

WEBVTT

1

00:00:00.510 --> 00:00:02.010

Carole Copeland Thomas: Oh, I want to go on record, I.

2

00:00:02.520 --> 00:00:06.450

Carole Copeland Thomas: started the recording now, so I want to go on record just giving lots of kudos.

3

00:00:06.779 --> 00:00:22.230

Carole Copeland Thomas: To Dr Susan Racine who worked really hard to put together a great worship service today all on earth Earth Day and Reverend Carol was the pet care Carol Ambrose was the pastors did I get the name correct.

4

00:00:22.500 --> 00:00:23.610

Susan Racine: Ambrose Carol.

5

00:00:23.700 --> 00:00:36.630

Carole Copeland Thomas: Ambrose Carol was the pastor from Colorado gave a compelling message and just a great job so give it up for Dr Susan Racine awesome job awesome.

6

00:00:37.980 --> 00:00:49.950

Carole Copeland Thomas: awesome and then always each week we get her counterparts, Dr Carl Racine, who was the leader of our class a Jewish roots so give it up for Dr Carl Racine Thank you so much.

7

00:00:50.610 --> 00:00:53.730

Carole Copeland Thomas: All right, tag team duo today.

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00:00:55.530 --> 00:01:05.700

Carole Copeland Thomas: So welcome everybody welcome glad to have all of you, with us today and Jesse Jana hum de morrison is with us Janet are you in Massachusetts or in Florida.

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00:01:07.020 --> 00:01:07.680

Janet Humdy Morrison: Florida.

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00:01:07.800 --> 00:01:09.810

Carole Copeland Thomas: Florida okay hi right.

11

00:01:11.160 --> 00:01:13.350

Carole Copeland Thomas: Okay, all right well welcome.

12

00:01:14.970 --> 00:01:20.310

Carole Copeland Thomas: glad to have everybody with you and we'll turn it over to Dr Carl Racine.

13

00:01:21.450 --> 00:01:21.930

Thank you.

14

00:01:23.190 --> 00:01:24.000

Carl Racine: we're um.

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00:01:25.110 --> 00:01:28.380

Carl Racine: we're not gonna talk about earth day to day I couldn't quite figure out.

16

00:01:29.940 --> 00:01:32.820

Carl Racine: How to work it in, but in this class.

17

00:01:33.270 --> 00:01:34.980

Carl Racine: If you've been with us.

18

00:01:36.240 --> 00:01:39.210

Carl Racine: We have discussed at length.

19

00:01:40.260 --> 00:01:40.890

Carl Racine: The.

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00:01:42.000 --> 00:01:54.930

Carl Racine: foundation in Torah for the kinds of concerns that are raised on Earth Day, the care that humans were entrusted.

21

00:01:56.070 --> 00:02:02.640

Carl Racine: With from the very beginning, the responsibility that God gave humans for the earth.

22

00:02:03.840 --> 00:02:18.720

Carl Racine: Is a foundational teaching in Torah one that too often the Church has simply ignored and now we're reaping some of the costs of that So if you.

23

00:02:19.920 --> 00:02:29.970

Carl Racine: Go back and read your Book of Genesis and you'll see plenty of Earth Day sermon material which i'm not going to do today.

24

00:02:31.020 --> 00:02:37.440

Carl Racine: let's open in prayer Lord God, we thank you for bringing us all here today together virtually.

25

00:02:38.520 --> 00:02:44.340

Carl Racine: We appreciate the fact that we can at least see and hear one another and interact.

26

00:02:46.200 --> 00:02:59.910

Carl Racine: In the somewhat stilted fashion, and we continue to look forward to the day that we may actually be able to meet face to face as the vaccinations are proceeding, we thank you for that gift.

27

00:03:01.320 --> 00:03:10.200

Carl Racine: and pray that you will guide our discussion and be with us this morning, as we look to your word in christ's name amen and.

28

00:03:12.420 --> 00:03:12.870

Carl Racine: We.

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00:03:14.550 --> 00:03:22.080

Carl Racine: we've been looking at what I call the, the issue of crime and punishment in the Bible.

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00:03:23.430 --> 00:03:25.260

Carl Racine: and looking at it.

31

00:03:27.300 --> 00:03:30.960

Carl Racine: With a connection to the story of the woman taken in adultery.

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00:03:36.330 --> 00:03:54.600

Carl Racine: The law in the book of Moses that says that adulterers, are to be put to death, that they are supposed to suffer capital punishment, so we we moved into a discussion of capital punishment and that led us to looking at the the the much misunderstood and misused phrase.

33

00:03:55.710 --> 00:03:59.460

Carl Racine: In the Old Testament an eye for an eye and a tooth for a tooth.

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00:04:00.510 --> 00:04:13.020

Carl Racine: The phrase that when sort of lifted out of context has been seen by most people to indicate a kind of harsh and vengeful attitude.

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00:04:14.490 --> 00:04:20.520

Carl Racine: towards punishment, when in fact we have seen that the purpose of this this.

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00:04:20.790 --> 00:04:36.900

Carl Racine: This phrase this legal principle was to put a limit on what kinds of punishments could be inflicted on offenders that in other ancient cultures and even more modern ones, up until.

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00:04:38.880 --> 00:04:41.820

Carl Racine: The 19th century we saw in England that.

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00:04:42.870 --> 00:04:45.900

Carl Racine: theft, among other things, was a capital crime.

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00:04:48.510 --> 00:04:57.240

Carl Racine: But the Bible insists with this principle that the punishment must fit the crime that it there must be a proportionality.

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00:04:58.080 --> 00:05:07.260

Carl Racine: That you don't throw someone in prison for 20 years for dealing a small amount of marijuana on a street corner, for example.

41

00:05:07.830 --> 00:05:31.740

Carl Racine: The punishment must fit the crime, there must be a sense of justice, here and in how we punish people as a society and the human the we saw that the one of the points of this phrase is to limit the human tendency to extract a severe punishment from someone who's hurt you.

42

00:05:33.450 --> 00:05:47.940

Carl Racine: And that's simply leads to an escalation of the cycle of violence, you hurt me We saw this story of Islamic you hurt me i'm gonna hurt you back even more, well then i'm going to come back with three of my.

43

00:05:48.360 --> 00:06:00.990

Carl Racine: very strong friends and we're going to even do more damage to you and all of the sudden things explode an eye for an eye, says no, there has to be a limit.

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00:06:01.470 --> 00:06:12.270

Carl Racine: To the kind of retribution that justice inflicts on people who've done something wrong, so that the iPhone is about justice, not about revenge.

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00:06:15.540 --> 00:06:27.540

Carl Racine: But the question still remains how literally are, are we to understand this phrase, we saw when we looked at the Old Testament passages last week that it that it appears in.

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00:06:28.200 --> 00:06:41.580

Carl Racine: That it fits a little bit awkwardly in those passages, it seems more like a standard legal cliché than something that was shaped specifically for those passages.

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00:06:42.210 --> 00:06:57.360

Carl Racine: So is this phrase an eye for an eye, a tooth for a tooth meant to be a strict law, or is it a more general guiding principle is it about an actual punishment or is it about something else.

48

00:06:58.470 --> 00:07:07.590

Carl Racine: And again, we noted that, in the Old Testament narratives in the stories in the Old Testament we don't see anybody being punished by such bodily mutilation.

49

00:07:08.940 --> 00:07:18.720

Carl Racine: I am the rabbi's the later rabbis in the Talmud categorically reject a literal implementation of this rule.

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00:07:19.860 --> 00:07:22.500

Carl Racine: And if we could go to slide number eight.

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00:07:23.520 --> 00:07:25.620

Carl Racine: i'm sorry slide number nine, please.

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00:07:31.440 --> 00:07:36.300

Carl Racine: The mission, which is the earliest collection of rabbinic teachings from around 200.

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00:07:37.500 --> 00:07:39.420

Carl Racine: Ad makes this clear.

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00:07:52.680 --> 00:07:55.200

Carl Racine: It says one who injures another.

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00:07:56.280 --> 00:08:00.270

Carl Racine: is liable to pay compensation for five thing.

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00:08:01.740 --> 00:08:11.040

Carl Racine: physical injury pain medical costs loss of income and humiliation.

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00:08:12.720 --> 00:08:24.930

Carl Racine: And I really like this rabbinic formula, because it understands that injuring someone involves more than just physical damage.

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00:08:26.370 --> 00:08:38.730

Carl Racine: It involves perhaps long term damage if you're injured physically, especially in the ancient culture, you might not be able to work, and it involves personal pain, it involves.

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00:08:39.780 --> 00:08:48.930

Carl Racine: The humiliation of having been assaulted, and so the rabbi's in a long discussion after this general principle.

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00:08:50.040 --> 00:08:55.170

Carl Racine: go through this very complicated discussion of how to calculate.

