context, the Passover context in Torah tells us what story. We are in the middle of when we are looking at the story of the cross. And it's important for us to get that story right

132

00:21:27.660 --> 00:21:33.090

Carl Racine: I'm going to pause there for a minute and let you ask questions or make some comments.

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00:21:39.900 --> 00:21:50.910

janet Humdy Morrison: My question is around persecution of Jesus. And it was predicted that he would be persecuted. I think the way I have heard it is that he would be crucified, um,

134

00:21:52.020 --> 00:21:53.460

janet Humdy Morrison: Can you say some more about that.

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00:21:57.390 --> 00:21:58.560

Carl Racine: I mean, there's no

136

00:22:01.110 --> 00:22:15.060

Carl Racine: There's no prediction in the Old Testament somebody being crucified. I don't know if crucifixion actually existed when the Old Testament was written. It was, I think it was a method of execution developed by the Romans and by the Roman Empire.

137

00:22:16.860 --> 00:22:25.020

Carl Racine: The, the passages like Isaiah 53 I suppose the most famous the suffering servant.

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00:22:25.020 --> 00:22:29.100

Carl Racine: Certainly talk about persecution of

139

00:22:30.120 --> 00:22:34.530

Carl Racine: Someone who's being faithful to God and those passages have been applied to Jesus.

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00:22:35.730 --> 00:22:41.640

Carl Racine: But there's there's nothing that I can think of that specifically talks about

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00:22:42.720 --> 00:22:48.360

Carl Racine: The well there's nothing, there's nothing at all the Old Testament talks about the Messiah being being put to death.

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00:22:50.580 --> 00:22:58.200

Carl Racine: And I know these aiming the talks about crucifix crucifixion, but persecution certainly

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00:23:00.330 --> 00:23:01.020

Carl Racine: That helpful.

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00:23:03.510 --> 00:23:15.000

Jack Melvin: It's in the tradition of Isaiah 53 that that applies to to the Messiah, which will suffer and even in this

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00:23:16.860 --> 00:23:27.870

Jack Melvin: In some Jewish thought as two messiahs one, which was the suffering Messiah and the victorious Messiah. So I think that there is a tradition of

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00:23:28.470 --> 00:23:41.910

Jack Melvin: Massage. And I think it's based on Isaiah 53 and also some 22 as indication that self sovereign, not only by Jesus by by by others been taken as a Messianic some

147

00:23:44.190 --> 00:23:55.710

Carl Racine: Sure. I mean, part of plenty of the scriptures have been interpreted by various traditions as having to do with the Messiah. All I'm saying is that Isaiah himself the scripture passage itself.

148

00:23:56.070 --> 00:24:08.760

Carl Racine: About the suffering servant doesn't ever say it has anything to do with the Messiah. That's a later traditional understanding and Christians and understood it that way as well. But the Scriptures itself. Don't say that.

149

00:24:10.260 --> 00:24:18.690

Carl Racine: And I'm not saying that's a wrong interpretation and wrong application of that passage, but I'm saying the passage itself is not explicitly

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00:24:19.770 --> 00:24:22.050

Carl Racine: Talking talk about this as in terms of the Messiah.

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00:24:25.080 --> 00:24:27.480

Carl Racine: I don't know if that's too fine a point of distinction but

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00:24:28.320 --> 00:24:39.600

Jack Melvin: Well, and I think it's important to realize that that passage is also viewed as Messianic by Jewish traditions and you're right later. Later traditions are tied to

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00:24:39.750 --> 00:24:41.370

Jack Melvin: And I think you commented once it's

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00:24:41.370 --> 00:24:47.940

Jack Melvin: Hard to know exactly what Isaiah boss about that passage when he wrote it. It's a very interesting passage

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00:24:49.440 --> 00:25:01.680

Carl Racine: There are some parts of the Jewish tradition that see that as as applied to the Messiah. Most of Judaism sees Isaiah 53 as as as being a prophecy about Israel itself.

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00:25:03.900 --> 00:25:05.790

Carl Racine: And and certainly in

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00:25:09.600 --> 00:25:15.750

Carl Racine: Recent history it it seems to have a certain application as well. Abraham Joshua Heschel said

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00:25:17.220 --> 00:25:17.610

Carl Racine: That

159

00:25:18.930 --> 00:25:21.480

Carl Racine: The suffering servant is Israel.

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00:25:22.890 --> 00:25:30.720

Carl Racine: But Israel maybe all or a few or just one of its members.

161

00:25:32.700 --> 00:25:44.310

Carl Racine: So that's a good rabbinic commentary to puzzle over. That's why there was Gomorrah and then all that other stuff added to the Talmud, because people had to say, okay, so what does that mean

162

00:25:46.770 --> 00:25:56.460

Carl Racine: But I think it's a pretty interesting way of thinking about the suffering servant, that it could apply to is really could apply just to a few smaller group.

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00:25:57.600 --> 00:26:01.350

Carl Racine: Or it might just apply to one individual do

164

00:26:02.400 --> 00:26:07.230

Carole Copeland Thomas: Brother, Carl, can you talk more about this very radical different

165

00:26:08.580 --> 00:26:14.850

Carole Copeland Thomas: descriptors of the two persons on the cross on either side of Jesus, not being

166

00:26:16.470 --> 00:26:22.140

Carole Copeland Thomas: Robbers or thieves, but being more politically motivated in why they were executed.

167

00:26:23.460 --> 00:26:27.360

Carl Racine: Well, we know that Rome did not execute people for theft.

168

00:26:28.980 --> 00:26:31.890

Carl Racine: That was something 18th century Britain may have done.

169

00:26:34.140 --> 00:26:38.760

Carl Racine: But that wasn't that wasn't a capital crime and the word that's used there.

170

00:26:40.530 --> 00:26:46.350

Carl Racine: The reason it's translated as robber. And there's a difference between robber and thief, by the way.

171

00:26:47.430 --> 00:26:53.910

Carl Racine: In my understanding of it a thief is someone who steal stuff a robber is someone who steal stuff by force.

172

00:26:55.260 --> 00:27:06.780

Carl Racine: In order to thief might break into your house at night when you're not home and steal something a robber is is somebody who would mug you on the street with a knife or a gun and take your wallet.

