

WEBVTT

1

00:00:00.269 --> 00:00:17.970

Carl Racine: couple of announcements again mentioning this shared legacies movie if you're still interested, you can register today, I think the the link will only be good till tomorrow there's some proprietary issues with it.

2

00:00:19.080 --> 00:00:19.410

Carl Racine: But if.

3

00:00:19.800 --> 00:00:39.420

Carl Racine: It was really interesting to me that it it, it talks about all sorts of stuff I had no idea about and especially about the Jewish involvement, we in this class we've talked about Abraham joshua heschel and his involvement with Reverend Martin Luther King.

4

00:00:40.590 --> 00:01:01.260

Carl Racine: But the Jewish involvement with with the sort of quest for civil rights for African Americans in America goes back to the 1930s, at least, and they highlighted one one man, in particular, who was actually a Jewish man who was the head of the N double a CP for years.

5

00:01:02.310 --> 00:01:03.450

Carl Racine: who had.

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00:01:04.650 --> 00:01:15.900

Carl Racine: At one point, decided we you know, we need an African American as as the head of the naacp and reached out to his good friend Jackie Robinson, the baseball player.

7

00:01:17.010 --> 00:01:25.530

Carl Racine: And Robinson wrote him a nice letter back saying no i'm not really the person for this, and besides you've been doing such a good job for four years you just need to stay on.

8

00:01:26.250 --> 00:01:34.560

Carl Racine: But what was fascinating to me about that particular guy they They explained his involvement with this whole issue.

9

00:01:35.820 --> 00:01:42.240

Carl Racine: In the 19 early 1930s, he and his wife went on a vacation there northerners to Florida.

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00:01:43.860 --> 00:01:59.160

Carl Racine: And when they got there looking for a place to stay they drove around and all of the resorts and hotels had big signs outside and actually showed pictures of some of these saying gentiles only.

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00:02:01.140 --> 00:02:14.670

Carl Racine: Now i've seen plenty of pictures of signs it said whites only I have never seen a picture like that and, of course, one can imagine in modern day Florida such signs still exists.

12

00:02:17.370 --> 00:02:20.910

Carl Racine: And he was he was appalled and.

13

00:02:21.930 --> 00:02:39.060

Carl Racine: And they will say gentiles only and then no dogs and so he commented to his cab driver who was African American you know, is this is it like this, all over Florida, and the cab driver stopped and said you notice they don't even mention us.

14

00:02:41.340 --> 00:02:58.470

Carl Racine: And so, this guy went back and join the naacp and became a leader so there's all sorts of stuff about the Atlanta temple big Jewish temple and peachtree peachtree street in downtown Atlanta and its long term involvement.

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00:03:00.090 --> 00:03:14.910

Carl Racine: The new rabbi rabbi who came there in 1947 during the high holy days that first year, which is like you know, the biggest time of the years Rosh Hashanah and Yom Kippur.

16

00:03:16.050 --> 00:03:23.100

Carl Racine: His first sermon during the high holy days was on civil rights, this is 1947 in Atlanta.

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00:03:24.180 --> 00:03:35.310

Carl Racine: and on the need for Jewish people to stop discriminating against blacks in the call to that and he preached sermons on that, over and over again, throughout his career.

18

00:03:37.830 --> 00:03:43.740

Carl Racine: That temple in night because of this, and he started holding meetings at this temple.

19

00:03:45.630 --> 00:03:57.660

Carl Racine: of Christian church leaders and insisted that, though not all this is the movie I looked some of this up insisted that those meetings be segregated the black pastors be invited as well as.

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00:03:58.500 --> 00:04:06.090

Carl Racine: i'm sorry integrated not segregated that black pastors be invited, along with the White pastors and.

21

00:04:09.270 --> 00:04:28.980

Carl Racine: And, as a result of all of his beating the drums for civil rights 1958 that temple was bombed, just like the churches that were being bombed, they also I found a very interesting thing that wasn't in the movie in in 19 like 1917 or something like that.

22

00:04:30.930 --> 00:04:33.240

Carl Racine: One of the temple members was lynched.

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00:04:34.860 --> 00:04:42.960

Carl Racine: In the same classic kind of scenario that was played out throughout the south, for decades, against African Americans.

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00:04:43.500 --> 00:05:00.600

Carl Racine: But this Jewish Member had been accused on very flimsy evidence of raping and murdering a 13 year old girl, and because it was basically a trumped up charge and there wasn't any real evidence, even though he had been arrested for it, he was let go.

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00:05:01.830 --> 00:05:15.930

Carl Racine: and local civic leaders in Atlanta couldn't allow that to happen, so they grabbed him and lynch TIM and that led to the formation of the Atlanta chapter of the KKK.

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00:05:18.060 --> 00:05:29.040

Carl Racine: So, and the this rabbi this at the temple in Atlanta became friends and worked with Martin Luther King, and all that, but

he already had a history going back decades.

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00:05:29.670 --> 00:05:39.900

Carl Racine: of his own concern so anyway there's just lots and lots of interesting stuff and then the bigger call in the movie is that, after the.

28

00:05:40.560 --> 00:05:50.400

Carl Racine: After the death of Martin Luther King and rabbi heschel a couple years later, the kind of coalition between Jews and African Americans in America fell apart.

29

00:05:52.200 --> 00:05:53.070

Carl Racine: and

30

00:05:54.270 --> 00:06:00.870

Carl Racine: So the movie is partly a call to reestablish that and temple Israel is particularly interested in in.

31

00:06:02.580 --> 00:06:10.950

Carl Racine: Establishing some sort of work with devil on these kinds of issues, which is why they're doing this whole thing so.

32

00:06:12.030 --> 00:06:17.490

Carole Copeland Thomas: i'll be there tomorrow night i'm going to watch the movie tonight, are you talking about Joel spingarn.

33

00:06:18.180 --> 00:06:30.510

Carole Copeland Thomas: The Jewish he was a civil he was an activist and very integrated in to the N double a CP died in 1939 but he was some i'm not sure if he was a national President.

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00:06:31.650 --> 00:06:34.890

Carole Copeland Thomas: But he was very active, I know his name.

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00:06:34.980 --> 00:06:37.200

Carole Copeland Thomas: Somebody else I.

36

00:06:37.980 --> 00:06:42.780

Carole Copeland Thomas: Did they have the spin garnered awards now

with the N double a CP in his honor.

37

00:06:45.750 --> 00:06:48.840

Carl Racine: It was somebody else's he was he was around.

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00:06:49.080 --> 00:06:50.370

Carole Copeland Thomas: To see Jackie Robinson.

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00:06:50.580 --> 00:06:51.840

Carole Copeland Thomas: Jackie Robinson.

40

00:06:53.160 --> 00:06:53.970

Carl Racine: I can't remember.

41

00:06:54.240 --> 00:06:55.590

His name.

42

00:06:57.810 --> 00:06:59.250

Susan Racine: first name, starting with an h.

43

00:06:59.850 --> 00:07:00.720

Susan Racine: If it's high REP.

44

00:07:00.810 --> 00:07:05.940

Carl Racine: IV oh heebie jeebies TV.