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00:08:56.220 --> 00:09:03.990

Carl Racine: What kind of recompense is necessary to make up for all of these aspects of an injury.

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00:09:06.780 --> 00:09:09.660

Carl Racine: And as part of the.

63

00:09:11.490 --> 00:09:20.580

Carl Racine: Restoring the fact that the person was humiliated by the assault the assailant must also seek the person's forgiveness.

64

00:09:21.180 --> 00:09:39.090

Carl Racine: So the idea in the rabbi's is that compensation not punishment is the main focus it's not so much about inflicting equal pain on someone else as in making up for the pain and suffering that was caused to the victim.

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00:09:42.240 --> 00:09:47.220

Carl Racine: Now, so this is in the mission, which was was put together around 200 ad.

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00:09:48.660 --> 00:09:52.680

Carl Racine: The later rabbinic commentary on the mission of that's part of the Talmud.

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00:09:53.490 --> 00:10:09.660

Carl Racine: looks at this and says well this doesn't really interpret Torah literally because it asks for other types of compensation it doesn't actually ask for an eye for an eye, a tooth for a tooth, how do you justify this non literal interpretation of Torah.

68

00:10:11.760 --> 00:10:16.560

Carl Racine: And the rabbi's go through this long discussion that i'm not going to try to bore you with.

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00:10:17.760 --> 00:10:26.070

Carl Racine: trying to find a proof text to justify this principle which they are in agreement with they think this is a good principle.

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00:10:26.310 --> 00:10:37.350

Carl Racine: and on about when they're talking about actual physical mutilation actually taking out somebody's desire or cutting off their hand they say this interpretation shall not enter your mind.

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00:10:38.460 --> 00:10:42.690

Carl Racine: So they don't want to go back to that understanding of an eye for an eye, a tooth for tooth.

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00:10:43.440 --> 00:10:51.780

Carl Racine: And so they turn we saw that passage and live it because 24 that that speaks of making restitution for harming an animal.

73

00:10:52.170 --> 00:11:09.180

Carl Racine: By by obviously restoring the value of that animal that you hurt they say that must be applied to humans and we saw the numbers 35 passage know there's also a passage in numbers 35 that prohibits taking money, instead of executing a murder.

74

00:11:10.260 --> 00:11:19.770

Carl Racine: And they infer from that that, at least for non lethal types of injury financial restitution what was was what was actually practiced in ancient Israel.

75

00:11:20.430 --> 00:11:31.920

Carl Racine: And so, with the exception of capital punishment which you saw they have quite serious reservations about they can argue that an iPhone is not to be taken literally.

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00:11:33.450 --> 00:11:38.610

Carl Racine: But then they go on in in this discussion to.

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00:11:39.750 --> 00:11:52.350

Carl Racine: Give a more logical rationale for how you don't want to take this principle literally that is that, essentially, by taking it literally, you will be not acting justly.

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00:11:52.920 --> 00:12:04.980

Carl Racine: And, rather than go through that whole discussion, I found a wonderful kind of summary of it by a modern rabbi Moshe Sharma and a book called recalling the Covenant and he summarizes this discussion.

79

00:12:05.880 --> 00:12:12.300

Carl Racine: But basically, it goes like this the justice of an eye for an eye is more apparent than real.

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00:12:13.020 --> 00:12:32.820

Carl Racine: One man's eyesight may be stronger or weaker than the others, and by taking one eye for the other true equivalent justice is not being served also if a blind man takes another one's I or a cripple without legs destroy someone else's leg, how can justice be served.

81

00:12:33.900 --> 00:12:49.500

Carl Racine: Further when an eye or any Oregon is extracted from a living body, it causes serious incidental injury also often endangering the individual's life and the Torah said, an eye for an eye, not an eye and a soul forum.

82

00:12:51.420 --> 00:12:55.380

Carl Racine: And in addition the rabbi's going to argue that people experience.

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00:12:55.860 --> 00:13:07.890

Carl Racine: both physical and emotional pain differently so How would it be possible to weigh the physical and emotional pain cause to one person, by applying that to another.

84

00:13:08.550 --> 00:13:26.190

Carl Racine: The overall discussion basically says, if you try to apply this saying literally an eye for an eye, a tooth for tooth you risk exceeding the actual equivalent justice that the principle is about and therefore you are acting unjustly.

85

00:13:27.540 --> 00:13:35.880

Carl Racine: So for the rabbi's an eye for an eye functions more as a cautionary principle against excessive punishment.

86

00:13:36.390 --> 00:13:51.300

Carl Racine: Rather than a list of actual literal punishments that are supposed to be inflicted and they emphasize that making restitution to someone who's been harmed is more important than punishing an offender.

87

00:13:52.530 --> 00:14:03.750

Carl Racine: i'm not positive just for a minute to make sure that's clear to people, because this i'm going to argue, is the background for what we see when we turn to Jesus teaching on this.

88

00:14:06.450 --> 00:14:13.470

Carole Copeland Thomas: I have a question, this seems to support those who do not believe in capital punishment.

89

00:14:14.580 --> 00:14:20.970

Carole Copeland Thomas: Because in capital punishment you're killing someone for allegedly killing another person.

90

00:14:22.260 --> 00:14:27.570

Carole Copeland Thomas: So could you use this argument to argue against capital punishment.

91

00:14:28.470 --> 00:14:38.310

Carl Racine: I even though the rabbi's don't quite go there, I think that that's partly behind it, I mean they're concerned about more than just capital punishment, what we saw last week.

92

00:14:39.390 --> 00:14:50.910

Carl Racine: They have very grave reservations about capital punishment and they put severe restrictions on the ability of the of the courts.

93

00:14:51.870 --> 00:15:02.970

Carl Racine: To actually end up executing somebody they're very, very concerned about an unjust execution again the concern the whole concern here is about justice.

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00:15:03.570 --> 00:15:14.550

Carl Racine: And I think where this probably connects with our modern understanding of capital punish or modern discussions of capital punishment is that we know.

95

00:15:16.110 --> 00:15:25.620

Carl Racine: This is a fact, not an opinion, we know that in America capital punishment has been used unjustly.

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00:15:27.720 --> 00:15:31.770

Carl Racine: It has been used disproportionately against people of color.

97

00:15:33.030 --> 00:15:36.300

Carl Racine: It has been used disproportionately against the poor.

98

00:15:38.520 --> 00:15:49.920

Carl Racine: there's no sense, where justice is being truly served, even though you may want to argue in a given case that Indeed it is so.

99

00:15:51.720 --> 00:15:56.820

Carl Racine: The kind of caution that we see in the rabbi's has not in general.

100

00:15:58.200 --> 00:15:58.950

Carl Racine: been.

101

00:16:00.090 --> 00:16:05.010

Carl Racine: Part of the American legal system, except when it came to wealthy white people.

102

00:16:15.270 --> 00:16:15.690

Carl Racine: So.

103

00:16:17.820 --> 00:16:20.100

Carl Racine: Well let's move on to Jesus.

104

00:16:21.210 --> 00:16:25.560

Carl Racine: And what what we're going to do now is move into the sermon on the Mount.

105

00:16:27.930 --> 00:16:32.610

Carl Racine: And we're going to look first at what Jesus has to say about an eye for an eye.

106

00:16:34.530 --> 00:16:44.100

Carl Racine: But then that whole passage there in Matthew five which I asked you to look at and if you haven't it'd be worth looking at this week.

107

00:16:45.120 --> 00:16:59.160

Carl Racine: Jesus offers a series of statements that all take the shape of, as you can see here on your screen, you have Sir heard it said but I say to you.

108

00:17:01.950 --> 00:17:24.000

Carl Racine: And in all of these statements Jesus is referring primarily to Torah and then offering his own creative understanding of Torah and here specifically he's offering a response to this saying in Torah an eye for an eye and a tooth for a tooth.

109

00:17:29.130 --> 00:17:36.480

Carl Racine: Jesus essentially here says well there's this saying an eye for an eye.

110

00:17:37.710 --> 00:17:41.010

Carl Racine: And we've seen that the purpose of that saying is to limit.

111

00:17:41.010 --> 00:17:42.060

vengeance.

112

00:17:44.160 --> 00:17:56.730

Carl Racine: i'm going to give you some further examples to think about so that when you find yourself in a hostile situation you don't do something to escalate the conflict.

113

00:17:58.650 --> 00:18:10.200

Carl Racine: There was what i'm arguing is that an eye for an eye, a tooth for tooth in part is about not not perpetuating a cycle of violence and that Jesus takes it that way.

114

00:18:10.710 --> 00:18:23.700

Carl Racine: And that the examples Jesus gives here in the rest of this passage are all about not escalating conflict but restoring a situation where there's been a problem.