173

00:27:09.690 --> 00:27:13.890

Carl Racine: That I don't know that we necessarily in English anymore, make that distinction

174

00:27:15.000 --> 00:27:17.370

Carl Racine: But the, the Greek word there.

175

00:27:18.390 --> 00:27:24.690

Carl Racine: Can refer to a robber to someone who uses for us to steal

176

00:27:25.740 --> 00:27:41.610

Carl Racine: But we also know from early writings like just see for us that that word was used more specifically to apply to the growing group of Jewish revolutionaries in Palestine and Israel.

177

00:27:42.690 --> 00:27:43.320

Carl Racine: Who

178

00:27:44.610 --> 00:27:56.190

Carl Racine: Part of what they did was a kind of Robin Hood thing they would stop merchant caravans on the on the roads and and take their

179

00:27:57.480 --> 00:28:05.610

Carl Racine: You know, wealth, take their possessions or money whatever take their goods as a way of financing the revolution.

180

00:28:07.170 --> 00:28:19.500

Carl Racine: So there was an element of robbery involved, but their goal was the overthrow of the Roman government who they saw as

incompatible with God's government over Israel.

181

00:28:20.580 --> 00:28:25.290

Carl Racine: And it says very clearly there in that verse from

182

00:28:33.030 --> 00:28:50.970

Carl Racine: Know, Mark 15 seven about the rabbits that he was he was part of a group of insurrectionary who had killed somebody so Barnabas is clearly not just a robber baron Davis has participated in an insurrection. So when that word.

183

00:28:52.290 --> 00:29:07.560

Carl Racine: Is applied to the two men on the cross. The most, the most likely meaning and all. There's no modern New Testament scholar who disagrees with this. That's why this is showing up and even very conservative translations, like the end I ve

184

00:29:08.940 --> 00:29:11.520

Carl Racine: They understand that the two men on the cross.

185

00:29:11.940 --> 00:29:23.910

Carl Racine: Were also political revolutions and probably all of them were part of the same gang. I mean that it could have been two gangs, but that's highly unlikely, it's more likely that Barnabas was the leader.

186

00:29:24.330 --> 00:29:37.200

Carl Racine: And these other two men were part of his small and unsuccessful gang trying to foment revolution precisely at the time of Passover when Jews were expecting God to do something.

187

00:29:38.190 --> 00:29:44.430

Carl Racine: So they were trying essentially to light the fuse Rome did not crucify thieves, they did.

188

00:29:44.820 --> 00:29:54.750

Carl Racine: Certify people who were political revolutionaries and the people who were crucified with Jesus and rabbits. Who's placed Jesus took

189

00:29:55.080 --> 00:30:06.240

Carl Racine: We're all political rebel Jewish political revolution is Jewish freedom fighters as as the message says that's clearly been established by modern scholarship

190

00:30:07.140 --> 00:30:20.400

Carl Racine: Not a question that anyone debates anymore. It's simply hasn't trickled trickle down to the common person in the pew because we keep talking about the thieves on the cross, even though she doesn't say that anymore.

191

00:30:22.380 --> 00:30:27.990

Carl Racine: But we're stuck with the Kingdom. Unfortunately for a lot of good things and bad things about the King James, but

192

00:30:29.580 --> 00:30:31.140

Carl Racine: This is one of the bad things.

193

00:30:31.380 --> 00:30:36.330

Carole Copeland Thomas: And they were they were considered petty thieves. So, you know, can

194

00:30:37.890 --> 00:30:44.250

Carole Copeland Thomas: You maybe bank robbery in or something like that. But nothing nearly on the level of being insurrection lists.

195

00:30:44.610 --> 00:30:52.530

Carl Racine: Yeah, and Rome did not execute thieves that's simply not an empire that wasn't a capital crime so

196

00:30:54.360 --> 00:31:01.500

Carl Racine: It's important because this gives a whole different coloring, not only the Passover story, but the events.

197

00:31:01.950 --> 00:31:11.940

Carl Racine: Around Jesus death, the events around the cross have a much more political coloring and would have for the people who were reading it 2000 years ago.

198

00:31:12.480 --> 00:31:27.390

Carl Racine: Than they do for us because it's been defined in a couple of ways. It's been taken away by by a mistranslation and it's been

taken away by our willingness to spiritual eyes. The story of Jesus, ignore

199

00:31:28.110 --> 00:31:39.240

Carl Racine: The Torah context for it and simply say it has nothing to do with politics. Jesus was misunderstood and I'm saying that's wrong.

200

00:31:40.140 --> 00:31:55.260

Carl Racine: When Jesus taught his disciples to pray, what did He teach them Thy kingdom come on Earth. He's teaching them a politically subversive prayer because the coming of God's kingdom ultimately means the overthrow of all earthly ones.

201

00:31:55.980 --> 00:32:06.060

Carl Racine: That's what the Jews were praying for in Jesus day. And that's what both Jews and Christians continue to pray for when we look for the coming of the Messiah God's King

202

00:32:07.650 --> 00:32:21.240

Carl Racine: When Paul tells the Romans one of the verses. Everybody knows Romans 10 nine when Roman Paul tells the Romans that they need to confess that Jesus is Lord.

203

00:32:21.810 --> 00:32:38.640

Carl Racine: He's not making merely a religious statement, he's making a political one. That would be a particularly dangerous statement to make in Rome, and he's writing to Rome, if Jesus is Lord, that means that Caesar is not

204

00:32:39.750 --> 00:32:42.750

Carl Racine: Jesus says you cannot serve two lords.

205

00:32:43.770 --> 00:32:50.790

Carl Racine: This is what the whole book of Revelation is about the ultimate overthrow of Babylon, which is the archetype of the evil empire.

206

00:32:51.780 --> 00:33:10.320

Carl Racine: By the Passover Lamb who was crucified Passover is a revolutionary story and the early Christians. As you can see in that slide, if we can go back to slide number three. Again, please. The early Christians were persecuted and killed for the same reason that

Jesus was crucified

207

00:33:11.910 --> 00:33:16.680

Carl Racine: We see here in this wonderful graphic that I sometimes you find good things on the internet.

