

WEBVTT

1

00:00:00.900 --> 00:00:12.150

Carole Copeland Thomas: And even though we begin our conversation Hello everybody i'd love just for Carol target to give us the 32nd version of Passover.

2

00:00:12.480 --> 00:00:13.530

Carole Copeland Thomas: As we talk about.

3

00:00:13.650 --> 00:00:23.250

Carole Copeland Thomas: This palm Sunday because we, we like to hear and like to be educated about the stories and tradition so Carol 32nd version again.

4

00:00:23.460 --> 00:00:36.870

Carol Targum: 30 seconds to pass over is that it is a celebration, and a remembrance of when Jews were slaves in Egypt and okay.

5

00:00:38.220 --> 00:00:51.030

Carol Targum: They went into went into freedom they cross the sea and metaphorically and went into freedom and then had to find themselves in the new freedom.

6

00:00:52.140 --> 00:00:52.620

Carole Copeland Thomas: awesome.

7

00:00:52.650 --> 00:00:53.400

Carole Copeland Thomas: Thank you.

8

00:00:53.790 --> 00:01:04.140

Carole Copeland Thomas: Thank you and traditions i'll ask you about traditions quickly and then your your reformed traditions and then Merrill your orthodox traditions.

9

00:01:04.620 --> 00:01:06.150

Carol Targum: I think it should be flipped.

10

00:01:07.470 --> 00:01:08.400

Carol Targum: doesn't mind.

11

00:01:08.580 --> 00:01:09.360

Carole Copeland Thomas: Okay, all right.

12

00:01:11.130 --> 00:01:12.300

Carol Targum: But I can't speak to the.

13

00:01:12.330 --> 00:01:12.930

that's okay.

14

00:01:14.190 --> 00:01:15.150

Carol Targum: Is that okay Meryl.

15

00:01:16.290 --> 00:01:18.690

Carole Copeland Thomas: Oh you're on mute Meryl Meryl you're on mute.

16

00:01:20.460 --> 00:01:21.030

Carole Copeland Thomas: Okay.

17

00:01:21.840 --> 00:01:22.830

Meryl Lieberman: Sorry, everybody.

18

00:01:22.980 --> 00:01:33.450

Meryl Lieberman: uh huh what I remember, mostly being an only child and a girl was at the four questions were always asked by a boy child in my family and.

19

00:01:33.930 --> 00:01:48.480

Meryl Lieberman: The one that I remember, most of all is why all the questions start with why, on this night do we eat unleavened bread, why on this night do we sit more low why to me was why did the boys always get to run everything and so.

20

00:01:48.780 --> 00:01:50.970

Meryl Lieberman: that's my story of growing up orthodox.

21

00:01:51.720 --> 00:02:04.110

Meryl Lieberman: I do not practice in any way those traditions anymore nor my affiliated with the temple right now so that's why it means a

lot to me to be with you on Sunday mornings, I appreciate it thanks.

22

00:02:04.230 --> 00:02:11.760

Carole Copeland Thomas: You bring up something about the unleavened bread so maybe i'll ask Carol Can you explain to us about the unleavened bread yes.

23

00:02:11.790 --> 00:02:14.100

Carol Targum: No i'm like.

24

00:02:16.590 --> 00:02:39.780

Carol Targum: migrants from any place in the world, they have to the Jews had to leave Egypt quickly and there was not time for bread to rise, so they bake the bread before hid resin and that's where you get this flat dry thing called matzah, and that is the unleavened bread.

25

00:02:40.920 --> 00:02:46.200

Carol Targum: Because there was no time in the rush of the exodus to let it right.

26

00:02:47.490 --> 00:02:57.180

Carole Copeland Thomas: awesome Thank you, thank you, thank you very much, and then we're going to swing to the Episcopal church brother jack please share with us again about as we.

27

00:02:57.750 --> 00:03:07.290

Carole Copeland Thomas: In the Christian faith take our palms and wave them in some form or fashion with their various church services, but in the Episcopal church that that that brother jack.

28

00:03:08.820 --> 00:03:24.000

Jack Melvin: Well, the the tradition of the palms waving the palms those children Jesus made his entry into Jerusalem and was recognized as Messiah by the common people.

29

00:03:24.660 --> 00:03:38.880

Jack Melvin: And went up to the temple, and so the tradition is to have have palms and and not church arms are distributed or excuse me, while i'm talking about my Church, which is my hander and trish is.

30

00:03:39.690 --> 00:03:50.340

Jack Melvin: It depends on you know someone it's a test couple Anglican so it's sort of follows the the general pattern but, but any Mennonite church usually they start outside.

31

00:03:50.880 --> 00:04:07.350

Jack Melvin: And they have a big procession and the Bishop is there, you know, this might around and everyone has a poem and we sort of start singing a song appropriate song and head into the church and during the service, we have the you know we use the palms.

32

00:04:08.490 --> 00:04:10.380

Jack Melvin: Occasionally just cold and.

33

00:04:11.580 --> 00:04:21.660

Jack Melvin: Wage the children play with that and then, then we when we leave the church we hold onto the palms.

34

00:04:22.140 --> 00:04:39.780

Jack Melvin: For one year to the beginning of lent which is sort of the beginning of the season for us and Ash Wednesday we burn the the palm and and that's when we use the assets for Ash Wednesday to put the sign with a cross on.

35

00:04:40.890 --> 00:04:42.600

Jack Melvin: The people come for the service.

36

00:04:44.520 --> 00:04:46.110

Carole Copeland Thomas: Thank you very, very much.

37

00:04:47.340 --> 00:04:57.180

Carole Copeland Thomas: With our tradition in the AMA church and there is some kind of celebration, with the palms during the service, even though we are hybrid now.

38

00:04:57.930 --> 00:05:05.220

Carole Copeland Thomas: brother Robert Gray Reverend Robert Gray, had a supply of palms for people who were going to worship virtually.

39

00:05:05.580 --> 00:05:12.390

Carole Copeland Thomas: And he they could come by his home get them and have them for the services that you could watch virtually here at.

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00:05:12.840 --> 00:05:26.970

Carole Copeland Thomas: Eight o'clock or 11 o'clock But even with that service and more of a degree with the face to face service there's less there's more talk of palm Sunday, but the traditions in terms of waving and singing aren't as.

41

00:05:29.100 --> 00:05:47.340

Carole Copeland Thomas: festive as they are in some other any churches and other churches so just quickly brother Joe since you're in Maryland any addition to our, this is the wonderful thing about this class, we can talk about our various traditions and how they relate to our Jewish roots brother Joe.

42

00:05:49.440 --> 00:05:59.130

Joe Murchison: Well, I always love the palm Sunday service, because we would have all the kids line up in a parade and parade around the.

43

00:06:00.270 --> 00:06:02.250

Joe Murchison: church waving their palms.

44

00:06:03.450 --> 00:06:07.050

Joe Murchison: As if they were waiting for Jesus to enter and.

45

00:06:08.910 --> 00:06:10.620

Joe Murchison: Recognizing him as the.

46

00:06:12.960 --> 00:06:13.890

Joe Murchison: Messiah has.

47

00:06:15.600 --> 00:06:16.050

Joe Murchison: said.

48

00:06:16.620 --> 00:06:31.920

Carole Copeland Thomas: hey man hey man anyone else, Dr Gloria sister Val brother James sister Marie before we turn it over to our illustrious master teacher anything else about palm Sunday from your past from your childhood.

49

00:06:32.850 --> 00:06:37.560

Val: I would like to add on Good morning, everyone morning, I would like to add on to what.

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00:06:39.420 --> 00:06:51.900

Val: Mr melvin said in terms of within the Episcopal church I grew up in the Episcopal church most of my life, and we did similar in Boston at the Church of Holy Spirit and matter pan when.

51

00:06:52.920 --> 00:07:02.640

Val: you're outside with our palms and procession in, and it was very festive and it was really joyous I really missed that part.

52

00:07:03.780 --> 00:07:12.570

Val: In terms of the celebration of palm Sunday, we also what I remembered as a child, we would convert our palms into crosses, which is very exciting.

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00:07:14.220 --> 00:07:14.970

Val: But i'm.

54

00:07:16.410 --> 00:07:34.410

Val: brother melvin I didn't realize that they burn the palms at the end dirt Ash Wednesday to use it as ash that's very interesting i'm curious to know if they do it here, at least at the Episcopal church church holy spirit's i'll ask Reverend genetic cuz i'm kind of intrigued Thank you.

55

00:07:35.130 --> 00:07:46.080

Carl Racine: that's a normal thing and then visible church that may not be practice literally everywhere, but that's that's a pretty ancient tradition that's not and that's certainly more than just 100 and tradition.

56

00:07:46.920 --> 00:07:48.450

Val: that's interesting Thank you.

57

00:07:49.650 --> 00:07:50.250

Carole Copeland Thomas: Thank you.

58

00:07:52.170 --> 00:07:58.650

Carole Copeland Thomas: Gloria Marie any any updated comments, this

has been educational for all of us.

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00:08:00.210 --> 00:08:12.660

Gloria : Who were growing up a me, we would after service fold the plan into the sign of the cross, and we would burn them the following year for Ash Wednesday.

