

WEBVTT

1

00:00:01.260 --> 00:00:03.389

Carl Racine: Let's open in prayer. Lord God, we

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00:00:04.500 --> 00:00:18.870

Carl Racine: Thank you for another day. We thank you for sunshine. We thank you for your presence with us and for these brothers and sisters who once again gathered around your word.

3

00:00:19.890 --> 00:00:34.770

Carl Racine: To learn from you to hear from you and to think about the kind of community that you've called us to be the kind of light. You've called us to be in the world and the kind of lives you would like us to live.

4

00:00:35.640 --> 00:00:43.290

Carl Racine: And as we wrestle with these issues, we asked for wisdom and guidance and ask us pastor said in his sermon.

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00:00:44.670 --> 00:00:48.990

Carl Racine: That we will also take time to listen to you.

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00:00:50.760 --> 00:00:55.680

Carl Racine: Both now at the end of this year and in the coming year and Christ's name. Amen.

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00:00:56.520 --> 00:00:56.820

Amen.

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00:00:59.280 --> 00:01:01.500

Carl Racine: So yes, as people have commented, we're

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00:01:03.570 --> 00:01:06.150

Carl Racine: In the middle of a discussion of the Sabbath.

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00:01:07.170 --> 00:01:19.800

Carl Racine: We've been looking at that theme in the Bible and have begun to look as well at some of the rabbinic material. I'm not really interested in getting into all of the

11

00:01:20.850 --> 00:01:27.090

Carl Racine: The kind of rabbinic hairsplitting that that has gone on about what you can and what you can't do

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00:01:28.260 --> 00:01:40.590

Carl Racine: On the Sabbath, in particular, but we've seen that both in the Old and New Testament and Jesus teaching the Sabbath is seen as God's gracious gift to humanity.

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00:01:43.260 --> 00:01:56.610

Carl Racine: Going back to creation and ended in Judaism observing the Sabbath is more than just a list of things you can't do that. Sometimes I think over over wells are thinking about the Sabbath.

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00:01:57.300 --> 00:02:04.800

Carl Racine: But the Sabbath is also very much about what you should do. It's about living a different type of life one day and seven.

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00:02:05.850 --> 00:02:24.840

Carl Racine: Rest as people have commented, this certainly a major part of that, but it's embracing a different kind of life and we're gonna be talking, you're seeing some examples of that. And seeing especially how modern day Jews do that. So the kinds of things that they do on the Sabbath.

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00:02:27.060 --> 00:02:33.330

Carl Racine: That involve more than simply taking a nap. Although taking a nap is a very good thing to do.

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00:02:35.700 --> 00:02:45.090

Carl Racine: We saw that the rabbi's considered the Sabbath rest this word menu. Haha. And maybe we can see slide number 11 sister, Carol, please.

18

00:02:46.290 --> 00:02:47.130

Carole Copeland Thomas: Okay, coming up.

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00:02:48.840 --> 00:02:53.100

Carl Racine: This word my new Hebrew word for rest in the Old Testament.

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00:02:54.450 --> 00:03:01.380

Carl Racine: The Rabbi's consider that to be a divine creation that God by resting on the Sabbath, they're perfect.

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00:03:03.870 --> 00:03:16.950

Carl Racine: God by resting on the Sabbath brought rest into being as a positive thing, not simply a negative, you know, lack of doing something but but a positive way of life.

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00:03:17.460 --> 00:03:29.940

Carl Racine: A life of tranquility, serenity peace and repose and that this way of life. We see illustrated are talked about in other parts of the Old Testament, Ruth.

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00:03:31.110 --> 00:03:31.800

Carl Racine: Naomi

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00:03:32.100 --> 00:03:50.460

Carl Racine: Praise for that may new have that way of life for her daughters in law, which is clearly more than just the absence of doing anything. She's talking about a positive a different type of life that she hopes that her daughters in law will find and psalm 23 the shepherd leads

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00:03:51.480 --> 00:04:03.780

Carl Racine: The sheep beside the waters of men, new high the waters of rest and restoration, the shepherd provides that sort of life for the sheep in in

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00:04:05.880 --> 00:04:07.140

Carl Racine: In Psalm 23

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00:04:08.220 --> 00:04:28.500

Carl Racine: And we saw that the in Jewish thinking the Sabbath is really a kind of foretaste of the World to Come. This this life of rest of well being of Shalom and the World to Come will be a day. That is all. Shabbat

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00:04:29.670 --> 00:04:39.360

Carl Racine: The end. So as Rabbi sacks says here, the Sabbath is not

simply a day of rest is anticipation of the end of history, the messianic age.

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00:04:39.900 --> 00:04:50.010

Carl Racine: We do not strive to do. We are content to be we're not been permitted to manipulate the world instead we celebrate it as God's supreme work of art.

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00:04:50.520 --> 00:05:10.290

Carl Racine: We're not allowed to exercise power or dominance over other human beings, nor even domestic animals, rich and poor inhabit the Sabbath alike. It's a democratic institution and the Sabbath is a full dress rehearsal for an ideal society that has not yet come to pass.

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00:05:12.240 --> 00:05:26.250

Carl Racine: I want to argue that the book of Hebrews, interestingly enough, sees the Sabbath in precisely these terms. And so if we could move to the next slide, slide 12 please

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00:05:31.140 --> 00:05:33.990

Carl Racine: The Book of Hebrews in chapter four.

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00:05:35.670 --> 00:05:51.630

Carl Racine: speaks about the Sabbath rest and if you have a Bible available and want to just look at Hebrews four, I'm going to ask you to do some mental gymnastics biblical mental gymnastics here for a minute. We looked at this, when we looked at the book of Hebrews, a few years ago.

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00:05:52.710 --> 00:05:57.540

Carl Racine: But the book of Hebrews is is is not really a letter. It's a sermon.

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00:05:58.680 --> 00:06:00.870

Carl Racine: And the text for the sermon.

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00:06:02.790 --> 00:06:15.540

Carl Racine: He the author quotes a lot of different Bible passages, but the one that he bases, the central message of his sermon is from Psalm 95

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00:06:17.400 --> 00:06:34.230

Carl Racine: And psalm 95 speaks of the wilderness generation of Israelites, those who are wandering out there in the desert, who were kept from entering the promised land because of their complaining and their lack of trust.

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00:06:35.610 --> 00:06:58.170

Carl Racine: And in verse 11 of Psalm 95 which Hebrews for quotes in verse three of us for so he closed psalm 9511 God says they shall never enter my rest and the, the word there again as my new haha

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00:06:59.190 --> 00:07:12.000

Carl Racine: Which is not a literal quote from the Torah, the original reference that the author of Hebrews is referring to is to the Promised Land. God keeps this generation of

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00:07:12.990 --> 00:07:26.940

Carl Racine: Grumbling complaining, lack of faith, people from entering the promised land and they have to wander around the desert for 40 years before the generation dies off and the new generation can enter

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00:07:28.590 --> 00:07:38.160

Carl Racine: But centuries later, the sama. So you really have three three time texts, you have to keep in mind you have Torah back in the time of Moses.

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00:07:38.700 --> 00:07:50.400

Carl Racine: You have the samosas which is, you know, hundreds of years after that. And then you have the book of Hebrews, which is another six or 700 years after the samosas.

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00:07:52.620 --> 00:08:18.120

Carl Racine: But the psalm is centuries after Moses talks about entering the promised land as entering my rest entering a way of life of loving care from God who is both King and shepherd in Psalm 95 the sama speaks earlier than that psalm of God is king. And God is shepherd.

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00:08:19.200 --> 00:08:35.010

Carl Racine: Which again, we've seen that word rest my new haha in Psalm 23 is the life of peace and rest and refreshment that the

shepherd provides for the sheep. So the Psalm, just in Psalm 95 is saying.

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00:08:36.450 --> 00:08:38.280

Carl Racine: Don't be like those people

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00:08:39.600 --> 00:08:54.810

Carl Racine: In the wilderness, because God has a way of life for you if you trust him. That is a new way of life, a different way of life. And the argument in the book of Hebrews is precisely the same, which is why

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00:08:55.650 --> 00:09:15.210

Carl Racine: He uses psalm 95 as a warning to people who are not faithful for people who are not holding on to their trust in God. He says those people were punished, and you will be punished, too. So God has a way of life. God has a Sabbath rest for you.