208

00:33:19.050 --> 00:33:26.190

Carl Racine: The passage from Acts 17 six and seven when they did not find them. They were looking for Paul and Silas

209

00:33:26.880 --> 00:33:32.400

Carl Racine: They the townspeople drag Jason and some brethren to the rulers of the city, crying out

210

00:33:33.000 --> 00:33:50.310

Carl Racine: These who have turned the world upside down and you can see the graphic is upside down there have come here to Jason has harbored them. And these are all acting contrary to the decrease of Caesar saying there is a another King Jesus

211

00:33:51.630 --> 00:33:52.680

Carl Racine: These people

212

00:33:54.660 --> 00:33:59.340

Carl Racine: The early Christians in. I can't remember what city. This is Ephesus, maybe, I don't know.

213

00:34:01.110 --> 00:34:01.440

Carl Racine: These

214

00:34:01.830 --> 00:34:03.180

Carl Racine: Nika huh

215

00:34:03.630 --> 00:34:04.380

Susan Racine: That's nice.

216

00:34:06.090 --> 00:34:23.580

Carl Racine: Thank you. They're being accused of a literal revolution of turning the world upside down and we see throughout the book of Acts that Christianity is politically, socially and economically

disruptive to the ways of the Roman Empire and Christians get in trouble for it.

217

00:34:25.110 --> 00:34:42.720

Carl Racine: And we find confirmation of this in a fascinating letter from Pliny the governor of a Roman province in northern Asia Minor, what is modern day Turkey to the emperor Trajan and 112 ad. And if we can see slide number four, please.

218

00:34:47.670 --> 00:34:48.210

Carl Racine: Grabbing

219

00:34:48.240 --> 00:34:49.710

Carole Copeland Thomas: Are you not seeing it or

220

00:34:49.980 --> 00:34:50.730

Same problem.

221

00:34:51.960 --> 00:34:57.810

Carole Copeland Thomas: Wow, I'm going to contact zoom. As soon as this ends. Let me do this again.

222

00:35:00.900 --> 00:35:02.280

Carole Copeland Thomas: This is a zoom problem.

223

00:35:07.500 --> 00:35:08.970

Susan Racine: We didn't think it was you, Carol.

224

00:35:09.420 --> 00:35:09.870

Carole Copeland Thomas: Well,

225

00:35:10.440 --> 00:35:19.080

Carole Copeland Thomas: I think could be me. But the fact that you're not seeing the slides. As soon as you said, the next slide, I immediately advanced it and

226

00:35:21.030 --> 00:35:22.830

Carole Copeland Thomas: Just curious as to why it

227

00:35:23.910 --> 00:35:25.020
Carole Copeland Thomas: didn't do that.

228
00:35:25.620 --> 00:35:26.070
Carl Racine: There we go.

229
00:35:28.440 --> 00:35:29.520
Carl Racine: We have this letter.

230
00:35:30.720 --> 00:35:38.880
Carl Racine: From someone called plenty of the younger because his father Pliny the Elder was actually more well known than he was, but he was a governor

231
00:35:39.270 --> 00:35:52.260
Carl Racine: Like punches pilot. He was a governor of a Roman province in northern what's modern day Turkey, Asia Minor, he wrote a letter to the emperor and 112 ad. So we're talking about

232
00:35:53.940 --> 00:35:59.520
Carl Racine: 60 years after 6070 years after the Letter to the Romans Paul wrote

233
00:36:03.210 --> 00:36:03.690
Carl Racine: And

234
00:36:05.130 --> 00:36:14.340
Carl Racine: In the province. There have been citizens denouncing Christians to the governor because they're causing problems.

235
00:36:16.560 --> 00:36:32.130
Carl Racine: Specifically, they are causing social and economic problems because the, the number of sacrifices offered to the gods in in the Roman temples, there were diminishing

236
00:36:32.760 --> 00:36:39.210
Carl Racine: And that was cutting into people's profits because the meat would have been sold in the markets and they made money off of these temples.

237

00:36:40.800 --> 00:36:41.460

Carl Racine: So,

238

00:36:43.380 --> 00:36:55.710

Carl Racine: The Christians by their stance of opposing idolatry are causing social, economic and political problems in the province and they're being denounced by some of the citizens.

239

00:36:56.460 --> 00:37:04.890

Carl Racine: So plenty doesn't know a whole lot about Christianity and he's coming up against it for the first time and he so he's taken

240

00:37:06.630 --> 00:37:25.470

Carl Racine: A method of dealing with it, but he's also writing to Caesar, to see if he's doing the right thing. So here's what he says we can't come up with this idea. I have observed the following procedure I interrogated. These the Christians that were informed upon by the

241

00:37:27.000 --> 00:37:39.780

Carl Racine: The Snitch line, so to speak, I interrogated these as to whether they were Christians. Those who confessed, who said they were I interrogated. A second and a third time threatening them with punishment.

242

00:37:40.290 --> 00:37:54.030

Carl Racine: Those who persisted. I ordered executed right no doubt that whatever the nature of their creed stubbornness and inflexible obstinacy surely deserve to be punished.

243

00:37:56.130 --> 00:38:03.960

Carl Racine: This is how empire works. Notice the better, safer that better safe than sorry attitude here that we see with punches pilot as well.

244

00:38:05.010 --> 00:38:10.500

Carl Racine: stubborn refusal to cooperate with the ruling powers is enough to get you executed.

245

00:38:12.660 --> 00:38:28.590

Carl Racine: But he also has come up with a strategy to strategy to determine if these people are really Christians, not just asking them,

are you a Christian, he gets an anonymous document again another you know ancient Snitch line. Sorry. The cat needs in

246

00:38:30.930 --> 00:38:38.220

Carl Racine: He gets he gets this anonymous document says it was published containing the names of many persons.

247

00:38:39.150 --> 00:38:46.980

Carl Racine: Those who denied that they were or had been Christians when they invoke the gods in words dictated by me.

248

00:38:47.490 --> 00:38:57.180

Carl Racine: Offered prayer with incense and wine to your image to the image of Caesar, which I had ordered to be brought for this purpose, together with statues of the gods.