45

00:07:06.960 --> 00:07:07.230

I don't.

46

00:07:08.340 --> 00:07:10.380

Carl Racine: Have those notes with their Downs today you'll see him.

47

00:07:10.560 --> 00:07:11.790

Carole Copeland Thomas: I want y'all watch it.

48

00:07:12.930 --> 00:07:13.650

Carl Racine: But it.

49

00:07:15.810 --> 00:07:27.090

Carl Racine: And, and the movie also brings up something else it's somewhat painful the there's a there's been a lot of tension between the black lives matter movement and Jews over the issue of Palestinians.

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00:07:27.690 --> 00:07:35.070

Carl Racine: And I don't know enough about black lives matter to know why the issue of the Palestinians is has been brought into that.

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00:07:36.510 --> 00:07:40.470

Carl Racine: Somewhat and we'll the amalgamation of ideas.

52

00:07:41.550 --> 00:07:46.320

Carl Racine: But it has it has made Jewish people some Jewish people be very uncomfortable so.

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00:07:46.470 --> 00:07:52.800

Carole Copeland Thomas: could be because they're probably supporting Palestinian Autonomy and statehood.

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00:07:54.630 --> 00:08:00.000

Carole Copeland Thomas: That could be it, which would definitely rub Jews.

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00:08:01.530 --> 00:08:02.250

Carole Copeland Thomas: The wrong way.

56

00:08:04.800 --> 00:08:18.000

Carl Racine: yeah I just I don't know how that got can have all the issues in the world to talk about how does that become part of the black lives matter movement I don't I don't understand actually submitted a question for the there's gonna be two panelists.

57

00:08:20.610 --> 00:08:27.930

Carl Racine: tomorrow night and I submitted that as one of the questions if somebody could just talk I literally don't know the answer to this question.

58

00:08:30.060 --> 00:08:31.170

Carl Racine: Anyway, the other.

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00:08:33.180 --> 00:08:36.630

Carl Racine: The other issue is that next week, we will not be having class.

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00:08:39.510 --> 00:08:43.860

Carl Racine: We will be in New York City visiting joshua for mother's day.

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00:08:43.980 --> 00:08:45.870

Carl Racine: Oh, and it's just not.

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00:08:46.320 --> 00:08:47.760

Carole Copeland Thomas: physically possible for.

63

00:08:47.760 --> 00:08:51.480

Carl Racine: me to do the class remotely like that from New York City.

64

00:08:52.560 --> 00:08:58.050

Carl Racine: So we'll have a break for one week and then we'll be back in two weeks okay.

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00:08:59.370 --> 00:09:14.790

Carl Racine: All right, let's open in prayer Lord God we bless you and thank you for this day, and we thank you for those who are here, we thank you for being with us and guiding us and loving us and we pray that as we look to your word, you will.

66

00:09:16.530 --> 00:09:23.490

Carl Racine: inspire our hearts and our thinking to understand you and and what you have.

67

00:09:24.630 --> 00:09:28.950

Carl Racine: taught tried to teach us more clearly in christ's name amen amen.

68

00:09:33.090 --> 00:09:33.600

Carl Racine: We.

69

00:09:34.620 --> 00:09:46.980

Carl Racine: We have been looking at at sort of issues related to crime and punishment in the Bible, and we started last week, looking at this passage in Matthew five that's part of the sermon on the Mount.

70

00:09:48.180 --> 00:09:56.970

Carl Racine: Where rabbi Jesus gives his own commentary on how to read and apply the Torah the teachings in the law of Moses.

71

00:09:57.990 --> 00:10:09.360

Carl Racine: He tells his disciples that he affirms the supreme value of Torah and he tells them that their righteousness must be greater than that of the pharisees.

72

00:10:10.560 --> 00:10:22.500

Carl Racine: He calls Israel to be faithful to the whole of its covenant teaching not just some parts and in so doing, to be the salt of the earth and the light of the world.

73

00:10:23.340 --> 00:10:32.070

Carl Racine: And the question that Jesus is really raising here is how can a person live out the law and the prophets faithfully.

74

00:10:33.030 --> 00:10:50.010

Carl Racine: And Jesus in this passage addresses some of the specific laws, and I think he's using them as examples as illustrations of how to apply how to think about the law and how more generally to apply it to your life.

75

00:10:51.390 --> 00:11:10.110

Carl Racine: The first two examples which we just began to talk about last week or murder and adultery i've linked those together as what i'm calling crimes of passion, because these are more than private sins, they are public crimes they affect the life of the whole Community.

76

00:11:11.490 --> 00:11:22.980

Carl Racine: And these examples I think make it clear that Jesus is not at all overturning the law Jesus isn't saying that the laws against adultery and murder don't really matter or apply to Christians.

77

00:11:24.210 --> 00:11:35.190

Carl Racine: he's not making the lot easier for the disciples to follow instead instead he's intensifying it he's making it harder he's but he's also doing something.

78

00:11:36.210 --> 00:11:45.540

Carl Racine: That we saw that the rabbi's call for the very beginning of the of the mission of vote make a fence for the Torah.

79

00:11:46.110 --> 00:12:03.180

Carl Racine: And this is a phrase that you'll run into repeatedly in Jewish literature, particularly making a fence around the Torah means creating a protective barrier around this specific laws that are in Torah the laws like the login smarter logins to adultery.

80

00:12:04.440 --> 00:12:12.150

Carl Racine: To make it more difficult for people to come close to breaking that law and the examples that I gave.

81

00:12:15.000 --> 00:12:18.840

Carl Racine: That were Christians, sometimes have done that are.

82

00:12:19.860 --> 00:12:31.140

Carl Racine: For example, the Bible speaks condemns drunkenness so some Christians have then said well Christians shouldn't drink alcohol at all.

83

00:12:31.680 --> 00:12:43.860

Carl Racine: Because if you don't drink you'll never become drunk that's putting a fence around the law that's expanding the law never the Bible never prohibits drinking alcohol as such.

84

00:12:44.700 --> 00:12:53.940

Carl Racine: It simply condemns drunkenness but as probably most people here know you've probably grown up or at least had contact with Christian groups.

85

00:12:54.240 --> 00:13:04.830

Carl Racine: Who were very strongly opposed to any sort of alcohol consumption whatsoever and saw that basically as a biblical mandate,

when in fact it's putting a fence around the law.

86

00:13:06.390 --> 00:13:18.960

Carl Racine: making it difficult to actually break the law so Jesus in this passage in Matthew five, I think, is doing that, among other things, he's putting a fence around the law.

87

00:13:19.320 --> 00:13:29.160

Carl Racine: About and around the specific laws and showing us how to think more more deeply and more widely about what these laws mean for how we live our lives.

88

00:13:30.660 --> 00:13:33.330

Carl Racine: So if we could see slide number 12 please.

89

00:13:34.740 --> 00:13:35.070

Carole Copeland Thomas: sure.

90

00:14:06.120 --> 00:14:07.860

Carl Racine: Okay, great um.

91

00:14:09.000 --> 00:14:12.240

Carl Racine: So the the the the passage on.