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00:09:16.770 --> 00:09:22.620

Carl Racine: If you hold on faithfully to God and don't abandon your faith in God.

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00:09:24.120 --> 00:09:39.240

Carl Racine: So essentially what the book of Hebrews is doing is that kind of rabbinic mid rash on psalm 95 and what the saw what the book of Hebrews does in chapter four is connect the verse from

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00:09:42.690 --> 00:09:54.900

Carl Racine: Which speaks of my rest with Genesis, to, to which the psalm is which the book of Hebrews also quotes goes on to quote he says in his sort of odd way.

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00:09:55.320 --> 00:10:06.180

Carl Racine: Somewhere, someone has spoken rather rather than saying, The Book of Genesis says. He says, well, somewhere. I know, I remember hearing somebody saying on the seventh day God rested from all his work.

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00:10:07.920 --> 00:10:19.110

Carl Racine: So the, the book of Hebrews specifically connects the idea of the Sabbath rest, going back to Genesis to Genesis two to with

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00:10:19.620 --> 00:10:43.560

Carl Racine: Entering the promised land with the life of the in the future that God has for us the life of the king of the kingdom to come and the understated unstated connection between those two passages between Genesis two two and psalm 9511 is Deuteronomy 12 verses nine and 10

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00:10:44.580 --> 00:10:54.090

Carl Racine: Where God specifically refers to the promised land as a place of rest as a place of menu.

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00:10:54.840 --> 00:11:12.780

Carl Racine: And God says to the Israelites, or maybe it's no I guess it's not God. It's Moses. Moses says the Israelites, you have not yet come to the menu. Haha, the inheritance that the Lord your God is giving you so Moses says we're almost there, but we haven't gotten there yet.

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00:11:14.940 --> 00:11:25.260

Carl Racine: All of that is simply a way of underscoring the point that in the book of Hebrews, the Sabbath rest is a way of talking about

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00:11:25.710 --> 00:11:39.060

Carl Racine: God's life God's promised inheritance for his faithful people what we call eternal life. That's the goal that we're heading for the place of Sabbath rest the life of Shabbat shalom.

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00:11:39.750 --> 00:11:53.040

Carl Racine: And Christians continue to speak about the life to come. As the Promised Land. There's lots of gospel songs about crossing the Jordan and all of that kind of thing.

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00:11:54.030 --> 00:12:07.230

Carl Racine: But because we have misunderstood the Sabbath to be simply a Jewish religious ritual. We've lost this biblical understanding of the Sabbath as literally a piece of heaven on earth.

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00:12:09.720 --> 00:12:21.930

Carl Racine: So I'm going to pause there and and see if people have questions about this somewhat complicated connection of these various scriptures that the book of Hebrews engages in

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00:12:25.920 --> 00:12:29.640

Carl Racine: Is it clear enough. What's going on there and he moves for

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00:12:36.840 --> 00:12:38.790

Carl Racine: Every business the page there.

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00:12:40.950 --> 00:12:41.820

Carl Racine: For Hebrews.

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00:12:42.840 --> 00:12:45.300

Carl Racine: It's still in the future. The Sabbath rest.

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00:12:53.340 --> 00:12:55.140

Carl Racine: Okay, well, we'll go on.

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00:12:55.980 --> 00:12:58.410

Carole Copeland Thomas: I have a just a question. Can you just

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00:13:00.900 --> 00:13:05.220

Carole Copeland Thomas: Restate the maneuver definition again.

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00:13:06.420 --> 00:13:09.300

Carl Racine: Well, it's the word that's translated as rest.

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00:13:10.320 --> 00:13:16.470

Carl Racine: And we've seen that it refers to not simply the absence of work.

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00:13:17.580 --> 00:13:39.120

Carl Racine: But a life of, of peace, of contentment of refreshment the life that the shepherd offers the sheep and some 23 the life that God offers the people in the promised land a life under, under the rule of God is king.

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00:13:40.890 --> 00:13:41.940

Carl Racine: It's a life.

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00:13:42.960 --> 00:13:56.340

Carl Racine: Of the Sabbath, a life where where God is the one in charge and God is the one who's doing things and we are simply resting in in God's power.

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00:14:02.880 --> 00:14:04.290

Carole Copeland Thomas: Which expands our

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00:14:05.370 --> 00:14:07.200

Carole Copeland Thomas: traditional definition of rest.

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00:14:07.890 --> 00:14:19.950

Carl Racine: Exactly. It's a, it's a very positive way of life in a different way of life. And that's what we're going to move on to talk about a little bit of what what Judaism modern day Judaism does

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00:14:20.580 --> 00:14:32.400

Carl Racine: With the Sabbath and some of the themes that are emphasized as as things that you do engage in on the set of things that you do do on the Sabbath, as opposed to things that you don't do

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00:14:34.410 --> 00:14:37.200

Carl Racine: Because as, as we've been saying Judaism sees

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00:14:38.280 --> 00:14:48.780

Carl Racine: The Sabbath is a wonderful gift and blessing from God, a special day of not only rest but joy and peace and and a small taste of the world to come.

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00:14:49.410 --> 00:15:00.570

Carl Racine: So I want to look at, at this a little bit more closely at at some of what what's done to celebrate the Sabbath. So if we can move to slide 13. The next slide please.

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00:15:03.510 --> 00:15:03.960

Carl Racine: Um,

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00:15:05.160 --> 00:15:13.230

Carl Racine: The Sabbath show that begins on Friday night the day begins at sundown and goes from sundown to sundown.

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00:15:14.370 --> 00:15:31.200

Carl Racine: And on Friday night in traditional Jewish circles the Sabbath is welcomed in two ways. There is a service in the synagogue, although it's not a major service. It's, it's a shortened service.

83

00:15:32.490 --> 00:15:35.370

Carl Racine: Because there's a longer service during the day on

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00:15:35.370 --> 00:15:37.800

Lorita Williams: Saturday in the synagogue as well.

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00:15:39.060 --> 00:15:42.480

Carl Racine: But there is a service to welcome the Sabbath.

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00:15:44.370 --> 00:15:50.580

Carl Racine: On Friday night, and then there is usually a festive meal in the home.

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00:15:52.500 --> 00:15:53.130

Carl Racine: And

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00:15:55.770 --> 00:15:58.470

Carl Racine: The that the traditional service.

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00:15:59.610 --> 00:16:06.180

Carl Racine: And there's lots of different ways that Jews hold Sabbath services, but the traditional service welcomes the Sabbath.

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00:16:06.900 --> 00:16:29.280

Carl Racine: By reciting a number of Psalms are singing a number of Psalms that all contain this theme of God's kingship and declare that God is the ruler over all of creation and celebrates the power of God over all creation and they they are Psalms 29 and Psalms 95 to 99

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00:16:31.980 --> 00:16:46.320

Carl Racine: And that service also includes the singing of a song that was written in the 16th century, which has become almost universal in Jewish circles on on the Sabbath on Sabbath evening.

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00:16:46.860 --> 00:16:57.600

Carl Racine: The beginning of the Sabbath like heart God and you see here on your thing. And I'll talk about this Ugandan community in a minute. This is actually a picture of a CD of their music

93

00:16:58.950 --> 00:17:08.700

Carl Racine: But that's the title of the of the song that they sing, which means. Come, my beloved and you see in the little

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00:17:09.720 --> 00:17:18.630

Carl Racine: Shabbat shalom graphic below that the words the course of that song live had to do the crowd color punish about

95

00:17:19.230 --> 00:17:26.970

Carl Racine: Kobe law. Come, my beloved to meet the bride. Let us welcome the presence of the Sabbath. And if you have been at any of the

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00:17:27.960 --> 00:17:37.140

Carl Racine: Friday night Sabbath services at Temple Israel that Bethel goes to from time to time. And by the way, we're invited to that again this year on the 15th.

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00:17:37.950 --> 00:17:54.510

Carl Racine: The Shabbat to set up the the the Sabbath of justice that they have honoring Martin Luther King and his legacy and I will send you the link to that pastor sent it out, but it will obviously be on zoom this year, but it's a it's a very interesting time

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00:17:56.970 --> 00:18:01.290

Carl Racine: They sing this song, and when they sing this song, everybody stands up come

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00:18:01.680 --> 00:18:12.420

Carl Racine: Let's welcome the presence of the Sabbath and everybody stands up and turns around to face the doorway symbolically as if Sabbath is going to come walking in like a bride walking in.