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00:08:18.090 --> 00:08:19.080

Carole Copeland Thomas: Sorry, yes.

61

00:08:19.470 --> 00:08:26.970

Marie Doubleday: I mean I grew up women Catholic Boston Roman Catholic and then.

62

00:08:28.110 --> 00:08:39.990

Marie Doubleday: brought in three any church in my early 20s, but I would say both churches kind of had split around had similar traditions of making the palms into across.

63

00:08:40.740 --> 00:08:53.790

Marie Doubleday: So it because the any church in the Roman Catholic Church, are in a lot of respects very different so that's interesting that's the same tradition or similar tradition.

64

00:08:55.470 --> 00:09:09.150

Carole Copeland Thomas: I think my daughter, to this day yeah they she has her palm made into a cross and it's in her car and I know it's from know I noticed from two years ago, or or.

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00:09:10.560 --> 00:09:21.060

Carole Copeland Thomas: Maybe a couple of years old, because they only just returned to face to face church several weeks ago so yeah people people shape them into crosses or.

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00:09:21.600 --> 00:09:32.850

Carole Copeland Thomas: different forms they keep them for different lengths and it's very good to know how they are used in the end in the Episcopal church that's quite good and.

67

00:09:33.360 --> 00:09:49.950

Carole Copeland Thomas: Now we know more about Passover and the

importance of passing over and escaping the freedom that's important unleavened bread is an important tradition, so we will now turn that over to brother Carl Racine who will talk to us about the afterlife.

68

00:09:50.430 --> 00:09:53.310

Carole Copeland Thomas: And Paul collecting money.

69

00:09:55.980 --> 00:09:59.190

Carl Racine: i'm going to talk briefly about Passover because of the article that.

70

00:10:00.630 --> 00:10:03.690

Carl Racine: sister Merrill sent out this week, but I thought people got.

71

00:10:05.370 --> 00:10:07.830

Carl Racine: And i'm going to throw a little bit of a monkey wrench into things.

72

00:10:08.970 --> 00:10:30.870

Carl Racine: So for our our Jewish Members here may or may not be aware, so today is palm Sunday and next Sunday is Easter Sunday and this whole week and Christian tradition is called holy week because it commemorates the kind of final days of the life of Jesus.

73

00:10:32.250 --> 00:10:46.140

Carl Racine: and historically the Church has viewed those events and that are recorded in the Gospels as taking place in the course of one week one seven day period.

74

00:10:47.310 --> 00:10:54.150

Carl Racine: But if you read the Gospels and actually imagine all these things happening it's almost impossible.

75

00:10:55.680 --> 00:11:04.320

Carl Racine: For all those events to be crammed into one short week and the Gospels themselves don't say that it was only a week.

76

00:11:06.300 --> 00:11:14.010

Carl Racine: But that's simply the kind of streamlining what our tradition is done to make the to kind of concentrate everything that

this one week.

77

00:11:15.990 --> 00:11:26.490

Carl Racine: To my mind, and a lot of scholars agree with this it's much more likely that the events of what we call upon Sunday occurred in the fall.

78

00:11:28.170 --> 00:11:36.150

Carl Racine: around the time of sukkot the Feast of tabernacle because palm branches are actually associated in Jewish tradition.

79

00:11:36.420 --> 00:11:38.730

Carl Racine: Right it's not with passive.

80

00:11:39.930 --> 00:11:50.070

Carl Racine: Whereas it's very clear in the New Testament that the final days of Jesus life take place around the time of passive.

81

00:11:51.690 --> 00:12:02.760

Carl Racine: So it makes much more sense to see palm Sunday is occurring in late September early October, and then Jesus.

82

00:12:04.140 --> 00:12:17.880

Carl Racine: Being in Jerusalem for a fair amount of time up until this the next spring, when Passover occurred and and by that point, having attracted enough attention to himself that some people wanted him dead.

83

00:12:19.620 --> 00:12:25.110

Carl Racine: So I think historically it's much more likely that the events took place over a longer period of time.

84

00:12:26.190 --> 00:12:37.080

Carl Racine: But that's that's not the main thing I wanted to say, the article that that sister Meryl forward and to us, I thought was fascinating it just was a reminder.

85

00:12:37.560 --> 00:12:50.490

Carl Racine: To us, of stuff that we've talked about repeatedly in this class that and and as sister Carol is also says co targets also said that the exodus story.

86

00:12:51.300 --> 00:13:11.670

Carl Racine: Is a story of political and social liberation and empowerment of oppressed immigrant peoples and the article that sister Mary Wilson spoke about the the importance that exodus story has had for African Americans in particular and argued.

87

00:13:12.960 --> 00:13:21.330

Carl Racine: That there needs to be a place at the seder table at the Passover table at the Jewish Passover for people of color.

88

00:13:22.710 --> 00:13:34.830

Carl Racine: Because lots of different groups, and we will see another group in a couple of weeks, when I move on to a different topic lots of different groups us have have.

89

00:13:35.430 --> 00:13:48.210

Carl Racine: have had that story speak to them in their experience in powerful ways, but what we've talked about in this class is that is is what rabbi sacks calls.

90

00:13:49.500 --> 00:13:58.770

Carl Racine: How rabbi says talks about Passover as the eternal critique of power used by humans to colors and diminish their fellow humans.

91

00:13:59.400 --> 00:14:09.900

Carl Racine: So Passover we've seen as a divine rejection of the values of Egypt, of the politics of empire and so Christians that have connected.

92

00:14:10.560 --> 00:14:20.520

Carl Racine: The events of holy week, and especially the the death of Jesus, and the last supper and what we now call the eucharist of communion service.

93

00:14:21.000 --> 00:14:32.100

Carl Racine: It connected those events to Passover because they do coincide in the New Testament but we've tended to ignore the social and political implications of that feast.

94

00:14:32.580 --> 00:14:40.680

Carl Racine: Even though the heart of the story of holy week is the unjust conviction and execution of a Jewish rabbi by the Roman Empire.

95

00:14:42.870 --> 00:14:57.390

Carl Racine: And yet we've left that out of the story, because as i've been arguing over and over again, this test we've left the story of Israel, out of our understanding of the Christian message and so we've left the real story of Passover out of our.

96

00:14:57.810 --> 00:15:03.390

Carl Racine: holy week thing, even though we say that holy week took place in Passover and it's connected to Passover.

97

00:15:03.720 --> 00:15:19.290

Carl Racine: And so the story of holy week also is an eternal critique of human coercive power and the evils of empire, but I doubt the very many Christians have ever meditated on that theme on Good Friday when we're called to meditate on the events of Good Friday.

98

00:15:20.370 --> 00:15:27.270

Carl Racine: So we have not taken our Jewish roots seriously and we've wandered off in a different direction entirely.

99

00:15:29.190 --> 00:15:35.160

Carl Racine: So again, even though we most Christians imagine the Passover meal.

100

00:15:36.270 --> 00:15:41.700

Carl Racine: The last supper to be an actual Passover meal which it is in three of the four Gospels.

101

00:15:41.970 --> 00:15:54.720

Carl Racine: Nothing in any Christian communion liturgy that I know of speaks of this fundamental political and social meaning of Passover as an act of liberation of god's liberation of.

102

00:15:55.110 --> 00:16:01.290

Carl Racine: An oppressed immigrant people's from the power of empire it's all been spiritual eyes, out of existence.

103

00:16:02.070 --> 00:16:25.560

Carl Racine: So I wanted partly to share that article with you all to meditate on this week, as you commemorate what we think of as the most important events of our faith cannot leave out that story from our understanding of holy week so that's my two cents about very much the theme of this class.

104

00:16:26.970 --> 00:16:33.720

Carl Racine: connected to the biblical story that we've been talking about all along the story of Passover.

105

00:16:37.110 --> 00:16:37.830

Carl Racine: it's also.

106

00:16:40.560 --> 00:16:51.930

Carl Racine: Interesting to me this year Passover and Easter all kind of float around in the calendar, but this year there's a conjunction, of the two.

107

00:16:53.160 --> 00:16:53.910

Carl Racine: Where.

108

00:16:55.230 --> 00:17:02.970

Carl Racine: Friday night this week is the beginning of passers the first night of Passover Jews will be celebrating the meal.

109

00:17:05.220 --> 00:17:08.640

Carl Racine: And that chronology.

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00:17:09.720 --> 00:17:14.820

Carl Racine: follows just coincidentally follows the chronology in the gospel of john.

111

00:17:16.020 --> 00:17:24.930

Carl Racine: Which doesn't see the last supper as a Passover meal, the other three Gospels do, but the gospel of john has Jesus being crucified.

112

00:17:27.360 --> 00:17:39.540

Carl Racine: during the daytime before the beginning of passive, which again makes more sense historically because it's highly unlikely that

the Jewish authorities would have been holding meetings and going to a trial and in.

113

00:17:40.560 --> 00:17:50.250

Carl Racine: Roman court on Passover it so they hurry to get stuff over so that's a whole other separate set of issues but.

114

00:17:52.980 --> 00:17:54.780

Carl Racine: That connection between Passover.

115

00:17:56.130 --> 00:18:02.670

Carl Racine: And holy week is really, really important for us, but we need to actually think about what Passover is all about.