115

00:18:24.930 --> 00:18:29.580

Carl Racine: So fundamentally I think Jesus is in line with Taurus principle.

116

00:18:31.440 --> 00:18:42.000

Carl Racine: But he takes things even further as he does in the other passages that we're going to look at with some of the other laws, but he also shifts the focus of the discussion slightly.

117

00:18:43.410 --> 00:18:50.250

Carl Racine: We saw that an eye for an eye, comes in the context of what we think as as a legal judgment by the courts by society.

118

00:18:52.410 --> 00:18:56.310

Carl Racine: And Jesus doesn't under undermine that legal principle.

119

00:18:58.260 --> 00:19:15.420

Carl Racine: But he rather he focuses on the on the reaction of the injured party, so I don't think Jesus is overturning Torah here any more than the rabbi's were in in trying to understand, an eye for an eye and a tooth for tooth but they're trying to understand it in a way that makes sense.

120

00:19:16.470 --> 00:19:27.930

Carl Racine: In their society and the reason I say that is none of the examples Jesus gives here have anything to do with bodily injury.

121

00:19:29.100 --> 00:19:41.730

Carl Racine: So an eye for an eye, does not apply literally to any of these cases now immediately somebody's gonna say but it's talking about somebody who slaps you on the cheek.

122

00:19:44.040 --> 00:19:47.070

Carl Racine: You need to imagine the situation.

123

00:19:49.110 --> 00:19:52.440

Carl Racine: If you are standing face to face with somebody.

124

00:19:54.600 --> 00:20:15.180

Carl Racine: How would they slap you on your right cheek assuming a right handed person, which is the default in our society, and certainly in Jesus's society for the right hand if you're face to face with a right handed person and they slap you on the right, on your right cheek how would they do that.

125

00:20:17.760 --> 00:20:18.570

Bill Hughes: With their back end.

126

00:20:19.290 --> 00:20:19.650

Carole Copeland Thomas: With the.

127

00:20:21.090 --> 00:20:21.450

Carole Copeland Thomas: Right.

128

00:20:21.960 --> 00:20:39.690

Carl Racine: Okay, so a backhanded slap on the cheek on the right cheek is an insult it's not a punch and we see there's actually three references to this in the scriptures and I've put this on.

129

00:20:42.990 --> 00:20:48.000

Carl Racine: I've put this on your screen and you can go look at the passages Job 16:10.

130

00:20:50.040 --> 00:20:51.180

Carl Racine: speaks about.

131

00:20:53.520 --> 00:21:05.520

Carl Racine: People strike my cheek in scorn they're not assaulting him they're not trying to hurt him they're insulting him there cheering at him and in Isaiah 50.

132

00:21:07.740 --> 00:21:20.940

Carl Racine: Since Isaiah 50 God's faithful servant the suffering servant offers his cheek to such insults trusting that God will protect him.

133

00:21:22.680 --> 00:21:36.270

Carl Racine: and keep him from being ashamed, but again, you see the theme here in Isaiah about the slaps on the cheek has to do with shame and disgrace, not about physical assault and finally.

134

00:21:37.980 --> 00:21:48.240

Carl Racine: lamentations three this the slap on the cheek is the same thing it's a sign of disgrace of insult so.

135

00:21:49.890 --> 00:21:53.130

Carl Racine: What Jesus is saying here is.

136

00:21:54.540 --> 00:21:58.920

Carl Racine: offer the other cheek That would be a surprise reaction.

137

00:22:00.360 --> 00:22:10.410

Carl Racine: But it is neither fight nor flight we're told that humans have two reactions fight or flight Jesus says don't do either one standard ground.

138

00:22:11.760 --> 00:22:26.940

Carl Racine: But don't escalate the situation be creative don't insist on strict justice on tit for tat you don't have to apply the general principle of an eye for an eye to every situation, especially personal ones.

139

00:22:27.990 --> 00:22:44.310

Carl Racine: Now we'll look at this shortly, but in Matthew 522 and one of the earlier passages in the same chapter Jesus has indicated very strongly that there will be some kind of judgment on those who insult people publicly.

140

00:22:44.940 --> 00:23:01.590

Carl Racine: So Jesus is not saying that the slap in the face doesn't matter or should be ignored he's just saying don't return insult for insult don't get into the game of escalating a situation and making it worse.

141

00:23:02.280 --> 00:23:14.160

Carl Racine: And the mission again actually addresses this example, in the same situation in the same section that that we looked at a minute ago that talks about compensation for injury.

142

00:23:15.270 --> 00:23:28.470

Carl Racine: When they get to talking about the whole issue of public humiliation, they give this Rule one who slaps and others, and this is on your screen one who slaps on others face must give him 200 zoos and.

143

00:23:29.490 --> 00:23:42.210

Carl Racine: i'll tell you about zoos in a minute it's a unit of money one who slaps and others face with give him 200 zoos and if it is with the back of the hand he must give him 400 zoos.

144

00:23:43.740 --> 00:23:58.200

Carl Racine: So the rabbi's view an open handed slap which would be on the Left cheek as a serious insult that deserves a substantial monetary fine it's roughly 200 zoos would be roughly the equivalent of two months pay.

145

00:23:59.910 --> 00:24:06.960

Carl Racine: But a backhanded slap to the right cheek is even more serious and the fine is doubled.

146

00:24:07.800 --> 00:24:16.530

Carl Racine: And again, we see that the the the turn the other cheek has to do with insults, not with a physical assault as such.

147

00:24:16.890 --> 00:24:30.450

Carl Racine: What interests me here in what Jesus says about all this is that he sidesteps the issue of punishments punishment, the the the rabbi's say the mission, it says here's what the punishment is for someone who behaves that way.

148

00:24:31.800 --> 00:24:40.260

Carl Racine: Jesus instead addresses the reaction of the person who is insulted the person who was offended.

149

00:24:41.970 --> 00:24:45.810

Carl Racine: And says don't respond in kind.

150

00:24:47.400 --> 00:24:47.910

Carl Racine: Now.



151

00:24:49.230 --> 00:24:53.340

Carl Racine: I have been through more than one.

152

00:24:58.860 --> 00:25:07.260

Carl Racine: let's just say courses i've been in counseling situations that dealt with anger management.

153

00:25:08.880 --> 00:25:17.460

Carl Racine: and any good anger management course or counselor will teach you a fundamental principle.

154

00:25:18.780 --> 00:25:22.860

Carl Racine: You can't control how other people treat you.

155

00:25:24.180 --> 00:25:28.020

Carl Racine: But you can control how you respond.

156

00:25:29.130 --> 00:25:34.470

Carl Racine: and responding in anger never makes things better.

157

00:25:35.550 --> 00:25:40.290

Carl Racine: So you don't have to respond in kind to someone who wrongs you.

158

00:25:42.030 --> 00:25:58.200

Carl Racine: Two wrongs is everyone's parents, used to say don't make a right and that, I think, is what Jesus is doing here in the first part of this saying and i'm going to pause there for a minute and let people comment or ask questions.

159

00:26:00.750 --> 00:26:01.410

Susan Racine: And Susan.

160

00:26:03.030 --> 00:26:16.860

Susan Racine: I think the Isaiah passage is different, it says the cheek is, for I did not my cheeks to those who plucked out the beard now that would be very painful and that would be an assault, that is not just an insult.

161

00:26:17.790 --> 00:26:18.990  
Carl Racine: Know that's an insult.

162  
00:26:20.130 --> 00:26:21.960  
Susan Racine: But it's painful well.

163  
00:26:22.170 --> 00:26:25.650  
Carl Racine: Sure, a slap in the cheek is painful, but the primary person is not a.

164  
00:26:25.680 --> 00:26:28.770  
Carl Racine: primary purpose is not to hurt the person, but to insult them.

165  
00:26:32.010 --> 00:26:32.220  
Oh.

166  
00:26:35.790 --> 00:26:40.410  
Carl Racine: You see, the rest of the language there's talks about shame, it talks about disgrace.

167  
00:26:42.600 --> 00:26:44.610  
Carl Racine: that's a concern in the passage.

168  
00:26:48.720 --> 00:26:53.640  
Carl Racine: But even if you don't like that Isaiah passage the other two are are clear enough about it.

169  
00:26:54.780 --> 00:26:56.370  
Carl Racine: And that's why I put all three because.

170  
00:26:57.540 --> 00:27:07.770  
Carl Racine: This seems to simply be something that is part of ancient culture, we have a we have this digital remnant of this in the classic.

171  
00:27:09.360 --> 00:27:26.340  
Carl Racine: scenario in the 18th century, where people would challenge someone to a duel and how would they challenge someone to a duel they would slap them in the face with their gloves or whatever as

a sort of insult that wasn't the assault that was just the insult.