100

00:18:13.320 --> 00:18:20.040

Carl Racine: To a wedding and that song itself. The words of that song which you can look up online. If you're interested in

101

00:18:21.180 --> 00:18:42.000

Carl Racine: That's based on an account in the Talmud that tells us, Rabbi Nina would wrapped himself in his cloak and stand at sunset on Sabbath Eve, saying, Come and we will go out to greet queens Shabbat, and then another Rabbi Yani put on his cloak on Sabbath even said, Come O bride come O'Brien.

102

00:18:43.290 --> 00:18:52.200

Carl Racine: Now, why this talk about the Sabbath as a bride, the language, and look how God comes in part from the Book of Song of Solomon.

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00:18:53.640 --> 00:19:00.090

Carl Racine: The Bible doesn't speak of the Sabbath as a bride. But, and this is classic rabbinic

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00:19:02.190 --> 00:19:17.970

Carl Racine: Thinking, the Hebrew verb to sanctify or make holy also means to marry, because the couple are sanctified each other setting themselves apart from the rest of the world.

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00:19:19.260 --> 00:19:32.520

Carl Racine: Our own traditional wedding service speaks of marriage is a holy union that involves forsaking all others, but the verb to sanctify in Hebrew. Modern Hebrew also means to marry.

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00:19:33.510 --> 00:19:46.950

Carl Racine: So medieval Jewish mystics understood Genesis two three that says that God's sanctified the seventh day to suggest that God took Shabbat as his bride, and look how God takes its imagery from

107

00:19:47.400 --> 00:19:57.840

Carl Racine: That understanding of of Shabbat as the promise of God's coming Messianic redemption. So you're waiting for the bride to show up for the wedding.

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00:19:59.310 --> 00:20:11.550

Carl Racine: And the coming Messianic redemption is also seen as a great marriage celebration, which the New Testament speaks in very similar imagery

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00:20:11.940 --> 00:20:22.830

Carl Racine: About the coming of the messianic age Jesus speaks. That way the Book of Revelation speaks that way. So this is not completely foreign to Christian thinking as well.

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00:20:25.680 --> 00:20:36.210

Carl Racine: Anyway, um, the Ugandan community. I just stumbled upon this when I was looking up like had to do to find graphics for this class.

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00:20:37.440 --> 00:20:46.680

Carl Racine: And I found this thing. And I thought, this is so interesting. You Gunda Jewish community who knew that there were Jews in Uganda.

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00:20:48.450 --> 00:20:59.640

Carl Racine: So I looked up a little more about it, and it is just a fascinating story. They call themselves as you can see here on the on the screen. The ABI you Daya the

113

00:21:01.320 --> 00:21:09.480

Carl Racine: People of Judah, you die, you can see the word Judah, kind of in the middle of that by you Daya

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00:21:12.720 --> 00:21:17.790

Carl Racine: It the this community was founded about 100 years ago.

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00:21:18.810 --> 00:21:31.050

Carl Racine: By a local Ugandan leader who had it was it was under British rule at the time. And this leader had at least been nominally converted to Christianity by the British

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00:21:32.400 --> 00:21:42.030

Carl Racine: He was hoping I think in by doing so that that they would give him a greater position of political power that didn't really happen.

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00:21:42.540 --> 00:21:45.300

Carl Racine: At the same time he got to reading the Bible.

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00:21:46.050 --> 00:22:04.170

Carl Racine: And he was especially drawn or attracted to Torah, interestingly enough, and he noticed the Christians had changed some of what's in Torah that they didn't observe the Sabbath. On Saturday, for example, and perhaps most surprisingly he wanted to be circumcised.

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00:22:06.270 --> 00:22:14.070

Carl Racine: And when he told people this when he told the British people this they told him. Well, that would make him a Jew.

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00:22:15.090 --> 00:22:23.580

Carl Racine: So he decided, okay, I'm going to be a Jew, so he basically declared, I'm going to get circumcised, and I'm going to be a Jew.

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00:22:23.880 --> 00:22:36.420

Carl Racine: And I'm going to adopt Jewish practices and Jewish beliefs and Jewish rituals and all of the rest. And he literally did this on his own and formed a small Jewish community.

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00:22:37.950 --> 00:22:57.300

Carl Racine: Who eventually have have have gone through ceremonies of conversion to make them Jewish, although it was with a conservative rabbi, not an orthodox rabbi. So there's some dispute by the Israelis as to whether they really do it. That's a whole other set of issues. I don't want to get into

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00:22:58.680 --> 00:23:07.230

Carl Racine: But this small community has survived and I think he didn't live very much longer after this and other people took over, but it was a struggle for them.

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00:23:07.560 --> 00:23:16.980

Carl Racine: And when Ed, I mean, took over. It was especially difficult for them because Ed, I mean banned the practice of Judaism and destroyed their synagogues.

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00:23:18.270 --> 00:23:28.740

Carl Racine: And all these people all the ABA you diet could do was pray fervently pray that God would deliver them.

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00:23:30.330 --> 00:23:51.570

Carl Racine: And lo and behold, God did and they believe that God directly answered their prayers for deliverance. Why do they believe that because the day, Ed, I mean was deposed and sent off in a helicopter from Uganda was the first day of passive

127

00:23:52.860 --> 00:23:59.250

Carl Racine: God had once again delivered his people from the oppressive power of the tyrant.

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00:24:01.020 --> 00:24:13.680

Carl Racine: And subsequent to that they have have gotten a dynamic young rabbi and you can see you can go on YouTube and find videos of this you can see them preparing their Shabbat Hala

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00:24:14.640 --> 00:24:24.330

Carl Racine: You can see interviews with them. You can see parts of their services. You can learn more about them. If you're interested, it's pretty fascinating. But this young Rabbi

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00:24:24.810 --> 00:24:33.630

Carl Racine: The current Rabbi, as far as I know, he's still the rabbi is also he ran for Parliament and was elected to the Ganden Parliament.

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00:24:34.530 --> 00:24:44.760

Carl Racine: And he's just a remarkable man when he, when he was elected, he was told that one of the perks of being a member of parliament was that they provided him with a car.

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00:24:45.570 --> 00:24:52.290

Carl Racine: So he said, great what my community really needs and what the people need not just the

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00:24:52.740 --> 00:25:01.470

Carl Racine: Jewish community, but the all the people where I live. What they really need is an ambulance to help them get to the hospital faster, which will save lives.

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00:25:01.740 --> 00:25:11.850

Carl Racine: So he got an ambulance, rather than taking a car for his personal use. He had the government provide an ambulance for his

community to save lives.

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00:25:12.480 --> 00:25:23.370

Carl Racine: The ABA you Daya have built a hospital, as well as two schools of an elementary school and a high school and those schools are open to everyone.

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00:25:23.730 --> 00:25:29.880

Carl Racine: They have Christian and Muslim teachers and administrators as well as Jewish ones, obviously.

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00:25:30.810 --> 00:25:43.680

Carl Racine: And they're they're going goal is to be able to work together in mutual respect and cooperation and build that respect and cooperation among the different faiths that exist side by side and Uganda.

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00:25:44.250 --> 00:25:51.540

Carl Racine: They've also created an interfaith coffee growers cooperative for the economic benefit of all their communities.

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00:25:52.170 --> 00:26:02.160

Carl Racine: And they're known for their religious music one of their albums. I don't know if it's this one. I have the picture, but one of their albums was nominated for a Grammy and in 2005

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00:26:03.930 --> 00:26:13.020

Carl Racine: So I took this little detour just because, for me, the ABA you Daya are a fascinating example of GOD'S MARVELOUS sense of humor.

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00:26:13.620 --> 00:26:30.030

Carl Racine: A God who chooses the lowly in the eyes of the world to be a light to that world. And this small Ugandan Jewish community in their country, there have been a tremendous light.

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00:26:31.680 --> 00:26:37.290

Carl Racine: Just because one day a Ugandan man said, you know what I want to be a Jew.

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00:26:39.840 --> 00:26:41.670

Carl Racine: Any questions about that.