116

00:18:04.380 --> 00:18:06.090

Carl Racine: Okay, any questions on that.

117

00:18:08.520 --> 00:18:13.770

Carole Copeland Thomas: Thank you for that update an explanation and you know it makes sense, about.

118

00:18:14.850 --> 00:18:32.850

Carole Copeland Thomas: The time of harvest and palm Sunday happening in the fall versus the spring and a greater duration of time between palm Sunday and an Easter or Good Friday, so that I mean it's just like we don't know when Christmas really took place.

119

00:18:32.880 --> 00:18:39.180

Carole Copeland Thomas: So we put it in the end of the year for convenience, so I understand what you're saying.

120

00:18:41.010 --> 00:18:55.110

Carl Racine: And it, you know highly unlikely, it was in December, if the shepherds are out during their flocks outside at night it's probably warm enough for them to be out doing that, so the spring would make more sense than the fall, but then when.

121

00:18:57.270 --> 00:18:57.660

Carl Racine: i'm.

122

00:18:59.010 --> 00:19:04.800

Carl Racine: Okay, and one other point business, unfortunately I mentioned this in the email, I sent out.

123

00:19:06.390 --> 00:19:22.800

Carl Racine: They switched the live service time next week at Bethel to 10 o'clock so as a result, with conflict or our class with conflict with that and I don't want to conflict with that, so we will not be having class next week, the heat to cancel class when I don't have to.

124

00:19:23.940 --> 00:19:35.520

Carl Racine: But we will it's just unavoidable there's just too much going on next Sunday so i'll send out a reminder of this, but there will not be class next week.

125

00:19:37.410 --> 00:19:41.340

Carl Racine: Alright, last week we had again and discussion of.

126

00:19:42.660 --> 00:19:47.640

Carl Racine: Something that was actually initiated by a question from Susan who unfortunately can't be with us today.

127

00:19:49.320 --> 00:20:09.240

Carl Racine: About Paul's reference to the promises of God, at the beginning of the second his second letter to the Corinthians and how that's connected in that first chapter of second Corinthians with Paul's discussion or references to his travel plan.

128

00:20:10.860 --> 00:20:15.960

Carl Racine: And so I wanted to take a little closer look at that, because it really.

129

00:20:16.380 --> 00:20:29.430

Carl Racine: opens up a sort of little known part of the life of the Apostle Paul a kind of story that has to be pieced together from a bunch of different discussions in his letters about his travel plans.

130

00:20:30.060 --> 00:20:48.540

Carl Racine: Because it's a story that's only hinted at in the book of Acts and it's a story that very much connects with the theme of this class, which is why I wanted to spend a little bit of time on it will probably finish it today, if not finished, it certainly finished it

next time.

131

00:20:49.890 --> 00:21:01.380

Carl Racine: But I wanted, before getting back to that, I just wanted to pause again for the people in this class who may not be familiar very familiar with the New Testament.

132

00:21:02.670 --> 00:21:04.500

Carl Racine: To explain very briefly.

133

00:21:06.810 --> 00:21:17.940

Carl Racine: The kind of background to what i'm going to be talking about so Paul, who was one of the principal figures in the New Testament.

134

00:21:19.470 --> 00:21:29.580

Carl Racine: And was a traveling missionary and pastor establishing churches throughout various parts of the Roman Empire.

135

00:21:31.230 --> 00:21:44.820

Carl Racine: He wrote a number of letters to those churches over the course of say 2530 year time period that we have that are part of our New Testament.

136

00:21:46.650 --> 00:22:01.800

Carl Racine: And those letters address various congregations and the issues that have arisen in those kind of nations and you'll hear some of that in the following discussion and he's a major figure in early Christianity.

137

00:22:05.220 --> 00:22:15.000

Carl Racine: But there is also a book in the New Testament called the acts of the apostles or we usually just talk about it as acts.

138

00:22:16.860 --> 00:22:28.350

Carl Racine: That tells the story of the early church, there are the four Gospels that begin the New Testament and each one of those Gospels written by a different person.

139

00:22:28.740 --> 00:22:39.240

Carl Racine: tells the story of Jesus and his life and its history,

and then the fifth book after that is the Book of acts that continues the story.

140

00:22:39.600 --> 00:22:46.950

Carl Racine: After Jesus departs from the earth continues the story of the beginning of the early church.

141

00:22:47.460 --> 00:23:03.210

Carl Racine: And one of the major figures in that story, the basis of the last half of the book of acts is about Paul and the author of the book of acts as a guy named Luke seems to have been a traveling companion with Paul for at least part of this Ministry.

142

00:23:04.290 --> 00:23:11.940

Carl Racine: So the Book of acts gives us a lot of narrative story about Paul's life and Ministry.

143

00:23:12.390 --> 00:23:29.040

Carl Racine: And then the letters just have kind of allusions to them, and sometimes it's a little hard to connect the two, but this particular part of that story that we're going to live with look at comes almost entirely from those letters and not from this book of acts.

144

00:23:31.020 --> 00:23:45.240

Carl Racine: And that story is one where Paul takes up a financial offering from a number of different churches throughout the Roman Empire that he's been connected with.

145

00:23:46.200 --> 00:23:59.190

Carl Racine: And those churches are largely Gentile in their makeup and he is taking up this offering and sending it back and ultimately himself taking it back.

146

00:23:59.940 --> 00:24:12.120

Carl Racine: To the economically struggling Jewish church or largely Jewish church that's in Jerusalem and Paul has a very clear purpose for taking up this offering.

147

00:24:13.350 --> 00:24:20.430

Carl Racine: Apart from simply the fact that this church always seems to have been struggling economically and have financial needs.

148

00:24:21.030 --> 00:24:35.190

Carl Racine: he's hoping, by doing this and we'll see this more at length but he's hoping, by doing this, to unite the Jewish and Gentile factions in the church and demonstrate the fundamental unity of the Church.

149

00:24:36.270 --> 00:24:41.160

Carl Racine: And he also hosts by doing this, to demonstrate that his ministry to the gentiles.

150

00:24:42.180 --> 00:24:56.220

Carl Racine: is not an anti Jewish one and that's a theme that that Luke does emphasize in the book of acts in the stories that he tells and for me this story is important to add on to what we know about Paul from X because.

151

00:24:56.580 --> 00:25:04.440

Carl Racine: It helps give us a slightly different image of Paul from the one that we've inherited from our Protestant traditions in particular.

152

00:25:06.180 --> 00:25:14.280

Carl Racine: Now, as I said, the Book of acts only mentions this collection in passing, if we could see slide number three please take care.

153

00:25:49.290 --> 00:25:49.740

Carl Racine: Okay.

154

00:25:51.150 --> 00:25:58.140

Carl Racine: So you see in the top left there, this is the only verse in the book of acts that alludes to this offering.

155

00:25:59.790 --> 00:26:19.440

Carl Racine: Paul is by this time in acts Paul has come back to Jerusalem he's been arrested for causing a disturbance in the temple and he is on trial before the Roman Governor of Judea and tells the Roman governor I came to Jerusalem to bring my people gifts for the poor and to present offering.

156

00:26:21.270 --> 00:26:32.400

Carl Racine: And that's all he says and that's all the Book of acts talks about it and so to find out more about that, to find out more about this gift for the poor, for his people.

157

00:26:33.510 --> 00:26:42.540

Carl Racine: We have to look to his letters and piece together from a number of different letters, which is what we're going to be doing now and Paul it always insisted.

158

00:26:43.830 --> 00:26:54.870

Carl Racine: That he had a special calling to bring the good news about Jesus to gentiles to non Jews Paul himself as a Jew was educated as a fear see under.

159

00:26:55.980 --> 00:26:57.900

Carl Racine: The great rabbi mallya.

160

00:26:59.250 --> 00:27:10.680

Carl Racine: But he felt called to specifically focuses attention on non Jews and gentiles and that seems to have created a certain amount of tension.

161

00:27:10.980 --> 00:27:30.690

Carl Racine: Between Paul and some of the Jewish members of the Christian assemblies, especially the ones in Jerusalem, the mother church, if you will, the original founding church and Paul alludes to this tension early in one of his early letters a letter the letter to the violation.

162

00:27:31.950 --> 00:27:35.850

Carl Racine: And you see there on your screen the quote from deletions to nine and 10.

163

00:27:36.930 --> 00:27:37.740

Carl Racine: He says.

164

00:27:38.820 --> 00:27:47.700

Carl Racine: he'd had the villagers we had this meeting with James Peter and john who were known as pillars of the church their original disciples of Jesus.

165

00:27:48.450 --> 00:27:55.440

Carl Racine: They recognize the gift God has given me the gift of ministry to the gentiles and accepted barnabas which was.

166

00:27:56.130 --> 00:28:14.700

Carl Racine: His companion and ministry accepted by them so me as their co workers they encouraged us to keep preaching to the gentiles while they continue their work with the Jews, the only suggestion was that we keep on helping the poor, which I have always been eager to do.

167

00:28:16.140 --> 00:28:24.030

Carl Racine: So Paul here is arguing to the violations who are gentiles that he has the support of.

168

00:28:25.140 --> 00:28:33.060

Carl Racine: This kind of inner circle of Jesus disciples in his mission to the gentiles and that indeed it's a divine calling.

