

WEBVTT

1

00:00:03.090 --> 00:00:11.160

Carl Racine: Okay, let's open in prayer. Thank you Lord for a new day. Thank you for sunshine, thank you for

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00:00:12.330 --> 00:00:20.790

Carl Racine: Those who are able to be here with us today. I pray that you would guide our discussion as we look at your word and and

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00:00:22.050 --> 00:00:24.450

Carl Racine: Give us insight, give us wisdom.

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00:00:26.640 --> 00:00:27.510

Carl Racine: Into how

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00:00:28.920 --> 00:00:40.410

Carl Racine: You want us to live our lives in in this very difficult world that we find ourselves in. And thank you for being with us in the name of your son Jesus. Amen.

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00:00:44.340 --> 00:00:48.060

Carl Racine: We. So last week we started a discussion of the Sabbath and

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00:00:51.960 --> 00:01:01.500

Carl Racine: We, we had some time to talk together about why Christians don't tend to observe the Sabbath or have as kind of a

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00:01:02.550 --> 00:01:20.970

Carl Racine: Strange Christian version of it and people talked about being too busy or the work they have to do business concerns are set our society is not structured to allow us to take a day off of work like that.

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00:01:22.440 --> 00:01:24.570

Carl Racine: The blue laws have kind of passed away.

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00:01:26.370 --> 00:01:28.110

Carl Racine: From most

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00:01:29.790 --> 00:01:42.390

Carl Racine: Communities, I think, and but more than anything is because it's not part of our tradition, it hasn't been handed down to us in any meaningful way. People spoke of different ways in which

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00:01:44.010 --> 00:01:44.790

Carl Racine: I've got a cat.

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00:01:46.800 --> 00:01:51.270

Carl Racine: People spoke in different ways about how their families had had

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00:01:52.680 --> 00:01:59.190

Carl Racine: Celebrate or observed some sort of Christian Sabbath, which is sort of an oxymoron on Sundays.

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00:02:00.030 --> 00:02:15.720

Carl Racine: Most of which involved a lot of church. I mean, when I was growing up, we, we had, say school in the morning, followed by church in the morning and then afternoon youth group, followed by another church service at night and a lot of people had similar kinds of patterns.

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00:02:18.030 --> 00:02:27.180

Carl Racine: And people also had strange prohibitions things you couldn't do I mentioned how my father wouldn't go to a NFL football game because they were on Sundays back then.

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00:02:28.830 --> 00:02:42.000

Carl Racine: But it all just sort of serves to illustrate the kind of confused nature of of Christian thinking about the Sabbath and how on the one hand, it's part of the 10 commandments, as we saw another hand, we've sort of dismissed it

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00:02:43.020 --> 00:02:45.690

Carl Racine: The overall sense I got from our discussion.

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00:02:50.130 --> 00:02:56.670

Carl Racine: Peter Baron saying he's hearing a low hum or other people hearing that or is it just his computer. I'm not

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00:02:56.910 --> 00:02:57.510

Carole Copeland Thomas: I'm not

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00:02:57.900 --> 00:02:58.800

Carl Racine: I'm not hearing anything

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00:03:01.980 --> 00:03:02.160

Carl Racine: Um,

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00:03:02.280 --> 00:03:12.630

Bill Hughes: Yeah, I'm hearing it if you if you're using a mic. It might be the chair. There's a little bit of feedback. I mean, if you turn down your speaker a tiny bit it'll go away.

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00:03:16.350 --> 00:03:16.890

Carl Racine: Okay.

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00:03:19.980 --> 00:03:33.660

Carl Racine: So the overall sense I got from the class discussion last week is, this is really as a non issue for most people. I'm sort of raising the issue with this isn't the kind of burning issue that people have been thinking about or talking about and I'm sort of trying to re

26

00:03:34.200 --> 00:03:40.740

Carl Racine: Introduce this as a biblical issue that we should think about and I hope you know

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00:03:42.030 --> 00:03:46.350

Carl Racine: I hope that all of the activities that kind of impact upon us on Sundays.

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00:03:47.370 --> 00:03:48.870

Carl Racine: Apart from church.

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00:03:50.100 --> 00:03:58.590

Carl Racine: Youth Sports. I think it's been a big thing that's been added to Sunday's that distract families, even from coming to church.

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00:04:00.000 --> 00:04:10.860

Carl Racine: I hope by the end of this discussion, you'll have a greater appreciation for the potential that the Sabbath offers to us the Sabbath is God's gift.

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00:04:11.400 --> 00:04:22.260

Carl Racine: So we're going to continue looking, we looked at the passages in Torah and saw what the Torah with the Books of Moses have to say the major passages

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00:04:24.150 --> 00:04:25.890

Carl Racine: Last week and we discovered

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00:04:26.910 --> 00:04:38.280

Carl Racine: That the primary command there is to cease from work and to rest to catch our breath to refresh ourselves and that the Sabbath in the Bible is the seventh day, Saturday.

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00:04:40.140 --> 00:04:59.820

Carl Racine: And that the Sabbath commandment, the idea of the Sabbath is rooted in the creation story itself in in the very beginning of the Bible and the commandment must be observed, not only by the Israelites, not only by Jews, but also by foreigners by Gentiles and by their animals.

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00:05:01.500 --> 00:05:20.430

Carl Racine: And there's no mention at all in any of those passages about what we, and most people assume the Sabbath is about, which is religious services because as we saw religious services worship sacrifices, the temple and all of that went on daily and we saw a good example of that in the

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00:05:21.960 --> 00:05:31.860

Carl Racine: passage from Luke that pastor preached from this morning that there are two very faithful people Simeon and Anna who are in the temple daily

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00:05:32.250 --> 00:05:44.820

Carl Racine: worshiping God praying. They don't just go on Saturday on the Sabbath. That was not the Jewish pattern. So the Sabbath is not specifically a day of worship, even though worship is not

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00:05:47.940 --> 00:05:52.830

Carl Racine: Isn't it isn't a bad idea or isn't prohibited on the Sabbath. But that's not the point of the Sabbath.

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00:05:54.720 --> 00:06:03.570

Carl Racine: And we Christians as we've seen throughout this course often look down on the sort of ritualistic Legalism that we find in the Torah.

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00:06:04.110 --> 00:06:15.090

Carl Racine: But we love and embrace the ethical and social justice message of the prophets. But what we've seen so far is that the Sabbath is not a religious ritual.

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00:06:15.810 --> 00:06:29.010

Carl Racine: It's a way of life and the prophets themselves actually connect Sabbath observance with social justice and they are full of condemnation for those who violate the Sabbath.

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00:06:29.880 --> 00:06:36.840

Carl Racine: We've already seen in the Sabbath commandments and Torah that there's, there is an element of social justice that all people.

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00:06:37.050 --> 00:06:55.860

Carl Racine: Not just rich people all people no matter what their social class, no matter what their job, no matter what their immigration status is all people are to partake equally of the Sabbath rest it applies equally to everybody and the prophets simply elaborate on this idea

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00:06:57.750 --> 00:07:03.360

Carl Racine: So, sister, Carol. If we could see slide number five. We're going to look for a minute that some of the main

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00:07:04.500 --> 00:07:06.120

Carl Racine: passages in the prophets.

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00:07:13.470 --> 00:07:13.770

Carl Racine: Great.

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00:07:19.740 --> 00:07:33.330

Carl Racine: Um, first we see Amos who denounces the merchants who are impatient for the Sabbath to end so they can continue their predatory business dealings.

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00:07:34.170 --> 00:07:50.310

Carl Racine: They're supposed to be ceasing from work, but instead they're worrying about their lost profits which is bad enough, but those last profits come from their oppression of the poor, which makes it even worse. So they've completely missed the point about what the Sabbath means

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00:07:51.720 --> 00:07:57.030

Carl Racine: Isaiah says that keeping the Sabbath is a way of doing God's righteous justice.

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00:07:58.080 --> 00:08:15.000

Carl Racine: Which we've talked about at length in this class, and then a passage that we will come back to and Isaiah 58 talks about the the Sabbath as part of what it means to delight in the Lord to have a joyful relationship with God.

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00:08:16.560 --> 00:08:31.110

Carl Racine: Jeremiah declares that keeping the Sabbath is essential for the continuation of the dividend kingship and violation of the Sabbath will bring this destruction to Jerusalem. So ignoring the Sabbath will lead to the breakup of the Community.

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00:08:32.130 --> 00:08:42.930

Carl Racine: And the Zeke, you'll see is pertaining the Sabbath as a desecration of God's name, which we talked about last year in this class. One of the worst things in all of Judaism.

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00:08:43.710 --> 00:08:55.800

Carl Racine: Because he is equal sees disregarding the Sabbath as as bad as bloodshed idolatry, sexual misconduct, the oppression of immigrants and the poor and other economic crimes.

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00:08:56.940 --> 00:08:59.160

Carl Racine: So he goes on at length about it.