249

00:38:57.900 --> 00:39:09.360

Carl Racine: And moreover, cursed Christ, none of which those who are really Christians, it is said, can be forced to do these I thought should be discharged. So if people are willing

250

00:39:10.230 --> 00:39:21.330

Carl Racine: To offer sacrifices to the local gods and to Caesar in particular and curse the name of Christ, in other words to say. Caesar is lord and Christ is not

251

00:39:23.190 --> 00:39:28.200

Carl Racine: Then they're okay. They get away. Otherwise they're taken off to be executed.

252

00:39:29.100 --> 00:39:46.350

Carl Racine: Note that there's no dividing line here between what we call religion and politics. They're intimately intertwined as they always were and as they continue to be the offering of prayers and sacrifices to the emperor was a political and religious act.

253

00:39:48.480 --> 00:39:58.470

Carl Racine: Now he tries to find out a little bit more about what actually was going on in these political societies which is actually his word. What, what are these Christians up to what are they doing

254

00:40:00.030 --> 00:40:11.820

Carl Racine: So he says, others whose names were given to me by an informer declared that the sum total of their guilt or air amounted to know more than this. So they're saying, here's what we're up to.

255

00:40:12.300 --> 00:40:20.610

Carl Racine: They had met regularly before dawn on a fixed day to chant versus alternately among themselves in honor of Christ, as if to a god.

256

00:40:21.300 --> 00:40:29.850

Carl Racine: And also to bind themselves by oath, not for any criminal purpose, but to abstain from theft robbery. See, there's two different words and adultery.

257

00:40:30.330 --> 00:40:43.410

Carl Racine: To commit no breach of trust and not to deny a deposit when called upon to restore it. And I'm not exactly sure what this last thing is, but I think it has to do with something about getting alone of something that has to be given back

258

00:40:45.120 --> 00:40:51.870

Carl Racine: After the ceremony. So they have their their their service honoring Christ like a god.

259

00:40:52.560 --> 00:41:06.900

Carl Racine: After the ceremony. It had been their custom to disperse and reassemble later to take food of an ordinary harmless kind but they had in fact given up this practice since my edict issued on your instructions which band all political societies.

260

00:41:08.130 --> 00:41:28.380

Carl Racine: There was an executive order from Caesar. This made me decide it was all the more necessary to extract truth by torture from to slave women who may call deaconess says I found nothing but a degenerate sort of cult carried to extravagant lengths.

261

00:41:29.580 --> 00:41:37.230

Carl Racine: And as usual, torture political torture doesn't give him the information he was looking for. And he's disappointed.

262

00:41:39.390 --> 00:41:58.590

Carl Racine: The Emperor commends plenty for his actions that we have the emperor's response. It's a short letter. I didn't put it here, but he cautions that anonymous accusations should be ignored because the emperor says, quote, they are quite out of keeping with the spirit of our age.

263

00:42:00.120 --> 00:42:09.930

Carl Racine: The Romans like to think of themselves as enlightened rulers. They weren't barbarians. They were educated philosophers, they knew all sorts of stuff.

264

00:42:11.370 --> 00:42:22.170

Carl Racine: But this letter gives us a chilling example of the Roman government's willingness to use informers torture and the threat of death to extract information about political enemies and keep people in line.

265

00:42:23.730 --> 00:42:31.230

Carl Racine: This is what empires look like and both the cross in the early church stood as a clear contrast and opposition to it.

266

00:42:32.760 --> 00:42:40.710

Carl Racine: The two slave women who are leaders in the church are a shining example of the politics of the cross.

267

00:42:43.290 --> 00:42:46.920

Carl Racine: And again, I'm going to pause here and have people ask questions or make comments.

268

00:42:53.280 --> 00:42:53.640

Susan Racine: I'm

269

00:42:59.580 --> 00:43:00.030

Carl Racine: Yes.

270

00:43:02.130 --> 00:43:03.120

Susan Racine: We didn't hear you, Carol.

271

00:43:04.620 --> 00:43:20.100

Carl Racine: I was trying to see if we can see the name. We know the names of the slave women just that general know. No, they weren't

important enough for him to include in a letter to Caesar, which again shows

272

00:43:21.600 --> 00:43:32.010

Carl Racine: The whole set of values by which Roman society ran were being completely up ended by the church. The church had slave women.

273

00:43:33.030 --> 00:43:35.340

Carl Racine: In leadership roles already

274

00:43:38.010 --> 00:43:40.140

Carl Racine: And they were important enough to be

275

00:43:41.340 --> 00:43:45.840

Carl Racine: A source of information and to be subject to torture.

276

00:43:47.070 --> 00:43:47.850

Carl Racine: By the government

277

00:43:49.320 --> 00:44:01.500

Carl Racine: But they wouldn't have been considered important enough to record their names. They were expendable in the eyes of Caesar and in the eyes of God. There are servants of God, which is what deaconess is me.

278

00:44:04.410 --> 00:44:13.500

Susan Racine: I'm thinking of these ploughshares the kings bait plowshares who are going to be sentence. This month, who went and poured blood over nuclear

279

00:44:14.700 --> 00:44:24.360

Susan Racine: Nuclear base in Georgia and said, prayers and were arrested and are in prison in going

280

00:44:25.980 --> 00:44:30.660

Susan Racine: I'm hiding the Empire for their love of God.

281

00:44:34.980 --> 00:44:35.340

Okay, any

282

00:44:38.010 --> 00:44:41.010

Carl Racine: Other comments or questions about any of this.

283

00:44:45.360 --> 00:44:57.480

Teresa Lammey: Um, so the with the women's name that in mentioned it to me, it also speaks to how even in terms of the liberal or writers

284

00:44:58.110 --> 00:45:14.310

Teresa Lammey: I'm not mentioning a lot of women's names when when they're being referred to, it's, it seems to be like an hour, an overlap in in doing society that time that women were

285

00:45:15.240 --> 00:45:33.330

Teresa Lammey: Still, even though it were revered in the church and they were they had, um, those positions but still they were still not been as equal because not even in the Bible or doing seizes time where their names mentioned

286

00:45:36.870 --> 00:45:37.620

Carl Racine: What's

287

00:45:37.920 --> 00:45:39.000

Remarkable.