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00:26:42.120 --> 00:26:45.750

Carole Copeland Thomas: I wonder if Israel fully recognizes them that's

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00:26:46.470 --> 00:26:46.770

Carl Racine: That's

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00:26:46.800 --> 00:26:48.330

Carl Racine: Part of the problem is

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00:26:51.360 --> 00:26:53.010

Carl Racine: There's sort of negotiating this

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00:26:54.540 --> 00:27:08.340

Carl Racine: This is a huge problem in Israel. It's a political and religious problem that this is only one area in which it creates problems. The Orthodox community, especially the Ultra Orthodox community and Israel tends to dominate.

149

00:27:09.540 --> 00:27:24.090

Carl Racine: The decisions that get made, and the Orthodox Jews don't recognize other Jewish groups like the reform and the conservative Jews as as being really do this and

150

00:27:25.290 --> 00:27:32.130

Carl Racine: Technically, if you are Jewish, you are allowed to anyone who is Jewish is allowed to immigrate to

151

00:27:33.750 --> 00:27:42.690

Carl Racine: Israel, but the I buy I buy your diet haven't been allowed to do that yet because the Orthodox community doesn't consider

152

00:27:43.410 --> 00:27:59.550

Carl Racine: Them to be fully legitimate, but there are lots of non Orthodox Jews living in Israel who are trying to do other things. There's a wonderful group called women of the wall Who are trying who've been trying for 20 years

153

00:28:00.150 --> 00:28:11.100

Carl Racine: To be allowed freedom to fully pray at the at the Wailing Wall in Jerusalem, and not only to pray there, they've they've sort of created a separate section for women.

154

00:28:12.240 --> 00:28:22.830

Carl Racine: But to also read the Torah scrolls and they have been assaulted violently by the Ultra orthodox they have been verbally abused.

155

00:28:23.340 --> 00:28:38.760

Carl Racine: They've been imprisoned they've had all sorts of trouble because the Orthodox community is reluctant to accept as truly Jewish these non traditional Jewish groups so

156

00:28:38.880 --> 00:28:43.710

Carl Racine: Is it, is it fair to say that the Ultra Orthodox Jews are practicing

157

00:28:44.070 --> 00:28:55.950

Carole Copeland Thomas: Discrimination and in this case, perhaps, racism, because I've heard other stories about other particularly African Jewish groups not being fully welcomed into Israel.

158

00:28:58.350 --> 00:29:20.550

Carl Racine: Yeah, the I don't with the Ugandan thing the issue isn't primarily racial although there is certainly racism in Israel and that racism has been directed against Ethiopian Jews who are recognized as legitimately Jewish by the Orthodox community their roots go back

159

00:29:21.660 --> 00:29:33.780

Carl Racine: Perhaps as far as the Ethiopian eunuch and his, he may have been part of an Ethiopian Jewish community that well that goes back even further than the time of Jesus, but the Ethiopian Jewish

160

00:29:34.290 --> 00:29:43.950

Carl Racine: Community has ancient historical roots and and can't be denied. So they have been allowed to emigrate to

161

00:29:44.490 --> 00:30:05.910

Carl Racine: Israel, but some of the Israelis are not happy with that for racial reasons. When I was in Israel. A few years ago, it was a

hot topic of contention, because there were people who actually refuse or wanting to refuse to allow Ethiopian Jews to

162

00:30:09.750 --> 00:30:29.850

Carl Racine: To give blood because they didn't want to mingle there. They didn't want to have their, their white European Jewish blood mixed with black African Ethiopian blood. So yes, there's there's racism involved, but the the the Ugandan thing at least is is more of an issue of

163

00:30:34.170 --> 00:30:42.480

Carl Racine: Which which group you're involved with. And it's a it's an issue that affects not just the Ugandan community. It affects

164

00:30:44.160 --> 00:30:45.780

Carl Racine: Families who have

165

00:30:47.100 --> 00:30:54.960

Carl Racine: Let's say a woman a gentile woman marries a Jewish man and undergoes conversion as a juice so she be

166

00:30:56.100 --> 00:31:12.840

Carl Racine: In marrying this man she decided she also wants to convert and become a do so she undergoes conversion in a reform or court conservative synagogue, the Orthodox in Israel won't accept that as legitimate so there's there's contentions about

167

00:31:13.890 --> 00:31:22.890

Carl Racine: Complicated stuff like that that don't have anything specifically to do with racial issues. I'm sure the racial issue would be an would

168

00:31:23.520 --> 00:31:30.960

Carl Racine: Would would also be an issue for some, but not everybody and not everybody in Israel is racist. I don't want to be heard you saying that

169

00:31:31.860 --> 00:31:43.200

Carl Racine: But I also think it's sort of wonderful that this community, which is pretty small. Maybe 900,000 people in Uganda stays where they are and really is a light to the world if they as kind of

170

00:31:43.980 --> 00:31:52.710

Carl Racine: outsiders to both the dominant Christian and dominant Muslim groups if they can add act as mediators if they can act as a

171

00:31:53.130 --> 00:32:03.270

Carl Racine: A witness for peace between those groups and actually get in, they are doing this, at least in the schools, getting Jewish and Christian and Muslim students to

172

00:32:03.780 --> 00:32:17.280

Carl Racine: To meet together and learn together. Getting Jewish and Christian and Muslim teachers and administrators to work together to run a school that's an enormous witness and an enormous

173

00:32:18.510 --> 00:32:31.020

Carl Racine: Act of tikkun olam, as the Jews would say of healing the world of bringing God's light and God's love to the world right there in in the middle of Uganda, I think.

174

00:32:32.340 --> 00:32:38.940

Carl Racine: That is God working in very mysterious but very wonderful ways

175

00:32:47.490 --> 00:32:55.350

Carl Racine: Alright, um, as I said, in addition to the Friday night service, the Jews also hold services on Saturday.

176

00:32:55.890 --> 00:33:10.650

Carl Racine: But as we've seen the main purpose of Shabbat is not worship, but rest and and feasting and celebration and it's customary to eat three festive meals on Shabbat because Shabbat is always a feast day fasting is prohibited by the rabbi's

177

00:33:11.670 --> 00:33:22.410

Carl Racine: And the, the verse that kind of is the the theme verse comes from Isaiah 58:13 which you say see here which teaches that the Sabbath should be made a delight.

178

00:33:23.340 --> 00:33:31.740

Carl Racine: And that word comes up over and over again in the Jewish literature talking about the Sabbath the Sabbath should be a delight.

It should be a joy.

179

00:33:32.340 --> 00:33:38.160

Carl Racine: And the Hebrew word therefore delight his own egg O ne G. Well, in our letters.

180

00:33:38.820 --> 00:33:49.170

Carl Racine: Which is what temple Israel calls the festive time of food and Israeli dance that they have following the Friday night service and it's unfortunate that

181

00:33:49.710 --> 00:34:07.890

Carl Racine: We're not going to be able to be there in person, because if you've been to one of those services, you realize that it really is a celebration. It's a time of joy, it's a time of community, it's a time of feasting of eating together. It's a time for dance.

182

00:34:09.180 --> 00:34:19.890

Carl Racine: It's a time for music. It's not just about worship. It's about having a different type of life, a life that is a life of joy and celebration.

183

00:34:22.830 --> 00:34:27.810

Carl Racine: The other part of Friday night though in in many Jewish

184

00:34:28.980 --> 00:34:43.710

Carl Racine: Families is the Friday night Sabbath meal which always takes place in the home. It has a religious element to it, but it is something that's done in the home. It's not something done in a synagogue.

185

00:34:45.240 --> 00:34:59.610

Carl Racine: And there's a little picture here on your screen of the three elements that are there no matter what else is there candles. The holiday bread and wine and the

186

00:35:00.780 --> 00:35:12.510

Carl Racine: The, the Friday night, the Shabbat meal begins 18 minutes before sundown, how they know exactly that. Well, now they can probably calculate that more easily. But it begins slightly before sundown again.

187

00:35:12.720 --> 00:35:22.290

Carl Racine: To make sure that you don't violate the Sabbath because lighting a candle on the Sabbath is actually prohibited. So the candles are lit 18 minutes before Sabbath.