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00:09:01.050 --> 00:09:18.120

Carl Racine: And then also a couple of the prophets. Isaiah Ezekiel, in particular, look forward to the New Age. The World to Come. When God's salvation will be fully realized what again Simeon and Anna, are praying for in our semantic lesson this morning.

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00:09:19.200 --> 00:09:27.120

Carl Racine: When are you going to bring salvation to Jerusalem and in Luke, not only to Jerusalem, but quoting Isaiah.

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00:09:29.130 --> 00:09:34.740

Carl Racine: Simeon says as a light to the Gentiles salvation to the whole world.

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00:09:36.480 --> 00:09:47.250

Carl Racine: The Sabbath in that day in that future time of God's salvation in that messianic kingdom, the Sabbath will continue to be observed. And we see

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00:09:47.730 --> 00:10:00.000

Carl Racine: Isaiah 56 verses six and seven. The Prophet says the foreigners. The Gentiles, the non Jews who joined themselves to the Lord to love the name of the Lord and to be his servants.

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00:10:00.420 --> 00:10:14.160

Carl Racine: All who keep the Sabbath and do not profane that these I will bring to my holy mountain and make them joyful in my house of prayer for my house shall be called a house of prayer for all peoples.

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00:10:16.680 --> 00:10:30.030

Carl Racine: Now that last phrase is affirmed by Jesus that understanding of the temple as a as a house of prayer for all peoples. But notice it's peoples who love the Lord and keep the Sabbath.

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00:10:31.230 --> 00:10:44.790

Carl Racine: And that universal application of the law that it applies not only to Israel, but to all peoples comes from the fact, again, that it's part of creation that it goes back to Genesis

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00:10:46.050 --> 00:10:58.590

Carl Racine: So the distinction that Christians make between moral and ritual laws simply doesn't apply to the Sabbath. And I think in general it's unhelpful and we'll see this again in the next section.

When we talk about the kosher laws.

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00:10:59.040 --> 00:11:02.670

Carl Racine: I don't think you can make that distinction very easily.

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00:11:03.600 --> 00:11:13.200

Carl Racine: Especially with something like the Sabbath the Sabbath is a moral commandment, because it's a reflection of the very nature of God and of God's covenant with humanity.

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00:11:13.710 --> 00:11:24.420

Carl Racine: It tells us something about what it means to be a human being in this world and it establishes a unique way of life for a community that's supposed to be different than the world.

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00:11:25.950 --> 00:11:38.370

Carl Racine: That's why keeping the Sabbath is a problem for some people, because you can't go along with what the rest of the world is doing. And we'll see this when we, when we further on. When we talk about

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00:11:38.820 --> 00:11:41.310

Carl Racine: How modern day Jews observe the Sabbath.

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00:11:41.940 --> 00:11:57.420

Carl Racine: The community that God wants is as a community that supposed to be a light to the world, not simply sharing in the world's darkness and the Sabbath is very much a part of that light as we will see as we continue on. It's part of what Paul calls training and righteousness.

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00:12:00.840 --> 00:12:06.210

Carl Racine: Are there any comments or questions about that, about the profits.

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00:12:13.830 --> 00:12:14.580

Carl Racine: That clear

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00:12:17.760 --> 00:12:18.120

Bill Hughes: Yeah.



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00:12:19.620 --> 00:12:20.580

Bill Hughes: I was wondering

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00:12:22.200 --> 00:12:34.350

Bill Hughes: And I I've often find that times when I'm missing one I'm over spiritual realizing the scriptures. And I don't mean to

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00:12:37.260 --> 00:12:42.270

Bill Hughes: Under spiritual eyes them, but there's some, it seems like the

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00:12:43.350 --> 00:13:05.250

Bill Hughes: The Scriptures here in terms of the Sabbath are talking about kind of give it a rest, we would say in modern parlance and and have some margin in your life so that you have room to others. You have room for the things that you've not planned to do

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00:13:06.870 --> 00:13:10.320

Bill Hughes: And I'm wondering to what degree, there's

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00:13:11.580 --> 00:13:25.050

Bill Hughes: Teaching around the habits of this, the Sabbath that relates to things like that, as opposed to just like you know don't work. Don't you know you know that it almost kind of a binary

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00:13:26.670 --> 00:13:28.890

Bill Hughes: Or flat description, I should say.

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00:13:31.320 --> 00:13:32.160

Carl Racine: I mean i i

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00:13:32.280 --> 00:13:33.150

Carl Racine: I think that's

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00:13:33.240 --> 00:13:35.220

Carl Racine: A very important question.

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00:13:36.450 --> 00:13:45.990

Carl Racine: And one which I think will try to address a little

further in this course and ultimately in in the conclusions of this section on the Sabbath.

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00:13:47.040 --> 00:13:58.560

Carl Racine: But what we're going to see down the way in Judaism is that the Sabbath. Yeah, the Sabbath is partly about what you aren't supposed to do.

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00:13:59.370 --> 00:14:18.390

Carl Racine: But more importantly, it's about what you are supposed to do. It's not just a day to refrain from doing thing. It's a day to do other types of things. And we'll talk about that. At length, so yes, you're right. The simply looking at it as a negative commandment.

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00:14:22.380 --> 00:14:25.140

Carl Racine: Is the starting point. It's a helpful starting point.

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00:14:26.790 --> 00:14:34.200

Carl Racine: But there are other things to be said about what the Sabbath is for and

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00:14:35.220 --> 00:14:45.120

Carl Racine: One of the starting points for that. I think when we get there and we're coming right up to it in the next point is how Jesus treats the Sabbath.

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00:14:46.140 --> 00:14:53.640

Carl Racine: Because Jesus talks about the Sabbath, not so much as a day that you can't do things as a day that you can do things.

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00:15:00.480 --> 00:15:01.620

Bill Hughes: Right, good. That's really helpful.

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00:15:05.220 --> 00:15:10.440

Carl Racine: Alright, so we're gonna move on then. So, so that's the law and the prophets.

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00:15:12.930 --> 00:15:17.190

Carl Racine: And that's pretty much it for the Old Testament on the Sabbath.

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00:15:19.140 --> 00:15:21.030

Carl Racine: And so again,

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00:15:24.090 --> 00:15:35.700

Carl Racine: The Bible is a little bit sparse in the kinds of details that we want to ask the kind of questions we want to ask about what keeping the Sabbath looks like.

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00:15:36.510 --> 00:15:48.450

Carl Racine: And especially the most important question and the one that the rabbi's have just I personally think gone overboard on but at least they're they're addressing the central question. What does it mean to work.

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00:15:49.770 --> 00:15:52.590

Carl Racine: On the Sabbath. What is work what constitutes work.

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00:15:54.720 --> 00:16:10.350

Carl Racine: And as we've seen the Sabbath is not designated specifically as a day of worship, even though in numbers. There's a couple of extra sacrifices that are prescribed for that day that markets special nature but again the sacrifices were going on every day.

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00:16:11.430 --> 00:16:27.630

Carl Racine: And just as an aside, I think something that came up last week about offering sacrifices and we'll, we'll see this again when we, when we look at a passage with Jesus, that Jesus talks about. So yes, the priests are offering sacrifices, even on the Sabbath and technically that's work.

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00:16:29.640 --> 00:16:45.060

Carl Racine: But what and so we sort of think, well, pastors have to work on the services you should have another day off it, assuming the Sabbath can be changed to Sunday, which is another question but but in in Old Testament times

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00:16:46.230 --> 00:17:00.990

Carl Racine: Priests did not work 52 Sabbath's a year, or they didn't work a full time job, a priest in Jerusalem was on a rotation. There were lots and lots of priests.

101

00:17:01.470 --> 00:17:09.120

Carl Racine: And the priest only served for one or maybe two weeks out of the whole year in the temple.

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00:17:09.840 --> 00:17:23.310

Carl Racine: So when we see Zachariah at the beginning of the book of Luke serving in the temple. That's his week and it's a very, it's a very great honor for him to work that one week in the temple, but it's not something he has to do his whole

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00:17:24.540 --> 00:17:30.600

Carl Racine: His whole life. He actually priests actually didn't make very much money and they usually had to have other jobs.

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00:17:31.770 --> 00:17:47.460

Carl Racine: They only worked one or maybe two Sabbath's a year so they weren't. They were technically violating the Sabbath. But that was permitted, but they weren't doing it all the time. Most of the time, priests, along with everyone else we're keeping the Sabbath and not working.

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00:17:49.050 --> 00:17:53.610

Carole Copeland Thomas: Brother, Carl, I wanted to ask you, can you define priest, because I'm

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00:17:54.630 --> 00:18:10.110

Carole Copeland Thomas: Just thinking of it from a modern perspective, from a Catholicism and you're using priests in temples and I've also I think heard about priests in Islam, so it can you give us a definition of priest

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00:18:14.190 --> 00:18:15.900

Carole Copeland Thomas: Versus Rabbi, I should say.