288

00:45:40.290 --> 00:45:44.430

Carl Racine: Again, if you go to a part of the Bible that almost nobody reads

289

00:45:46.770 --> 00:45:58.350

Carl Racine: Is in the 16th chapter of the Book of Romans, the last chapter in Rome after Paul has said all of his band theological things

290

00:46:00.630 --> 00:46:10.320

Carl Racine: He gets down basically to just greeting people in the church that he knows the very first person. He greets is Phoebe our sister, who is also a minister.

291

00:46:11.520 --> 00:46:18.780

Carl Racine: And it's the same word there, Deacon deaconess a minister of the church at can tray.

292

00:46:21.360 --> 00:46:28.650

Carl Racine: And speaks highly of her the next verse, he mentions Priscilla and Aquila, my co workers in Christ Jesus.

293

00:46:29.700 --> 00:46:37.980

Carl Racine: He goes on. Verse six to greet Mary, who has worked hard for you and Andronicus in Junior. Junior probably being Andronicus, his wife.

294

00:46:38.280 --> 00:46:56.040

Carl Racine: My relatives, my fellow prisoners prominent among the apostles, as they were in Christ before me. So here we have a woman Apostle and he goes on to greet other women. So Paul mentioned by name, not only women in the church, but women with leadership women with with

295

00:46:57.450 --> 00:47:01.770

Carl Racine: gifts of the Spirit as pastor talked about this morning. Women who are doing ministry.

296

00:47:03.870 --> 00:47:05.880

Carl Racine: He was a whole long list of them there.

297

00:47:08.100 --> 00:47:17.190

Carl Racine: And again, I mean, partly because we don't have a read that sort of thing. Because it seems like a boring List of name. It's like the begat miss out on something fundamental

298

00:47:18.450 --> 00:47:19.860

Carl Racine: Even about Paul's

299

00:47:21.390 --> 00:47:22.050

Carl Racine: Ministry.

300

00:47:32.970 --> 00:47:39.570

Carl Racine: Alright, I'm almost done here. There's a one more little section of things to say. So my argument here.

301

00:47:40.410 --> 00:47:51.480

Carl Racine: Is that the cross is thoroughly political is thoroughly revolutionary, but it's a new kind of politics. It's not politics as usual. It's a politics of self giving love

302

00:47:52.380 --> 00:48:12.720

Carl Racine: It's a politics of servant hood. It's a politics of peacemaking and reconciliation. It's a politics of witness to the truth of God's justice and the world's in justice. It's a politics that does not embrace the brutal militaristic power of empire, or try to combat it on its own terms.

303

00:48:14.010 --> 00:48:31.800

Carl Racine: Crucifixion was a public proclamation of Rome's power over its subject, but in fact the cross of Jesus exposes the fact that, despite the Roman claims to administer peace and justice in the world, Rome, like all empires is cruelly unjust.

304

00:48:33.990 --> 00:48:43.470

Carl Racine: Like all empires Rome is willing to use its police and military forces to violently suppress all potential threats to its authority.

305

00:48:45.600 --> 00:48:56.370

Carl Racine: The cross is the supreme declaration of what true kingship true Lordship looks like and the claim that Jesus is Lord means that Caesar is not

306

00:48:57.630 --> 00:49:11.400

Carl Racine: For Christians to embrace any other type of political power is a betrayal of the cross and the garden of Gethsemane Jesus tells his disciples, put away your sword, all those who take up the sword will be destroyed by the sword.

307

00:49:12.870 --> 00:49:16.980

Carl Racine: And at the last supper, and Luke 22 Jesus makes it clear to his disciples

308

00:49:18.360 --> 00:49:31.740

Carl Racine: That they are not to pattern their lives after the power politics of worldly rulers like Israel. They are to create an alternative community a different type of society that lives by the values of God's kingdom.

309

00:49:33.150 --> 00:49:48.360

Carl Racine: We may wait as Jesus was saying in the beginning of acts today for the full realization of God's kingdom but as members of God's kingdom, we live by those values here and now in this world. We're not simply waiting for it to come in that sense.

310

00:49:50.130 --> 00:49:57.960

Carl Racine: The biblical story means you can't simply turn the cross into a purely religious symbol that has nothing to do with politics.

311

00:49:59.760 --> 00:50:02.820

Carl Racine: Only when Caesar was made a member of the church.

312

00:50:04.770 --> 00:50:05.880

Carl Racine: Excuse me, when when

313

00:50:09.150 --> 00:50:20.370

Carl Racine: When Caesars made a member of the church when Christianity became the ruling power of the Roman Empire in the fourth century did Christians begin to ignore the revolutionary political character of the cross and spiritual eyes everything

314

00:50:21.450 --> 00:50:36.270

Carl Racine: divide the world into two parts. The City of God and the city of man and all of that kind of stuff. In fact, Krishna began to act just like Caesar, especially in their brutal mistreatment and persecution of the Jews.

315

00:50:37.380 --> 00:50:50.070

Carl Racine: And to this day, most Christians continue to believe, contrary to what Jesus said that you can actually serve two masters to lords, that you can render unto Caesar, as if that means you let God have part of your life and Caesar, the rest

316

00:50:51.690 --> 00:50:58.860

Carl Racine: The cross tells us that if you continue to serve Caesar as Lord. This is how you will end up treating people

317

00:50:59.640 --> 00:51:06.510

Carl Racine: You will wake up one day and your commander in chief will be sending you to Guantanamo Bay to torture suspected enemies of the

state.

318

00:51:07.170 --> 00:51:22.350

Carl Racine: Or to the Mexican border to battle against and imprison poor immigrants or to Portland, Oregon to violently repress peaceful protesters. If you declare that Caesar is lord, you will end up crucifying Jesus all over again.

319

00:51:24.180 --> 00:51:34.680

Carl Racine: So recognizing its foundation and the story of Israel and the Exodus, we can see that the cross liberates us from serving the kingdoms of this world in order to serve in God's kingdom.

320

00:51:35.220 --> 00:51:43.830

Carl Racine: The cross liberates us to create an alternative society that does not follow the ways of Pharaoh, the ways of Caesar are the ways of Washington.