169

00:28:33.930 --> 00:28:38.460

Carl Racine: But he adds this very interesting remark about remembering the poor.

170

00:28:39.300 --> 00:28:53.640

Carl Racine: Now, certainly the Torah that these disciples of Jesus had learned from Jesus insistent that his followers pay special attention to the needs of the poor and Paul would have learned the same thing from his teacher Amalia the rabbi.

171

00:28:54.510 --> 00:29:07.590

Carl Racine: But hearing Malaysians I think this language about remembering the poor has a more specific meaning, as I said, the Jerusalem church always seems to have struggled economically.

172

00:29:08.370 --> 00:29:13.410

Carl Racine: And the leaders of that church are reminding poor Paul not to forget them.

173

00:29:14.070 --> 00:29:27.330

Carl Racine: and not to forget their needs, as he ventures off into Gentile territory, all these churches were small and to some extent

struggling and they supported one another, to the extent that they could.

174

00:29:27.750 --> 00:29:44.190

Carl Racine: And so, Paul is leaving and going far away, but they're saying don't forget about us and our needs and we know from the Book of acts and somewhere around this same time Paul and barnabas had been involved with the Church in antioch in Syria.

175

00:29:44.640 --> 00:29:53.160

Carl Racine: Far North and there was a prophetic word that there would be famine, you see here the slide on your screen, so they took up a collection.

176

00:29:53.400 --> 00:30:04.560

Carl Racine: For the judean Community because there seems to have been especially during the days of this claudius Caesar claudius who maybe some of you saw that all.

177

00:30:05.790 --> 00:30:07.470

Carl Racine: Because I thought is decades.

178

00:30:10.140 --> 00:30:29.580

Carl Racine: There seems to have been a number of small famine, specifically in Judea in those days and and and everyone was struggling, and so the Church in antioch takes up a collection with barnabas and Saul as he's called at the time, his his Jewish name Paul was is Roman name.

179

00:30:31.290 --> 00:30:43.920

Carl Racine: And they take an end barnabas and Saul take this this offering there, so this is something that was being done regularly remembering the needs, specifically, of what.

180

00:30:45.000 --> 00:30:53.160

Carl Racine: We can think of as the mother church in Jerusalem and Paul continues to remember the poor, as he goes off on his ministry to gentiles.

181

00:30:53.520 --> 00:31:03.780

Carl Racine: and, later on, he comes up with this plan that we're talking about to collect monetary gifts from various churches that

he's been involved with to take to Jerusalem.

182

00:31:04.380 --> 00:31:12.120

Carl Racine: And it's a project that he works on for quite a while, as he travels he's he's evidently trying to raise a fairly large sum.

183

00:31:13.080 --> 00:31:26.880

Carl Racine: And he eventually risked his life to see that this offering makes it to Jerusalem, this is more than just charity for Paul it speaks to his larger vision for the church as a whole.

184

00:31:28.560 --> 00:31:36.900

Carl Racine: Now, the first we hear this collection is in first Corinthians chapter 16 if we can go to slide number four, please.

185

00:31:38.970 --> 00:31:39.720

Carl Racine: And here i've.

186

00:31:40.770 --> 00:31:50.310

Carl Racine: reproduce the map for you, so you can kind of get some some Bering sea Jerusalem there in the Far Right lower right.

187

00:31:51.540 --> 00:31:55.170

Carl Racine: You see antioch in Syria kind of directly north of.

188

00:31:57.240 --> 00:31:59.700

Carl Racine: And then, in the Center of the screen.

189

00:32:01.350 --> 00:32:08.340

Carl Racine: You see, you know kind of on the coast, I don't I don't have a pointer I can't point but you see the town of emphasis.

190

00:32:10.410 --> 00:32:12.480

Carl Racine: In what this is Asia Minor.

191

00:32:15.180 --> 00:32:29.730

Carl Racine: With it says Asia, but it's Asia Minor what we now call Turkey Paul is writing to the Corinthians which are over in Greece further further West to the town of corn.

192

00:32:30.930 --> 00:32:43.380

Carl Racine: From Ephesus and he writes, what we have, as his first letter to the Corinthians it probably wasn't his first are there seems to have been previous correspondence, but one of the letters that survived.

193

00:32:44.580 --> 00:32:45.300

Carl Racine: Is.

194

00:32:46.470 --> 00:33:01.830

Carl Racine: We call first Corinthians we have two letters to the Corinthians from Paul and he's writing to the Church in Corinth from the from the city of Ephesus where he's already spoken with other churches about this collection.

195

00:33:03.150 --> 00:33:21.270

Carl Racine: So here's what he says in first Corinthians 16 concerning the collection, for the Holy ones, sometimes translated saints, you should follow the directions, I gave to the churches in revelation of Malaysia, you can see, in the middle of Asia Minor you can kind of see the word Malaysia going.

196

00:33:22.980 --> 00:33:24.600

Carl Racine: Vertical there.

197

00:33:26.700 --> 00:33:34.620

Carl Racine: Galicia is a region it's not a town it's not one specific city it's a it's a it's a province of the Roman Empire.

198

00:33:35.850 --> 00:33:47.580

Carl Racine: Follow the directions, I gave you the churches in Malaysia on the first day of every week, each of us to put aside and save whatever extra you earn so that collections need not be taken when I come.

199

00:33:48.420 --> 00:33:58.200

Carl Racine: And when I arrived, I will send any whom you approve with letters to take your gift and the word there is chorus which we'll talk about in a minute take your gift to Jerusalem.

200

00:33:58.890 --> 00:34:09.420

Carl Racine: If it seems advisable that I should go also they will accompany me, I will visit you after passing through Macedonia, and you can see, Macedonia there and what now is northern.

201

00:34:10.470 --> 00:34:23.850

Carl Racine: I will visit you after passing through Macedonian perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I go, but I will stay here in emphasis until shabu until Pentecost.

202

00:34:24.750 --> 00:34:38.520

Carl Racine: So, again paul's travel plans we tend to rebuild quickly do this, we repurposed letters there doesn't seem to be a whole lot of spiritual guru involved there nothing for me in my personal life so we pass over, but this is actually very important to Paul this collection.

203

00:34:38.940 --> 00:34:40.800

Carl Racine: And he's telling the.

204

00:34:43.140 --> 00:34:51.660

Carl Racine: he's telling the Corinthians that he eventually plans to get there, and he has plans to go to Jerusalem with this money.

205

00:34:53.940 --> 00:35:04.170

Carl Racine: And they already seem to know about this collection because they asked him about it in a previous letter so he's actually responding to a letter he's gotten from them, and he gives them.

206

00:35:04.620 --> 00:35:07.350

Carl Racine: Instructions about taking up this special offering.

207

00:35:07.740 --> 00:35:20.610

Carl Racine: Now, these are not general remarks on regular tithing or giving in the offering plate on a Sunday, despite the fact that I have heard a zillion sermons on this passage and you probably have to talking about that.

208

00:35:21.090 --> 00:35:31.740

Carl Racine: This is a special offering this is an additional gift, over and above what they are putting in their collection plate, this is us at Bethel sending an offering to Ukraine.

209

00:35:32.100 --> 00:35:45.090

Carl Racine: Or to India or to Kenya, or to Honduras or wherever this is not the normal Sunday off it, this is a special offering and Paul wants them to set aside.

210

00:35:45.420 --> 00:35:52.680

Carl Racine: whatever they can for the Jerusalem community and have it ready for him when he gets there because he doesn't want to have to spend any time fundraise.

211

00:35:53.280 --> 00:35:58.050

Carl Racine: And people asked to give what they can afford to this extra collection.

212

00:35:58.830 --> 00:36:10.530

Carl Racine: I know that this point paul's plans are to send the money to Jerusalem with other emissaries and a letter of introduction he's not sure if he's going to go himself, but later on, he decides, he will go.

213

00:36:10.920 --> 00:36:15.360

Carl Racine: Because this collection is personal for Paul he's not just sending a check.

214

00:36:15.630 --> 00:36:33.630

Carl Racine: he's sending representatives of the churches and it's that personal connection that seals, the relationship that Paul hopes to establish with the collection, so the importance of this collection for Paul simply cannot be overstated, this is.

215

00:36:34.320 --> 00:36:47.640

Carl Racine: A part of the Community and the communion of the fellowship of the churches that he's been establishing or been connected with in his ministry and notice here, as I said, the Paul uses a.

216

00:36:48.000 --> 00:36:57.000

Carl Racine: Very loaded theological word for the to refer to the offering itself carrots, which is a Greek word that's usually translated as grace.

217

00:36:58.290 --> 00:37:05.310

Carl Racine: he's already used in relations to nine to refer to the gift of the divine calling of his mission to the gentiles.

218

00:37:05.520 --> 00:37:18.390

Carl Racine: And here that mission takes concrete form in the money Paul is collecting and he will use the same word 10 times in second Corinthians in the long passage that we're going to look at a minute.

219

00:37:19.140 --> 00:37:41.280

Carl Racine: To refer both to god's favor what we think of as god's grace and to the financial donation itself given by Christians to others so we'll just keep that for a minute in mind as we go on the second Corinthians, but I want to stop here and make sure they're not questions or comments about.