172

00:27:27.330 --> 00:27:43.110

Carole Copeland Thomas: I was going to ask you about that and and sort of connect those dots you know when that do all traditions started, you know we think of it as being in France and in the 1700s but is that even older than that.

173

00:27:46.920 --> 00:27:48.330

Carl Racine: I don't really know.

174

00:27:48.660 --> 00:27:49.470

Carole Copeland Thomas: It it.

175

00:27:49.740 --> 00:27:50.070

It.

176

00:27:52.620 --> 00:27:54.120

Carl Racine: It kind of.

177

00:27:55.980 --> 00:28:02.550

Carl Racine: To my mind, the way I sort of think about it, not that i've spent a lot of time thinking about it, but the way I sort of think about as it pertains to that whole.

178

00:28:03.060 --> 00:28:26.160

Carl Racine: courtly gentlemanly type of behavior, we are not ruffians who, when we are insulted by someone get into a street brawl and go to fisticuffs and and and wrestle in the dirt we do this in a civilized more formal manner, we have a you know, a set.

179

00:28:28.530 --> 00:28:44.460

Carl Racine: Number of paces and we have a system we have a caddy or whatever to hold the guns and we do all of this very because we're gentlemen, but where exactly that originates or how how far back it goes I don't have any idea.

180

00:28:44.970 --> 00:28:57.240

Carole Copeland Thomas: Even without yeah watch all these international movies and pieces on netflix now and the Spanish films and dramas they slap faces a lot.

181

00:28:57.720 --> 00:28:59.460

Carole Copeland Thomas: yeah awful lot.

182

00:29:01.320 --> 00:29:03.840

Carole Copeland Thomas: More than i've seen in other cultures.

183

00:29:05.550 --> 00:29:27.570

Carl Racine: know and it's definitely meant as an insult it's and then i'm not sure i'm not sure why that is, but we see here in the Bible that goes back to pretty ancient times and was something that the rabbi's in particular were very aware of and and felt the need to legislate about.

184

00:29:33.000 --> 00:29:44.850

Carl Racine: Because again in the rabbi's that that sense of public insult of public shaming oh somebody was one of the worst things that you could do.

185

00:29:52.710 --> 00:29:55.710

Carl Racine: All right, Jesus gives two other examples here.

186

00:29:56.880 --> 00:29:59.790

Carl Racine: And neither of those other examples.

187

00:30:01.020 --> 00:30:18.300

Carl Racine: In verses 40 and 41 or even offenses are crimes that would warrant some sort of punishment there's simply unpleasant experiences that your life may throw at you, and then the second example, especially you're the one who's committed the offense you're being taken to court and.

188

00:30:18.300 --> 00:30:19.020

sued.

189

00:30:21.630 --> 00:30:45.000

Carl Racine: it's not clear if giving the quote is simply an act of extravagant generosity in the midst of a contentious situation or if it's meant to make your opponent feel bad and commentators have argued both ways now normally in Jesus day a personally war two garments along tunic.

190

00:30:47.610 --> 00:30:56.130

Carl Racine: Or the nav I think translates it as shirt, but it would not simply be something that came to your waist it would come down at least to your knees.

191

00:30:57.210 --> 00:31:16.920

Carl Racine: And then alou or mid thigh at least, and then a loose coat or cloak over that tunic so you kind of have a two layer effect and, at least for poor people, we see in the Old Testament that that coat that that outer garment was their sleeping bag at night.

192

00:31:18.330 --> 00:31:20.490

Carl Racine: It may have been all they own.

193

00:31:22.680 --> 00:31:30.660

Carl Racine: So, if in court, you handed both garments over to your opponent, you would be left naked.

194

00:31:34.170 --> 00:31:53.250

Carl Racine: And many commentators have argued that what Jesus is saying here is it to take again the sort of dramatic and unexpected action that would embarrass the other person and make them back down, they would realize, you know that here you are standing there naked in court little bit like.

195

00:31:53.280 --> 00:31:54.780

turning the other cheek.

196

00:31:56.070 --> 00:32:01.500

Carl Racine: The problem I have with that is it, it seems to assume that the lawsuit is unjust.

197

00:32:03.210 --> 00:32:13.740

Carl Racine: And Jesus doesn't say that Jesus does seem to indicate that, in fact, you do have the person your shirt your tunic you've done something wrong, which is why you're being taken, the Court.

198

00:32:14.880 --> 00:32:22.920

Carl Racine: So it's doubtful for me that Jesus means, this is an act of public shaming or embarrassing the person who's suing you.

199

00:32:24.720 --> 00:32:38.610

Carl Racine: Again, earlier on in a passage will look at shortly and Matthew 525 Jesus has spoken about this situation and and says, you should make friends with your opponent before you even get to court.

200

00:32:39.870 --> 00:32:47.760

Carl Racine: So I think in all of this, what Jesus is saying is do what you need to do whatever you need to do, how radical it may seem.

201

00:32:48.870 --> 00:33:09.390

Carl Racine: Going beyond the requirements of strict justice going on beyond the requirements of simply an eye for an eye and a tooth for tooth in order to make right, the situation in order to have reconciliation, because reconciliation is better than having your day in court.

202

00:33:11.220 --> 00:33:13.530

Carl Racine: And as a side note.

203

00:33:17.100 --> 00:33:30.870

Carl Racine: In the men's group that I was involved with at Bethel a number of years ago we had more than one member of that group during the years that I was involved in it go through divorces.

204

00:33:32.730 --> 00:33:36.570

Carl Racine: And those divorces were painful situations for them.

205

00:33:38.340 --> 00:33:51.720

Carl Racine: And we constantly REC wrestled with how to deal with the process of getting divorced in something like a Christian manner.

206

00:33:55.050 --> 00:34:09.810

Carl Racine: And what we came up with through a little bit of trial and error people talking about their own experiences in the past, people who'd already been divorced, and people were going through, it was that the Court situation.

207

00:34:10.740 --> 00:34:18.510

Carl Racine: Is an adversarial one you have the lawyer for the wife and you have the lawyer for the the.

208

00:34:18.810 --> 00:34:24.510

Carl Racine: The husband and they're both trying to get as much as they can.

209

00:34:24.540 --> 00:34:31.200

Carl Racine: Out of this situation in court and they're willing to do whatever they can do.

210

00:34:32.280 --> 00:34:36.330

Carl Racine: To hurt the other party in court.

211

00:34:37.590 --> 00:34:40.140

Carl Racine: And so it ends up being this.

212

00:34:42.210 --> 00:34:50.580

Carl Racine: vicious battle at times, and the only winners to come out of the situation are the lawyers.

213

00:34:53.100 --> 00:35:04.110

Carl Racine: And so we had a couple of men who decided that, when they went to court, they wouldn't simply lie down and play dead.

214

00:35:04.860 --> 00:35:30.240

Carl Racine: But they wouldn't go after their their ex wives with all guns blazing that they wouldn't so totally tear down whatever part of that relationship still existed, that the mother of their children was completely alienated from them and from the children.

215

00:35:31.320 --> 00:35:38.310

Carl Racine: And that they would try as best as they could, in the midst of a very difficult situation.

216

00:35:39.420 --> 00:35:54.210

Carl Racine: To treat the other person still with respect and even love and that meant not insisting on every single last thing that their lawyer might have been able to get out of this case.

217

00:35:55.800 --> 00:36:01.260

Carl Racine: And the two people who I specifically remember behave

this way.

218

00:36:02.280 --> 00:36:12.360

Carl Racine: came out of it feeling like the situation was much better than it could have been, it is an ideal.

219

00:36:13.380 --> 00:36:32.670

Carl Racine: it's still a divorce it's still painful there's still hurt feelings, but it wasn't a nuclear option it didn't blow up anything they could everything they could still talk to their spouse afterwards they could still share the children and.

220

00:36:33.780 --> 00:36:37.950

Carl Racine: That sense of simply going in and demanding everything.

221

00:36:39.150 --> 00:36:40.290

Carl Racine: That you want.

222

00:36:42.060 --> 00:36:48.180

Carl Racine: Only makes things worse, not better, and I think again here Jesus is simply saying.

223

00:36:49.200 --> 00:36:57.360

Carl Racine: Try to think about reconciliation, even in contentious situation because that ultimately.

224

00:36:58.680 --> 00:37:02.580

Carl Racine: Is the goal for human relationships.

225

00:37:04.410 --> 00:37:22.980

Carl Racine: We saw last year that for at least some offenses Torah requires a restitution of 20% above and beyond the original loss to the person in certain cases of theft restitution must be double or even four or five times the amount of the theft.

226

00:37:24.300 --> 00:37:35.790

Carl Racine: The key is in them in the New Testament remember the story of the key is he promises to make such Estoril extraordinary restitution for those people he's defrauded and repay them four or five times.



