

WEBVTT

1

00:00:00.000 --> 00:00:03.840

Carl Racine: for bringing us together once again around your word.

2

00:00:05.130 --> 00:00:13.080

Carl Racine: recognizing that we are a community struggling to be faithful to you and and struggling to understand your word and apply it in our lives.

3

00:00:13.530 --> 00:00:22.980

Carl Racine: both as individuals and as a community and in our larger world as well, and we pray that you would guide our discussion this morning, in the name of Jesus amen.

4

00:00:25.800 --> 00:00:36.750

Carl Racine: Okay, good morning everyone such a Carol I think if we could put up the first slide again just to remind people of where we are in the middle of of this particular section.

5

00:00:37.140 --> 00:00:42.420

Carole Copeland Thomas: Okay, and makes them want to make sure i'm pulling up the right slide deck so you can tell me.

6

00:00:43.110 --> 00:00:44.400

Carole Copeland Thomas: argument URL.

7

00:00:46.470 --> 00:00:47.160

Carl Racine: yeah that one.

8

00:00:47.370 --> 00:00:48.450

Carl Racine: There we go perfect.

9

00:00:52.350 --> 00:01:03.030

Carl Racine: um so we've been we've been discussing this idea that that is from Turkey, our vote from the early mission, a collection of rabbinic right teachings.

10

00:01:04.110 --> 00:01:06.210

Carl Racine: On arguments for the sake of heaven.

11

00:01:07.830 --> 00:01:18.090

Carl Racine: And we saw that the rabbi's said that there are arguments that are going to last that are going to have lasting value that will endure.

12

00:01:18.660 --> 00:01:29.430

Carl Racine: And that's because there are arguments for the sake of heaven, but there are also arguments that are not for the sake of heaven and they give the example of course rebellion which we looked at when we saw that it's really a power struggle.

13

00:01:29.910 --> 00:01:40.140

Carl Racine: That, even though crack was saying, some good things in fact he was jealous of Moses his power and one of that power for himself and so the argument.

14

00:01:42.000 --> 00:01:43.770

Carl Racine: didn't last and.

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00:01:44.970 --> 00:01:51.510

Carl Racine: I last week I made, I thought was a simple point with reference to the civil war in this country that.

16

00:01:52.050 --> 00:01:57.540

Carl Racine: That the idea that the power struggle doesn't win the argument that the civil war.

17

00:01:57.840 --> 00:02:11.970

Carl Racine: didn't change anyone's mind about the morality of slavery or how African Americans should be treated and that we know that because we're still fighting those battles today we still got people white supremacist taking the.

18

00:02:12.990 --> 00:02:25.320

Carl Racine: confederate battle flag into the capital, the word and solve the issue it didn't end the argument it did abolish the institution of slavery.

19

00:02:26.580 --> 00:02:39.600

Carl Racine: But that simply lead to other two people finding other

means of enslaving and oppressing people of color the argument was never resolved in a positive way, in a way that would last.

20

00:02:40.830 --> 00:02:55.110

Carl Racine: Now what i'm particularly interested in thinking about with relation to this is what pastor talked about a little bit this morning that the American Church is deeply divided, that the American Church and the church as a whole has had arguments that haven't been productive.

21

00:02:55.500 --> 00:03:04.170

Carl Racine: That have only left us with divisions and if the church can't figure out how to argue productively there's no hope for our nation.

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00:03:05.040 --> 00:03:17.760

Carl Racine: If the church simply reflects the deep divisions, the power struggles that exist in the world there's no hope for the church ever being a light to the world or being able to bring good news to the world.

23

00:03:18.930 --> 00:03:23.070

Carl Racine: And I think for Christians to do this.

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00:03:24.660 --> 00:03:38.850

Carl Racine: We would have to adjust how we've been conducting arguments with other Christians, and I think that would require a rethinking about the Bible itself, which is what we're going to talk about first this morning.

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00:03:40.350 --> 00:03:56.880

Carl Racine: So, to help us think more deeply about this whole idea of arguments for the sake of heaven, I want to consider some implications it has and what we've been discussing for how we think about the Bible, for how we think about the word of God.

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00:03:58.260 --> 00:04:03.060

Carl Racine: Because we saw that the example that the Talmud gives.

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00:04:04.350 --> 00:04:16.830

Carl Racine: Where the discussion in the Talmud of the argument between Hello and sham it too early rabbis for century rabbis said

that even though hills arguments when the day.

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00:04:17.850 --> 00:04:28.350

Carl Racine: Both these, and those are words of the living God both rabbis were were speaking something true or speaking god's word and I want to wrestle with that.

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00:04:29.190 --> 00:04:39.060

Carl Racine: idea, a little bit more this morning, in particular in relationship to talking about the Bible because we've seen that the rabbinic literature.

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00:04:39.780 --> 00:04:57.900

Carl Racine: is essentially an anthology of discussion and debate, and I would argue that the same holds true for the Bible the Bible itself is not one book, but a collection of many books and it contains multiple voices.

31

00:04:58.980 --> 00:05:14.880

Carl Racine: It contains multiple perspectives that don't always agree on everything we saw this when we looked at the issue of divorce, that there are varying perspectives in the Bible one divorce, which is why the Church has never quite been able to come up with one.

32

00:05:18.060 --> 00:05:20.490

Carl Racine: Universal ruling on the issue of divorce.