220

00:37:42.720 --> 00:37:43.830

Carl Racine: What i've said so far.

221

00:37:44.370 --> 00:37:50.700

Carole Copeland Thomas: So brother Carl I have a pragmatic question to ask during that time.

222

00:37:54.150 --> 00:37:56.160

Carole Copeland Thomas: How was correspondence.

223

00:37:57.240 --> 00:38:17.610

Carole Copeland Thomas: Effective between I mean this is a pretty large landmass area between Israel and what is now known as Greece or that particular Asian my Turkey which which we now know is Turkey how how were they able to communicate and number two how did they protect money as they were traveling.

224

00:38:20.280 --> 00:38:30.210

Carl Racine: So the second question, I think it's one of the reasons, Paul has a group of men with this collection.

225

00:38:32.130 --> 00:38:51.960

Carl Racine: Rather than you know just one person taking it there, there are a number of representatives of the of the churches, who are going to be going to Jerusalem with this money, so I think there's

sort of safety in numbers.

226

00:38:54.330 --> 00:38:54.780

Carl Racine: The.

227

00:38:57.030 --> 00:38:57.810

Carl Racine: travel.

228

00:38:59.400 --> 00:39:07.710

Carl Racine: Throughout the Roman Empire was made relatively easy by the very famous Roman roads situation.

229

00:39:08.910 --> 00:39:19.740

Carl Racine: The Romans built remarkably good roads to enable travel, which of course enabled commerce there was also see travel and you can see.

230

00:39:21.570 --> 00:39:23.880

Carl Racine: These red lines kind of show.

231

00:39:25.950 --> 00:39:32.070

Carl Racine: Some of Paul's travels and you can see that he traveled both by road and by sea.

232

00:39:35.070 --> 00:39:37.680

Carl Racine: That but, but there were not like.

233

00:39:38.910 --> 00:39:45.720

Carl Racine: There weren't passenger boats taking people from Corinth to sensory let's say.

234

00:39:47.010 --> 00:39:53.970

Carl Racine: Paul had to get on a ship that was a commercial ship and that would have had room for a few extra passengers.

235

00:39:55.230 --> 00:40:04.020

Carl Racine: Along with whatever cargo, they were taking whether it was bring excuse me grain or or other types of merchandise.

236

00:40:05.040 --> 00:40:09.690

Carl Racine: So if you wanted to go and ship you had to go that way, so the letters would have been sent.

237

00:40:12.240 --> 00:40:25.200

Carl Racine: Along with somebody hey are you going to fill up if you pause an emphasis hey are you going to fill up I I need to send the letter there he'll find somebody who's going to fill up perhaps somebody who's going there in business.

238

00:40:26.190 --> 00:40:30.210

Carl Racine: or somebody who's going there, because they have relatives there or something like that.

239

00:40:31.530 --> 00:40:33.810

Carl Racine: And the letters would have been sent.

240

00:40:35.490 --> 00:40:36.150

Carl Racine: personally.

241

00:40:38.400 --> 00:40:42.840

Carole Copeland Thomas: wow i'm thinking about highwayman and.

242

00:40:43.740 --> 00:40:46.050

Carole Copeland Thomas: Absolutely pirates all that.

243

00:40:46.260 --> 00:40:48.030

Carl Racine: All that stuff was a problem.

244

00:40:48.120 --> 00:40:48.630

yeah.

245

00:40:51.180 --> 00:41:06.270

Carl Racine: I mean see travel itself was dangerous the Book of acts records paul's getting shipwreck, but I want to pause letters he refers to the shipwreck, the number of times because storms could arise very easily at the Mediterranean.

246

00:41:07.620 --> 00:41:11.040

Carl Racine: And the these ships would get on, of course, they would

get wrecked.

247

00:41:13.590 --> 00:41:20.430

Carole Copeland Thomas: The last question to ask and I probably know the answer, but how did he how did Paul and the other.

248

00:41:21.990 --> 00:41:33.240

Carole Copeland Thomas: disciples finance their travel because they were itinerant evangelists and how did they how did they finance getting from Jerusalem to.

249

00:41:35.220 --> 00:41:36.030

Carole Copeland Thomas: Macedonia.

250

00:41:38.610 --> 00:41:41.550

Carl Racine: Well, I mean certainly the churches, help them.

251

00:41:42.720 --> 00:41:49.200

Carl Racine: And Paul also had an occupation, he.

252

00:41:51.090 --> 00:41:56.910

Carl Racine: Traditionally it's been he's been talked about as a tent maker because that's how got translated.

253

00:41:57.990 --> 00:42:11.010

Carl Racine: I think in the King James but the word means more like something more general like the leather worker and tense would have some tense would be made out of leather animal skins.

254

00:42:12.450 --> 00:42:32.550

Carl Racine: So pocket kind of set up shop in the cities and m part you know, Paul is an emphasis, say, for a number of years, he doesn't necessarily move on every six months he's he spends time there establishing churches, establishing context it takes them a while, so he doesn't.

255

00:42:34.860 --> 00:42:49.410

Carl Racine: He he he only moves when he feels like he's done what he needs to do in a certain place so he's able to raise funds on his own as well as asked for help from the churches.

256

00:42:51.360 --> 00:43:00.900

Carl Racine: I don't know if you remember a long time ago in this class really looked at passage in one of his letters, where he talks about not muzzling the ox.

257

00:43:01.980 --> 00:43:07.590

Carl Racine: Saying this is really about how how preachers out to be paid other congregations.

258

00:43:09.840 --> 00:43:20.070

Carl Racine: So he did both he he dependent on hospitality of the churches and and we know that this is true, and this is why the hospitality is such a big.

259

00:43:22.260 --> 00:43:24.150

Carl Racine: value in the New Testament.

260

00:43:25.560 --> 00:43:37.260

Carl Racine: Opening your home to strangers is is is not so much just random strangers that that come through but but but strangers from other parts of the world.

261

00:43:39.540 --> 00:43:40.320

Carole Copeland Thomas: Thank you.

262

00:43:46.500 --> 00:43:51.990

Carl Racine: So anyway, Paul has this plan and he's starting to put it into effect he's starting to gather money.

263

00:43:52.860 --> 00:44:13.980

Carl Racine: And he writes this letter to the Corinthians telling them what to do and then he seems to have gotten communication from them where they promised to raise a generous amount of money, because the second letter to the Corinthians at least the second one that we have in Chapter nine says.

264

00:44:15.090 --> 00:44:29.610

Carl Racine: tells them that he's going to send some men ahead on to Korea before he gets there and arranged in advance for what he calls this bountiful gift that you have promised.

265

00:44:30.120 --> 00:44:35.550

Carl Racine: there's a lot of communication we don't have, but we know that the corinthian church promised a gift.

266

00:44:36.030 --> 00:44:43.800

Carl Racine: And that maybe by the time Paul is writing the second letter to the Corinthians he's concerned that since he's not.

267

00:44:44.490 --> 00:44:56.340

Carl Racine: their commitment, maybe waning over time because he's busy with other stuff and so he writes a second letter and two of the chapters in their chapters eight and Chapter nine of second Corinthians.

268

00:44:57.000 --> 00:45:08.970

Carl Racine: Paul encourages them to keep their promise they had promised this now wanna make sure you you keep this promise and i'm going to explain to you more in detail why this is so important.

269

00:45:09.990 --> 00:45:17.550

Carl Racine: call is not just an evangelist trying to save individual souls he's concerned for the whole church for building up the body.

270

00:45:17.940 --> 00:45:28.140

Carl Racine: And even all these these red lines that you see in there's maps with with all this on that we tend to talk about is paul's missionary journeys it's really kind of a misnomer.

271

00:45:28.410 --> 00:45:42.570

Carl Racine: Because travel is largely be visiting churches he's already established to strengthen and encourage them to deal with issues that arise there he's kind of like an itinerant bishop, even though that word wasn't quite being used in his day.

272

00:45:43.770 --> 00:46:00.900

Carl Racine: For Paul what we call the amy church call the connection of churches really important that's what this is all about the unity of the whole Community it's a central theme in lots of his letters, maybe the most important theme in all of paul's letters is the unity of the body.

273

00:46:01.920 --> 00:46:08.310

Carl Racine: And that's part of why this offering from the Jerusalem church matters so much to him he's.

274

00:46:08.790 --> 00:46:18.630

Carl Racine: simply interested in some sort of doctrinal agreement that they all get together and find points of Theology and he's, certainly not in some sort of invisible spiritual unity.

275

00:46:19.590 --> 00:46:31.590

Carl Racine: Such abstract realities must be made flesh and this offering is an incarnation of Community and an incarnation of love for Paul and.

276

00:46:32.610 --> 00:46:47.190

Carl Racine: That really is the central theme that we're familiar with if if we know anything about the Book of second Corinthians for what Paul calls the Ministry of reconciliation, if you go to the next slide please.

277

00:46:48.420 --> 00:46:50.520

Carl Racine: This is a well known verse from.

278

00:46:52.410 --> 00:46:54.270

Carl Racine: Second Corinthians five.