188

00:35:22.800 --> 00:35:34.800

Carl Racine: At least two candles. It can be more and a blessing over the candles is recited and in most Jewish circles. This is an honor reserved for women. It's something that has been

189

00:35:35.400 --> 00:35:50.640

Carl Racine: Taught by the rabbi's from ancient times as as as an honor that women typically should be doing if there's no woman to do it. Obviously, a man can do it but lighting the candles and and reciting the blessing on the candles is

190

00:35:51.810 --> 00:35:54.210

Carl Racine: Something that a woman is supposed to do.

191

00:35:55.260 --> 00:36:01.620

Carl Racine: At this meal that the Father. Usually, but it can be the mother also blesses the children.

192

00:36:03.090 --> 00:36:13.680

Carl Racine: And usually some proverbs 31 the chapter about the the virtuous woman, the, the hard working wife.

193

00:36:14.220 --> 00:36:21.960

Carl Racine: Psalm 31 is read or song as well at this meal expressing admiration and gratitude for the hard work of the wife.

194

00:36:22.890 --> 00:36:30.720

Carl Racine: And there are other blessings over the cups of wine over the holiday bread and after the meal is over a

195

00:36:31.650 --> 00:36:44.820

Carl Racine: Extended series of blessings to God for his gracious provision. It's a celebration and a Thanksgiving, and it is a family affair and it's a special time for family.

196

00:36:45.540 --> 00:36:58.440

Carl Racine: And when I was in Israel. A few years ago, we had a Friday night. Shabbat meal in our hotel to get with the group that I was with and they brought in Jewish seminaries students

197

00:36:59.490 --> 00:37:21.690

Carl Racine: To kind of instruct us about the meaning of this meal about the prayers and blessings that were said, but also to talk to us about their individual excuse me their individual family celebrations that what they had grown up with as children on on Shabbat

198

00:37:23.190 --> 00:37:23.820

Carl Racine: Evening.

199

00:37:25.110 --> 00:37:48.990

Carl Racine: And they talked the different seminary students talked about memorable songs games jokes. It was a family time of of kind of after a busy week everybody getting together and just having a good time and a good meal, and I was especially moved in this

200

00:37:50.160 --> 00:38:11.430

Carl Racine: In at that event by one young man who spoke about the importance this meal had for him because every week. His father would give him his blessing at this meal, which is very typical and that gave him a sense of personal affirmation.

201

00:38:12.450 --> 00:38:33.720

Carl Racine: And that whole idea just kind of blew me away. I can't. I cannot imagine what my life might have been like and how my life might have been different if I had gotten my father's blessing once a week on Friday night at a festive meal I that just blew me away but but this idea of the parent

202

00:38:35.070 --> 00:38:49.920

Carl Racine: Weekly regularly giving their blessing to their children, telling them how special they are telling them how proud they are of them telling them how much they hope for them with the kind of life. They hope for them.

203

00:38:50.820 --> 00:39:00.480

Carl Racine: That idea just blew me away and I IN ONE OF THE MEMORIAL, THINGS THAT I watched for Rabbi sacks his granddaughter talked about this Friday night.

204

00:39:01.320 --> 00:39:10.680

Carl Racine: Shabbat meal and and and when Rabbi sacks would sometimes join her family, he would give his blessing to all the grandchildren.

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00:39:11.340 --> 00:39:20.070

Carl Racine: Which was very unusual that isn't a normal practice the parents give the blessings to their children. So she asked him grandfather why

206

00:39:20.580 --> 00:39:43.350

Carl Racine: You know, why are you giving a blessing to the grandchildren. And his response was, Well, you know, there can exist tension and conflict, sometimes between parents and their children, but between grandparents, and grandchildren. There's nothing but love and he wanted to

207

00:39:44.580 --> 00:39:52.170

Carl Racine: Overflow with his love for his man children. So the, the, the, the Friday night meal is a

208

00:39:53.220 --> 00:40:03.600

Carl Racine: An institution in Judaism. That's more than a ritual, it's a time of sharing the delight that the family has with one another.

209

00:40:05.730 --> 00:40:17.010

Carl Racine: The ancient rabbis added a third meal at the end of Shabbat on Saturday late Saturday afternoon normally people only ate two meals a day in ancient times.

210

00:40:17.430 --> 00:40:27.360

Carl Racine: And this was called have Delilah and you can see the picture here for have de la which is really saying goodbye. The word Abdullah literally means separation.

211

00:40:28.050 --> 00:40:44.640

Carl Racine: And it marks the end of the Sabbath and the transition to a new week and a special braided candle. You can see the candle. That's braided there. It's not just a straight taper is lit and not sure what that signifies but that's always used for have

212

00:40:46.410 --> 00:40:57.390

Carl Racine: A container of fragrant spices that little container, kind of in the front has, you know, cinnamon, and cloves and nutmeg, whatever that you pass around for people to smell.

213

00:40:57.810 --> 00:41:11.340

Carl Racine: And then a cup of wine and actually is usually filled to overflowing that symbolizes prosperity and their blessings and prayers and a song sung invoking the prophet Elijah who will come and herald the coming of the Messiah.

214

00:41:13.320 --> 00:41:28.890

Carl Racine: It's usually a simple meal, but it's a feast for the senses in the spirit and some communities prolong that meal and conversation. Well, after dark will after Sabbath is over, out of a sense of reluctance to let the Sabbath go

215

00:41:30.630 --> 00:41:44.670

Carl Racine: So the Sabbath is not just about prohibitions about what you can't do, it's about doing other things. It's as Rabbi says as a day dedicated to the celebration of things that have value, but no price.

216

00:41:45.240 --> 00:41:54.240

Carl Racine: Things like marriage and family, friends and community Torah and God. It's a day where the concerns of the rest of the week are set aside.

217

00:41:55.800 --> 00:42:03.450

Carl Racine: You shouldn't even talk about money or business matters. And ideally, not even think about your job.

218

00:42:04.260 --> 00:42:14.460

Carl Racine: But it's a day to engage in pleasurable activities and the rabbi saw the Sabbath as the best day for married couples to have sex.

219

00:42:15.390 --> 00:42:34.110

Carl Racine: And in various Jewish writers that I've read, they remember on the Sabbath after the meal in the middle of the day. On Saturday, that their parents regularly took a nap. And that was a sacred time for their parents on the Sabbath.

220

00:42:35.370 --> 00:42:49.170

Carl Racine: It's a day for contemplation of the things that really matter in life and a day to just stop and rest in the midst of a grim and demanding world, it's a day that should be a delay.

221

00:42:51.090 --> 00:42:55.950

Carl Racine: I'm going to pause here again and ask for comments and reflections questions.

222

00:43:10.860 --> 00:43:12.300

Carl Racine: Nope. Everybody's just

223

00:43:18.540 --> 00:43:23.100

Teresa Lammey: Can you say in the Psalms that were

224

00:43:24.540 --> 00:43:29.070

Teresa Lammey: Used during the ceremony, like at the

225

00:43:29.100 --> 00:43:30.120

Carl Racine: Yeah, if it's a

226

00:43:30.270 --> 00:43:31.950

Carl Racine: You know, sort of a full

227

00:43:33.240 --> 00:43:37.650

Carl Racine: Friday night service. Let me see if I can find here the Psalms that the

228

00:43:38.700 --> 00:43:46.200

Carl Racine: Some psalm 29 here. I'll write it in this chat so I'm 29

229

00:43:48.930 --> 00:43:50.340

Carl Racine: And then Psalms.

230

00:43:52.230 --> 00:43:53.730

Carl Racine: 95 to 99

231

00:43:59.370 --> 00:44:06.210

Carl Racine: And you can read those. But they also break God's kingship, and God. God's power over all creation.

232

00:44:09.960 --> 00:44:15.540

Carl Racine: Again, the Sabbath is the Lord's day and the Sabbath is a day of obviously

233

00:44:18.300 --> 00:44:22.020

Carl Racine: Remembering who's in charge, reminding of us are

234

00:44:22.200 --> 00:44:23.760

Teresa Lammey: Reminding ourselves of who's in

235

00:44:23.760 --> 00:44:27.240

Carl Racine: Charge and but celebrating that that's a good thing.

236

00:44:31.230 --> 00:44:45.300

Susan Racine: I'm reading the Isaiah reference and it starts and 13 if you refrain from trampling the Sabbath from following your own pursuits of my holy day if you call the Sabbath a delight.