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00:18:16.380 --> 00:18:17.820

Carl Racine: Right, I haven't

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00:18:20.490 --> 00:18:29.220

Carl Racine: I'm not. I know some things about Islam. I've I'm not an expert on Islam, but I've never heard of priests in relation to Islam but

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00:18:30.780 --> 00:18:31.290

Carole Copeland Thomas: Yeah.

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00:18:31.650 --> 00:18:36.090

Carl Racine: A rabbi is a teacher. That's literally what what it means I'm

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00:18:37.230 --> 00:18:44.070

Carl Racine: priests in the Old Testament are descendants of the family of

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00:18:45.810 --> 00:18:46.380

Carl Racine: Aaron.

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00:18:47.790 --> 00:19:01.230

Carl Racine: And they are assigned to the temple specifically to be their primary responsibility is performing the sacrifices

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00:19:03.780 --> 00:19:06.180

Carl Racine: There are also Levi's

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00:19:07.020 --> 00:19:07.560

Carl Racine: And if you

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00:19:07.740 --> 00:19:20.010

Carl Racine: Sort of. Remember the 12 tribes. One of the tribes is the tribe of Levi Aaron is a Levi Aaron is part of the tribe of Levi, but it is only his descendants

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00:19:21.600 --> 00:19:32.130

Carl Racine: Who are priests, the other Levi, people who are descendant of other wings of the family of Levi.

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00:19:33.450 --> 00:19:38.490

Carl Racine: Or levy actually would be in Hebrews, so that you don't mistake it with the pair of jeans.

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00:19:41.310 --> 00:19:53.280

Carl Racine: The other Levi's also have temple responsibilities, but they're a kind of support staff, they do the cleanup. They do the heavy lifting. They do.

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00:19:54.810 --> 00:20:06.000

Carl Racine: They, they bow the trumpets, they have other responsibilities there there are kind of lower level of temple worker from the priests and we'll see

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00:20:06.870 --> 00:20:15.510

Carl Racine: Down the line in a couple more sections will talk about Cora's river rebellion in the book of Numbers and the the

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00:20:16.290 --> 00:20:29.970

Carl Racine: The idea that Cora is who is a cousin of errands is upset that his family has just been given what he considers to be this lesser responsibility of the Levis Aaron's family. He's there. The priests. So they've got more

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00:20:30.780 --> 00:20:36.720

Carl Racine: They've got more honor. They've got more responsibility, so. But anyway, the priests are responsible for the sacrifices

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00:20:37.770 --> 00:20:53.370

Carl Racine: Technically a rabbi. If a rabbi were a of the priestly family. They could also be a priest, but most rabbis wouldn't have been priests anyone could be a rabbi.

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00:20:55.170 --> 00:20:59.220

Carl Racine: And the Hebrew word for priest is Cohen.

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00:21:00.570 --> 00:21:05.970

Carl Racine: So a person with a family modern person in the family name colon.

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00:21:06.870 --> 00:21:24.750

Carl Racine: Jewish person theoretically is descended from the the priestly line. And I think there's other versions of that name or variations on that name. And they're actually accorded in in in modern Jewish services they they actually have a couple of

129

00:21:25.800 --> 00:21:44.520

Carl Racine: Places. When I don't remember exactly what this is, but they're recognized in the the worship services in in in Jewish synagogues as a separate group, people who are descended from the priests, even though they don't have any priestly function, any longer because there's no sacrifices

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00:21:51.240 --> 00:21:59.790

Carl Racine: Yes. And Susan says in the chat. The Levi, it's really only tribe that weren't assigned land in the promised land. So there were 12

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00:22:01.320 --> 00:22:03.960

Carl Racine: sons of Jacob and

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00:22:05.820 --> 00:22:22.920

Carl Racine: When the land was divided up Joseph's two sons FM and the NASA would each given their own portion their own one 12th and leave it didn't have any land so neither the, the, the priests or the Levi's, we were all part of this tribe of Levi.

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00:22:24.420 --> 00:22:26.880

Carl Racine: Had land, which meant that they didn't have

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00:22:28.470 --> 00:22:29.670

Carl Racine: A source of income.

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00:22:30.750 --> 00:22:32.850

Carl Racine: And so there's a lot of

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00:22:34.710 --> 00:22:47.010

Carl Racine: Laws that prescribe how the priests and Levi's are to be supported from essentially from the temple treasury and from the, from the ties that are brought into the temple that one of the major

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00:22:47.670 --> 00:22:58.710

Carl Racine: Purposes of the of the ties was to support the, the priests and Levi's who otherwise didn't have land, which in in ancient times. Was your primary source of wealth.

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00:23:00.690 --> 00:23:08.790

Carl Racine: So that was also another kind of part of the whole equation is that answer your question.

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00:23:11.430 --> 00:23:17.610

Carole Copeland Thomas: It does. Thank you. And I may have added. What did miss speak.

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00:23:19.410 --> 00:23:38.670

Carole Copeland Thomas: When I mentioned precision in Islam, because I'm thinking about how that terminology is used in in weddings, particularly in Turkey and the terminology, bringing the priest in to perform the service and these are performing the services for

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00:23:40.230 --> 00:23:49.290

Carole Copeland Thomas: From from Muslim people who are getting married. So I'll, I'll have to do look a little, little bit of research on that. Also, but your explanation was helpful. Yes.

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00:23:49.470 --> 00:23:55.770

Carl Racine: Thank you, as I say, I'm not an expert on Islam and they may they may well have people they call priests and I just don't know about it. I'm

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00:23:55.770 --> 00:23:57.480

Carole Copeland Thomas: Not I'm not disputing what you

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00:23:57.480 --> 00:23:58.800

Carl Racine: Said I just haven't heard of it.

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00:24:02.190 --> 00:24:06.210

Carl Racine: I'm not even an expert in Judaism. I just know more about Judaism than I used to.

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00:24:07.860 --> 00:24:08.850

Carl Racine: So, um,

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00:24:11.520 --> 00:24:17.250

Carl Racine: So in terms of what the details of what work looks like in the Old Testament. There's very little information.

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00:24:17.550 --> 00:24:27.060

Carl Racine: In Exodus 16 when they're in the wilderness that people were prohibited from gathering and cooking the manna on the Sabbath, and you might remember this from Sunday school

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00:24:27.660 --> 00:24:46.200

Carl Racine: And the prohibition against cooking on the Sabbath also seems to be behind a very specific command and Exodus, not to light a fire in your home on the Sabbath and modern Judaism has extended that to things like not turning on the lights are not lighting a candle.

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00:24:48.720 --> 00:24:57.630

Carl Racine: The Torah and also an exodus prohibits powering and harvesting on the Sabbath, which would certainly be working with would have been the primary work.

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00:24:58.800 --> 00:25:11.730

Carl Racine: For people in an agricultural setting. And then there's one story in the book of Numbers of a man who was found gathering wood on the Sabbath, presumably to make a fire. Who's sentenced to death.

152

00:25:12.780 --> 00:25:25.560

Carl Racine: But that's it. That's all that the Torah has to say by way of specifics about what work looks like basically cooking and and and harvesting agricultural work.

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00:25:27.900 --> 00:25:43.620

Carl Racine: Other biblical passages later on indicates some of the ways that this law came to be understood, but again, all we're doing is looking at narratives, we're not looking at things that are actual laws. So for example in the book of Nehemiah.

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00:25:44.340 --> 00:25:50.340

Carl Racine: Nehemiah warns the people in Jerusalem against buying and selling on the Sabbath.

155

00:25:50.700 --> 00:26:05.880

Carl Racine: And closes Jerusalem. Each Sabbath day to prevent merchants from bringing their goods into the city. So he locks the gates, so that commerce buying and selling can't happen on the Sabbath. Again, that's not mentioned in Torah.

156

00:26:07.200 --> 00:26:17.040

Carl Racine: We've seen also that Amos that passage and Amos eight presupposes a ban on commerce on Sabbath and merchants aren't allowed to do business on the Sabbath.

157

00:26:18.120 --> 00:26:29.310

Carl Racine: Jeremiah 17 also prohibits carrying a load on the Sabbath or bringing merchandise into the city parallel to Nehemiah again, which seems to refer to conducting business.

158

00:26:31.080 --> 00:26:42.090

Carl Racine: And what we noticed in these examples is a shift from an agricultural setting a rural setting to an urban one to cities.

159

00:26:42.570 --> 00:26:54.240

Carl Racine: Where rather than plowing and reaping it talks about buying and selling. So the original commandments in Torah have been adapted for a new situation.

160

00:26:54.690 --> 00:27:13.560

Carl Racine: And that need for for for rabbis for teachers for biblical scholars to interpret and apply the command and in the Sabbath about what work looks like continues to be necessary into our time as new forms of behavior arise. Can you use the internet.