279

00:46:55.740 --> 00:47:04.920

Carl Racine: That Paul has been given the Ministry of reconciliation and that everyone else has been given the same sort of Ministry of reconciliation.

280

00:47:06.060 --> 00:47:06.900

Carl Racine: Last me picture.

281

00:47:10.890 --> 00:47:18.420

Carl Racine: Paul is hoping for reconciliation with the Corinthians because he's had some difficulties with them.

282

00:47:19.440 --> 00:47:40.920

Carl Racine: And he regards them as well, he says in Chapter six verse one as Co workers in this Ministry of reconciliation, this is what his

ministry is about and that's why he's hoping that this offering his collecting will be a sign of reconciliation between Jews and gentiles within the Church.

283

00:47:42.210 --> 00:47:51.870

Carl Racine: The collection he hopes will heal the what's really a growing breach between Jewish Christians in Judea and the largely Gentile church elsewhere.

284

00:47:53.850 --> 00:48:04.620

Carl Racine: If you imagine that in one particular city like Jerusalem, there might be a church that was largely Jewish in nature and one was largely Gentile.

285

00:48:05.100 --> 00:48:24.750

Carl Racine: They at least could kind of talk to one another, they were willing to and work out their differences and understand one another, but if you're talking about a church in Jerusalem and then remember that map and then a church in Malaysia or Corinth or Philip pie 1000 miles away.

286

00:48:26.310 --> 00:48:30.330

Carl Racine: They have no communication virtually no contact with one.

287

00:48:31.650 --> 00:48:36.870

Carl Racine: So Paul is hoping, by bringing some of these church members there.

288

00:48:38.850 --> 00:48:50.880

Carl Racine: He can demonstrate the genuineness of the faith that is in the gentiles and of their desire for coin on the fellowship with the Jewish church in.

289

00:48:53.310 --> 00:49:00.600

Carl Racine: Jerusalem and queen any other word Queen and yeah which which we'll talk about more in a minute is usually translated fellowship.

290

00:49:01.290 --> 00:49:09.150

Carl Racine: But that's a kind of vague abstract word but it actually means sharing together having things in common and hear what they're sharing together this cash.

291

00:49:09.780 --> 00:49:21.300

Carl Racine: And they will have fellowship with Judy and by giving them financial help and this sense of of reconciliation between.

292

00:49:22.260 --> 00:49:38.640

Carl Racine: Groups that historically have have been separate from one another, I had a very dramatic experience of reconciliation going to struggle with here but but of of coming together in a way that was absolutely startling for me.

293

00:49:39.930 --> 00:49:41.730

Carl Racine: The Church I grew up in.

294

00:49:43.920 --> 00:50:00.240

Carl Racine: was started out by Swedish immigrants in the United States, who had kind of come out of the Lutheran church there and develop their own more evangelical denomination it's called the evangelical covenant church.

295

00:50:01.920 --> 00:50:16.560

Carl Racine: And when I was growing up the church had a very distinctive Scandinavian feel to it, most of the names of the leadership's with things like Johnson and Larson and carlson peterson and on and on and on and on and on and newburgh and.

296

00:50:19.650 --> 00:50:36.660

Carl Racine: And that's my family background is Swedish region, so I lived in this world, and then I went and and work with with the Church, but what but, but the Covenant church had a lot of mission work and other parts of the world, and I went for three years and was in Mexico City.

297

00:50:37.830 --> 00:50:44.940

Carl Racine: Working with the church there, so all of a sudden, there are people who are members of the Covenant church who weren't Swedish.

298

00:50:46.350 --> 00:51:04.890

Carl Racine: But because I was in Mexico, that was kind of okay well that's understandable that makes sense, but we had a conference in Mexico City of a worldwide conference with members of covenant churches from other parts of the world.

299

00:51:06.000 --> 00:51:16.140

Carl Racine: And the Covenant church has had at the time I don't know what it's like now i'm assuming so had a pretty large presence in the Congo.

300

00:51:17.970 --> 00:51:26.400

Carl Racine: And we had a group of African covenant church Members come to Mexico City.

301

00:51:28.050 --> 00:51:31.050

Carl Racine: For this conference and meet at our church.

302

00:51:32.250 --> 00:51:52.650

Carl Racine: And I had never seen and they were black black black African say we're not African Americans and I had never seen a black person as a covenant, as a member of a covenant church i'm sure they existed elsewhere in us, but not in the good little sweetest church, I was.

303

00:51:53.760 --> 00:52:06.210

Carl Racine: And they came in these long white robes and it was just a stunning image to me of what the Church, I belong to was like.

304

00:52:06.840 --> 00:52:18.540

Carl Racine: And it totally blew away my narrow image it wasn't that I was narrow minded that's just the picture I had of what my Church was like.

305

00:52:18.810 --> 00:52:29.730

Carl Racine: It blew away that picture, because all the sudden here are people who are completely different from me, who are not Swedish they're not even Norwegian they're not even Danish.

306

00:52:30.690 --> 00:52:41.160

Carl Racine: Who are part of that church and it was like a breath of fresh air for me it was just this wonderful experience of liberation of freedom of opening my mind.

307

00:52:41.940 --> 00:52:53.820

Carl Racine: Well, Paul is hoping that the same thing will happen that

the very Jewish church in in Jerusalem will meet some gentiles and find out oh yeah they're part of us too.

308

00:52:54.750 --> 00:53:04.200

Carl Racine: And they're not only kind of part of us and some abstract way, but they actually care about us they're bringing us help so that's why this is so important for Paul.

309

00:53:05.580 --> 00:53:23.010

Carl Racine: And in this long passage in second Corinthians Paul views this offering as a concrete incarnation of three of his most important theological words which you see here on your screen grace.

310

00:53:23.910 --> 00:53:33.360

Carl Racine: chorus coin on here fellowship and the iconia ministry and he actually uses those those three words in one.

311

00:53:34.290 --> 00:53:38.160

Carl Racine: they're they're real throughout these two chapters, but they're used in one.

312

00:53:38.700 --> 00:53:50.340

Carl Racine: verse here in the translators have a terrible time trying to translate this into good English because these that's not how we normally use those words we don't normally use any of those words to actually talk about money.

313

00:53:50.730 --> 00:53:55.860

Carl Racine: But that's what Paul is talking about we talk about these things in spiritual way.

314

00:53:57.510 --> 00:53:58.740

Carl Racine: In an abstract way.

315

00:54:00.000 --> 00:54:24.330

Carl Racine: But Paul is talking about cold hard cash ministry fellowship and grace, as I said, have to be made incarnate made flesh made real and whatever spiritual overtones these words have for Paul he has no trouble using that to refer to this offering that he's sending to Jerusalem.

316

00:54:25.920 --> 00:54:29.160

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

317

00:54:32.580 --> 00:54:40.950

Carole Copeland Thomas: Okay, another nerd question so after the Church in Jerusalem received the money where would they keep it.

318

00:54:48.750 --> 00:55:00.390

Carl Racine: that's a very good question I don't have any idea I assume they would use it pretty quickly to buy food and other necessities for people as needed.

319

00:55:03.330 --> 00:55:04.770

Carl Racine: I don't know.

320

00:55:07.080 --> 00:55:21.990

Carl Racine: I have this vague notion that the temple in Jerusalem may have functioned times is a little bit of a bank, but the idea of having a bank and putting your money in the Bank was wasn't in existence in those days.

321

00:55:24.660 --> 00:55:38.280

Carl Racine: i'm assuming, if nothing else, it wouldn't just been distributed as cash, you know throughout the the judean community, but I don't know it's actually physically what they would have done.

322

00:55:49.710 --> 00:55:50.550

Carl Racine: anyone else.

323

00:55:51.450 --> 00:56:01.380

Carol Targum: yeah this is Carol I have sort of a question before you say, if I understood you correctly, because this is all new to me.

324

00:56:02.910 --> 00:56:07.920

Carol Targum: Is that Paul was not talking about this in the abstract.

325

00:56:08.880 --> 00:56:16.440

Carol Targum: And therefore, it seems to me that if you talking about grace fellowship and Ministry.

326

00:56:18.180 --> 00:56:30.930

Carol Targum: and especially earlier you alluded to, remembering the poor that you really talking about a social and political message in how you care for your community.

327

00:56:32.130 --> 00:56:35.460

Carl Racine: is yes, exactly, and I, and again.

328

00:56:36.750 --> 00:56:39.660

Carl Racine: Paul I learned system this.

329

00:56:40.800 --> 00:56:46.500

Carl Racine: Paul was a good job, Paul was trained as a pharmacy and Paul knew.

330

00:56:47.670 --> 00:57:00.780

Carl Racine: What we know historically was true of Jews going back before the time of Jesus that Jews took care of their own the Jews had systems of.

331

00:57:03.150 --> 00:57:07.980

Carl Racine: social support and financial support for people who are struggling.

332

00:57:09.330 --> 00:57:22.200

Carl Racine: That grew out of the teachings and Torah of how they should take care of people in need, so there was no such thing as a kind of social.

333

00:57:24.120 --> 00:57:38.820

Carl Racine: what's a safety net in the Roman Empire, for the Romans if you were poor that was either the will of the gods or because you were lazy or foolish right.