92

00:14:15.780 --> 00:14:16.650

Carl Racine: On anger.

93

00:14:18.720 --> 00:14:23.520

Carl Racine: And i'm i'm connecting anger and less to the passage on anger.

94

00:14:24.870 --> 00:14:28.530

Carl Racine: starts off, you have heard it said, and this is my.

95

00:14:32.370 --> 00:14:39.360

Carl Racine: I don't wanna say literal translation, but this is my interpretive translation of the things is my own translation.

96

00:14:40.560 --> 00:14:49.560

Carl Racine: You have heard that it was settled that thou shalt not kill and whoever kills will be liable to judgment.

97

00:14:50.640 --> 00:14:57.960

Carl Racine: But I say to you, everyone who goes on being angry with their brother or sister will be liable to judgment.

98

00:14:58.620 --> 00:15:06.750

Carl Racine: Whoever calls them brainless will be liable to the San Hadrian, which is the Jewish Supreme Court they had other courts are the San hayden was the.

99

00:15:07.290 --> 00:15:23.310

Carl Racine: The most serious one and whoever says moron will be liable to fiery get Hannah and moron is the literal translation of the Greek word, the Greek word that Jesus uses, there is the word we get our word moron from.

100

00:15:25.350 --> 00:15:27.870

Carl Racine: Now this is pretty strong language.

101

00:15:29.070 --> 00:15:49.350

Carl Racine: It should make us uncomfortable and Jesus is doing that on purpose he's using extreme examples and he'll go on to use extreme examples to emphasize the seriousness of these laws do whatever is necessary to avoid breaking the law of Moses, so in terms of murder.

102

00:15:51.720 --> 00:16:04.290

Carl Racine: Murder he's arguing has its roots in anger, or at least can have its roots in anger so don't let anger and hurt feelings fester in your heart and develop into something worse.

103

00:16:05.220 --> 00:16:16.620

Carl Racine: Now the Greek verb here in this verse indicates that what Jesus is talking about is an ongoing action it's a present participle if you know your grammar.

104

00:16:17.790 --> 00:16:36.240

Carl Racine: it's a present participle ongoing action, not simply a momentary reaction, the Bible is aware that people get angry and the Bible just has advice for how to deal with that getting angry itself isn't wrong Jesus himself got angry apostle Paul certainly got angry.

105

00:16:37.890 --> 00:16:45.390

Carl Racine: That is maybe sometimes good reaction people who didn't get angry at the.

106

00:16:46.500 --> 00:16:56.310

Carl Racine: Video of George floyd's murder are, in my mind some how less than human and certainly less than Christian so anger itself isn't the problem.

107

00:16:56.820 --> 00:17:10.620

Carl Racine: it's that holding on to remaining and you, so this is why I translate it everyone who goes on being angry who who refused who who refuses to give up that anger, who carries it a nurse's a grudge.

108

00:17:10.980 --> 00:17:19.860

Carl Racine: And holds on to the anger and lets it grow and fester until it develops into something more serious.

109

00:17:20.310 --> 00:17:30.600

Carl Racine: deal with your anger immediately Jesus says and not and dealing with it may not mean suppressing it, it may mean doing something about the situation that made you angry.

110

00:17:31.290 --> 00:17:47.040

Carl Racine: But don't let that anger simply fester in your heart don't let the situation deteriorate because anger, when you hold on to it over time will be destructive to yourself, as well as to other people.

111

00:17:47.550 --> 00:17:55.740

Carl Racine: deal with that anger immediately, so the situation doesn't get worse and maybe leads to violence and even murder.

112

00:17:57.000 --> 00:17:58.380

Carl Racine: And Jesus.

113

00:18:00.270 --> 00:18:10.050

Carl Racine: makes real as he makes real clear in this passage don't delude yourself into thinking that only sticks and stones can hurt other people.

114

00:18:11.490 --> 00:18:25.350

Carl Racine: Murder is a sort of physical act of physical assault but verbal assaults words can wound justice deeply and they're damaging effect can last a lifetime, and I suspect.

115

00:18:27.930 --> 00:18:38.370

Carl Racine: People in this class can give testimony to that effect we've all had we've all been wounded deeply by words that people have hurled us.

116

00:18:39.390 --> 00:18:49.740

Carl Racine: we've already seen how the rabbi's denounced shaming others in public is one of the most serious offenses that you could commit and here Jesus affirms the same idea.

117

00:18:50.370 --> 00:19:07.800

Carl Racine: So in the passage later on, where he goes on to talk about an eye for an eye, we saw and says turning the other cheek we saw that public insults do matter to Jesus, and he takes them here quite seriously he just wants to say we need to react in a different way to.

118

00:19:09.990 --> 00:19:16.110

Carl Racine: Jesus goes on in the rest of this passage which you can see, on your screen and after talking about.

119

00:19:17.190 --> 00:19:19.140

Carl Racine: angry words.

120

00:19:21.090 --> 00:19:32.160

Carl Racine: To talk about reconciliation, he says so, if you're bringing a sacrifice to the temple and there, remember that a brother or sister has something against you.

121

00:19:33.270 --> 00:19:41.460

Carl Racine: In other words, you've done something to them leave your offering there in front of the altar and first go be reconciled with them.

122

00:19:42.990 --> 00:19:55.920

Carl Racine: And I think sometimes because we fail to kind of imagine the physical situation that Jesus is talking about we don't see how radical This demand is Jesus is giving this sermon in Galilee.

123

00:19:57.240 --> 00:20:07.800

Carl Racine: To go to the temple to offer a sacrifice would have required a three day journey on foot from Galilee to Jerusalem.

124

00:20:09.540 --> 00:20:23.310

Carl Racine: Jesus says, if you have traveled three days on foot in order to offer this sacrifice and you remember that, back home, there is someone you have hurt and you have not reconciled with.

125

00:20:24.000 --> 00:20:33.690

Carl Racine: Better to turn around and head back home and mend the relationship before making your offering on the altar.

126

00:20:34.770 --> 00:20:43.410

Carl Racine: Your relationship to your brother or sister is more important at that moment than your relationship to and worship of God.

127

00:20:44.460 --> 00:20:52.950

Carl Racine: And indeed, as we saw in our discussion of repentance Judaism says that until you make restitution with the one you have wronged.

128

00:20:53.340 --> 00:21:06.000

Carl Racine: You cannot come to God asking for forgiveness and Jesus teaches the same thing and the lord's prayer forgive us our trespasses as we forgive those who trespass against us.

129

00:21:07.830 --> 00:21:29.430

Carl Racine: So we saw already in Jesus comment on the eye for an eye principle that restitution making things right is essential, it will help keep how you have wrong someone else from growing into a bigger conflict that may ultimately lead to violence and even to murder.

130

00:21:30.750 --> 00:21:47.280

Carl Racine: So Jesus here is expanding the meaning of the the commandment to not murder, which we sometimes read and think well that doesn't apply to me and he's saying here's some ways that you need to

think about that commandment that do apply to you.

131

00:21:49.560 --> 00:21:54.000

Carl Racine: i'm going to pause there and let people ask questions or make comments.