161

00:27:14.700 --> 00:27:15.540

Carl Racine: Is that work.

162

00:27:18.330 --> 00:27:31.770

Carl Racine: For some people it is more than others. So anyway, defining work is the issue and and we see all along that it was necessary for that definition to be made clear for to help people.

163

00:27:33.270 --> 00:27:42.870

Carl Racine: And we see discussions and debates on that issue in some of the extras extra biblical Jewish writings, like the Dead Sea Scrolls and

164

00:27:43.470 --> 00:27:46.770

Carl Racine: Other Jewish writings that weren't part of the scriptures

165

00:27:47.640 --> 00:27:58.890

Carl Racine: And we see this debate continually in the New Testament where Jesus is very much engaged with this issue, which is what you would expect from a first century Jewish teacher who was calling people

166

00:27:59.310 --> 00:28:05.070

Carl Racine: To faithfulness to the coming kingdom of God, which as we've seen, was to include Sabbath observance.

167

00:28:06.330 --> 00:28:27.630

Carl Racine: So Jesus is involved in arguing with other Jews over the proper way to observe the Sabbath rest. But Jesus never overturns Sabbath observance. In fact, as we will see, he elevates its importance for its followers and and we're looking at the next slide here with Jesus.

168

00:28:29.040 --> 00:28:32.400

Carl Racine: No, no, no, the one that you had number six.

169

00:28:33.690 --> 00:28:40.080

Carl Racine: And it's it's fortunate that there was a photographer there when Jesus was teaching in the synagogue on the Sabbath day.

170

00:28:45.090 --> 00:28:57.750

Carl Racine: The Gospels depict Jesus as regularly attending the synagogue on the Sabbath often as a teacher. And there are a number of passages where this is is made clear.

171

00:28:58.290 --> 00:29:11.040

Carl Racine: And we see the Apostle Paul doing the same thing on the book of Acts, and Jesus assumes that his disciples will continue to be associated with the synagogue after he's gone.

172

00:29:14.550 --> 00:29:20.250

Carl Racine: Excuse me. So even though worship and religious activities were not part of the Sabbath commandment.

173

00:29:20.610 --> 00:29:29.730

Carl Racine: Since it was the one day off from work that most people had people were free to meet together for other purposes, including

worship and religious instruction.

174

00:29:30.360 --> 00:29:41.760

Carl Racine: And since it's a day devoted to God. Worship is certainly an appropriate activity scriptural study is certainly an appropriate activity and continues to be so in Judaism, to this day.

175

00:29:44.670 --> 00:29:55.080

Carl Racine: Again, so we see traditions developing. By the time of Jesus that aren't specified in Torah, but certainly don't go against what Torah says

176

00:29:56.700 --> 00:30:05.400

Carl Racine: And we also see that Jesus followers. His disciples and the other women. Specifically, who were following him him.

177

00:30:05.880 --> 00:30:24.240

Carl Racine: They carefully observe the Sabbath. At the time of his death. The Gospels, make a big point of this they hurry to get his body into a tomb before sundown, and only come back to anointed with spices. After the Sabbath is over, and Luke says very specifically

178

00:30:25.440 --> 00:30:38.940

Carl Racine: They rested the THE WOMEN SPECIFICALLY rested on the Sabbath day according to the commandments. In other words, Jesus followers are observing the Sabbath, even when he dies.

179

00:30:39.480 --> 00:30:52.770

Carl Racine: And saying a Gustin made the point that Jesus himself observed the Sabbath by resting in the tomb on on on Saturday and waited to Sunday to rise again from the dead.

180

00:30:55.500 --> 00:31:07.110

Carl Racine: We also in a very interesting verse in Matthew 2420 when Jesus is talking about the coming crisis when there will be some sort of invasion or or some

181

00:31:07.770 --> 00:31:10.860

Carl Racine: Some sort of threat of violence coming to people.

182

00:31:11.610 --> 00:31:24.840

Carl Racine: Jesus assumes that and he tells them to pray. It won't happen on a Sabbath. Why, because he assumes that His followers will continue to observe Sabbath travel restrictions there are restrictions on how far you could travel on a Sabbath day.

183

00:31:25.380 --> 00:31:31.410

Carl Racine: We see in one of the, I think it's in the passage. At the end of Luke, with the disciples on the road to him as

184

00:31:31.980 --> 00:31:39.480

Carl Racine: Talking about a Sabbath day journey. I don't know that the New Testament talks of times about a Sabbath day journey. You could travel a certain distance, but not very far.

185

00:31:40.380 --> 00:31:47.760

Carl Racine: So Jesus is assuming that His followers will continue faithful Sabbath observance, even when it's difficult to do so.

186

00:31:49.590 --> 00:32:07.620

Carl Racine: So that picture here that I've sketched for you from the Gospels. In the book of Acts must provide the background for how we understand the stories that follow where there's dispute about how the Sabbath is observed.

187

00:32:08.700 --> 00:32:10.800

Carl Racine: Are there questions or comments about that.

188

00:32:15.150 --> 00:32:16.440

Carl Racine: Is that clear.

189

00:32:19.410 --> 00:32:28.260

Christine Rose: Just for me. I'm seeing that. Okay. Lots of word here. Tell me that. Yeah, honor the Sabbath, and as the Sean, it said

190

00:32:30.120 --> 00:32:35.010

Christine Rose: I mean, I don't know, last week, he said, you know, Saturdays for him. And it sounds like you're

191

00:32:36.990 --> 00:32:50.700

Christine Rose: A you you are trying to go back. I don't know. Like for me, Sunday is is the day that I feel like I could more easily and

readily say this is my Sabbath versus the Saturday but

192

00:32:52.650 --> 00:33:09.000

Christine Rose: All the, all of this word here is great because it's just the mind. For me, my testimony my rules that I need to, you know, I need to go back and read so that that's the support to remind me, this is why I'm not doing any work on Saturday on Sundays.

193

00:33:10.920 --> 00:33:11.460

Carl Racine: Yeah, and

194

00:33:12.630 --> 00:33:36.720

Carl Racine: It is perfectly fine to raises questions and and think about these questions and I want us to do so as we're looking at this, when we get closer to the end of this section. I'll I will ask us to think more specifically about what this means for us. And one of the things that I will argue

195

00:33:37.980 --> 00:33:41.940

Carl Racine: And again, it's it's debatable issue, but I will argue

196

00:33:43.230 --> 00:33:50.580

Carl Racine: Is that biblically speaking, there is much more value in observing the Sabbath, as a community,

197

00:33:51.240 --> 00:33:57.930

Carl Racine: Then as an individual, which doesn't mean it's not some value in observing it as an individual, I think there is

198

00:33:58.560 --> 00:34:10.830

Carl Racine: But I think there's more value in observing it as a community precisely for two reasons. And again, we'll talk about this again. But first, because I think it's easier to do as a member of the community.

199

00:34:10.830 --> 00:34:14.550

Carl Racine: Because you have other people who are doing the same thing. And part of what you're doing.

200

00:34:14.760 --> 00:34:23.550

Carl Racine: Is celebrating that community on the Sabbath. That's one

of the positive things you do on the Sabbath. So it's not you just taking a day off from work. That's a good thing.

201

00:34:24.060 --> 00:34:32.700

Carl Racine: But it's you being part of a community who are doing other things on the Sabbath, and that's very much what modern day Jews do on the Sabbath, they get together.

202

00:34:34.590 --> 00:34:35.610

Carl Racine: And second,

203

00:34:37.380 --> 00:34:52.230

Carl Racine: I think doing it as a community serves the Biblical purpose of being a light to the world, much more effectively than simply doing it as an individual that we are showing the world.

204

00:34:53.430 --> 00:35:02.940

Carl Racine: What God wants humanity to look like not simply as individuals, but as a group of people. So we'll talk about that again.

205

00:35:03.870 --> 00:35:18.060

Carl Racine: I I'm only trying to present first for consideration what the Bible actually says, and then we're going to go on and talk about what human beings, subsequent to the when the Bible was written have done with it.

206

00:35:20.190 --> 00:35:20.580

Carl Racine: Okay.

207

00:35:25.110 --> 00:35:31.740

Carl Racine: Alright so this this picture of faithful Sabbath observance that we see with Jesus and his disciples is really important.

208

00:35:32.970 --> 00:35:46.500

Carl Racine: As we move into the next slide number seven. The stories where there are disputes between Jesus and other Jews about the Sabbath, and there are really only two

209

00:35:49.680 --> 00:36:05.730

Carl Racine: Types of stories. There's a story where the disciples not

Jesus himself the disciples pluck some grain on the Sabbath, and we'll talk about that first. And then there are a whole number of stories of Jesus healing on the Sabbath.

210

00:36:07.320 --> 00:36:07.920

Carl Racine: And

211

00:36:09.510 --> 00:36:17.640

Carl Racine: Both of these involve as I said action on the Sabbath. They're not just theoretical discussions of the Scripture.