334

00:57:40.230 --> 00:57:43.980

Carl Racine: And the biblical notion that poverty.

335

00:57:46.230 --> 00:57:58.170

Carl Racine: Sometimes comes from people's own foolishness but poverty is to a great extent, the result of economically unjust systems.

336

00:57:58.770 --> 00:58:11.190

Carl Racine: Is a specifically biblical notion, the Jews understood and said, we need to do something about this in our Community, because the government's not going to do anything bad.

337

00:58:12.090 --> 00:58:40.650

Carl Racine: And so, so Jews have extensive and continued throughout history to do this and Paul is simply reproducing that in his own right entity that's been expanded so he Paul is Paul is very much exercising his Jewish roots here in this collection this this is Paul acting as a good job okay.

338

00:58:42.090 --> 00:58:44.130

Carl Racine: And that's not an image most Christians have.

339

00:58:44.190 --> 00:58:46.410

Carl Racine: Paul, which is why i'm emphasizing this.

340

00:58:46.800 --> 00:58:49.050

Carl Racine: It should be obvious evil, but it's not.

341

00:58:49.740 --> 00:59:02.160

Carol Targum: So, in essence, correct me if i'm wrong he's translating or echoing what his background was and translating it into the.

342

00:59:03.630 --> 00:59:08.220

Carol Targum: spreading the Christianity in his in his travels.

343

00:59:08.940 --> 00:59:14.190

Carl Racine: Yes, and he's teaching gentiles how to behave like the Jews.

344

00:59:16.590 --> 00:59:23.670

Carl Racine: Which means if you have someone as part of your Community who's in need, you need to take up a collection for them and make sure they're not in me.

345

00:59:24.900 --> 00:59:27.180

yeah yeah okay okay.

346

00:59:34.530 --> 00:59:36.180

Carol Targum: Thank you, thank you, sir.

347

00:59:44.160 --> 00:59:50.610

Carl Racine: Well, we want to continue yeah let me go on a little bit further, and I gotta finish Day, which is fine i'm.

348

00:59:51.510 --> 01:00:05.130

Carl Racine: In second Corinthians and chapters, eight and nine call goes on to give a pretty extensive explanation for the offering and and and really kind of argues.

349

01:00:05.850 --> 01:00:15.480

Carl Racine: trying to persuade the Corinthians to give and I just like to highlight a couple of points he he uses a whole lot of different rhetorical techniques to do it, including.

350

01:00:15.780 --> 01:00:30.240

Carl Racine: Saying well the Macedonians have already given a whole lot so you you don't want that you don't want you know to be shown up by them, but first paul's of the example of Jesus if you go to slide the next slide slide number six, please.

351

01:00:33.300 --> 01:00:44.010

Carl Racine: He says, just as you excel in everything and faith and speech and knowledge and that most of your goodness and then our love for you, so we want you to excel also in this grace in this act of giving.

352

01:00:44.190 --> 01:00:53.820

Carl Racine: For you know the grace of our Lord Jesus Christ that though he was rich yet for your sakes, he became poor, so that by his poverty, you might become rich.

353

01:00:55.020 --> 01:01:14.850

Carl Racine: If you are going to follow the example of Jesus if you're going to follow the example of selfless love you should give generously the way Jesus has given generously to us and in and that word carries there which we translate as grace.

354

01:01:16.080 --> 01:01:30.090

Carl Racine: The Corinthians we know and all of a sudden fishing should know this from first is we're proud of their abundance spiritual gifts Paul spends a whole lot of time in first Corinthians talking about spiritual gifts, the word for spiritual gifts is charismatic.

355

01:01:30.600 --> 01:01:41.700

Carl Racine: From the word cars so Paul says you're proud of all your gifts your car is monta I want you to bound, also in this car is this gift of giving as well.

356

01:01:43.800 --> 01:01:58.860

Carl Racine: If you think you're so gifted this you need to be giving and that's the height of paul's understanding of the incarnation, not an intellectual abstraction but down to earth reality, what you do with your money what you do with your possessions.

357

01:01:59.490 --> 01:02:13.920

Carl Racine: it's not simply a theological idea that you can debate in the abstract it's something concrete and the heart of the Gospel the good news about Jesus is this coin and he is this community of good and sharing the client in common, of what we have.

358

01:02:15.660 --> 01:02:23.100

Carl Racine: further on in this passage Paul will make this clear, he says, because of the service by which you've proved yourselves.

359

01:02:23.400 --> 01:02:35.700

Carl Racine: People will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity and sharing with them, and everyone else obedience to the gospel.

360

01:02:36.780 --> 01:02:39.690

Carl Racine: That we talk about what you say.

361

01:02:40.770 --> 01:02:54.780

Carl Racine: You believe means giving to others it's an act of witness to the world it's an act of St defying the name of God it's an act of making god's name holy before others for Paul this offering is evangelists.

362

01:02:59.730 --> 01:03:04.860

Carl Racine: And i'm going to stop there, and if anyone has any last minute comments I think our time is almost up.

363

01:03:06.900 --> 01:03:23.910

Carl Racine: it's not just about talk it's not just about preaching some sort of message it's what you do it's what you do with what you have and the kind of love you show for people who are in need, and for Paul that is worth risking his life.

364

01:03:28.140 --> 01:03:45.150

Joe Murchison: Are all I don't know if you're going to touch on this and going forward, but it, it raises in my mind the fascinating comparison of of how the Jewish and Christian traditions of giving have come up to the modern day and.

365

01:03:46.890 --> 01:04:02.580

Joe Murchison: How I mean the Christians took from from Judaism that tie that concept, but it seems like just synagogues and churches work a little bit differently now in terms of how they approach, giving and.

366

01:04:05.610 --> 01:04:08.700

Joe Murchison: i'd be interested in that perspective.

367

01:04:11.940 --> 01:04:13.020

Carl Racine: yeah.

368

01:04:16.650 --> 01:04:18.450

Joe Murchison: Let me push you in that direction.

369

01:04:20.040 --> 01:04:21.090

Carl Racine: I don't I don't.

370

01:04:22.920 --> 01:04:31.530

Carl Racine: I don't think it's so much a matter of how exactly do it paul's doing it one specific way and people have come up with lots of different ways of doing it.

371

01:04:32.220 --> 01:04:53.760

Carl Racine: But the the sort of main point i'm making is that this has to be central to our confession of the gospel of Christ this, this

is not an optional add on this is, this is the heart of what these big words mean that we throw about so regularly in ways that are kind of of.

372

01:04:56.640 --> 01:05:05.010

Carl Racine: there's no real content to fellowship means having a cup of tea after the service to somebody and that may be fellowship to but.

373

01:05:08.850 --> 01:05:14.700

Carl Racine: pop populates real flesh and blood here on words that we tend to use in ways that are.

374

01:05:15.990 --> 01:05:18.090

Carl Racine: That are the cereal and abstract.

375

01:05:27.390 --> 01:05:34.560

Carl Racine: Alright well we'll we'll finish this up in two weeks again we're not having class next week because of Easter.

376

01:05:36.090 --> 01:05:46.500

Carl Racine: Will we will finish up looking at this passage in second Corinthians and then move on to a passage in Romans and I sent you those references.

377

01:05:46.770 --> 01:05:48.120

I can send them out again.

378

01:05:49.800 --> 01:05:50.580

Carl Racine: and

379

01:05:52.830 --> 01:05:57.690

Carl Racine: Then we will move on to the final portion of this class.

380

01:05:59.070 --> 01:06:01.170

Carl Racine: Which is called unfinished business.

381

01:06:02.940 --> 01:06:04.920

Carl Racine: I see unfinished symphony but.

382

01:06:08.400 --> 01:06:12.240

Carl Racine: Alright, everybody thanks for being here today thanks for putting up with my.

383

01:06:18.030 --> 01:06:18.990

Carl Racine: meditations.

384

01:06:20.340 --> 01:06:20.880

closes.

385

01:06:22.770 --> 01:06:28.290

Carole Copeland Thomas: brother Carl i'm so sorry, can I can I ask brother bill Hughes how his sister Linda.

386

01:06:28.290 --> 01:06:29.430

Carl Racine: Today, go here.

387

01:06:31.740 --> 01:06:37.590

Bill Hughes: Thanks for asking she is doing better she had a bad day Friday we're.

388

01:06:40.410 --> 01:06:40.800

Just.

389

01:06:42.480 --> 01:06:43.080

Bill Hughes: delighted.

390

01:06:45.060 --> 01:06:49.080

Bill Hughes: But I got a chance to talk to her extensively yesterday and she's doing better.

391

01:06:50.430 --> 01:06:53.940

Bill Hughes: So thank you she's going through her her treatments.

392

01:06:56.610 --> 01:07:04.140

Bill Hughes: No there's no growth in cancer, so as far as we know from the last scan so.

393

01:07:04.170 --> 01:07:05.280
Carole Copeland Thomas: No, no growth.

394
01:07:05.850 --> 01:07:06.270
Carole Copeland Thomas: Right.

395
01:07:06.540 --> 01:07:07.290
Bill Hughes: Good that's good.

396
01:07:08.790 --> 01:07:11.850
Marie Doubleday: And brother bill, how you doing and how are the girls doing.