321

00:51:44.910 --> 00:51:48.930

Carl Racine: We need to get the story, right, if we're going to understand what that means.

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00:51:50.280 --> 00:51:51.900

Carole Copeland Thomas: Now that you've done a mic drop

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00:51:53.490 --> 00:52:08.040

Carole Copeland Thomas: To thanks to ask. Number one, I've often thought with the world we live in now. If Jesus were to show up, let's say, at the White House or with that constituency, they would probably brand him as a part of Antica

324

00:52:09.150 --> 00:52:25.470

Carole Copeland Thomas: Whoever knew what anti fur was before Trump got an office. I didn't know there were, I knew the Michigan Militia as I mentioned earlier, since they sent me their videotapes 25 years ago, but I don't know anything about Antica and then secondly, what

325

00:52:26.670 --> 00:52:34.620

Carole Copeland Thomas: What was the ideal that Brandis, and the other freedom fighters were aiming at in

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00:52:35.820 --> 00:52:39.720

Carole Copeland Thomas: Trying to conquer the Roman government. Can you talk more about that.

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00:52:41.580 --> 00:52:57.330

Carl Racine: Yeah, just briefly, so we we in America live, you know, one of the stories we tell ourselves in America about who we are as Americans has to do with the revolution. Right. And we celebrate. You know, we still have people going downtown Boston to look at the

328

00:52:58.650 --> 00:53:06.150

Carl Racine: Tea Party boat and we go to Lexington and Concord and reenact the the the shot heard around the world and all of that we're

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00:53:07.380 --> 00:53:25.170

Carl Racine: On the one hand we're Patriots in the sense of revolutionaries. On the other hand, if anyone would actually try that they would be swiftly carried off to jail and branded as seditious so we have this story that we tell ourselves about the revolution. Now, the American Revolution.

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00:53:26.460 --> 00:53:30.150

Carl Racine: Was over 200 years ago in Jesus day

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00:53:31.260 --> 00:53:48.930

Carl Racine: look more like 150 years earlier, there had been a Jewish revolution, a guerrilla warfare essentially started by a family called the Maccabees. And it's one of the stories that Christians. I didn't know

332

00:53:50.040 --> 00:53:55.200

Carl Racine: That comes from the interrupt test the mental period that period in between the Old and New Testaments.

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00:53:56.220 --> 00:54:06.660

Carl Racine: Is one of the historical stories and and one of the reasons we need to know it is because it's crucial for understanding the Gospels, and second, because it's the basis for the Jewish celebration of Hanukkah.

334

00:54:09.990 --> 00:54:11.010

Carl Racine: A band of

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00:54:12.090 --> 00:54:18.510

Carl Racine: ordinary folk a family of brothers stood up to at the time the Greek

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00:54:20.130 --> 00:54:33.090

Carl Racine: Ruling power, the Greek empire that had basically ban the practice of Judaism ban circumcision and and all of that, and was forcing people to offer sacrifices on their altars to pigs.

337

00:54:36.690 --> 00:54:52.290

Carl Racine: They said, No, we're not going to do this and they formed essentially a gorilla outfit and rose up against the Romans and in three years time, we're able to another history. I'm sorry, against the Greeks in three years time, we're able to

338

00:54:54.180 --> 00:55:09.780

Carl Racine: Take over and take over Jerusalem in particular and establish their own kind of limited monarchy in Israel. And it wasn't until the Romans came along about

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00:55:13.410 --> 00:55:18.810

Carl Racine: 1660 something a BC 6065 67 BC.

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00:55:20.490 --> 00:55:22.020

Carl Racine: So for about 100 years

341

00:55:23.070 --> 00:55:30.030

Carl Racine: The Maccabees and their descendants ruled in Jerusalem and rule the Jews, and they had a kind of independence.

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00:55:31.140 --> 00:55:32.970

Carl Racine: They specifically

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00:55:34.380 --> 00:55:58.170

Carl Racine: rededicated the temple which had been performed by the pagan sacrifices they were literally sacrificing pigs on the altar in the temple that the Greeks work and that rededication of the temple in Jerusalem by the Maccabees in 164 so bc is what Hanukkah celebrates

344

00:56:00.300 --> 00:56:15.180

Carl Racine: So they had in recent memory a revolutionary example of Jewish freedom fighters kicking out the hated pagan oppressors and taking over and establishing their own government

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00:56:17.040 --> 00:56:18.480

Carl Racine: And so

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00:56:19.740 --> 00:56:29.670

Carl Racine: The, the movement that was not a very well organized movement at first and kind of grew in in power and the numbers.

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00:56:30.750 --> 00:56:40.020

Carl Racine: For the next 35 years after Jesus the movement that sometimes called the zealots. They're called zealots because they were zealous

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00:56:40.500 --> 00:56:47.580

Carl Racine: For God's word their results for God's kingdom. They were zealous for God's rule over Israel and

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00:56:48.510 --> 00:57:03.930

Carl Racine: Wanted to get rid of the Romans and saw in their minds that the only way of doing this was to take up arms against the government. Now, there are plenty of Jews who disagreed with this who didn't support it.

350

00:57:05.700 --> 00:57:16.680

Carl Racine: But as I said by 66 ad. They got enough people together that they're actually able to do it for a brief time and for a couple of years. They took over Jerusalem again in the temple there.

351

00:57:17.700 --> 00:57:25.170

Carl Racine: And then the Romans came in in full force and crush them and killed everybody and destroyed the temple, once again, and the temples, never been rebuilt.

352

00:57:28.890 --> 00:57:39.060

Carl Racine: So they were looking again to their story or one of their stories in the past and say this is the story we're telling ourselves about who we are. This is who we need to be. We need to be the Maccabees all over again.

353

00:57:39.630 --> 00:57:42.750

Carole Copeland Thomas: Thanks for that context that sort of threads, the needle. Thank you.

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00:57:46.500 --> 00:57:50.640

James Williams: I know I so much appreciate how

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00:57:54.120 --> 00:58:03.390

James Williams: Well, one is it the beginning you asked it with any comments you know and I'm still kind of going through it and trying to get my thoughts together and you point out

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00:58:04.650 --> 00:58:12.330

James Williams: What seemingly is a very minor inconsistency in the Bible and that these guys that were next to Jesus weren't necessarily fee.