212

00:36:20.880 --> 00:36:33.990

Carl Racine: And and in terms of the slide, if you see here the you can't see my arrow. But you see where it says Matthew 12 128 and then there's two slash marks mark to that just simply means those are parallel passages

213

00:36:34.440 --> 00:36:42.270

Carl Racine: That the story and Matthew in the story. Mark is the same basic story and you'll see that down again in in number two.

214

00:36:43.380 --> 00:36:47.220

Carl Racine: The some of the Gospel writers repeat the same story.

215

00:36:49.050 --> 00:37:06.420

Carl Racine: And but then as you see on in Jesus healing on the Sabbath. There are a number of other stories in Luke and John that aren't in Matthew and Mark. So there are a number of stories of Jesus healing on the Sabbath, but there's really only one story of this disciples

216

00:37:08.280 --> 00:37:21.450

Carl Racine: Plucking grain on the Sabbath, which technically is harvesting right and we see that that actually was one of the prohibitions in Torah and the Pharisees rightly question the propriety of the disciples action.

217

00:37:23.430 --> 00:37:31.530

Carl Racine: And Jesus defends their actions. And I'm not going to read the text you you all. If you have Bibles can look at the text, but



218

00:37:32.730 --> 00:37:35.070

Carl Racine: We're simply going to look at a number of

219

00:37:36.270 --> 00:37:39.390

Carl Racine: Ways in which Jesus defends their actions.

220

00:37:40.590 --> 00:37:56.520

Carl Racine: He quoted Scripture basically twice. And the first one he cites a passage from First Samuel 21 where David and his men are on a mission a mission from the king and

221

00:37:57.570 --> 00:37:59.850

Carl Racine: He David ends up at a temple.

222

00:38:01.740 --> 00:38:03.840

Carl Racine: Where the men are hungry.

223

00:38:05.040 --> 00:38:17.430

Carl Racine: And David asks the priest at the temple to essentially break the law and give him the temple bread. The show bread, the bread of the presence that's there.

224

00:38:18.360 --> 00:38:26.820

Carl Racine: That was normally reserved only for the priests to eat it was laid out for seven days and then the priests would eat it and they put fresh bread out every Sabbath.

225

00:38:28.050 --> 00:38:33.540

Carl Racine: But David and his men are hungry and David asked the priests for this bread.

226

00:38:35.130 --> 00:38:38.070

Carl Racine: This is not specifically a Sabbath violation.

227

00:38:41.370 --> 00:38:48.060

Carl Racine: This is simply we're hungry and so please, you know, allow us to break the law.

228

00:38:50.190 --> 00:39:06.240

Carl Racine: In order to to satisfy our hunger. The second example that Jesus gives and we've already mentioned this, Jesus says that the priests in the temple do things on the Sabbath that technically violate its commands sacrificing an animal.

229

00:39:07.590 --> 00:39:09.750

Carl Racine: Would be considered work.

230

00:39:10.830 --> 00:39:22.620

Carl Racine: And then so Jesus says that, and then he quotes Hosea six six verse, we've seen many times before, I desire mercy and not sacrifice.

231

00:39:23.970 --> 00:39:39.180

Carl Racine: The most commentators when they read this passage, they say, so what Jesus is emphasizing is a general principle of compassion for human need that that can override the LA Times and that's certainly true.

232

00:39:40.860 --> 00:39:48.360

Carl Racine: David's and as met men are hungry. They need food Jesus men are hungry. They need food.

233

00:39:49.680 --> 00:40:04.320

Carl Racine: And so mercy is more important than sacrifice and we've talked about how that principle became a major principle in rabbinic thinking about how the law could be applied. Once the temple was destroyed.

234

00:40:05.310 --> 00:40:19.110

Carl Racine: But I think Jesus is doing more here. I think he's arguing, like a rabbi by citing this verse, but he he's making his students make the connection. It's like telling a joke. If you explain the joke. It's not funny.

235

00:40:20.310 --> 00:40:33.600

Carl Racine: You have to make the connection between two things that don't at first sound like they're connected and in doing so you get insight and with a joke. It's humorous insight, but this is a teaching method that the rabbi's use constantly

236

00:40:34.800 --> 00:40:44.910

Carl Racine: To allow their students to discover something and that principle of interpretation of the Scripture that Jesus is doing here is something we're familiar with from the Gospels.

237

00:40:46.500 --> 00:40:50.940

Carl Racine: Arguing from the lesser to the greater how much more

238

00:40:51.990 --> 00:41:07.830

Carl Racine: If evil human beings give gifts good gifts to their children, how much more will your Heavenly Father give gifts to those who are his children that kind of argument Jesus uses all the time is a standard rabbinic argument.

239

00:41:08.970 --> 00:41:17.520

Carl Racine: So Jesus is arguing here the logic kind of goes like this. If mercy is greater than sacrifice.

240

00:41:18.870 --> 00:41:25.080

Carl Racine: And the priests are allowed to do work on the Sabbath in order to offer sacrifices

241

00:41:26.220 --> 00:41:33.150

Carl Racine: Then performing an act of mercy on the Sabbath, even though technically work should also be permitted.

242

00:41:34.590 --> 00:41:47.400

Carl Racine: That makes sense. Mercy is greater than sacrifice. So if you can do work to offer a sacrifice. How much more should be you be able to do work or something that's technically work.

243

00:41:47.940 --> 00:42:03.060

Carl Racine: In order to perform an act of mercy, and this is a brilliant example of rabbinic exegesis Jesus. Jesus is using scripture to argue this is what the Sabbath should look like it should be a day of performing acts of mercy.

244

00:42:04.080 --> 00:42:10.290

Carl Racine: And that's part of what Jesus means when he goes on to say something greater than the temple is here.

245

00:42:12.090 --> 00:42:20.880

Carl Racine: What is that greater what is greater. Well, in part, it's acts of mercy acts of cassette, as we saw the word in in

246

00:42:22.410 --> 00:42:31.200

Carl Racine: In Hosea acts of loving kindness, which are crucial part of what later rabbinic teaching emphasizes as well.

247

00:42:33.150 --> 00:42:45.150

Carl Racine: And finally, Jesus declares his lordship over the Sabbath asserting his own authority to interpret what it means to observe the Sabbath. So the Sabbath for Jesus is the Lord's Day.

248

00:42:46.410 --> 00:43:02.310

Carl Racine: And if he were abolishing the Sabbath. He would not declare His authority over it, or quote Scripture to say that acts of Mercy are important on the Sabbath day, he would simply say, we don't have to observe the Sabbath.

249

00:43:04.950 --> 00:43:09.120

Carl Racine: So the rest of the disputes about the Sabbath.

250

00:43:10.350 --> 00:43:10.650

Carl Racine: In

251

00:43:12.630 --> 00:43:13.620

Carl Racine: The Gospels.

252

00:43:15.120 --> 00:43:22.260

Carl Racine: All have to do with Jesus healing on the Sabbath and all of you should be familiar with this.

253

00:43:22.770 --> 00:43:42.330

Carl Racine: I want to point out that this is the only action of Jesus that is criticized as a breach of Sabbath regulations Jesus doesn't do anything else in any of the gospels that anyone criticizes him for as a violation of the Sabbath healing is the only thing that will become

254

00:43:43.440 --> 00:43:49.980

Carl Racine: Significant or you'll understand the significance of that in a moment. But it's really important to keep that in mind.

255

00:43:51.840 --> 00:43:57.990

Carl Racine: And again, Jesus argues for compassion over a stricter interpretation of the law in all of these cases.

256

00:43:59.970 --> 00:44:09.930

Carl Racine: But interestingly, he doesn't make an argument here from Scripture, but rather from common sense and I'm looking at the first set of passages out of

257

00:44:12.720 --> 00:44:21.570

Carl Racine: Luke six and Matthew 12 actually Luke 14 and Matthew 12 there's two separate passages where he does this, Jesus says, Which of you.

258

00:44:22.170 --> 00:44:29.100

Carl Racine: Having a son or an ox fall into a well will not immediately pull him out on the Sabbath.

259

00:44:30.030 --> 00:44:44.610

Carl Racine: So that's not really a scriptural argument that's just common sense a peasant farmer barely eking out a subsistence living off the land could ill afford to lose a valuable animal like an ox, let alone a son who was helping with the work

260

00:44:45.210 --> 00:44:51.810

Carl Racine: So Jesus assumes that his audience, including the Pharisees would agree with this assumption and they don't disagree.

261

00:44:52.950 --> 00:44:58.110

Carl Racine: So Jesus is just arguing here from common sense. This is how anyone would act.

262

00:44:59.820 --> 00:45:14.130

Carl Racine: Interestingly enough, we do know that in at least one Jewish group from slightly earlier than the time of Jesus such an action was actually prohibited. And if we could see slide number eight.