397
01:07:15.300 --> 01:07:19.110
Bill Hughes: I guess i'm doing okay i'm getting some support.

398
01:07:20.430 --> 01:07:23.130
Bill Hughes: So I appreciate that.

399
01:07:23.670 --> 01:07:36.930
Bill Hughes: yeah what i'm about and then my daughter's my dinner alley has had the most burden on her because i've been i've been traveling the last weekend i'm actually now going to be gone.

400
01:07:37.950 --> 01:07:41.100
Bill Hughes: Next week i'm in a hotel now quarantining away from now.

401
01:07:42.480 --> 01:07:42.990
Bill Hughes: Because.

402
01:07:45.570 --> 01:07:46.680
Bill Hughes: Our team is basically.

403
01:07:47.880 --> 01:07:53.700
Bill Hughes: need to be five days out a negative test five days on maternal.

404
01:07:54.930 --> 01:08:05.760
Bill Hughes: From travel so i'm headed back down to DC to DC this

coming week and I decided to add to that a trip to Orlando to see my mother.

405

01:08:07.020 --> 01:08:13.830

Bill Hughes: I haven't seen in a while and then she needs some time so i'm probably not going to get back home until next.

406

01:08:15.330 --> 01:08:17.100

Bill Hughes: Monday night or Tuesday morning.

407

01:08:18.270 --> 01:08:19.140

Bill Hughes: So Alex.

408

01:08:20.490 --> 01:08:27.270

Bill Hughes: care for Linda just day to day and going through stuff has been as really fallen on on house.

409

01:08:29.700 --> 01:08:42.990

Carole Copeland Thomas: Well, we certainly care and grateful for we have Bethel Members who are stepping up to the plate and helping to drive Linda to and from the hospital and cook some meals so we're here for you.

410

01:08:43.800 --> 01:08:49.710

Bill Hughes: yeah and thank you so much, I think the last time, and she was in the hospital, we needed a ride back.

411

01:08:50.970 --> 01:08:51.330

Bill Hughes: From.

412

01:08:52.620 --> 01:08:53.880

Bill Hughes: From wellesley.

413

01:08:55.380 --> 01:08:58.350

Bill Hughes: One of the sisters out here, give her right box and we'll.

414

01:09:01.050 --> 01:09:02.700

Bill Hughes: Get you so much, we.

415

01:09:02.760 --> 01:09:06.480

Marie Doubleday: reach out Okay, please all right.

416

01:09:07.260 --> 01:09:10.740

Carole Copeland Thomas: keep us posted now the team is ready.

417

01:09:11.640 --> 01:09:12.180

Bill Hughes: Thank you.

418

01:09:15.600 --> 01:09:18.330

Carole Copeland Thomas: Man Thank you brother Carl I wanted to.

419

01:09:18.960 --> 01:09:19.260

yeah.

420

01:09:21.030 --> 01:09:21.240

Carl Racine: I.

421

01:09:22.290 --> 01:09:27.090

Carl Racine: didn't see him doing the classes, I was wondering about that as well.

422

01:09:28.740 --> 01:09:30.810

Carl Racine: Actually, joined us last week on a coffee.

423

01:09:31.470 --> 01:09:33.150

Carl Racine: yeah from the hospital.

424

01:09:34.500 --> 01:09:55.050

Carole Copeland Thomas: And big big thanks to Valerie roberson she's been very, very helpful in transporting Linda to and from the hospital and she shared with me that when her sister had cancer, she was not able to provide the kind of help.

425

01:09:56.220 --> 01:10:01.710

Carole Copeland Thomas: As you know, she was a college President, and that was a very taxing responsibility and i'm sure that.

426

01:10:02.460 --> 01:10:19.650

Carole Copeland Thomas: interfered with her helping her own sisters so in in many ways, she is helping Linda in a way that she couldn't even help her own sister and that's that's what we're talking about that's the blessing of Community and working together and to helping each other.

427

01:10:27.480 --> 01:10:28.650

Marie Doubleday: A hug from a double.

428

01:10:28.650 --> 01:10:36.690

Marie Doubleday: Day family brother bill okay and and and and tell window that the double days love you guys.

429

01:10:37.530 --> 01:10:38.340

Bill Hughes: Thank you so much.

430

01:10:38.910 --> 01:10:39.360

Marie Doubleday: sure.

431

01:10:39.540 --> 01:10:41.730

Bill Hughes: For sure i'm working on trying to get down to the key.

432

01:10:44.790 --> 01:10:49.230

Bill Hughes: To the venue and the end of July, so if you're gonna be around there.

433

01:10:49.380 --> 01:10:54.150

Marie Doubleday: yeah yeah let me know hook up i've been thinking of lender and one of the things.

434

01:10:54.480 --> 01:11:05.550

Marie Doubleday: With sista lender is she takes she takes beautiful pictures look it up early in the morning and go down and take pictures of ocean, etc, etc, and.

435

01:11:06.900 --> 01:11:14.550

Marie Doubleday: that's what i've been thinking about it, but I don't have a camera camera because I would love to pictures and just send up to it but.

436

01:11:16.500 --> 01:11:18.810

Marie Doubleday: So, but, but please some.

437

01:11:19.860 --> 01:11:22.320

Marie Doubleday: guys are the best Thank you.

438

01:11:27.210 --> 01:11:35.880

Carl Racine: yeah This is exactly what we're talking but love me and current that it's more than thoughts and prayers, which is a phrase that i've come to hate.

439

01:11:37.260 --> 01:11:37.740

Carl Racine: it's.

440

01:11:37.980 --> 01:11:38.640

Carl Racine: getting people.

441

01:11:39.090 --> 01:11:39.840

Carl Racine: To last but.

442

01:11:42.960 --> 01:11:50.370

Carl Racine: it's love incarnate it's very practical you know non glamorous kinds of things that.

443

01:11:51.420 --> 01:11:53.610

Carl Racine: make a real difference in people's lives so.

444

01:11:56.190 --> 01:11:59.130

Carl Racine: Okay let's let's close in prayer.

445

01:12:00.360 --> 01:12:01.890

Carl Racine: God bless you for.

446

01:12:03.090 --> 01:12:06.780

Carl Racine: This day for this wonderful Community here.

447

01:12:08.370 --> 01:12:19.770

Carl Racine: And even the sense that we have today that we extent that

we can are supporting and loving one another and practical down to earth ways.

448

01:12:21.120 --> 01:12:39.450

Carl Racine: And we're also supporting one another and in being coming together and having conversations and and sharing ourselves and our wives with each other, because that's the kind of coin idea, the kind of fellowship the kind of grace the kind of ministry the pen of service that you.

449

01:12:41.100 --> 01:12:42.870

Carl Racine: have called us to and.

450

01:12:43.890 --> 01:12:49.620

Carl Racine: We asked as we enter this week of significance from both Christian and Jewish communities.

451

01:12:51.270 --> 01:13:01.320

Carl Racine: That ultimately what we do this week will give glory to you will sanctify your name upon the peoples of this earth.

452

01:13:02.520 --> 01:13:04.500

And that we will.

453

01:13:06.390 --> 01:13:12.510

Carl Racine: find ways to walk in your love this week in christ's name.

454

01:13:14.610 --> 01:13:27.780

Carole Copeland Thomas: amen amen happy Easter to everyone happy Passover hope the seder is a wonderful spirit filled one in the coming I believe next Friday I believe and.

455

01:13:29.250 --> 01:13:45.450

Carole Copeland Thomas: awesome awesome and safe travels to everyone and here's a little trivial fact that now that we have the justice katon G brown Jackson, who will be elevated to the Supreme Court great news found out.

456

01:13:45.630 --> 01:13:55.650

Carole Copeland Thomas: about a week ago pastor Hamon that her college

roommate at Harvard is one of our Bethel members Antoinette coakley.

457

01:13:56.790 --> 01:13:57.090

Carole Copeland Thomas: that's.

458

01:13:57.150 --> 01:13:58.560

Carole Copeland Thomas: How connected things are.

459

01:13:59.130 --> 01:14:04.110

Carole Copeland Thomas: And she apparently was as sweet and wonderful then, as she is now yes.

460

01:14:06.120 --> 01:14:06.570

Carole Copeland Thomas: yeah.

461

01:14:08.550 --> 01:14:13.200

Marie Doubleday: I cried like when President Obama was elected, there were tears of joy.

462

01:14:14.070 --> 01:14:21.480

Marie Doubleday: So I would rather do the tears of joy and we are so blessed to have this new justice my God.

463

01:14:21.840 --> 01:14:23.490

Carole Copeland Thomas: amen and.

464

01:14:25.320 --> 01:14:26.910

Carole Copeland Thomas: And we continue to pay for our.

465

01:14:27.060 --> 01:14:28.140

Carole Copeland Thomas: brothers and sisters in the.

466

01:14:28.140 --> 01:14:28.860

Ukraine.

467

01:14:30.030 --> 01:14:30.960

Carole Copeland Thomas: far from over.

468

01:14:34.950 --> 01:14:35.340
Carole Copeland Thomas: All right.

469
01:14:35.940 --> 01:14:36.240
bye.

470
01:14:38.100 --> 01:14:39.300
Carole Copeland Thomas: bye bye Thank you.