237

00:44:45.750 --> 00:44:59.370

Susan Racine: The Lord's holy day glorious if you glorify it by not following your ways, seeking your own interest or pursuing your own affairs, then you shall delight in the Lord and I will make you ride upon the heights of the earth.

238

00:45:01.260 --> 00:45:05.010

Susan Racine: Though it's kind of a threat and a promise.

239

00:45:05.610 --> 00:45:14.550

Carl Racine: About right you're you're supposed to call the Sabbath a delight. And if you do that, you will also delight in the Lord. And again, we talked about how

240

00:45:15.000 --> 00:45:20.880

Carl Racine: You know, in Christian circles, sometimes again that the Sabbath is seen as part of the Law of Moses.

241

00:45:21.660 --> 00:45:26.160

Carl Racine: That is, you know, part of the legalistic part of the Bible that we don't like.

242

00:45:26.490 --> 00:45:37.980

Carl Racine: And the prophets are who we really like. But here we see over and over again and the prophets, they're celebrating the Sabbath and seeing the Sabbath now is having enduring value, but as part of God's coming kingdom.

243

00:45:41.670 --> 00:45:45.480

Lorita Williams: I'm Susan, could you, what was that Scripture again in Isaiah.

244

00:45:45.960 --> 00:45:53.520

Susan Racine: Isaiah 58 starting with verse 13 if you refrain from trampling the Sabbath.

245

00:45:54.690 --> 00:45:56.370

Susan Racine: And from following your own pursuit

246

00:45:58.440 --> 00:45:59.970

Lorita Williams: Thank you to

247

00:46:00.210 --> 00:46:01.110

Carl Racine: To what verse

248

00:46:02.100 --> 00:46:03.360

Carl Racine: 13. What did you read

249

00:46:03.540 --> 00:46:05.160

Susan Racine: As yeah 13 I think

250

00:46:05.280 --> 00:46:06.300

Carl Racine: 13 to

251

00:46:08.640 --> 00:46:10.440

Susan Racine: Up to chapter 59 basically

252

00:46:12.210 --> 00:46:13.800
Susan Racine: 13 to the end of chapter 15

253
00:46:14.610 --> 00:46:15.990
Carl Racine: All right, I don't know what those verses

254
00:46:16.980 --> 00:46:24.180
Susan Racine: Well you you refer. One of them was called the Sabbath a delight. Right. But in my Bible. It says if you call the Sabbath a delight.

255
00:46:24.270 --> 00:46:27.720
Susan Racine: Right. Then I will make you right up in the heights of the earth.

256
00:46:29.070 --> 00:46:31.260
Susan Racine: But if you trample the Sabbath, which

257
00:46:33.120 --> 00:46:35.070
Susan Racine: I probably Sabbath, all the time.

258
00:46:38.610 --> 00:46:39.660
Susan Racine: I always think about work.

259
00:46:40.170 --> 00:46:41.760
Lorita Williams: Which translation. Are you looking at

260
00:46:42.300 --> 00:46:45.450
Susan Racine: This is the new new American it's Catholic

261
00:46:48.510 --> 00:46:53.880
Carl Racine: Yeah, I mean, the idea of a day where you don't even think about workflow and talk about, we saw how you're not supposed to

262
00:46:53.880 --> 00:46:54.690
Carl Racine: handle money.

263
00:46:55.050 --> 00:46:57.060
Carl Racine: So the Jewish synagogues, don't take

264

00:46:58.530 --> 00:47:02.070

Carl Racine: Don't take don't take an offering because you can't handle money on the Sabbath.

265

00:47:07.980 --> 00:47:20.460

Carl Racine: Which, you know, Christians are just like Christian pastors, be like, What are we supposed to do, we can't talk about money, we can't talk about money from the pulpit and we can't handle money on the Sabbath.

266

00:47:21.000 --> 00:47:21.510

Carl Racine: And that

267

00:47:21.840 --> 00:47:25.080

Carl Racine: Churches, if they couldn't ever talk about money from the pulpit.

268

00:47:26.280 --> 00:47:27.000

Susan Racine: It'd be silent.

269

00:47:35.190 --> 00:47:39.330

Carl Racine: They can certainly talk about what you do with your money. I don't think that's but you

270

00:47:41.640 --> 00:47:43.080

Carl Racine: But yeah the the

271

00:47:44.280 --> 00:47:47.040

Carl Racine: The idea. I'm trying to emphasize here.

272

00:47:47.400 --> 00:47:50.400

Carl Racine: Is that there are ways of celebrating the Sabbath.

273

00:47:51.810 --> 00:47:57.750

Carl Racine: That are positive that aren't just a matter of, Oh, I can't do anything. And I have to be gloomy and sad.

274

00:47:58.830 --> 00:48:03.090

Carl Racine: The Sabbath is the white or is supposed to be a delight.

275

00:48:04.740 --> 00:48:12.870

Carl Racine: And it's supposed to be a day of of doing completely different things. Having a totally different character.

276

00:48:16.110 --> 00:48:25.200

Carl Racine: I want to go on and talk about the idea of the Sabbath, a little bit more because it's really a unique institution.

277

00:48:25.680 --> 00:48:38.700

Carl Racine: Unique to Judaism. And again, we sort of take all this for granted. So we're not. I don't think most of us think about this, but no other ancient culture divided time in two weeks.

278

00:48:40.770 --> 00:48:49.590

Carl Racine: We sort of taken for granted. Of course, you have a week of seven days. That's how we divide time but that wasn't true in Babylon, or

279

00:48:51.420 --> 00:49:03.960

Carl Racine: Wherever I mean, when I was in Mexico and studying the Aztec culture they had months that were either lunar months of 28 days or they had religious months of 20 days.

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00:49:04.710 --> 00:49:11.760

Carl Racine: But there was no such thing as a week. Each day had a different name and the different association of the each day of the month.

281

00:49:12.660 --> 00:49:22.380

Carl Racine: The month was tied to the moon. And this is true of paganism in general that time was thought of in reference to the cycles of nature.

282

00:49:22.890 --> 00:49:30.150

Carl Racine: To the movements of the heavenly bodies. The sun and the moon to the seasons of planting and harvesting

283

00:49:30.960 --> 00:49:49.080

Carl Racine: And only in Israel was there established a seven day week

that didn't correspond to anything in nature. There's no seven day cycle of anything in nature, the seven day we points to a God who created and transcends nature.

284

00:49:50.130 --> 00:50:02.430

Carl Racine: So it's a completely different way of thinking about reality, thinking about the world. And because we take it for granted, we fail to recognize how radical it's teaching really is.

285

00:50:04.410 --> 00:50:15.480

Carl Racine: The seven day week comes from a completely different view of reality if you base your understanding of the world on the recurring natural cycles.

286

00:50:16.770 --> 00:50:26.850

Carl Racine: You're left with a philosophy, where everything remains the same. Ultimately, humans are riding an endless carousel that ultimately goes nowhere.

287

00:50:28.380 --> 00:50:41.610

Carl Racine: But the seven day week as part of a worldview that sees us is heading towards a goal because the Sabbath is different from all other days. It's the climactic end of the week. As we've seen, it's the goal that we're headed for

288

00:50:42.600 --> 00:50:51.180

Carl Racine: So paganism produce myths timeless stories Judaism produced history stories that take place in time.

289

00:50:52.380 --> 00:50:54.030

Carl Racine: Stories that went somewhere.

290

00:50:55.380 --> 00:51:11.340

Carl Racine: pagan religions projected their idea of God on to physical objects or natural phenomenon like the sun, the moon, the stars storms mountains, rivers trees and they made idols physical representations of those gods.

291

00:51:12.150 --> 00:51:24.510

Carl Racine: But Israel, God was completely separate from such physical objects from the creation itself and God couldn't be embodied in a spatial representation in a physical object.

292

00:51:24.960 --> 00:51:38.460

Carl Racine: Israel's God was identified with events in time creation redemption, the calling of Abraham, the giving of the law. If we could go to Slide 14 please

293

00:51:40.740 --> 00:51:50.520

Carl Racine: So as Rabbi Heschel comments and his wonderful book on the Sabbath Judaism teaches us to be attached to holiness in time.

294

00:51:51.480 --> 00:52:02.310

Carl Racine: To be attached to sacred events to learn how to consecrate sanctuaries that emerged from the magnificent stream of the year.