263

00:45:17.280 --> 00:45:24.360

Carl Racine: A couple of the documents from the Dead Sea Scrolls. And let me just stop for a minute to explain the Dead Sea Scrolls

264

00:45:25.530 --> 00:45:34.350

Carl Racine: They was an a ton of documents and you see an example of one here in the picture scrolls written mostly in Hebrew.

265

00:45:37.980 --> 00:45:39.690

Carl Racine: containing both

266

00:45:41.340 --> 00:45:49.380

Carl Racine: scriptural books. Most of the books of the Bible. There's a magnificent copy of the whole book of Isaiah, that you can see if you go to Jerusalem.

267

00:45:52.140 --> 00:46:02.880

Carl Racine: And commentaries on the scriptures and other documents that that set out laws for this community that lived out in the Judean Desert and you can see the picture here.

268

00:46:03.600 --> 00:46:16.260

Carl Racine: Of this barren dry harsh Judean Desert near the Dead Sea, and you can see those caves, those little holes in the in the sides of the of the cliffs there.

269

00:46:17.730 --> 00:46:24.030

Carl Racine: They discovered these clay jars and here's a couple of examples of them hidden in these caves.

270

00:46:25.260 --> 00:46:33.510

Carl Racine: From this community that had had lived 150 to 200 years before the time of Jesus out in the desert.

271

00:46:35.220 --> 00:46:50.280

Carl Racine: We are pretty confident that they were part a part of a group called the scenes. There were also scenes living in the land of Israel, but this seems to have been a splinter group who went out to live in the desert, because

272

00:46:51.510 --> 00:47:02.910

Carl Racine: They felt that the temple was corrupt the temple leadership was corrupt. They thought that the Pharisees were too liberal in their understanding of the scriptures

273

00:47:05.040 --> 00:47:22.140

Carl Racine: And so they felt like they were the one pure Jewish sect, and they were going to go out in the desert and live in the desert as a voice from the Lord proclaiming prepare you the way of the Lord in the desert.

274

00:47:24.120 --> 00:47:24.840

Carl Racine: And

275

00:47:26.160 --> 00:47:28.950

Carl Racine: So a couple of the documents.

276

00:47:30.210 --> 00:47:53.160

Carl Racine: From the Dead Sea Scrolls actually have a passages that are sort of relate to what Jesus says about the Sabbath. The first one says if an animal falls into a well or pit, one may not lifted out on the Sabbath. Jesus says, well, common sense says you would and the Pharisees are like shirt.

277

00:47:54.480 --> 00:48:07.920

Carl Racine: But in the Dead Sea Scrolls community they took them more strict approach any living human who falls into a body of water or a sister, and shall not be helped out with ladder rope or other implement

278

00:48:11.040 --> 00:48:16.590

Carl Racine: Now that sounds pretty harsh there we can start talking about legalism.

279

00:48:17.820 --> 00:48:22.050

Carl Racine: But another document at least clarifies that first rule.

280

00:48:22.860 --> 00:48:40.290

Carl Racine: And it says, Let no one raise up an animal which has fallen into the water on the Sabbath day. Now again, if you're living out in the in the harsh Judy and desert, the chances of falling into a deep body of water are slim. So if this may have been a theoretical thing largely for this community.

281

00:48:42.600 --> 00:48:47.160

Carl Racine: They did have they did collect water and pools for their ritual baths.

282

00:48:48.990 --> 00:49:04.890

Carl Racine: But if it is a man a human being who has fallen into the water on the Sabbath. One shall extend his garment to him to pull him out with it, but he shall not bear and implement on the Sabbath.

283

00:49:06.510 --> 00:49:21.750

Carl Racine: So they're making a very fine point of distinction here if you you're wearing a robe, or a cloak that you can take off and throw is a lifeline to the guy who's fallen into the water. That's fine.

284

00:49:22.410 --> 00:49:31.950

Carl Racine: But carrying a separate tool like a ladder or a rope would constitute work and therefore is not allowed.

285

00:49:33.300 --> 00:49:40.020

Carl Racine: Again, what we see from this and these documents are before the time of Jesus and all the foolishness. In the

286

00:49:41.280 --> 00:49:56.070

Carl Racine: Books, like the the Vinci Code that see the Dead Sea Scrolls is having all this secret stuff about Jesus and Mary Magdalene and early Christianity that the church tried to suppress that's all utter nonsense.

287

00:49:57.390 --> 00:50:04.080

Carl Racine: Nothing in the Dead Sea Scrolls says anything about Christians or Jesus or Christianity.

288

00:50:04.620 --> 00:50:17.010

Carl Racine: It gives us a lot of light into Judaism, that was going on in between the old and new testament, but it does not speak directly about Christians or Christianity because they didn't exist.

289

00:50:17.730 --> 00:50:26.700

Carl Racine: And the kind of fanciful stuff that you get in some of that popular literature is has confused misled. A lot of people

290



00:50:27.330 --> 00:50:36.720

Carl Racine: Anyway, we do see that these discussions were going on in the larger community as people tried to define what constituted work.

291

00:50:37.500 --> 00:50:47.340

Carl Racine: What you could do and what you couldn't do. And at the same time make allowances for basic human needs, even in this very strict group.

292

00:50:47.910 --> 00:50:51.870

Carl Racine: They allowed for a limited form of rescuing a human being.

293

00:50:52.710 --> 00:50:55.890

Carl Racine: who's fallen into into a body of water.

294

00:50:56.280 --> 00:51:14.100

Carl Racine: So Jesus fits squarely into the middle of this kind of discussion about the proper way to observe the Sabbath rest Jesus doesn't overturn Sabbath observant, but he does reject overly stringent rules that put an undue burden on ordinary human beings and prolong human suffering.

295

00:51:15.840 --> 00:51:18.720

Carl Racine: We go back to slide number seven, please, sister, Carol.

296

00:51:21.900 --> 00:51:39.510

Carl Racine: So Jesus authoritative authoritative Lee declares that acts of mercy to both humans and animals healing feeding the hungry are signs of the meaning of the Sabbath. That's what holiness looks like those are things that you should be doing on the Sabbath.

297

00:51:40.650 --> 00:51:49.680

Carl Racine: So work cannot be broadly defined enough that it prevents such actions of compassion on the Sabbath.

298

00:51:50.700 --> 00:51:56.010

Carl Racine: And then Jesus sums up his attitude towards the Sabbath in a memorable statement here.

299

00:51:57.900 --> 00:52:04.140

Carl Racine: The Sabbath was made for humans, not humans for the Sabbath.

300

00:52:07.470 --> 00:52:12.360

Carl Racine: Here Jesus points us back to the creation story and saying it was made.

301

00:52:14.370 --> 00:52:21.780

Carl Racine: As well as subsequent affirmations in Torah that Sabbath was for the benefit of humans and animals.

302

00:52:22.860 --> 00:52:39.240

Carl Racine: Deuteronomy 5:14 you should do no work you your son, your daughter, your meal slave and female slave in your ox and a donkey and all your beasts and the resident alien who is within your gates, so that your male and female slaves may rest like you

303

00:52:40.260 --> 00:52:50.790

Carl Racine: Six days show you do your work and on the seventh day, you shall cease so that your ox and your donkey may rest and your slave and resident alien catch their breath exodus 23:12

304

00:52:51.210 --> 00:53:04.860

Carl Racine: This is for you. This is for human benefit. This is for the benefit of creation scripture makes it clear that Sabbath was God's gift to humans unnecessary respite from the heart week's work.

305

00:53:05.790 --> 00:53:25.110

Carl Racine: And Jesus affirms the same supreme value of the Sabbath as a value that he finds in Torah itself. So he's not overturning a burdensome ritual law. He's simply declaring the Sabbath to be God's gracious gift God's healing gift to humanity.

306

00:53:28.080 --> 00:53:32.070

Carl Racine: All right, I'm gonna pause there again for questions and comments.

307

00:53:49.350 --> 00:53:49.830

Carl Racine: Anybody

308

00:53:52.350 --> 00:53:53.880

Carl Racine: Who's done by this

309

00:53:54.210 --> 00:53:55.320

Carole Copeland Thomas: Week, we're thinking about it.

310

00:54:02.460 --> 00:54:03.300

Carole Copeland Thomas: So,

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00:54:05.820 --> 00:54:11.370

Carole Copeland Thomas: Working on the Sabbath. And again, we did have this conversation last week, whether it's Saturday or Sunday.

312

00:54:13.560 --> 00:54:20.040

Carole Copeland Thomas: Do you make the leap that if you do work on on the Sabbath whatever day that is

313

00:54:20.670 --> 00:54:24.480

Carole Copeland Thomas: That it is a sin, or is it against the law.

314

00:54:32.280 --> 00:54:35.460

Carl Racine: Well, I think, biblically. Those are one in the same.

315

00:54:45.690 --> 00:54:47.400

Susan Racine: How about feeding animals.