227

00:37:36.180 --> 00:37:45.150

Carl Racine: So Jesus challenge to his disciples in the sermon on the Mount is rooted here in Torah make sure if you've heard someone else you go out of your way to make things right.

228

00:37:45.480 --> 00:38:03.060

Carl Racine: don't use eye for an eye principle to justify your reluctance to fully compensate someone you have injured or cheated be generous so not only the physical cost of the damage that you've inflicted but also the personal and emotional damage is healed and the relationship is restored.

229

00:38:06.000 --> 00:38:15.270

Carl Racine: The third example from which we get our expression go the extra mile refers to the Roman armies right to for civilians to help carry their equipment.

230

00:38:17.610 --> 00:38:22.770

Carl Racine: The occupying army of the Romans in in Israel and judah.

231

00:38:24.060 --> 00:38:39.030

Carl Racine: could simply grab someone off the street and say we need your help for a minute and the the Roman law strictly limited That, however, to taking stuff to helping carry stuff one mile.

232

00:38:40.110 --> 00:38:54.690

Carl Racine: So by Roman law you couldn't a soldier couldn't require you to do more than that, so going the extra mile meant going beyond again what was legally required, even for someone who you considered the enemy, the occupying.

233

00:38:56.370 --> 00:39:07.200

Carl Racine: Imperialist Romans and Jesus will go on to talk about loving your enemy more in the passage that follows, so I think at all of this Jesus is saying.

234

00:39:07.920 --> 00:39:19.200

Carl Racine: Look don't take this legal formula of an eye for an eye, is a strict model for how you live, your life but do take its intent to avoid the escalation of conflict and revenge seriously.

235

00:39:19.920 --> 00:39:30.030

Carl Racine: Think about how to creatively resolve disputes and hostility without simply continuing the cycle of violence and hatred and animosity.

236

00:39:31.410 --> 00:39:46.320

Carl Racine: Jesus is encouraging strength and humility and generosity, even in the midst of difficult circumstances, not on always insisting on my rights or getting back at the other person.

237

00:39:47.340 --> 00:40:01.590

Carl Racine: And Jesus will later echo this teaching and telling his disciples that those who take up the sword will die by the sword the cycle of violence that you enter into and perpetuate may well come back to destroy you.

238

00:40:04.140 --> 00:40:06.930

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

239

00:40:14.790 --> 00:40:15.900

Susan Racine: This is Susan again.

240

00:40:17.070 --> 00:40:17.490

Carl Racine: Okay.

241

00:40:18.960 --> 00:40:30.840

Susan Racine: I think when we read these passages, we always assume that we are the ones that are getting insulted and abused and we like I don't like what Jesus recommends um but.

242

00:40:32.220 --> 00:40:46.260

Susan Racine: On the other hand, if we think of Jesus is our the Creator of all of us and he's looking over and in many times families are the places where this kind of animosity began, I think.

243

00:40:47.520 --> 00:40:53.370

Susan Racine: In Jesus could be our like heavenly parent and just like why can't you to get along.

244

00:40:55.800 --> 00:41:11.190

Susan Racine: I think it becomes a little more easy to accept the the

willingness, not to escalate if we think of it is what Jesus loves person, they are essentially my sister my brother and I.

245

00:41:12.690 --> 00:41:17.040

Susan Racine: What can I do to just not let the situation good I can.

246

00:41:23.130 --> 00:41:28.710

Carl Racine: yeah and I think again Jesus doesn't just say to run away a rollover he says stand your ground.

247

00:41:30.540 --> 00:41:40.800

Carl Racine: And we'll look at this in in when we get to the passage on loving your neighbor, as we saw when we looked at the command in.

248

00:41:42.600 --> 00:41:43.800

Carl Racine: leviticus 19.

249

00:41:46.020 --> 00:41:59.040

Carl Racine: That phrase love your neighbor as yourself is often taken out of context, shall we say, or it's taken out of the passage in leviticus 19 and the rest of the passage is ignored.

250

00:41:59.790 --> 00:42:08.400

Carl Racine: But that passage actually addresses a situation of conflict where your neighbor has wronged you.

251

00:42:09.360 --> 00:42:19.260

Carl Racine: And before it tells you to love your neighbor as yourself it tells you that if your neighbor has done something wrong, you are to openly rebuke them.

252

00:42:20.130 --> 00:42:39.360

Carl Racine: Your to your to tell them that, but you to do that number one as a neighbor as a brother as a as a friend, as someone who's acting out of love, not as someone who who's responding with the same sort of hostility and you know, to write to two wrongs don't make a right kind of attitude.

253

00:42:40.890 --> 00:42:47.130

Carl Racine: That idea I think is also behind what Jesus says here in verse 39.

254

00:42:48.570 --> 00:42:57.360

Carl Racine: You can indeed stand up to your neighbor who's wrong to you, but you can do it in such a way, and this takes strength and it takes creativity.

255

00:42:59.280 --> 00:43:04.380

Carl Racine: That makes it hard for us to do, because our initial reaction is fight or flight.

256

00:43:06.330 --> 00:43:11.040

Carl Racine: Jesus is no don't do either one of those things do something different, do something unexpected.

257

00:43:12.990 --> 00:43:19.920

Carl Racine: One of the foundational books in my life when I was 16.

258

00:43:21.240 --> 00:43:21.720

Carl Racine: That.

259

00:43:25.350 --> 00:43:38.010

Carl Racine: was one of the most important books at that formative stage of my life for my understanding what it meant to be a Christian was a little 50 cent paperback I bought a used bookstore in glendale California.

260

00:43:39.180 --> 00:43:48.270

Carl Racine: And the book was called strength to love and it was a series of sermons by Reverend Martin Luther King, who I didn't have a clue who he was when I bought that book.

261

00:43:49.980 --> 00:43:51.930

Carl Racine: In 1969.

262

00:43:55.650 --> 00:44:09.780

Carl Racine: strength to love that title has stayed with me because that's the doctrine that Martin Luther King preached love was seen and continues to be seen by many people as weakness.

263

00:44:11.100 --> 00:44:29.370

Carl Racine: And what King points out repeatedly is that it takes more strength to love than to hate, it takes more strength to respond creatively in conflict conflicting situations than to simply respond with violence and abuse.

264

00:44:31.110 --> 00:44:34.290

Carl Racine: And once I had that idea.

265

00:44:35.670 --> 00:44:44.880

Carl Racine: My whole understanding of what it meant to be a Christian and to follow Jesus, who said, one of the two great commandments is to love.

266

00:44:45.570 --> 00:45:04.080

Carl Racine: Your neighbor as yourself, was it that took strength and courage not weakness and I later found out from finding out who Reverend Martin Luther King was how that was played out in his own life at the time I literally didn't know who he was.

267

00:45:08.700 --> 00:45:10.440

Carl Racine: I still have that book it's on my bookshelf.

268

00:45:11.550 --> 00:45:12.720

Carl Racine: llama underlining so.

269

00:45:12.720 --> 00:45:13.380

Carole Copeland Thomas: Nice wow.

270

00:45:20.670 --> 00:45:21.810

Bill Hughes: I just want to echo that.

271

00:45:24.300 --> 00:45:25.050

Bill Hughes: I was listening.

272

00:45:28.890 --> 00:45:29.730

Carole Copeland Thomas: Yes, we can hear you.

273

00:45:31.320 --> 00:45:33.960

Bill Hughes: I was listening to Andy Stanley the other day.

274

00:45:35.280 --> 00:45:35.760

Bill Hughes: and

275

00:45:37.500 --> 00:45:39.240

Bill Hughes: He was preaching about.

276

00:45:40.380 --> 00:46:02.220

Bill Hughes: Love is patient and he told the story about how his grandfather how his father would walk along the beach and we'd go at the pace, the speed of the grandchild and he talked about how being patient needs slowing down our lives to.

277

00:46:03.810 --> 00:46:05.700

Bill Hughes: walk in someone else's pain.

278

00:46:11.340 --> 00:46:18.960

Bill Hughes: it's less of a stereo at the same principle that our goal is not to win.

279

00:46:20.910 --> 00:46:27.600

Bill Hughes: Like to be first and he talked about how if you're walking the end of your child at risk you're going to separate from.

280

00:46:31.620 --> 00:46:32.760

Bill Hughes: One another separate.

281

00:46:43.800 --> 00:46:45.000

Bill Hughes: perspective for me.

282

00:46:51.420 --> 00:46:52.860

Carl Racine: yeah bill you're fading away.

283

00:46:52.860 --> 00:46:53.130

here.

284

00:46:57.750 --> 00:46:58.470

Carole Copeland Thomas: No you're breaking.

285

00:46:58.830 --> 00:46:59.430  
breaking up.

286  
00:47:14.160 --> 00:47:14.670  
Bill Hughes: Sorry i'm in a.