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00:58:13.680 --> 00:58:18.600

James Williams: And that there was something a little bit more deviant going on within the

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00:58:19.890 --> 00:58:30.600

James Williams: The Roman Empire. What was going on with Christianity and it's just really important I think for us in preparation for what's to come. You know, this thing with

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00:58:31.590 --> 00:58:39.930

James Williams: With Trump and all this stuff, you know, a lot of us are hoping and praying that he won't get elected. I mean, certainly there is a possibility that his

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00:58:40.500 --> 00:58:45.750

James Williams: Craziiness could get elected. But even more important no matter who wins.

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00:58:46.200 --> 00:58:56.490

James Williams: There is this element within this country. I mean, those people that backed him those people that support them and giving them money and whatever it is that they're doing. I mean, that is a pretty significant part

362

00:58:56.910 --> 00:59:11.520

James Williams: Of our culture of our society here and and we still have to contend with that. And as we go through this. Some this called vid stuff. I mean, a lot of us are saying, well, you know what this thing is real bad. And I'd be glad when it's over, you know,

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00:59:12.210 --> 00:59:21.780

James Williams: It may not be over as we would like to think it is and and and hopefully during this time we're we're kind of in quarantine.

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00:59:22.170 --> 00:59:33.540

James Williams: We are gathering information we're getting ready. We're hearing this clarion call and getting ready to embark on this mission that we're about to go on and and I so appreciate how you

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00:59:35.190 --> 00:59:46.590

James Williams: How you point out the facts and then kind of bring it around full circle as to what this means and how this thing played out over hundreds of years.

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00:59:47.130 --> 00:59:55.500

James Williams: That's six months, not seven months, but a long, long time. And we're about we're in that process about to embark on this thing.

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00:59:56.100 --> 01:00:04.950

James Williams: And I just appreciate the information you know I don't say too much love this. Listen, I'm trying to figure that out. I'm trying to, you know, kind of rat, you know, get it all together.

368

01:00:06.000 --> 01:00:11.970

James Williams: And I just appreciate the the connections and those little factors will visit pull out of this.

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01:00:12.060 --> 01:00:17.730

Carole Copeland Thomas: And that's why I asked the question, because it's it's it's mind blowing, because we were brought up.

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01:00:18.210 --> 01:00:30.480

Carole Copeland Thomas: Looking at those two men on the cross, as just

common petty thieves and and you're refuting that completely, but then when I asked the question, and others were having this discussion.

371

01:00:30.780 --> 01:00:45.390

Carole Copeland Thomas: About, you know, what is it rooted in what kind of government, were they looking to to set up and then you go back to the Maccabees in sa very narrow period of time but becomes emblematic in martyrdom and and the ideal. I guess that

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01:00:46.590 --> 01:00:51.990

Carole Copeland Thomas: That you have the throwback that you want to have. And then you brother James bring up something I'm just

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01:00:52.890 --> 01:01:07.800

Carole Copeland Thomas: My thing is, there'll be there'll be another Trump in another 35 or 40 years. It could be one of his kids or whatever, or it could be somebody else there will always be a trump in our society because despots and bigots and autocrats

374

01:01:08.640 --> 01:01:32.040

Carole Copeland Thomas: Can be in Honduras, they can be in in in Washington, DC. They can be anywhere. It's the people who follow them. And in our case 35% of our population is behind Donald Trump 5% come and go, but at a solid 35% of our population. So the question is, what does that say about our country.

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01:01:33.210 --> 01:01:33.510

Carole Copeland Thomas: And

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01:01:33.690 --> 01:01:50.490

Carole Copeland Thomas: And and a third of our country 35% is a third of our country who are racists, you know, or who follow despots and people who put out false statements and lie all the time. What does that say about us overall as a country.

377

01:01:53.580 --> 01:01:56.460

Susan Racine: Many Americans consider us to be a Christian nation.

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01:02:01.290 --> 01:02:02.220

Susan Racine: Hard to imagine

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01:02:02.430 --> 01:02:02.940

Carole Copeland Thomas: Well,

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01:02:03.300 --> 01:02:05.760

Carole Copeland Thomas: I can talk about the evangelicals who were

381

01:02:06.240 --> 01:02:16.920

Carole Copeland Thomas: flag waving slaveholders using the Bible at every instance to justify slavery and now their descendants are justifying Trump

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01:02:19.080 --> 01:02:22.350

Carole Copeland Thomas: Oh yeah, yeah, we can go on for this for about another hour

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01:02:27.060 --> 01:02:28.710

Carole Copeland Thomas: You brought all this out, brother, Carl.

384

01:02:32.340 --> 01:02:34.620

Carole Copeland Thomas: Are Jewish revolutionary roots.

385

01:02:39.240 --> 01:02:45.150

janet Humdy Morrison: My for me is that, you know, the same day. What is old is new again.

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01:02:45.420 --> 01:02:47.190

janet Humdy Morrison: And it's nothing new under the sun.

387

01:02:47.370 --> 01:02:52.950

janet Humdy Morrison: Well, so as we're watching this, if we're not careful, we're going to

388

01:02:54.060 --> 01:02:58.080

janet Humdy Morrison: Reconstruct some of the most terrible things in history.

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01:02:59.970 --> 01:03:10.620

Carole Copeland Thomas: And that's why I had to stand up against this diversity ban. I couldn't take it anymore. I just couldn't take it anymore. It was just disgusting.

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01:03:11.010 --> 01:03:21.750

Carole Copeland Thomas: So yeah, you're right. Sister Janet. If you don't say anything. We'll just history will repeat itself, those who fail to learn the lessons of history are doomed to repeat them.

391

01:03:22.770 --> 01:03:24.360

Carole Copeland Thomas: And that's what's going on now.

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01:03:33.690 --> 01:03:35.340

Carole Copeland Thomas: Your faith, but we can hear you.

393

01:03:36.420 --> 01:03:36.810

Okay.

394

01:03:40.650 --> 01:03:41.340

Class.

395

01:03:46.680 --> 01:03:47.220

James Williams: That's right.

396

01:03:47.700 --> 01:03:47.940

Yep.