316

00:54:49.590 --> 00:54:51.540

Susan Racine: Is that something they did on the Sabbath.

317

00:54:54.810 --> 00:54:58.620

Carl Racine: The rabbinic debates about that and again

318

00:55:02.850 --> 00:55:19.890

Carl Racine: I think in in terms of our discussion of what that might look like. Those are the kinds of questions you sort of have to answer, but I think on the basis of the the Scriptures, you would say, yes, you've got to feed your animals. You got to milk, your cows.

319

00:55:22.230 --> 00:55:32.310

Carl Racine: Again Jesus attitude is that the Sabbath is a gift. It's

not supposed to be a burden. It's supposed to be a blessing. And so

320

00:55:34.080 --> 00:55:42.030

Carl Racine: Things that might technically violate the Sabbath on from the standpoint of one perspective. And again, we've seen here already.

321

00:55:43.200 --> 00:55:52.890

Carl Racine: That there are different perspectives, even amongst the Jewish thinkers of Jesus, the things that might technically violate the Sabbath in the mind of one person.

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00:55:53.460 --> 00:56:05.970

Carl Racine: May be justifiable on the basis of the scriptures in the mind of another person. And so you have the Dead Sea Scrolls people kind of in an extreme position.

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00:56:07.620 --> 00:56:15.690

Carl Racine: But then you've got the Pharisees in Jesus in a more moderate position on the thing of whether you should pull an animal out of a ditch on the Sabbath.

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00:56:18.510 --> 00:56:31.530

Carl Racine: I think those are the kinds of discussions that that you could have the problem when you get too involved in those kinds of discussions is that you tend to lose sight of the bigger picture.

325

00:56:33.300 --> 00:56:42.480

Carl Racine: And the bigger picture has to do with what is the Sabbath for in my mind, as opposed to what what what things are prohibited on the Sabbath.

326

00:56:44.490 --> 00:56:48.240

Carl Racine: But those prohibitions even our for our benefit.

327

00:56:50.970 --> 00:56:54.120

Carl Racine: And we're going to go on to talk about healing on the Sabbath.

328

00:56:56.430 --> 00:57:01.800

Carl Racine: In the rabbi's and the rabbi's take a very moderate position on it.

329

00:57:02.940 --> 00:57:06.690

Carl Racine: And this may help help us think in general about

330

00:57:11.340 --> 00:57:18.270

Carl Racine: How to Apply laws because we have these arguments all the time about stuff in the New Testament as well.

331

00:57:20.160 --> 00:57:21.900

Carl Racine: You know, Paul seems to

332

00:57:23.010 --> 00:57:34.560

Carl Racine: Paul seems to insist that women should wear some sort of head covering in in worship and that that sort of we went round and round about that for centuries. And that's sort of been ignored now.

333

00:57:35.760 --> 00:57:47.100

Carl Racine: But people debated. What that meant and what it applied to and there's all sorts of issues that we continue to debate. So the fact that there's debate isn't a bad thing. The question is,

334

00:57:48.180 --> 00:58:00.690

Carl Racine: Can we keep our eye on the prize. Can we keep our eye on the on the bigger picture. And I think Jesus here helps lay out very clearly what that bigger picture is the Sabbath was made for human benefit.

335

00:58:01.050 --> 00:58:11.880

Carl Racine: The Sabbath was God's gift to humanity from the start is not meant to be a burden, and it's certainly not meant to prolong human suffering and pain.

336

00:58:14.910 --> 00:58:15.480

Carl Racine: I'm

337

00:58:16.920 --> 00:58:17.400

Carl Racine: Sure.

338

00:58:18.180 --> 00:58:19.110

Bill Hughes: Is there.

339

00:58:20.610 --> 00:58:23.640

Bill Hughes: A thing that makes sense to me about things like

340

00:58:24.900 --> 00:58:25.890

Bill Hughes: A person out of the

341

00:58:27.180 --> 00:58:28.110

Bill Hughes: body of water.

342

00:58:30.900 --> 00:58:38.310

Bill Hughes: seems less to me about a person helping as much as a warning.

343

00:58:39.390 --> 00:58:44.100

Bill Hughes: People who would put themselves in situations where they would need that kind of help.

344

00:58:46.260 --> 00:58:50.370

Bill Hughes: I know if there's any teaching on that or evidence and that is the point.

345

00:58:52.320 --> 00:58:59.610

Carl Racine: I mean, not that I know of. But again, my knowledge is limited, but that's certainly a very valid thought and

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00:59:01.410 --> 00:59:07.170

Carl Racine: To my mind, the whole issue of laws of rules and the Bible is full of laws and rules.

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00:59:08.490 --> 00:59:12.750

Carl Racine: Are simply ways of helping us think about what kind of community we create

348

00:59:13.470 --> 00:59:25.050

Carl Racine: So that would be very much the point of we want to create a community that is faithful and observing the Sabbath and what kinds of behaviors. Do we want to promote as well as what kind of behaviors. Do we want to discourage

349

00:59:26.190 --> 00:59:39.270

Carl Racine: So that Sabbath observance is possible for everyone. And so, yes, being, you know, being out and falling into a ditch kind of thing or letting your animal fall into a ditch on the Sabbath.

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00:59:40.080 --> 00:59:49.860

Carl Racine: Well, you know, let's let's try to avoid that. But given the fact that those things might happen or something like that might have. And again, these are just examples.

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00:59:52.080 --> 01:00:00.330

Carl Racine: Can you rescue someone who's in danger on the Sabbath and Jesus clearly says yes. And the rabbi's will say, so to an end.

352

01:00:02.820 --> 01:00:14.670

Carl Racine: I don't know if we want to go on to the next section now and start talking about that. But let me just put this in your ear and then we'll come back and talk about this next year, and next, next, next year, next week, hopefully.

353

01:00:15.810 --> 01:00:23.640

Carl Racine: The sense that we get from these stories in the Gospels and these numerous stories about Jesus on the Sabbath and the bait about that.

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01:00:24.480 --> 01:00:33.690

Carl Racine: Is it it was well accepted in Jesus day that healing acts of healing violated the Sabbath Jesus doing something wrong by healing people on the Sabbath.

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01:00:34.650 --> 01:00:43.140

Carl Racine: The odd thing about that is nowhere else and no other Jewish source that has come down to us that we actually have

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01:00:43.980 --> 01:00:51.750

Carl Racine: From the time of Jesus, or from close to the time of Jesus and no other Jewish source is healing on the Sabbath declared to be wrong.

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01:00:52.470 --> 01:00:58.590

Carl Racine: We can't find a single do from Jesus day who says that,

except in the Gospels.

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01:00:59.580 --> 01:01:12.570

Carl Racine: And that's a very odd thing to me, given the fact that there are all these stories in the Gospels about it there in all four of the Gospels and they seem to be stories about Jesus that the Gospel writers wanted to preserve

359

01:01:13.830 --> 01:01:27.930

Carl Racine: Again there as John tells us are plenty more stories about Jesus. The Gospels are not an exhaustive account of Jesus life plenty more stories about Jesus that the Gospel writers chosen not for, for, for reasons of time for reasons of relevance.

360

01:01:28.800 --> 01:01:38.010

Carl Racine: They chose not to tell us. So why did the Gospel writers and all four of the Gospel writers feel like these stories were so important. Was this an issue in the early church.

361

01:01:38.490 --> 01:01:41.280

Carl Racine: And how is this an issue in Jesus time

362

01:01:41.940 --> 01:01:52.500

Carl Racine: The Old Testament doesn't say anything about healing on the Sabbath. None of the inter tested mental literature, the Jewish literature like the Apocrypha and all of that, that's closer to the time of Jesus.

363

01:01:53.070 --> 01:02:09.450

Carl Racine: They don't prohibit healing on the Sabbath, and even a couple of hundred years after the time of Jesus. When the rabbi's began to identify 39 types of work prohibited on the Sabbath, how they came up with that number. I don't know. But this is in the Talmud.

364

01:02:10.650 --> 01:02:25.140

Carl Racine: In, in, and there's two separate lists two separate places where the rabbi's came up with a list of things that are prohibited in none of those lists is the act of healing and illness or treating a physical deformity prohibited on the Sabbath.

365

01:02:29.250 --> 01:02:36.420

Carl Racine: And we're going to go on to talk next week and I think



I'll leave it here, but I'll just leave it when you're thinking about the stories of Jesus.

366

01:02:37.230 --> 01:02:51.150

Carl Racine: What are these stories, trying to tell us because we simply don't have any evidence that other Jews considered healing on the Sabbath in and of itself to be wrong or to be a violation of the Sabbath.