287  
00:47:17.430 --> 00:47:17.940  
Bill Hughes: Good spot.

288  
00:47:25.980 --> 00:47:26.400  
Carl Racine: anyway.

289  
00:47:28.830 --> 00:47:42.030  
Carl Racine: So I think here that, like the the later rabbis Jesus take takes this phrase an eye for an eye, tooth for tooth more as a general poetic formulation or general principle, rather than a technical law as such.

290  
00:47:43.800 --> 00:47:51.540  
Carl Racine: It sort of parallels we talked about this last week parallels Jesus statement a few verses earlier that which we're going to look at shortly, if your eye, maybe next week.

291  
00:47:51.810 --> 00:48:01.770  
Carl Racine: If your eye causes you to sin pluck it out, or if your hand causes you to sin chop it off, he says in Matthew 529 30, but this is sermon like hyperbole it's overstatement to make a point.

292  
00:48:03.120 --> 00:48:10.230  
Carl Racine: And it's interesting to me that people who you know we saw that there are a lot of church going Christians who justify their.

293  
00:48:10.770 --> 00:48:23.670  
Carl Racine: Support for capital punishment, on the basis of this statement, and I for an eye, a tooth for tooth trouble is, if you go to their churches, all the people in that church have both eyes and have both hands and i'll have all their teeth, or at least most of their teeth.

294  
00:48:25.110 --> 00:48:25.650  
Carl Racine: and

295

00:48:27.600 --> 00:48:36.840

Carl Racine: They haven't taken the rest of the phrase literally they only apply the statement of life for life which Jesus doesn't even mention here in Matthew five.

296

00:48:38.970 --> 00:48:47.130

Carl Racine: To take that part of it literally but they don't take the rest of it literally they don't insist that the government in addition to.

297

00:48:48.090 --> 00:48:59.880

Carl Racine: performing capital punishment also perform oral surgery or break people's bones so there's a great inconsistency with how Christians have understood and use this statement, and I think.

298

00:49:01.410 --> 00:49:09.450

Carl Racine: it's important to kind of recognize how Jesus is using it, how it's used in Torah and even how the rabbi's approached it.

299

00:49:10.020 --> 00:49:14.790

Carl Racine: But I think here Jesus is illustrating for his disciples how to interpret and apply Torah.

300

00:49:15.600 --> 00:49:24.210

Carl Racine: Because elsewhere Jesus teaches that the heart of Torah involves both justice and mercy and we've discussed that in detail in this class and.

301

00:49:24.720 --> 00:49:42.570

Carl Racine: We saw when we talked about divorce that Jesus says yes Torah does give you permission to get divorced in one specific verse but he says let's look at other significant principles in Torah before taking such drastic action.

302

00:49:43.830 --> 00:49:51.360

Carl Racine: And I think he's saying the same kind of thing here Torah allows you to take an eye for an eye, when you are harmed but let's step back for a minute and.

303

00:49:51.690 --> 00:50:11.490



Carl Racine: And look at the bigger picture and the implications of always insisting on that right, where do other tour of values like love, even for your enemy compassion mercy forgiveness for sinners humility reconciliation, what do those have to tell you about how to respond.

304

00:50:13.950 --> 00:50:22.320

Carl Racine: The story of Joseph and his brothers in in genesis is a fun, is a very long and fundamental story about.

305

00:50:25.350 --> 00:50:35.550

Carl Racine: Conflict family conflict and reconciliation and the Book of Genesis ends with that reconciliation with Joseph forgiving his brothers.

306

00:50:36.870 --> 00:50:46.980

Carl Racine: Rather than extracting the the kinds of penalties that he had the power to do as the vice Regent in pharaoh's Egypt.

307

00:50:48.810 --> 00:50:58.170

Carl Racine: So Jesus is asking us to think what will be the consequences of seeking strict justice in a specific situation.

308

00:50:59.280 --> 00:51:13.530

Carl Racine: we've seen that Joseph the father of Jesus must have gone through some sort of thought process like that in considering what to do with Mary who at the time he thought had committed adultery.

309

00:51:14.280 --> 00:51:27.180

Carl Racine: And he doesn't determine to put her to death, but we saw that that's what righteousness looks like taking all of Torah into consideration not simply one verse that happens to appeal to you.

310

00:51:28.200 --> 00:51:39.600

Carl Racine: And for Jesus, I think this is how he wants his disciples to observe Torah the real focus of Torres laws have about an interpersonal relationship.

311

00:51:40.050 --> 00:51:53.460

Carl Racine: have to do not with punishment, but with restitution making things right with someone you have harmed and not making things worse by reacting in an adversarial situation.

312

00:51:56.610 --> 00:52:00.390

Carl Racine: there's one more thought that I that I want to.

313

00:52:02.790 --> 00:52:11.580

Carl Racine: throw in here because I ran across it fairly recently in an Old Testament a Christian Old Testament scholar named John Golden Gai.

314

00:52:14.280 --> 00:52:27.510

Carl Racine: He says that the idea of making restitution, which is so prominent both in the Old Testament and in the rabbi's may also help us make sense of this phrase of life for a life.

315

00:52:28.860 --> 00:52:41.070

Carl Racine: Yes, he says that could refer to literal execution taking someone else's life who's taken a life and that might satisfy some abstract standard of justice, as well as our need for vengeance.

316

00:52:42.090 --> 00:52:50.250

Carl Racine: But as families of homicide victims, no nothing can really compensate for the loss of their loved ones.

317

00:52:51.450 --> 00:52:58.980

Carl Racine: And in the Bible that loss is not simply personal, it also has a social and economic reality to it.

318

00:52:59.670 --> 00:53:14.790

Carl Racine: really making restitution for the loss of life really giving a life for life would mean giving your life in service to that family, rather than simply depriving you of your own life.

319

00:53:15.570 --> 00:53:27.630

Carl Racine: And the same would apply to the loss of an eye or a limb, the person, causing the injury would help out by doing things the injured person could not no longer do.

320

00:53:28.230 --> 00:53:38.070

Carl Racine: Being there I or being their hand, rather than simply having his own hand chopped off and so be forced to depend on someone else to do his work for him.

321

00:53:38.760 --> 00:53:46.740

Carl Racine: The offender would give his eye or his hand or whatever in service to the person injured.

322

00:53:47.490 --> 00:53:52.170

Carl Racine: So then, an eye for an eye, could be understood as making up for the loss.

323

00:53:52.500 --> 00:54:01.410

Carl Racine: Rather than being punished for it, and this is a very intriguing notion to me when I have never encountered anywhere else in anything i've read.

324

00:54:01.710 --> 00:54:15.660

Carl Racine: and one that I think should cause us to think and more complex ways about the saying and how it should be applied Jesus is asking us not just to think about how some abstract idea of justice should be satisfied.

325

00:54:16.140 --> 00:54:21.690

Carl Racine: But what set of actions might benefit all of society, especially the person who was wrong.

326

00:54:22.770 --> 00:54:32.010

Carl Racine: At times we know even in our own courts modern courts determine that some sort of community service would be a more just sentence than prison.

327

00:54:33.390 --> 00:54:42.360

Carl Racine: The difficulty of course is figuring out just how this would be applied, and I think that's probably why for the rabbi's it was just easier to say we'll we'll come up with a financial.

328

00:54:42.990 --> 00:54:50.970

Carl Racine: solution for all of this will just figure out try to calculate the the amount of money that would be do for the injury.

329

00:54:51.900 --> 00:55:04.080

Carl Racine: But Jesus and cruises disciples to go beyond the literal application of the law and think more deeply about how we react when

we were wronged and what the consequences of those actions might be.

330

00:55:04.770 --> 00:55:14.310

Carl Racine: retribution demanding that someone be punished, to the full extent of the law may not always be the best solution.

331

00:55:17.130 --> 00:55:32.460

Carl Racine: And in the time we have left today, and if we have to spill over into next week will we will do this, one of the issues that this raises in my mind is the hotly debated topic of reparation for slavery in America.

332

00:55:34.140 --> 00:55:44.730

Carl Racine: On the one hand, that idea creates a certain amount of logical and logistical nightmares who exactly is it that should get reparations, how do you.

333

00:55:45.180 --> 00:55:55.260

Carl Racine: identify those people what kind of restitution might actually compensate people for centuries of oppression and abuse.

334

00:55:55.860 --> 00:56:14.580

Carl Racine: Money is what people usually talk about because that's the easiest solution, just like with the rabbi's but how again how much would really make adequate restitution for what has been inflicted on the Africans who were enslaved and on their descendants.

335

00:56:15.930 --> 00:56:36.720

Carl Racine: I don't have an answer to all those difficult questions, but I understand why people are raising the issue, whatever solution proposed by these questions would be inadequate in terms of actual compensation, but just doing something would be a symbolic step of great importance.