397

01:03:49.650 --> 01:03:57.450

Carole Copeland Thomas: 35% of our population. And here we're hearing these stories, the Maccabees and

398

01:03:58.530 --> 01:04:03.630

Carole Copeland Thomas: political revolution. And that took place 2000 plus years ago.

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01:04:07.950 --> 01:04:09.660

Susan Racine: But the interesting thing is that

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01:04:11.250 --> 01:04:20.250

Susan Racine: The powers did feel that the Jewish population was a threat. I do not feel like the powers feel that the Christian population is a threat to their

401

01:04:22.830 --> 01:04:23.670

Susan Racine: proceedings.

402

01:04:24.840 --> 01:04:28.440

Susan Racine: We're not. We're not perceived as a threat to the way of the world.

403

01:04:29.520 --> 01:04:32.370

Carl Racine: Because we've we've totally taken

404

01:04:34.320 --> 01:04:47.910

Carl Racine: Torah out of our understanding of scriptures and of the new of the cross is I'm arguing, you can't every month celebrate a a religious

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01:04:52.080 --> 01:04:54.420

Carl Racine: Ritual, shall we say, the Lord's Supper.

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01:04:55.650 --> 01:05:02.460

Carl Racine: That's based on Passover and consistently ignore the fact that it's a revolutionary story.

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01:05:03.240 --> 01:05:10.680

Carl Racine: And that Passover continues to have that kind of implication waiting for the Messiah to come is waiting for

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01:05:11.520 --> 01:05:27.780

Carl Racine: God to come overthrow all earthly kingdoms. It's a seditious prayer to pray the Lord's Prayer, but we don't think of it that way because we've separated our lives into the purely spiritual and religious side and then the political and the other. This is what they told Martin Luther King

409

01:05:28.890 --> 01:05:30.240

Carl Racine: You're a pastor

410

01:05:31.020 --> 01:05:44.340

Carl Racine: Be dealing with people's souls. You shouldn't be out in the street marching against segregation, lots of pastors, including

African American pastors told him that

411

01:05:44.400 --> 01:05:44.760

Right.

412

01:05:47.310 --> 01:05:47.610

janet Humdy Morrison: Because

413

01:05:47.880 --> 01:05:53.430

Carole Copeland Thomas: They didn't want to rock the boat. Don't make waves. Let it it'll all happen gradually

414

01:05:54.810 --> 01:06:03.300

Carole Copeland Thomas: You're, you're moving too fast, you're too young and all the other things they threw at him and reverend Abernathy and the other young, young turks

415

01:06:04.800 --> 01:06:13.380

Carl Racine: So, and we're going to look at. After we finish this introductory stuff. We're going to look at him and Abraham Joshua Heschel we're going to see how much

416

01:06:14.190 --> 01:06:25.890

Carl Racine: The stuff I'm talking about here, these fundamental principles and Torah get played out in the lives of Martin Luther King and Abraham Joshua Heschel in the 1960s in America.

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01:06:27.360 --> 01:06:30.000

Carl Racine: So stay tuned for that as well. I think

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01:06:32.040 --> 01:06:32.340

Carl Racine: They

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01:06:32.400 --> 01:06:33.420

Carole Copeland Thomas: Will Mike drops

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01:06:37.230 --> 01:06:38.850

Carl Racine: More fun stuff to come

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01:06:41.760 --> 01:06:53.490

Carl Racine: We're gonna move on to the next week we're gonna move on to the next section of the the sort of introductory material reviewing stuff that we looked at last year and talk about God's faith in us.

422

01:06:54.660 --> 01:06:57.870

Carl Racine: Which again is not a way that most Christians talk about God.

423

01:06:58.950 --> 01:07:01.140

Carl Racine: With somebody like that closes out in prayer, please.

424

01:07:02.880 --> 01:07:11.400

James Williams: Sure I'll pray us out. Okay, well, that God we just thank you for this opportunity. We thank you for giving us

425

01:07:12.240 --> 01:07:26.010

James Williams: A way to deal with this thing more effectively, though, we would like for it to go away. It's obviously it's not going to go away today and we thank you, Father God for this deeper understanding of your word father

426

01:07:26.370 --> 01:07:39.300

James Williams: And how this plays out now lives today we are moving through some tremulous times and sometimes it seems like we're just helpless to have any impact at all.

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01:07:40.170 --> 01:07:54.810

James Williams: And we all have our place. We all have our part, but we need a better understanding of your word, Father God, we, we know you, but we appreciate this deeper understanding and we're praying, Father God, that you would

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01:07:55.830 --> 01:08:07.350

James Williams: Show us how we're supposed to move forward, what we're supposed to do in relationship to what we have for the historical piece of the Bible that

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01:08:09.210 --> 01:08:18.870

James Williams: Brother call Minister call has shared with us. We pray for the folks that are online that you would watch over them protect them as they go about the ways that you

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01:08:20.220 --> 01:08:32.010

James Williams: Bring them back for the excursion and that you would also bring others to our Bible study. Father God for this deeper understanding. We thank you for all that you're doing. And we're praying, Father God, for

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01:08:34.950 --> 01:08:36.420

James Williams: For things like Carol's

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01:08:38.640 --> 01:08:40.020

James Williams: multi cultural

433

01:08:41.580 --> 01:08:46.530

James Williams: Issues that she that we are wrestling with in terms of the government, Father God, that you would

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01:08:48.180 --> 01:09:03.270

James Williams: Change that however it can be changed, change it. Father God, we pray for our pastors that you would watch over them and protect them and put our church you pray all these things in your precious in Jesus name Amen

435

01:09:03.750 --> 01:09:04.980

Carole Copeland Thomas: Amen. Amen.

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01:09:05.460 --> 01:09:05.820

Susan Racine: Amen.

437

01:09:06.270 --> 01:09:07.950

Carole Copeland Thomas: Great class. Thank you.

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01:09:09.660 --> 01:09:09.990

Carole Copeland Thomas: Yeah.

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01:09:10.470 --> 01:09:11.880

James Williams: All right, bless us.

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01:09:11.940 --> 01:09:13.140

Carole Copeland Thomas: Bye bye. God bless.