132

00:21:57.750 --> 00:22:13.290

Susan Racine: The footnotes in the new American say that i'm calling people names can make them angry and lead them to acts of violence which are breaking the law and that that's one of the reasons to avoid that.

133

00:22:16.230 --> 00:22:18.120

Carl Racine: I mean that's certainly true, as well sure.

134

00:22:21.210 --> 00:22:27.360

Carole Copeland Thomas: You explain again about the word moron I know how we use it today, but.

135

00:22:28.410 --> 00:22:30.300

Carole Copeland Thomas: Just wanted more clarity on that.

136

00:22:31.920 --> 00:22:36.600

Carl Racine: yeah I mean, I think, at some point, it became some sort of one of those.

137

00:22:38.100 --> 00:22:42.300

Carl Racine: words that was used somewhat in precisely by.

138

00:22:43.740 --> 00:22:55.140

Carl Racine: Mental health professionals to talk about people who are mentally challenged, but it just it refer it's equivalent of the other word that he uses here is brainless.

139

00:22:56.610 --> 00:22:58.860

Carl Racine: it's like calling somebody a fool.

140

00:22:59.940 --> 00:23:05.100

Carl Racine: or or or mentally incompetent, in one way or another it's assaulting their.

141

00:23:07.620 --> 00:23:09.090

Carl Racine: Their mental abilities.

142

00:23:10.440 --> 00:23:12.570

Susan Racine: Now i'm going to bring up that Carl sometimes.

143

00:23:12.960 --> 00:23:15.300

Susan Racine: uses these words when he's driving in Boston.

144

00:23:17.340 --> 00:23:17.580

Carl Racine: and

145

00:23:18.270 --> 00:23:25.950

Carl Racine: And I suspect i'm not the only one, and I suspect there's other words that people use driving in Boston that are a lot worse than brainless or more on.

146

00:23:26.280 --> 00:23:27.900

Carole Copeland Thomas: Yes, i'm also.

147

00:23:28.350 --> 00:23:35.130

Carl Racine: want to point out that at one point later in the gospel of Matthew Jesus actually calls the pharisees morons.

148

00:23:39.330 --> 00:23:39.840

Carole Copeland Thomas: busted.

149

00:23:40.980 --> 00:23:41.820

Carl Racine: So.

150

00:23:45.810 --> 00:23:53.940

Carl Racine: But again verbal assaults on people Jesus is saying can be deeply wounding and can be.

151

00:23:57.090 --> 00:24:01.740

Carl Racine: As devastating sometimes almost as as a physical assault.

152

00:24:10.950 --> 00:24:13.830

Carl Racine: All right, well let's move on to west.

153

00:24:15.570 --> 00:24:35.580

Carl Racine: Again, because i'm talking about these as as as as actions behaviors that arise out of passion out of feeling and again, this is my own translation trying to kind of bring out some some aspects of the Greek that I think are important you've heard it was said.

154

00:24:36.660 --> 00:24:38.520

Carl Racine: thou shalt not commit adultery.

155

00:24:39.600 --> 00:24:49.560

Carl Racine: But I say to you that everyone looking at a woman for the purpose of coveting her has already committed adultery with her in his heart.

156

00:24:50.460 --> 00:25:01.350

Carl Racine: So, if your right eye causes you to sin tear it out and throw it away, for it is better for you to lose one of your Members, then, for your whole body to be thrown into Ghana.

157

00:25:05.700 --> 00:25:15.210

Carl Racine: I went to a Christian college in Santa Barbara California and, one day, and we used to take.

158

00:25:17.100 --> 00:25:24.480

Carl Racine: Well, we always said, we were going to the beach to study, but it was more like a steady break where you'd use your books as a pillow.

159

00:25:25.200 --> 00:25:31.830

Carl Racine: But we would go to the beach on a regular regularly and we were walking down the beach one day I was walking with my roommate.

160

00:25:32.400 --> 00:25:46.290

Carl Racine: And all of a sudden, he starts he starts doing this, let me take my glasses off he he starts doing this and i'm like bill, what are you doing, and he says i'm trying to pluck out my eye.

161

00:25:47.370 --> 00:25:48.180
Carl Racine: And then, like what.

162
00:25:49.350 --> 00:25:52.800
Carl Racine: Well, the beach was full of.

163
00:25:53.640 --> 00:25:54.960
Carl Racine: gorgeous women.

164
00:25:55.470 --> 00:25:58.770
Carl Racine: scantily clad in bikinis that.

165
00:26:02.250 --> 00:26:15.900
Carl Racine: Shall we say might make one want to follow Jesus literally here, and he was making a joking somewhat joking and somewhat serious reference to this passage because.

166
00:26:18.120 --> 00:26:21.240
Carl Racine: Man actually not too far down the beach probably.

167
00:26:22.440 --> 00:26:26.340
Carl Racine: quarter mile down that beach there was actually a section that was a nude beach.

168
00:26:28.020 --> 00:26:30.960
Carl Racine: What so anyway.

169
00:26:32.940 --> 00:26:33.780
Carl Racine: lust.

170
00:26:35.370 --> 00:26:47.580
Carl Racine: Like anger is a human passion and although we tend to think of it in purely kind of sexual terms and that's clearly the context here, but the Greek word in this verse.

171
00:26:48.060 --> 00:26:56.640
Carl Racine: Has a more general meaning of desire, which is why I and it's it's used by the Apostle Paul in Romans 13.

172

00:26:57.030 --> 00:27:04.980

Carl Racine: And then used elsewhere to use in the Greek version of the Old Testament to translate the Hebrew word for covet in the 10 commandments.

173

00:27:05.490 --> 00:27:16.230

Carl Racine: And I think Jesus is really talking about coveting, which is why I use that word here it's usually translated as as less than that's Okay, in the context, but it has a broader meaning.

174

00:27:16.950 --> 00:27:31.140

Carl Racine: Because that that commandment against coveting the 10th commandment obviously in the commandment itself it explicitly includes a desire for your neighbor's wife, but also your neighbor's property your neighbors.

175

00:27:31.740 --> 00:27:40.830

Carl Racine: social status and well being all of the rest of that sort of stuff and, as such, that the 10 Commandment is a kind of foundational principle.

176

00:27:41.490 --> 00:27:53.100

Carl Racine: That addresses the root causes of other sins, such as adultery, but also stealing and bearing false witness and even idolatry because idols were often used.

177

00:27:55.020 --> 00:28:01.530

Carl Racine: The gods were thought as sort of making me happy, so I can pray to.

178

00:28:02.730 --> 00:28:11.370

Carl Racine: God and have the god satisfy my desires whatever I desire and some Christians still think of that way of that God as well.

179

00:28:12.630 --> 00:28:17.160

Carl Racine: So coveting the desire to have, what does not belong to you.

180

00:28:18.180 --> 00:28:22.710

Carl Racine: is really I think in the 10 commandments the beginning of all sorts of evil.

181

00:28:24.030 --> 00:28:31.980

Carl Racine: And so Jesus speaks about that here that the root of adultery, has to do with that kind of desire.