336

00:56:37.980 --> 00:56:47.790

Carl Racine: Sadly I don't think most of America is willing to make such a MIA culpa, even though it is being done in a few places right now.

337

00:56:48.510 --> 00:57:01.470

Carl Racine: But Jesus here is saying, at least on a personal level, you need to go over and above what is strictly just in order to make

restitution, and perhaps one question, then, that we could.

338

00:57:02.670 --> 00:57:07.590

Carl Racine: raise is how could the church do this.

339

00:57:08.760 --> 00:57:11.580

Carl Racine: America as a whole, might not be willing.

340

00:57:13.800 --> 00:57:23.010

Carl Racine: But the church should really look at its own responsibility for supporting and defending slavery and think about what it could do to make up for it.

341

00:57:23.340 --> 00:57:37.920

Carl Racine: Not just giving its shirt, which is the bare minimum it owes but it's cloak as well, what would it mean for the church to make reparations for slavery and how in the world, might that be done.

342

00:57:39.870 --> 00:57:44.130

Carl Racine: i'm going to pause and hear what people have to say about that.

343

00:57:46.140 --> 00:57:47.910

Carole Copeland Thomas: Well, you drop that bombshell.

344

00:57:49.890 --> 00:58:02.250

Carole Copeland Thomas: I am, I want to go back brother Carl and ask you on record, since we're recording this can you give us a definition of the sermon on the Mount and.

345

00:58:03.390 --> 00:58:06.870

Carole Copeland Thomas: yeah i'd love to have that just so that we're all clear on.

346

00:58:08.370 --> 00:58:12.750

Carole Copeland Thomas: On what that is and the the collection of scriptures that that includes.

347

00:58:14.430 --> 00:58:17.040

Carl Racine: Okay, the gospel of Matthew.

348

00:58:18.840 --> 00:58:31.830

Carl Racine: In chapters five through seven so, five, six and seven of the of the gospel of Matthew as Jesus going up onto a mountain and addressing primarily his disciples.

349

00:58:33.360 --> 00:58:41.610

Carl Racine: In what has come to be called the sermon on the Mount and it's actually a kind of loose as a sermon it it.

350

00:58:42.480 --> 00:58:55.170

Carl Racine: It violates all the kinds of things that they teach you in seminary about the right way of making a sermon but it's really a loose collection of Jesus addressing a number of different topics that are central.

351

00:58:56.640 --> 00:58:58.410

Carl Racine: To his teaching and.

352

00:58:59.970 --> 00:59:11.670

Carl Racine: That Matthew uses this it's it's really the first thing Jesus does at the outset of his ministry in the book of Matthew to define who he is as a teacher.

353

00:59:13.140 --> 00:59:31.140

Carl Racine: And Chapter five, which is what we're looking at starts with the Beatitudes which I think are familiar to people and then goes into this, the rest of the chapter is a discussion of Torah and various parts of Torah and how Jesus.

354

00:59:32.460 --> 00:59:50.820

Carl Racine: understands those passages and how he wants is how the kind of creativity, with which he wants his disciples to think about and interpret and apply Torah and then he continues on in Chapter six and seven, with a whole lot of other topics that he discusses.

355

00:59:51.930 --> 01:00:12.450

Carole Copeland Thomas: Thank you, thank you, and then in the chat bill Hughes, as he was walking and got cut off says, I agree with all of this, I do wonder, though, how this relates to really bad actors sociopaths Nazis clan mob bosses people who don't operate with under positive social compacts.

356

01:00:24.300 --> 01:00:27.780

Carl Racine: The Bible tends to leave the bad actors.

357

01:00:29.220 --> 01:00:31.020

Carl Racine: For the government to deal with.

358

01:00:34.650 --> 01:00:38.640

Carl Racine: Jesus doesn't seem to be directly addressing.

359

01:00:39.660 --> 01:00:50.430

Carl Racine: How the government operates I don't think he's you know even the idea of telling the Roman government what to do.

360

01:00:53.310 --> 01:00:55.980

Carl Racine: wouldn't really have been possible in Jesus day.

361

01:00:57.810 --> 01:01:01.800

Carl Racine: Jesus is talking to his disciples as a smaller community.

362

01:01:03.090 --> 01:01:17.580

Carl Racine: Where presumably those kinds of people don't exist, even though they certainly exist in the larger society and Jesus finally run into some of them who are actually operating for the government.

363

01:01:25.140 --> 01:01:28.560

Carl Racine: So it's a good question and I don't think there's easy answers to it.

364

01:01:30.630 --> 01:01:34.980

Carole Copeland Thomas: And then the last thing I thought about as you were talking and explaining about.

365

01:01:37.170 --> 01:01:37.800

Carole Copeland Thomas: The.

366

01:01:39.480 --> 01:01:47.670

Carole Copeland Thomas: impossibility of really equating an eye for an eye, the latest squeals not the latest case, but the case, the last

week.

367

01:01:48.150 --> 01:02:04.560

Carole Copeland Thomas: Is a young 20 year old young man who apparently received the car that he was driving two weeks prior to the incident that we're we're now familiar with in brooklyn Center Minnesota and.

368

01:02:05.610 --> 01:02:25.170

Carole Copeland Thomas: Calling his mother as he's approached and stopped by the police and calling his mother in fear of something happening to him, and then the police have this is what the pastor was saying today during the sermon tells him to hang up the phone and then they execute him.

369

01:02:26.370 --> 01:02:42.060

Carole Copeland Thomas: And how in the world that woman can in any way repay a mother and a father, for what she quote accidentally did is impossible to even think about.

370

01:02:46.590 --> 01:02:51.870

Carole Copeland Thomas: And I know you don't have an answer for that either i'm just putting this in the this is Dante right.

371

01:02:52.140 --> 01:02:55.350

Carole Copeland Thomas: Who was killed the one or she drew the taser.

372

01:02:55.980 --> 01:02:57.510

Carl Racine: gun, rather than the taser.

373

01:02:59.070 --> 01:03:13.320

Carl Racine: Right, I mean, which is exactly the point, how do you how do you come up with an equivalent that would make that that kind of that's why I don't know if people notice the graphic.

374

01:03:14.610 --> 01:03:24.090

Carl Racine: But I loved the the graphic that I included there with an eye for an eye, where the scales of justice, one I doesn't weigh the same as another, how do you evaluate.

375

01:03:25.170 --> 01:03:33.510



Carl Racine: people's lives, how do you how do you repay you don't you don't the idea of simply repaying.

376

01:03:34.920 --> 01:03:50.160

Carl Racine: The value of it is a very difficult one, and so, then the question is, what kind of justice is being sought, do we just want vengeance, do we just want to be angry at that police officer.

377

01:03:51.330 --> 01:03:54.840

Carl Racine: And lash out what would be adjust.

378

01:03:55.860 --> 01:04:01.410

Carl Racine: or in the in the in the flat the trial of.

379

01:04:02.670 --> 01:04:03.480

Carole Copeland Thomas: Your shelving.

380

01:04:03.510 --> 01:04:05.100

Carl Racine: Open what.

381

01:04:07.170 --> 01:04:09.690

Carl Racine: What what would constitute justice.

382

01:04:10.980 --> 01:04:12.900

Carole Copeland Thomas: jack Do you know what we're talking about.

383

01:04:14.970 --> 01:04:16.260

Carole Copeland Thomas: I know you're in Honduras.

384

01:04:17.910 --> 01:04:19.590

Carole Copeland Thomas: you're you're on mute also.

385

01:04:23.700 --> 01:04:28.320

Jack Melvin: i'm sorry i'm sorry i've had a bad connection I haven't heard everything.

386

01:04:28.740 --> 01:04:31.140

Carole Copeland Thomas: You did did you hear everything or no.

387

01:04:31.380 --> 01:04:42.660

Carole Copeland Thomas: No Okay, I was asking one of our latest killings in the United States is a young 20 year old man in brooklyn Center.

388

01:04:43.290 --> 01:04:54.810

Carole Copeland Thomas: Minnesota which is like a suburb of minneapolis and about a week 10 days ago, he was stopped by the police, for inspired.

389

01:04:55.680 --> 01:05:08.070

Carole Copeland Thomas: Registration or something very minor and also for having an air freshener that was on his rearview mirror visor and it escalated.

390

01:05:08.790 --> 01:05:27.750

Carole Copeland Thomas: to him becoming very frightened he was talking to his mother on the phone sort of asking her what to do under the circumstances, the police, then demanded that he hang up the phone and a white female 26 year veteran police officer who has a trainer.

391

01:05:28.860 --> 01:05:45.960

Carole Copeland Thomas: accidentally quote unquote drew her pistol and shot and killed him thinking that that was her taser so that's that's the latest case that we're talking about in terms of police violence and deadly violence against particularly men of color.