367

01:02:55.680 --> 01:03:00.840

Carole Copeland Thomas: Is there any I'm just thinking about human beings and people, and even

368

01:03:02.610 --> 01:03:14.550

Carole Copeland Thomas: Organizations that were part of loving to make laws, the sort of bureaucracy sizing and it's a way of life is, is there any

369

01:03:16.890 --> 01:03:22.110

Carole Copeland Thomas: Any connection with that were, were the the rabbi's the leaders.

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01:03:23.370 --> 01:03:24.420

Carole Copeland Thomas: Enjoyed

371

01:03:26.550 --> 01:03:41.820

Carole Copeland Thomas: In a punitive way making laws so that people would obey them and that there was the consequence of not obeying them in terms of punishment is is that more human, or is that human and spiritual

372

01:03:44.790 --> 01:03:49.200

Carl Racine: I mean all of us, growing up in the church have grown up with

373

01:03:54.090 --> 01:03:55.890

Carl Racine: With people who make laws.

374

01:03:59.280 --> 01:04:00.900

Carl Racine: That everyone's expected to fall.

375

01:04:02.550 --> 01:04:13.410

Carl Racine: And the Jewish rabbis and the Jewish leaders are no different. And I'm sure there were people who were rabbis and there's certainly Christians.

376

01:04:14.010 --> 01:04:24.630

Carl Racine: who enjoy making those laws out of, out of a sense of kind of ruling over other people and punishing them. But when I read the rabbi's I at least try to read them.

377

01:04:25.530 --> 01:04:36.090

Carl Racine: In a little bit more positive light as people who are genuinely concerned with following what God asked them to do and figuring out what that means.

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01:04:37.530 --> 01:04:47.550

Carl Racine: And I think we have to kind of do the same thing in a positive sense. What does it mean to observe the Sabbath or what does it mean

379

01:04:50.250 --> 01:04:51.240

Carl Racine: Thou shalt not kill.

380

01:04:52.740 --> 01:04:58.080

Carl Racine: Does that prohibit Christian involvement in the military. Does that prohibit capital punishment.

381

01:04:59.550 --> 01:05:09.810

Carl Racine: So you have to have discussions about laws because we have to live with laws, one way or the other. For the good of the community and for the good of the world.

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01:05:10.920 --> 01:05:13.170

Carl Racine: But how you apply those laws.

383

01:05:14.370 --> 01:05:22.320

Carl Racine: Involves from Jesus standpoint and then I think from any rational standpoint involves compassion and taking the human

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01:05:24.810 --> 01:05:39.120

Carl Racine: human element into account and we've seen that about judges in the Old Testament that you can't simply assume that one law is going to fit all. Even though you have a law that says

385

01:05:40.410 --> 01:05:45.000

Carl Racine: You have to do this. So you have a law that says you have to stop at a red light.

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01:05:46.980 --> 01:05:48.990

Carl Racine: People are supposed to follow that law.

387

01:05:50.250 --> 01:05:51.630

Carl Racine: But there's exceptions to it.

388

01:05:53.190 --> 01:05:58.980

Carl Racine: Ambulances police cars. They've got their sirens going their lights flashing. They don't have to stop at a red light.

389

01:06:00.960 --> 01:06:15.360

Carl Racine: And that's because there's some sort of emergency. So, and that's a sort of simple example. But whatever you're going to have any kind of law and the Bible again is full of laws, the Old Testament. I mean, the New Testament, as well as the old

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01:06:16.500 --> 01:06:20.760

Carl Racine: You're going to have to figure out how to apply those laws and

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01:06:22.110 --> 01:06:22.740

Carl Racine: So,

392

01:06:24.060 --> 01:06:36.180

Carl Racine: I think the rabbi's. To be honest, I think the rabbi's kind of go overboard at times in delineating precisely what a violation of this law might be or might not be

393

01:06:38.280 --> 01:06:44.820

Carl Racine: We don't have to follow all of that, but I think we do have to think about what

394

01:06:45.900 --> 01:07:00.570

Carl Racine: Sabbath observance. Well, we have to think about first do should should Christians observe the Sabbath of some sort, or should we just say that's a part of the Bible, we can ignore. And then second, if we're going to observe the Sabbath. What does that look like

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01:07:01.650 --> 01:07:08.580

Carl Racine: And it should. Again, I think it makes more sense to ask what it should look like for the whole community rather than for me as an individual.

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01:07:11.550 --> 01:07:12.600

Carl Racine: But laws.

397

01:07:14.850 --> 01:07:17.010

Carl Racine: You know, it's hard to imagine

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01:07:18.600 --> 01:07:26.760

Carl Racine: How you would, you know, the law against committing adultery, it's hard to imagine how you would come up with exceptions to that law right

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01:07:27.870 --> 01:07:36.930

Carl Racine: That's just sort of a lie. Everybody's expected to follow and it's not punitive. It's for the benefit of the community. It's for the benefit of the individuals.

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01:07:38.430 --> 01:07:42.300

Carl Racine: And it's a law that applies to Christians as well as Jews.

401

01:07:43.560 --> 01:07:44.970

Carl Racine: So laws.

402

01:07:46.020 --> 01:08:02.610

Carl Racine: Especially in the Christian tradition Protestant Christian tradition laws have been have been really given a bad name. And it's partly from, I think, a misinterpretation of Paul that goes back to the early Protestant leaders and I'm sort of trying to re

403

01:08:04.230 --> 01:08:15.840

Carl Racine: Re introduce a more positive view of law simply because lawlessness is a problem. And we're seeing that right now in our culture, in our society in America.

404

01:08:16.500 --> 01:08:32.580

Carl Racine: People don't want to be told what to do. And so people don't want to have a law that says you've got aware of facemask even though that law would be the bit for the benefit of the whole community because this is an infringement on my personal rights.

405

01:08:34.320 --> 01:08:35.700

Carl Racine: It's not meant to be punitive

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01:08:37.080 --> 01:08:39.390

Carl Racine: But it's interpreted that way by certain people

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01:08:40.620 --> 01:08:44.550

Carl Racine: And so they won't wear a mask and they make fun of people who do

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01:08:47.700 --> 01:08:57.330

Carl Racine: But when you think about laws. Let's just, you know, as you're thinking about laws and you think about Sabbath was and what the law might be and how you observe a lot. Let's think about that. This week for a minute.

409

01:08:57.960 --> 01:09:13.530

Carl Racine: What kind of laws. Do we need, what kind of laws should we have in the time of coven for the benefit of everyone in America, even if it involves restricting the personal freedom of some individuals.

410

01:09:15.210 --> 01:09:27.480

Carl Racine: Who were part of that society. The Sabbath was, I think, are the same thing. If the goal of those laws is not punitive and it's not to be restrictive just to be restricted.

411

01:09:31.350 --> 01:09:39.510

Carl Racine: The goal of those laws to create community that has a certain character a certain style of life. How can we achieve that community.

412

01:09:40.560 --> 01:09:57.060

Carl Racine: What does that community going to look like, and how does observing the Sabbath fit into the to the weightier matters of the law, like compassion justice love mercy, all of those things that Jesus and the rest of the scriptures

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01:09:58.320 --> 01:09:58.860

Carl Racine: Emphasize

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01:10:05.250 --> 01:10:05.640

Carl Racine: All right.

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01:10:08.190 --> 01:10:22.860

Carl Racine: Well, again, I'm leaving you with things to think about. We're going to go on and talk about the rabbi's and specifically the healing issue more next week with the rabbi's subsequent to the time of Jesus.

416

01:10:24.120 --> 01:10:36.270

Carl Racine: And let's close in prayer. Lord God, we thank you for your presence with us. We thank You for Your Word that challenges us to think about who we need to be as individuals and who we need to be as a community.

417

01:10:38.580 --> 01:10:42.150

Carl Racine: We remember a couple of individuals from our

418

01:10:45.150 --> 01:10:54.270

Carl Racine: Very specific Community brother James Williams, who's been diagnosed was covered and for Christine roses.

419

01:10:55.380 --> 01:11:12.660

Carl Racine: Mother, who's also sufferings coven we pray for their healing more we pray for not only them but their families for the doctors and other medical people who are ministering to them that you would restore them to health and bring them back into full fellowship with us.

420

01:11:14.460 --> 01:11:29.520

Carl Racine: And we ask that you would be with us this week as we go

out in the world as pastor said not only to wait on you, but also to figure out what kind of work we need to be doing in the world as we wait for your coming.

421

01:11:30.750 --> 01:11:39.690

Carl Racine: Both at Christmas and your larger coming of your kingdom. We got all that and the name of Jesus, our Lord. Amen.

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01:11:41.220 --> 01:11:42.810

Carole Copeland Thomas: Amen. All right.

423

01:11:43.230 --> 01:11:44.280

Carole Copeland Thomas: Be safe everybody

424

01:11:44.310 --> 01:11:44.970

Carole Copeland Thomas: Take care.

425

01:11:45.900 --> 01:11:46.290

All right.

426

01:11:49.290 --> 01:11:50.340

Carole Copeland Thomas: Thank you very much.