295

00:52:03.210 --> 00:52:19.500

Carl Racine: The Sabbath are great cathedrals and our holy of holy is as a shrine that neither the Romans, nor the Germans were able to burn a shrine that even apostasy cannot easily obliterate the Day of Atonement.

296

00:52:21.180 --> 00:52:26.820

Carl Racine: The Jews carry those cathedrals with them, even into Auschwitz.

297

00:52:28.230 --> 00:52:37.740

Carl Racine: Humans can control certain aspects of the physical world, but time is exclusively in the hands of God, we can't control time

298

00:52:38.910 --> 00:52:59.160

Carl Racine: And the Sabbath teaches us to sanctify time itself, because that is where God is to be encountered and you see this wonderful quote from Anita diamond the Sabbath is a weekly cathedral raised up in my dining room in my family in my heart, and she's talking about that Friday night.

299

00:53:00.180 --> 00:53:05.280

Carl Racine: Shabbat meal with the family that's erecting a cathedral in your home.

300

00:53:07.980 --> 00:53:10.650

Carl Racine: And it's something as Rabbi Heschel says

301

00:53:12.120 --> 00:53:14.220

Carl Racine: That the world can't take away from you.

302

00:53:15.690 --> 00:53:22.560

Carl Racine: It's a temple. It's a cathedral that the Romans can't destroy and the dirt Germans can burn.

303

00:53:26.370 --> 00:53:29.160

Carl Racine: The Sabbath completes creation.

304

00:53:30.240 --> 00:53:46.530

Carl Racine: In Genesis by filling it with sanctity and blessing goodness in the creation story God declares that the physical creation, the first six days are good, but the Sabbath day he blesses and declares holy

305

00:53:47.580 --> 00:53:56.220

Carl Racine: Holiness and goodness are not the same thing as we see in this other quote from Rabbi Heschel he says there's much that philosophy could learn from the Bible.

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00:53:56.610 --> 00:54:03.060

Carl Racine: To the philosopher, the idea of the good is the most exalted idea. And this is especially true in Greek philosophy.

307

00:54:03.990 --> 00:54:20.790

Carl Racine: But to the Bible, the idea of the good is penultimate is one less than the highest level, it cannot exist without the holy the good is the base, the holy is the summit things created in six days he considered good the seventh day he made holy

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00:54:22.770 --> 00:54:31.530

Carl Racine: So the goodness of creation is available to all humans but holiness is only available to those who are in a relationship with God, who are part of God's covenant

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00:54:32.520 --> 00:54:40.200

Carl Racine: And the Sabbath is a witness to that Creator God who is separate from the created world and cause those into covenant

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00:54:40.950 --> 00:54:50.580

Carl Racine: With him also to declare their separation from that world once a week, even as God is separate from the world. Those who are

311

00:54:51.300 --> 00:55:06.720

Carl Racine: In relationship with God must also separate themselves from that world and we saw for Heschel, of course, that holiness did not just mean sitting in a monastic cell praying and reading the scriptures. It meant marching with Dr. King to Guntree

312

00:55:09.150 --> 00:55:19.560

Carl Racine: Once a week, we are to leave behind the cycles of the natural world and experience the holiness of eternity in time. So the Sabbath is really a sign of eternity.

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00:55:21.150 --> 00:55:32.100

Carl Racine: It's also a sign of the covenant between God and Israel, but it's based on creation theology, not just the law of Moses. And because the Sabbath is rooted in creation. It applies to all of creation.

314

00:55:33.360 --> 00:55:52.710

Carl Racine: Not just to Jews. It's to be observed as we saw by foreigners residing in Israel and by the animals themselves and even the land itself. The Earth is to have a Sabbath rest once every seven years, all of the creation is to partake in the blessings of the Sabbath.

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00:55:54.900 --> 00:56:04.020

Carl Racine: So as we've seen the Torah connects the Sabbath with God's redemption God's liberation of his people from slavery from oppressive endless work.

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00:56:05.250 --> 00:56:19.770

Carl Racine: And as such, it was a radical idea in the ancient world which mocked the Jews for being lazy because they took a day off. It was a radical idea in an agricultural society. We're not tending to the fields and crops for a day was risky.

317

00:56:20.820 --> 00:56:30.660

Carl Racine: And it's a radical idea in our world as well where people

are increasingly expected to be online and on call 24 seven

318

00:56:32.430 --> 00:56:37.770

Carl Racine: And I think I'm going to pause there and people can reflect for the 10 minutes we have left.

319

00:56:39.150 --> 00:56:42.270

Carl Racine: Allow you to mull over some of those thoughts.

320

00:56:43.380 --> 00:56:44.130

Carl Racine: This week,

321

00:56:48.210 --> 00:56:49.530

Carl Racine: Any reflections on

322

00:56:56.460 --> 00:56:57.960

Carl Racine: What's pretty heavy material.

323

00:56:59.700 --> 00:57:04.200

Carole Copeland Thomas: For some reason, I'm still stuck on just the discriminatory practices.

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00:57:05.970 --> 00:57:07.980

Carole Copeland Thomas: I don't know why can't let that go.

325

00:57:09.300 --> 00:57:09.630

Carole Copeland Thomas: And

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00:57:09.750 --> 00:57:12.930

Carl Racine: Beverly. Are you saying you're surprised that human beings.

327

00:57:12.960 --> 00:57:14.100

Are racist and that's

328

00:57:15.450 --> 00:57:18.450

Carl Racine: Carol speaking this is news to you and

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00:57:18.450 --> 00:57:20.310
20 2020

330
00:57:22.110 --> 00:57:23.670
Carole Copeland Thomas: Know it's

331
00:57:23.670 --> 00:57:31.470
Carole Copeland Thomas: A it's an it's an ongoing issue that I have with Israel, just the private issue I have with them.

332
00:57:33.120 --> 00:57:37.650
Carl Racine: Oh, absolutely. And I even began to talk about discrimination against the

333
00:57:38.880 --> 00:57:41.790
Carl Racine: brown skin Palestinians.

334
00:57:41.820 --> 00:57:44.460
Carl Racine: Yeah, because if you go to Israel, you'll notice

335
00:57:45.870 --> 00:57:47.490
Carl Racine: Very distinct

336
00:57:49.200 --> 00:57:56.880
Carl Racine: Color differences that are drawn along those political and religious lines as well.

337
00:57:57.420 --> 00:57:59.520
Carole Copeland Thomas: Yeah, just bugs me.

338
00:58:00.450 --> 00:58:02.520
Carl Racine: Absolutely. And it should

339
00:58:05.820 --> 00:58:14.070
Susan Racine: I'm I'm struck with the wisdom of God's plan for us, but I'm struggling with any kind of practical

340
00:58:16.500 --> 00:58:19.260
putting it into practice that's

341

00:58:20.580 --> 00:58:20.970

You're

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00:58:22.350 --> 00:58:22.650

Lorita Williams: Going to

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00:58:23.280 --> 00:58:37.080

Susan Racine: See where it is a gift, and I can see that it is a time where we can really truly lean on God and become close to God and enjoy his gifts of life to us.

344

00:58:38.640 --> 00:58:38.910

But

345

00:58:42.090 --> 00:58:44.550

Not doing work is is a hard concept.

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00:58:46.380 --> 00:58:47.370

Carl Racine: Yeah, and we'll

347

00:58:48.300 --> 00:58:58.230

Carl Racine: We'll talk about this a little bit more after I've sort of finished my presentation. I feel like I want to present all of this as a way of helping us think about this.

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00:58:58.530 --> 00:59:10.950

Carl Racine: But ultimately, this is a conversation that the whole church should be having. And we've not talked about it, precisely because we've ignored the Sabbath and said, well, that's just a Jewish thing.

349

00:59:11.460 --> 00:59:26.220

Carl Racine: And I'm trying to make a case for the fact that no, it's a biblical thing and it would be really, really helpful if the Christian community at large started talking about what a Christian.

350

00:59:27.480 --> 00:59:29.760

Carl Racine: observance of the Sabbath would look like.

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00:59:31.470 --> 00:59:36.690

Carl Racine: Based on these principles and others. I don't, I'm not trying to get us to look like Jews.

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00:59:38.070 --> 00:59:57.540

Carl Racine: That's not the point of this. Because Judaism has developed in its own ways, but what I am trying to do is bring some of the insights that I think are helpful and not all of them are helpful, some of the insights from from Jewish rabbis and other and just from ordinary Jews.