392

01:05:49.200 --> 01:05:50.700

Jack Melvin: it's a tragedy, I mean.

393

01:05:54.960 --> 01:06:04.500

Jack Melvin: I I do I do listen to this stuff from Honduras and and I don't think other people down here are following that oh like that, but but.

394

01:06:05.310 --> 01:06:17.430

Jack Melvin: But as an American citizen, I am and it's just atrocious and nothing that sort of Oh, this is a sort of a general statement, but what surprises me is that white people.

395

01:06:18.390 --> 01:06:28.500

Jack Melvin: are so afraid of black people I mean there's sort of it and it becomes irrational because of that, and the other thing is that.

396

01:06:29.760 --> 01:06:46.890

Jack Melvin: We really need to start all over again with the police force in the United States, I mean well, first of all, most of these got most of these people are high school graduates and they have the power of life and death over other American citizens.

397

01:06:48.630 --> 01:07:03.150

Jack Melvin: And, and then the training, you know the trainings like six months, and then they they follow up you know supposedly a cop, who has experience in Europe, they have a free month three year training before they're released.

398

01:07:05.130 --> 01:07:05.910

Jack Melvin: So anyway, I.

399

01:07:08.400 --> 01:07:10.830

Carole Copeland Thomas: Right and this woman was a trainer.

400

01:07:10.950 --> 01:07:24.450

Carole Copeland Thomas: She was a 20 year veteran on this police force and a trainer and now she has taken the life of a 20 year old kid who made minor mistakes, but he's a kid.

401

01:07:26.070 --> 01:07:32.700

Jack Melvin: yeah it's ridiculous and even this little thing about having a freshener I mean.

402

01:07:33.750 --> 01:07:41.760

Jack Melvin: I was just I didn't even know that I have a gave me my daughter gave me a Jesus thing and I hang it from my mirror.

403

01:07:42.150 --> 01:07:44.220

Jack Melvin: yeah I realized that with illegal.

404

01:07:45.090 --> 01:07:49.320

Carole Copeland Thomas: No, no, in Minnesota in the state of Minnesota in Massachusetts you can.

405

01:07:49.500 --> 01:07:51.540

Jack Melvin: hang on but I I look that up.

406

01:07:51.540 --> 01:07:55.080

Jack Melvin: But there's a lot of states where you can't have anything to the truck.

407

01:07:55.560 --> 01:07:58.860

Jack Melvin: yeah they can pull you over for something silly like that.

408

01:08:02.070 --> 01:08:05.280

Carole Copeland Thomas: So I have no words just just.

409

01:08:06.420 --> 01:08:14.370

Carl Racine: And again, this brings up so let's say we apply a lie, I for an eye there and we, and we take this office you know.

410

01:08:19.020 --> 01:08:20.910

Carole Copeland Thomas: it's not going to bring the 20 year old bag.

411

01:08:20.940 --> 01:08:24.840

Carl Racine: Over the 20 year old back, and you know so.

412

01:08:25.860 --> 01:08:32.550

Carl Racine: How is justice served in any of this and what would even be adjust solution to it or or or.

413

01:08:35.550 --> 01:08:38.220

Carl Racine: In the case of George George floyd I mean.

414

01:08:41.640 --> 01:08:50.640

Carl Racine: proving intent is going to be the the sort of hard part of that trial I haven't been following that trial closely, but proving intent.

415

01:08:54.480 --> 01:08:55.680

Carl Racine: We all.

416

01:08:57.600 --> 01:09:04.320

Carl Racine: say we all I say i'm including myself in in the black Community for a minute.

417

01:09:06.120 --> 01:09:07.110

Bill Hughes: But you're in it.

418

01:09:07.470 --> 01:09:08.520

Carl Racine: Because i've been part of it.

419

01:09:08.520 --> 01:09:08.970

Carole Copeland Thomas: For 20.

420

01:09:09.480 --> 01:09:09.900

years.

421

01:09:11.580 --> 01:09:13.560

Carl Racine: pretty sure the intent was there.

422

01:09:17.040 --> 01:09:24.810

Carl Racine: The the you know this was an intentional act of violence against this man that resulted in his death.

423

01:09:27.720 --> 01:09:29.310

Carole Copeland Thomas: Well, I want to.

424

01:09:29.640 --> 01:09:29.850

say.

425

01:09:31.650 --> 01:09:46.860

Carl Racine: That way yeah, we need to be respectful the time and I, and I, I do want to at least have people think about this idea of reparations for slavery from the standpoint of the church because.

426

01:09:48.900 --> 01:09:54.150

Carl Racine: It seems to me, if the Church is following Jesus teachings here.

427

01:09:56.070 --> 01:10:17.220

Carl Racine: In general, that reconciliation which we're seeing more and more is is is is a vital necessity in our country and and for for the Church, the divided church reconciliation isn't going to happen without that kind of of.

428

01:10:18.750 --> 01:10:26.430

Carl Racine: admission of responsibility and doing something about it, we saw in in the in the Jewish tradition about about.

429

01:10:26.970 --> 01:10:36.570

Carl Racine: forgiveness and repentance repentance isn't just saying i'm sorry repentance is making restitution for what you've done and.

430

01:10:37.470 --> 01:10:46.380

Carl Racine: So that's where I even though understanding the logistical nightmares of reparations for slavery, I understand, at least, why that's being called for, because.

431

01:10:46.830 --> 01:10:58.800

Carl Racine: It doesn't seem like like true reconciliation can happen just on a verbal level and the act of recompense of some sort or another.

432

01:10:59.640 --> 01:11:15.150

Carl Racine: is part of what needs to be done, but just apart from whatever America needs to do what does the church need to do, because the church I don't think has really ever owned up to its culpability in supporting.

433

01:11:16.230 --> 01:11:17.910

Carl Racine: slavery in America.

434

01:11:19.080 --> 01:11:20.910

Carl Racine: The Church has never.

435

01:11:22.290 --> 01:11:32.550

Carl Racine: As an either as an institution or even individual churches, for the most part, individual denominations, certainly, the ones who are most active in supporting and heaven said.

436

01:11:33.630 --> 01:11:34.830

Carl Racine: You know that was.

437

01:11:36.060 --> 01:11:44.040

Carl Racine: That was that was a horrible thing for us to do, and we need to do something to help help at least make things better than they were.

438

01:11:45.240 --> 01:11:47.190

Carl Racine: But what that might look like I don't know.

439

01:11:49.140 --> 01:11:58.260

Carole Copeland Thomas: it'll be an interesting conversation next week, including our southern Baptists brothers who regularly used passages of scripture to keep us enslaved.

440

01:11:58.650 --> 01:11:58.980

No.

441

01:12:01.350 --> 01:12:06.540

Carole Copeland Thomas: I want to also say that, as we close because I want to be, I want to hear some more of Susan again.

442

01:12:07.020 --> 01:12:22.020

Carole Copeland Thomas: On the Bethel website, you can get to the annual conference activities that started two o'clock this afternoon, this is the closing day for the annual conference and that's where prayer fully our pastors will be returned to vessel for another year.

443

01:12:24.510 --> 01:12:26.460

Carl Racine: Alright, because Let me close us out in prayer please.

444

01:12:29.430 --> 01:12:31.260

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

445

01:12:35.400 --> 01:12:36.630

Peter Barrant: Currently, certainly.

446

01:12:37.650 --> 01:13:00.270

Peter Barrant: heavenly Father We thank you for another day in which we can explore the meaning of scriptures and think about how to apply it to our own lives, we thank you for the teacher that we have in brother Carl and we thank you for the wisdom that you have been able to.

447

01:13:01.740 --> 01:13:02.700

Peter Barrant: Have him and.

448

01:13:04.320 --> 01:13:12.060

Peter Barrant: share with us, we asked their Lord that you would help us to be continued servants, for you and to be.

449

01:13:13.380 --> 01:13:23.460

Peter Barrant: Your body, and to do your work, both in preserving what we can on this planet and be good stewards of the.

450

01:13:24.540 --> 01:13:27.900

Peter Barrant: of the planet, as well as to the.

451

01:13:30.630 --> 01:13:42.930

Peter Barrant: ones who remain in good fellowship with others on on this planet, we ask that you would help us to be your servants this week into name amen.

452

01:13:43.380 --> 01:13:44.190

Carl Racine: amen amen.

453

01:13:44.580 --> 01:13:48.120

Carole Copeland Thomas: amen everybody God bless Thank you good good session today.

454

01:13:48.210 --> 01:13:48.720

God bless.

455

01:13:51.300 --> 01:13:53.130

Carole Copeland Thomas: You Thank you all right bye.

456

01:13:53.700 --> 01:13:53.910

bye.