182

00:28:33.480 --> 00:28:40.980

Carl Racine: And again notice that he's not talking about a momentary glance he's talking about a steady gaze.

183

00:28:41.370 --> 00:28:55.800

Carl Racine: Looking at the and that's why I translated somewhat literally the the verse they're looking at a woman for the purpose of coveting her walking down the street you can't help but notice an attractive human being, that.

184

00:28:56.910 --> 00:29:09.420

Carl Racine: Unless you literally plucked out your eyes, but if you allow yourself to gaze on that person with a sense of desire and possessiveness that's where it becomes a problem.

185

00:29:10.890 --> 00:29:21.870

Carl Racine: And I think when Jesus is talking here about what your eyes are doing, he may also have in mind the law which we've I think we've talked about the law of the sits at.

186

00:29:23.100 --> 00:29:32.940

Carl Racine: Those decorative tassels which Jesus and other orthodox Jews observant Jews were on the corners of their tunic of the corners of their shirt.

187

00:29:34.470 --> 00:29:42.630

Carl Racine: These little blue and white tassels that hang hang down that are commanded in a couple of places in the law of Moses.

188

00:29:44.010 --> 00:29:52.080

Carl Racine: To be worn by the Israelites as a constant visible reminder of god's commandments.

189

00:29:55.230 --> 00:29:59.910

Carl Racine: So you wear these tassels on your garment.

190

00:30:00.990 --> 00:30:19.740

Carl Racine: And look at them and remember god's commandments and numbers 1539 makes this explicit so that you may obey them and not follow the desire of your own heart and your own is.

191

00:30:21.210 --> 00:30:29.400

Carl Racine: amy Jo levine has commented that these are kind of ancient versions of the what would Jesus do bracelets that people used to wear right.

192

00:30:30.090 --> 00:30:53.430

Carl Racine: You look at those and and and then you don't follow your heart's desires that desire that's been stimulated by your eyes now Torres remedy for the wandering eye, which is looking on the the decorative tassels that sits instead is somewhat less drastic than jesus's remedy for that issue.

193

00:30:54.450 --> 00:31:11.760

Carl Racine: But Jesus here is not issuing some sort of new teaching that stands in opposition to the law he's simply developing our understanding of the broader teaching and Torah that recognizes that there's a powerful connection between what we look at and the desires of our heart.

194

00:31:13.200 --> 00:31:27.570

Carl Racine: That is, after all, the primary danger for humans in Torah even genesis three six saw that the tree was good for eating and that it was intensely desirable to the eyes.

195

00:31:29.370 --> 00:31:32.220

Carl Racine: And then, as soon as the two humans eat.

196

00:31:33.300 --> 00:31:35.970

Carl Racine: The mango their eyes were open.

197

00:31:37.110 --> 00:31:48.240

Carl Racine: suggesting that they'd actually been acting blindly by following the desires of their eyes their eyes head lead them astray.

198

00:31:48.990 --> 00:32:00.690

Carl Racine: And rabbi sex says that this is one of the central themes in the whole Book of Genesis the deceptive nature of what we see,

especially in this long story that ends the.

199

00:32:01.650 --> 00:32:07.200

Carl Racine: How many chapters, it is 15 chapters or so this long story about Joseph and his brothers.

200

00:32:07.920 --> 00:32:16.980

Carl Racine: Jacob, the father is deceived by the blood that he sees on Joseph's coat they show him the coat with the goats blood he thinks Joseph is dead.

201

00:32:17.520 --> 00:32:26.730

Carl Racine: Tamar the story of tmar she disguises her appearance to deceive Judah into thinking that she's a prostitute rather than his daughter in law.

202

00:32:27.390 --> 00:32:35.790

Carl Racine: Potter Pharaoh's wife uses Joseph's rope to deceive her husband and suggest that that Joseph has had intimate relations with her.

203

00:32:36.420 --> 00:32:47.070

Carl Racine: And the brothers don't recognize Joseph in Egypt because of how he is dressed so they don't know that he's his brother and they misinterpret the situation his motives entirely.

204

00:32:47.490 --> 00:32:59.610

Carl Racine: And then, Joseph puts valuables among the brothers possessions to falsely imply that they're thieves people go wrong following just with their what their eyes see.

205

00:33:00.570 --> 00:33:10.830

Carl Racine: And, in contrast, says Rabbi Saadiah the God of the Bible cannot be seen, unlike idols the God of the Bible can only be heard.

206

00:33:11.550 --> 00:33:25.260

Carl Racine: idolatry makes a false god of what can be seen Judaism proclaims the one true God, who can only be heard, and so the first and most important commandment recited by Jews each day.

207

00:33:25.590 --> 00:33:46.140

Carl Racine: At the beginning of the day, and at the end of the day is the shema hear O Israel and when saying those words Jews cover their eyes, with their hands to shut out for a moment the world of sight in order to be able to listen more fully to listen to God.

208

00:33:47.490 --> 00:33:52.950

Carl Racine: Adam and Eve, let what they saw override what they had heard from God.

209

00:33:54.150 --> 00:34:02.760

Carl Racine: And in our day, we have a multi billion dollar industry, whose sole purpose is to get us to follow in their footsteps.

210

00:34:03.240 --> 00:34:25.890

Carl Racine: and industry that appeals to our eyes and so does so, to stimulate our desire to possess and Jesus says better to take drastic action to make sure that your eyes don't lead you astray than to risk not following what you have heard from God not following god's word.

211

00:34:27.780 --> 00:34:35.580

Carl Racine: And a later interestingly there's a later rabbinic sermon from rich lucky in the third century in the two hundreds ad.

212

00:34:36.300 --> 00:34:47.220

Carl Racine: That speaks about this issue and remarkably similar terms, he says, do not say that only he who commits adultery, with his body is to be called an adulterer but also he who commits adultery, with his eyes.

213

00:34:47.430 --> 00:34:54.180

Carl Racine: is called an adulterer for the scripture speaks of the eye of the adulterer and there he's quoting the Book of job.

214

00:34:55.680 --> 00:35:02.070

Carl Racine: So there's a close connection between what we see and the desires of our hearts.

215

00:35:03.090 --> 00:35:15.570

Carl Racine: We want what we see what's attractive and again, as I said, Jesus not talking about simply seeing an attractive woman and noticing our beauty he's talking about intentionality he's talking about a purposeful gaze.

216

00:35:17.220 --> 00:35:27.780

Carl Racine: whose desire is to possess and, as with what Jesus said about anger that desire is something you nurture and feed in your heart, something you dwell.

217

00:35:28.800 --> 00:35:47.550

Carl Racine: and, interestingly, James Jesus brothers says something very similar in James for i've got the quote here for you, that those desires lead to conflict, they lead to war, they lead to murder and certainly even adultery has a potential for creating such violence.

218

00:35:48.900 --> 00:36:05.760

Carl Racine: Jesus says take extreme measures if necessary to not let such desires grow better to pluck out your eye or cut off your hand, then let it lead you down a path to adultery or other types of sin.