353

00:59:59.550 --> 01:00:05.430

Carl Racine: To the conversation that I think could be helpful for Christians in thinking about

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01:00:06.900 --> 01:00:10.500

Carl Racine: Sabbath observance as a positive thing.

355

01:00:11.730 --> 01:00:27.120

Teresa Lammey: Think we're working from home and school at home and everything at home, and it has to be so intentional this, everything is so mixed up together. There. There. Isn't that space in so that you can

356

01:00:28.260 --> 01:00:30.900

Teresa Lammey: Separate work from everything else.

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01:00:34.530 --> 01:00:34.920

Carl Racine: Right.

358

01:00:37.050 --> 01:00:39.390

Lorita Williams: And I, when I was thinking as as you

359

01:00:41.700 --> 01:00:52.500

Lorita Williams: Is that, you know, I tend to think of the Sabbath as a day of rest physically resting. But as I'm listening to you. It's very active spiritually.

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01:00:54.480 --> 01:01:03.420

Lorita Williams: Even though it's it's a form of rest. It's not a form

of rest spiritually. In fact, it's very active.

361

01:01:05.070 --> 01:01:09.120

Lorita Williams: In terms of thought in terms of how you would race.

362

01:01:10.440 --> 01:01:17.310

Lorita Williams: Was just for me. It's a way of looking at it, not as a physical thing, but as spiritually active putting into

363

01:01:17.310 --> 01:01:28.560

Lorita Williams: Practice those things that we are supposed to be living intentionally to use that word. I don't know who who that was, that was speaking, but

364

01:01:28.620 --> 01:01:29.880

That's how so Theresa.

365

01:01:33.090 --> 01:01:44.820

Carl Racine: Right, it's something you would have to be intentional about because you're going against the flow of the rest of the world you're going against the 24 seven mentality. You're going against the online connectedness. I

366

01:01:47.160 --> 01:01:47.820

Carl Racine: When, when

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01:01:49.200 --> 01:01:54.120

Carl Racine: When Susan I first got married back in the dark ages.

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01:01:55.440 --> 01:01:56.910

Carl Racine: Before the Internet.

369

01:01:58.770 --> 01:02:02.760

Carl Racine: Susan carried this little electronic device with her called a beeper

370

01:02:05.310 --> 01:02:06.000

Carl Racine: And

371

01:02:08.760 --> 01:02:24.000

Carl Racine: I always was sort of horrified by the idea of having to be on call 24 hours a day, having somebody who could reach out to you and beep you

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01:02:24.480 --> 01:02:35.010

Carl Racine: And you had to call them and then you were summoned to either a phone call or physically coming into work. I just thought, what kind of a life is that for anyone to live.

373

01:02:35.670 --> 01:02:47.100

Carl Racine: We now all of us in the modern Western world have beepers in our pants pockets are our purses or coats pockets, they're called phones.

374

01:02:48.090 --> 01:03:01.350

Carl Racine: And we carry them around willingly. No one's forcing us to do this the way doctors were forced to do this 35 years ago. This is something, a way of life we have chosen for ourselves and I

375

01:03:03.330 --> 01:03:05.700

Carl Racine: I turn my phone off at night before I go to bed.

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01:03:06.870 --> 01:03:13.650

Carl Racine: As a protest against it. I don't wanna. I don't want people calling me in the middle of the night, our home phone is the line, but

377

01:03:17.250 --> 01:03:25.830

Carl Racine: The to be intentional about the Sabbath would require making some painful adjustments to our way of life one day seven

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01:03:26.370 --> 01:03:38.250

Carl Racine: But, and we're going to talk about this more. At length I think ultimately it is a discipline. It's a training and righteousness as Paul says that we need and that the whole world needs.

379

01:03:42.090 --> 01:03:43.830

Carl Racine: But we'd have to turn our computers off.

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01:03:44.310 --> 01:03:47.760

Susan Racine: Paradoxically, in Hebrews chapter four.

381

01:03:49.140 --> 01:03:58.440

Susan Racine: Verse 11. It says, Therefore let us strive to enter into that rest so that no one may fall after the same example of disobedience.

382

01:04:00.120 --> 01:04:06.000

Susan Racine: That we're striving to enter into the rest of like like Maria said it spiritually very active.

383

01:04:09.180 --> 01:04:25.320

Carl Racine: Oh yes and and and that's, you know, one of the main points. I'm trying to emphasize that it's not simply a negative thing things you don't do. It's also about the things that you do and should do. It's I love Rabbi sacks, quote, it's about it, a day for

384

01:04:27.090 --> 01:04:30.150

Carl Racine: Celebrating things that have value, but no price.

385

01:04:33.150 --> 01:04:52.890

Carole Copeland Thomas: Well, a lot of it is my word now going into 2021 is consistency. And I would add, this is intentional. So it is a discipline that you have to acquire so that that seventh day that Sabbath day.

386

01:04:54.600 --> 01:05:00.750

Carole Copeland Thomas: Looks at rest in a new way, certainly from a spiritual perspective, but one where

387

01:05:01.770 --> 01:05:06.240

Carole Copeland Thomas: You are literally praising God all day long.

388

01:05:07.980 --> 01:05:14.520

Carole Copeland Thomas: I'm with your worship and uh we're, we're a long way away from that.

389

01:05:19.470 --> 01:05:23.670

Carole Copeland Thomas: And I i'm I'm as guilty as everybody else.

390

01:05:25.110 --> 01:05:26.100
Carole Copeland Thomas: Men don't know

391
01:05:27.150 --> 01:05:30.690
Carole Copeland Thomas: How to how to retract that day so that that day.

392
01:05:32.280 --> 01:05:44.250
Carole Copeland Thomas: This day whether it's a Sunday or Saturday becomes that that spirit filled day where we cycle refueling you refuel yourself for the rest of the week.

393
01:05:46.650 --> 01:05:46.920
Yeah.

394
01:05:53.070 --> 01:05:57.810
Carl Racine: All right, well, it's 11 o'clock, and we'll continue this conversation next week.

395
01:05:58.980 --> 01:05:59.670
Carl Racine: When

396
01:06:03.690 --> 01:06:05.010
Carl Racine: I guess we'll be in the new year.

397
01:06:05.820 --> 01:06:06.210
Amen.

398
01:06:08.610 --> 01:06:09.180
Beverly Williams: Amen.

399
01:06:09.630 --> 01:06:11.670
Carl Racine: Good somebody close us out in prayer, please.

400
01:06:18.120 --> 01:06:18.990
Carl Racine: Tell me, like to pray.

401
01:06:22.080 --> 01:06:26.580
Susan Racine: Heavenly Father God, we thank You for Your Word of

truth. We thank You for Your Word.

402

01:06:28.680 --> 01:06:34.170

Susan Racine: promises us men who have rest. We thank you for this time together. We are we are

403

01:06:35.490 --> 01:06:35.880

Susan Racine: Sort of

404

01:06:37.020 --> 01:06:48.420

Susan Racine: taking apart your word and looking at how it could possibly be applied in our current day and repenting for having lost the rhythm that you've given your people Israel of

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01:06:49.650 --> 01:06:59.910

Susan Racine: Working six days but resting on the seventh. We thank You Lord God for that promise of eternal life here on Earth at a foretaste of Heaven, Lord, help us to

406

01:07:01.470 --> 01:07:11.610

Susan Racine: Discern together and as individuals, what it means to rest in you and to start to move in that direction so that we

407

01:07:12.840 --> 01:07:27.600

Susan Racine: Can more fully trust in you and lean on you and have peace your peace that passes all understanding we thank you again for the birth of your son. This Christmas in Jesus name we pray amen

408

01:07:28.530 --> 01:07:29.610

Carole Copeland Thomas: Amen. Amen.

409

01:07:29.820 --> 01:07:30.480

Carole Copeland Thomas: Amen.

410

01:07:30.870 --> 01:07:32.070

Happy New Year everybody

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01:07:34.050 --> 01:07:35.640

Carole Copeland Thomas: Take care. God bless.

412

01:07:36.720 --> 01:07:37.260

Teresa Lammey: Bye bye.

413

01:07:37.500 --> 01:07:38.070

Bye bye.