219

00:36:07.170 --> 00:36:14.760

Carl Racine: Do what you have to do to stay well clear of breaking the law of Moses.

220

00:36:16.380 --> 00:36:33.300

Carl Racine: So Jesus says, if you work on your anger issues and avoid even developing the habit of verbal insults to others, which I think feeds your anger, then you are less likely to commit murder if you're careful about not feeding lustful thoughts, then you're less likely to commit adultery.

221

00:36:34.440 --> 00:36:50.910

Carl Racine: Those specific laws and Torah those examples that he is tell us something more general about what kind of shape, we need to give to our lives, what kind of physical and spiritual disciplines, we need to develop.

222

00:36:51.600 --> 00:36:56.070

Carl Racine: They point us to more general principles, about how we should live.

223

00:36:56.700 --> 00:37:04.080

Carl Racine: And I took the same approach in our discussion about how to understand and apply the Sabbath and kosher laws.

224

00:37:04.410 --> 00:37:16.290

Carl Racine: We saw that they were training in righteousness that they have broader implications than simply following a list of rules, they have something to teach us about what our lives look like.

225

00:37:17.430 --> 00:37:31.950

Carl Racine: I mean the Hebrew prophets long ago had complained about external observance of the law without a corresponding inner orientation to its central principles of love justice and faithfulness and Jesus is echoing they're teaching here.

226

00:37:32.760 --> 00:37:46.170

Carl Racine: As we've seen before Jesus regularly talks about how our inner desires lead to evil actions so Jesus is saying do whatever it takes to get your inner life in order so you don't break the law.

227

00:37:46.800 --> 00:38:05.850

Carl Racine: he's not saying that external actions don't really matter adultery and murder are still more serious sins than less than anger, but that's why it's so important not to even begin to come close to committing those acts Jesus is putting a fence around these laws.

228

00:38:07.230 --> 00:38:08.850

Carl Racine: Comments questions.

229

00:38:16.620 --> 00:38:19.020

Carole Copeland Thomas: I remember Jimmy Carter years ago.

230

00:38:20.310 --> 00:38:25.800

Carole Copeland Thomas: making reference to this and sort of confessing about.

231

00:38:26.940 --> 00:38:29.700

Carole Copeland Thomas: His inner lust in a very.

232

00:38:30.750 --> 00:38:31.710

Carole Copeland Thomas: credible way.

233

00:38:32.730 --> 00:38:38.580

Carole Copeland Thomas: Which know talks about his his level of

character and his transparency.

234

00:38:41.430 --> 00:38:46.050

Carl Racine: And oddly enough, he made those comments in an interview with playboy magazine.

235

00:38:49.740 --> 00:38:52.170

Carl Racine: Which i'm sure he only looked at for the articles.

236

00:38:55.470 --> 00:38:56.250

Carl Racine: But he was.

237

00:38:57.480 --> 00:39:01.860

Carl Racine: Greatly criticized for those comments by people who should know better.

238

00:39:03.330 --> 00:39:04.560

Carl Racine: Because if if.

239

00:39:05.760 --> 00:39:15.210

Carl Racine: The kind of hypocrisy that would criticize or somebody being honest about his own personal inner struggles with lust.

240

00:39:16.350 --> 00:39:17.070

Carl Racine: I mean.

241

00:39:18.540 --> 00:39:31.920

Carl Racine: This is a common human experience one that's not limited to men, although maybe seems to at least in our society, seems to be more associated with men.

242

00:39:33.270 --> 00:39:48.690

Carl Racine: But for him to simply reflect the teaching of Jesus here but also just common sense and to be so criticized for it to me was also kind of a puzzle.

243

00:39:50.490 --> 00:39:51.660

Carl Racine: I guess.

244

00:39:53.520 --> 00:39:57.120

Carl Racine: If you're a leader you're not supposed to admit to weakness but.

245

00:40:01.530 --> 00:40:06.780

Susan Racine: I keep thinking about the grass is always greener, on the other side of the fence and how.

246

00:40:07.890 --> 00:40:13.140

Susan Racine: If we are looking around we're always making ourselves dissatisfied.

247

00:40:14.490 --> 00:40:19.860

Susan Racine: Thinking will be better if we have their grass it's being as someone who can't grow along.

248

00:40:22.800 --> 00:40:28.380

Carl Racine: yeah that's that's a major part when we take our walks around the neighborhood that's a major part of susan's.

249

00:40:31.170 --> 00:40:40.500

Carl Racine: endeavor there to be jealous of all the the plants and lawns and stuff that are growing much better in somebody else's yard than they are now.

250

00:40:42.540 --> 00:40:47.760

Carl Racine: So I guess that's sort of coveting your neighbor's coveting your neighbor's lawn or something like that.

251

00:40:51.030 --> 00:40:52.770

Susan Racine: that's also a billion dollar industry.

252

00:40:54.360 --> 00:40:55.200

Carl Racine: Well, it is.

253

00:40:57.780 --> 00:41:11.670

Carl Racine: I mean it's just really interesting to me and I base actually develops this in in in the number of places in his writings about how how what we see can be so deceptive and misleading and that the biblical.

254

00:41:13.140 --> 00:41:26.370

Carl Racine: refusal to make a visible image of God and to say God is the one who speaks to us and and I just found it very fascinating analysis of.

255

00:41:27.480 --> 00:41:44.820

Carl Racine: biblical truth that goes back to the Garden of Eden, what you see and and the advertising industry just plays on this relentlessly that's why they have the Swedish Bikini team advertising beer or whatever, I think.

256

00:41:46.260 --> 00:41:50.640

Carl Racine: All I remember, is this request, we can team I don't remember what their advertising, which is maybe contract, you know.

257

00:41:52.170 --> 00:41:52.560

Carl Racine: But.

258

00:41:54.210 --> 00:42:02.610

Carl Racine: You know the advertising industry will juxtapose stuff like that thing things that you know or cars or you know trucks or whatever.

259

00:42:03.810 --> 00:42:19.680

Carl Racine: To to stimulate the lust of our eyes the desires of our heart and associate those two things in the cannon kind of Pavlovian reactions, so that when you see a big chevy truck you think of some hot babe in a Bikini kind of thing.

260

00:42:21.930 --> 00:42:29.880

Carl Racine: yeah it is it's it's something we are assaulted with and have been assaulted with all our lives.

261

00:42:41.550 --> 00:42:42.720

Carl Racine: Alright well let's.

262

00:42:44.010 --> 00:42:57.330

Carl Racine: let's move on to the next topic, then, because I think this is pretty clear I don't I don't think anything I said, should be too controversial or or difficult it just a challenge to us.

263

00:42:59.250 --> 00:43:09.510

Carl Racine: it's easier to say I haven't committed murder than to deal with all the rest of the or I haven't committed adultery than to deal with all the rest of the complications in our lives that are connected to those two things.

264

00:43:10.740 --> 00:43:11.880

Carl Racine: The next issue, though, that.

265

00:43:11.910 --> 00:43:12.750

Carole Copeland Thomas: You know, I think.

266

00:43:14.160 --> 00:43:16.800

Carole Copeland Thomas: People are pretty quiet on this because we're.

267

00:43:17.940 --> 00:43:19.950

Carole Copeland Thomas: protecting ourselves and.

268

00:43:23.070 --> 00:43:27.360

Carole Copeland Thomas: So that we won't say the wrong thing or.

269

00:43:28.710 --> 00:43:29.730

Carole Copeland Thomas: Get in trouble.

270

00:43:32.670 --> 00:43:35.520

Carole Copeland Thomas: i'm Speaking for myself, but I can only imagine that.

271

00:43:36.660 --> 00:43:37.950

Carole Copeland Thomas: that's the thoughts of.

272

00:43:39.630 --> 00:43:41.910

Carole Copeland Thomas: Most of us in this lesson today.

273

00:43:42.960 --> 00:43:44.280

Peter Barrant: I second that emotion.

274

00:43:46.260 --> 00:43:46.740

Carole Copeland Thomas: soulja.

275

00:43:49.380 --> 00:43:51.780

Carl Racine: Well, good it'll give you a food for thought anyways.

276

00:43:53.160 --> 00:43:58.200

Carl Racine: um The next issue that Jesus addresses in this passage in Matthew.

277

00:43:59.520 --> 00:44:00.960

Carl Racine: The issue of oaths.

278

00:44:02.850 --> 00:44:11.310

Carl Racine: Is it's it's much more complicated thing, and in some ways it doesn't fit with the rest of what's in the passage but part of the complication is.

279

00:44:11.610 --> 00:44:20.310

Carl Racine: That Jesus blurs together two things that are actually separate actions in the Old Testament vows and oaths they're not the same thing.

280

00:44:21.270 --> 00:44:36.060

Carl Racine: Jesus will go on to prohibit taking oaths but doesn't say anything further about vows and it's not clear to me exactly why he's connecting those two other I can kind of see, but I want to at least try to help us understand.

281

00:44:37.440 --> 00:44:46.470

Carl Racine: The difference between the two, and then what the Bible has to say about them and we will certainly stop before we finish this section today but i'm.

282

00:44:49.140 --> 00:44:57.960

Carl Racine: unwise to at least look at what look at what a vow is first and see what the difference between a vow and an oath is.

283

00:44:59.430 --> 00:45:02.640

Carl Racine: So we could go on to the next slide slide number 13 please.

284

00:45:04.920 --> 00:45:07.830

Carl Racine: So a vow oops.

285

00:45:10.170 --> 00:45:11.370

Carole Copeland Thomas: Is this the right slide.

286

00:45:12.420 --> 00:45:17.100

Carl Racine: No, it should be the one before that one that says there should be one this is vows I think that's.

287

00:45:17.760 --> 00:45:18.630

Carole Copeland Thomas: Okay, let me.

288

00:45:20.760 --> 00:45:26.550

Carole Copeland Thomas: hang on one, second, let me see if I can get them aligned correctly just.

289

00:45:30.240 --> 00:45:32.160

Carole Copeland Thomas: yeah okay.

290

00:45:34.890 --> 00:45:43.080

Susan Racine: Just I just want to say something i've carol's looking for that that before we get talking about Jesus, not a bossing the law, he does say.

291

00:45:44.100 --> 00:45:51.480

Susan Racine: Just so your your light shine before others, so that they may see your good deeds and glorify your heavenly Father.

292

00:45:52.650 --> 00:45:59.970

Susan Racine: So he referred us not to be completely blinded and you prefer us to be lights for others to see.

293

00:46:05.490 --> 00:46:08.730

Carole Copeland Thomas: You can continue I it just it just crashed.

294

00:46:09.690 --> 00:46:10.590

Carole Copeland Thomas: Let it bring it back.

295

00:46:11.160 --> 00:46:12.870

Carole Copeland Thomas: we're second sorry.

296

00:46:15.120 --> 00:46:20.640

Carl Racine: So a vow is a solemn promise to God.

297

00:46:21.660 --> 00:46:30.150

Carl Racine: To do something or refrain from doing something usually with a specific purpose in mind.

298

00:46:32.280 --> 00:46:39.870

Carl Racine: And so I don't know some people should remember the story in the book of judges about Jeff.

299

00:46:41.520 --> 00:46:49.890

Carl Racine: Who vows that if God will give him victory and battle, he will sacrifice whatever comes out of the door of his house.

300

00:46:50.970 --> 00:47:00.900

Carl Racine: And that turns out to be his daughter, so the story is sometimes read as a strong warning against making rash vows.

301

00:47:03.480 --> 00:47:10.920

Carl Racine: And that may be one of the sort of purposes of the wow la yeah there we go there's bows.

302

00:47:11.430 --> 00:47:12.540

Carole Copeland Thomas: Or you, you see it.

303

00:47:13.080 --> 00:47:14.820

Carl Racine: yeah I see it, on my screen here.

304

00:47:15.990 --> 00:47:16.770

Carole Copeland Thomas: Okay.

305

00:47:17.940 --> 00:47:19.440

Carole Copeland Thomas: everybody else sees it.

306

00:47:20.580 --> 00:47:22.290

Carl Racine: I mean, I see a whole lot of other stuff.

307

00:47:23.760 --> 00:47:25.890

Carole Copeland Thomas: Okay yeah me.

308

00:47:27.630 --> 00:47:36.180

Carole Copeland Thomas: It just it it crashed, so let me pull it up again just a second there we are there we are.

309

00:47:36.390 --> 00:47:36.960

Carl Racine: There we are.

310

00:47:37.260 --> 00:47:37.650

Okay.

311

00:47:39.270 --> 00:47:40.920

Carl Racine: Okay, so um.

312

00:47:42.900 --> 00:47:45.960

Carl Racine: you hear you see the verses about Jeff does vow.

313

00:47:47.610 --> 00:48:07.830

Carl Racine: So there are other passages the Bible doesn't prohibit and making vows but it conscience against making them and not fulfilling them and Jesus certainly indicates that here in this passage if you're going to make a vow you need to keep it your word needs to be reliable and honest.

314

00:48:09.090 --> 00:48:28.230

Carl Racine: But the Bible contains positive examples of people taking those as well, especially the NASA right Val, which is a strong commitment to living a life of special holiness and purity it's developed at length in number six.

315

00:48:29.250 --> 00:48:31.650

Carl Racine: and occasionally the nas right vow.

316

00:48:34.140 --> 00:48:51.030

Carl Racine: Is a lifetime vow made by the parents, which is seems

like an odd thing samson's parents do this and samuels parents do that, but most of the time in the Bible it's for a much shorter period of time, sometimes it's shortest 30 days and and so you, you have.

317

00:48:52.470 --> 00:49:04.980

Carl Racine: Your you have this limited time where you vowed special separation, to the Lord so you're not allowed to have any not only not alcohol, but any great product at all you're not allowed to even have grape seeds.

318

00:49:06.000 --> 00:49:15.690

Carl Racine: you're not allowed to cut your hair or to shave you to have no contact with corpses and the vow ends by cutting your hair, along with.

319

00:49:16.890 --> 00:49:26.970

Carl Racine: Offering sacrifices on the altar and Paul seems to have taken this sort of how we see here and acts 18 Paul is in Corinth.

320

00:49:27.450 --> 00:49:41.640

Carl Racine: And then leaves and sales for Syria, but before he sails he has his hair cut off at can Korea because of a vow he had taken so Paul is ending his vow by cutting his hair.

321

00:49:44.130 --> 00:49:50.850

Carl Racine: And then, Paul when he when he eventually gets to Jerusalem.

322

00:49:52.860 --> 00:50:07.530

Carl Racine: He goes to the temple, and this is an x 21 and you see part of that passage on your screen he participates in a ceremony in the temple with four other Jewish Christians who are also formally ending their vows.

323

00:50:08.850 --> 00:50:23.100

Carl Racine: And so what Paul may be doing in Jerusalem is offering the hair, which is what they're supposed to do, along with the other sacrifices as a means of releasing himself from the vow of saying, whatever he had vowed.

324

00:50:25.260 --> 00:50:33.060

Carl Racine: Is is now done and he no longer has that obligation, and

so we see here in acts 21.

325

00:50:36.570 --> 00:50:45.330

Carl Racine: That Paul does this they shave their heads and Paul is asked to accompany these men and pay for their sacrifices.

326

00:50:46.440 --> 00:50:47.520

Carl Racine: So that.

327

00:50:49.770 --> 00:51:00.360

Carl Racine: The Jewish Christians in Jerusalem know that Paul has not been telling Jewish Christians that they don't have to keep the law and that Paul himself is observant of the law.

328

00:51:00.750 --> 00:51:13.860

Carl Racine: And Paul goes through a seven day purification process there that allows him to offer a sacrifice in the temple and that's something we'll talk about much more in in a few weeks, when we get to our next section.

329

00:51:15.330 --> 00:51:22.830

Carl Racine: paul's Gospel here does not do away with Jewish rituals he's perfectly happy to do this.

330

00:51:23.700 --> 00:51:30.360

Carl Racine: Now I want to add a word of clarification, when I was looking up images on the can and the Internet.

331

00:51:31.080 --> 00:51:43.320

Carl Racine: there's there seems to be a lot of confusion amongst certain Christian circles about this whole idea of the NASA right and vow and the word NASA right, it does not refer to someone from Nazareth.

332

00:51:45.060 --> 00:51:51.930

Carl Racine: All right, you see how it's spelled here, although sometimes it's spelled the other way and a CA which is Nazareth.

333

00:51:52.950 --> 00:51:57.180

Carl Racine: The Hebrew word nazir means dedicated or consecrated.

334

00:51:58.320 --> 00:52:17.490

Carl Racine: And, as with any anything else was a lot of confused Christian discussion on the Internet, about it, about whether Jesus was a NASA right but they spell it with the second a meaning someone who's taken a net zero right vow with with an eye they're not the same thing.

335

00:52:19.020 --> 00:52:37.140

Carl Racine: Jesus, as far as we know, never took a NASA right vow as detailed in number six Jesus happily drank wine, he had no problem touching dead bodies and despite them any pictures, you have seen, or may have seen, we know nothing of Jesus hairstyle.

336

00:52:39.330 --> 00:52:50.760

Carl Racine: Jesus was a nazarene or a man from Nazareth but he was not a NASA right he had not taken a special vow of consecration and Holiness.

337

00:52:52.200 --> 00:53:06.720

Carl Racine: But that, because of the similarity of those two words that has gendered engendered a certain amount of confusion in the Christian community and some Christian writers.

338

00:53:06.750 --> 00:53:08.490

Carole Copeland Thomas: So where does this come from.

339

00:53:09.870 --> 00:53:10.500

Carl Racine: What, though.

340

00:53:10.890 --> 00:53:12.990

Carole Copeland Thomas: The NASA right wow.

341

00:53:13.530 --> 00:53:29.550

Carl Racine: Well it's something that you can choose to do it's the the the details of it are are listed here in number six and it's just something that you choose to do for a specific time period, it may be a way of.

342

00:53:30.330 --> 00:53:46.650

Carl Racine: it's it's it's probably similar to when people have a concern, and they want and the end so they they make a decision to

fast for a few days as a way of kind of intensifying their prayer to God.

343

00:53:47.790 --> 00:54:05.220

Carl Racine: For the situation we don't know why Paul took this vow we don't know what sort of situation prompted it but it's a way basically of saying to God i'm going to do this and i'm going to pray fervently that you.

344

00:54:06.750 --> 00:54:11.550

Carl Racine: Do something in exchange for to do something in the response for it.

345

00:54:13.890 --> 00:54:22.140

Carl Racine: So that's a vow it's a it's a it's a temporary situation, the promise you make to God.

346

00:54:22.710 --> 00:54:34.950

Carl Racine: In exchange for something else and i'm going to stop there, because I know sister Carol has to go, we will come back and talk about this again in two weeks and talk about what an oath is, which is a different thing.

347

00:54:38.190 --> 00:54:38.700

Carole Copeland Thomas: amen.

348

00:54:39.420 --> 00:54:42.780

Carl Racine: All right, good somebody close us out in prayer then please.

349

00:54:45.240 --> 00:54:46.950

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

350

00:54:48.660 --> 00:54:49.290

wyatt jackson: Absolutely.

351

00:54:51.360 --> 00:54:59.580

wyatt jackson: Well, we just want to say thank you for bringing us together for this communion Sunday, thank you for this word and thank you for this teaching.

352

00:55:00.180 --> 00:55:05.610

wyatt jackson: there's so much we can learn there's so much to learn and we just ask in Jesus name that you bless the rest of this day.

353

00:55:06.300 --> 00:55:16.830

wyatt jackson: And bless our hearts and our minds to go into this week, mindful of all that's going on and to stay in prayer for others as well as ourselves in Jesus name, we pray amen.

354

00:55:17.490 --> 00:55:18.120

Carl Racine: amen amen.

355

00:55:18.240 --> 00:55:18.750

amen.

356

00:55:19.830 --> 00:55:23.010

Carole Copeland Thomas: amen, thank you for the lesson, thank you for attending everybody.

357

00:55:23.190 --> 00:55:25.860

Carole Copeland Thomas: God bless keep those prayer lines going up.

358

00:55:26.280 --> 00:55:27.600

Carole Copeland Thomas: It will see you next Sunday.

359

00:55:27.630 --> 00:55:28.800

Carl Racine: brother jack and to.

360

00:55:28.800 --> 00:55:29.550

Carole Copeland Thomas: endorse.

361

00:55:29.610 --> 00:55:30.810

Carl Racine: A man week stack.

362

00:55:31.050 --> 00:55:33.600

Carole Copeland Thomas: oh two weeks, yes jack yet.

363

00:55:33.900 --> 00:55:37.890

Carl Racine: To when you are free, if you all want to get together and talk about stuff you can.

364

00:55:38.250 --> 00:55:39.030

Carole Copeland Thomas: Do weeks.

365

00:55:41.040 --> 00:55:44.550

Carole Copeland Thomas: Alright, see everybody into bless all right
bye bye now.