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00:05:21.630 --> 00:05:37.410

Carl Racine: And yet, somehow we affirm that both these and those both one perspective and the other are somehow words of the living God that all of the scriptural writers are inspired and that the Bible is in the the word of God.

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00:05:38.490 --> 00:05:53.520

Carl Racine: What this says, I think what this rabbinic saying means for us is that divine inspiration does not mean uniformity that God does not communicate in one voice, but in many.

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00:05:54.660 --> 00:06:02.550

Carl Racine: And the opening chapters of the Bible teach us this way of reading the Bible if we are willing to pay attention.

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00:06:04.260 --> 00:06:14.370

Carl Racine: If you think back to the first two chapters of the Book of Genesis which we've looked at a lot in this course, and that should be fairly familiar to you.

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00:06:15.660 --> 00:06:39.180

Carl Racine: We encountered two distinct creation stories genesis Chapter one contains a very carefully structured sequence of sequence of events in which creation is portrayed as a balancing of opposites light and dark day and night, the heavens, and the earth land and water male and female.

38

00:06:40.560 --> 00:07:01.050

Carl Racine: So it's a very orderly hierarchical structure presided over by the divine voice God effortlessly speaks things into being and puts everything in its proper place the perspective of Chapter one comes from above, it comes from heaven.

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00:07:03.660 --> 00:07:21.300

Carl Racine: The second chapter of Genesis gives us a view from below a view from the earth a story in which God comes down and gets his hands dirty he fashions the human being, like pottery from the clay, of the ground and plants, a garden for him to live in.

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00:07:22.770 --> 00:07:31.710

Carl Racine: Then, to provide companionship God first fashions animals in the same way from the same ground and when they are not found to be adequate partners.

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00:07:32.130 --> 00:07:42.000

Carl Racine: God performed surgery on the man and literally builds a woman out of his rib the verb there's the word for building for construction.

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00:07:42.870 --> 00:07:50.010

Carl Racine: So the order of operations here is different from Chapter one and the story has a completely different feel.

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00:07:50.700 --> 00:08:00.690

Carl Racine: in Chapter one God is majestically transcendent over his creation, but in Chapter two God is intimately involved in it's very dirt.

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00:08:01.440 --> 00:08:15.570

Carl Racine: it's a God, who is a potter and a gardener and a surgeon, and a construction worker a God who cares about human feelings and works by trial and error to get things just right for the human being.

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00:08:17.280 --> 00:08:24.840

Carl Racine: in Chapter one creation is highly ordered carefully patterned by a masterful deity who is at Center stage.

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00:08:25.980 --> 00:08:36.150

Carl Racine: in Chapter two there's an ad hoc feel to what God does a messiness to the creation, where humans and their needs are at the Center of things.

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00:08:37.980 --> 00:08:47.280

Carl Racine: Now historically lot of scholars have seen these two accounts is contradictory and Christians, a scramble to try to harmonize them, but I think that judgment.

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00:08:47.640 --> 00:08:56.400

Carl Racine: But trays a modern narrow minded arrogance and condescension towards the ancient authors, as if they didn't really know what they were doing.

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00:08:57.840 --> 00:09:08.100

Carl Racine: But whoever joined these two stories together obviously could see that their details did not all line up perfectly they weren't idiots.

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00:09:08.820 --> 00:09:20.430

Carl Racine: But they included both stories, because each one in its own way captures something essential about the creation about God and about humanity.

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00:09:21.120 --> 00:09:36.180

Carl Racine: portraying the complexity of the truth about God about humans in the world demands such a multiple perspective in part to caution us not to take all this to literally or think we could ever actually arrive at a complete understanding of God.

52

00:09:37.590 --> 00:09:52.770

Carl Racine: So I would argue that these accounts are not contradictory they're complimentary and they prepare us for the way prepare the way for us for the type of literature that we are to encounter in the rest of the Bible.

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00:09:54.060 --> 00:10:00.120

Carl Racine: And i'm going to pause there because that may not be a perspective you've ever thought about before and have people.

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00:10:01.230 --> 00:10:08.160

Carl Racine: Make comment we're gonna go on to give a whole lot more examples, but I want to make sure that we're understanding, my main my main point here.

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00:10:09.990 --> 00:10:22.710

Carole Copeland Thomas: that's in keeping with what you said, with every class that i've taken and just almost with the philosophy of Bethel that there are many voices in the Bible.

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00:10:23.430 --> 00:10:35.880

Carole Copeland Thomas: That it's unrealistic to really look at things from a uniform perspective, where your perspective is the only perspective, given the fact that you have.

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00:10:36.450 --> 00:10:43.530

Carole Copeland Thomas: A number of translations you're going from not this is Jesus did not speak English so.

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00:10:44.040 --> 00:10:51.480

Carole Copeland Thomas: And, and the pharisees and the prophets and everybody else in the Bible, they were not English speaking so there in of itself.

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00:10:51.870 --> 00:11:01.890

Carole Copeland Thomas: you're going to have a differentiation based on what version you're talking about what language, it is, and then obviously we have many different versions of the Bible now knowing.

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00:11:03.240 --> 00:11:15.270

Carole Copeland Thomas: New international version, etc, so that just says that they're going to be many ways to look at what we call the

Bible written by many people.

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00:11:17.520 --> 00:11:18.270

Carl Racine: Very much so.

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00:11:19.470 --> 00:11:23.820

Susan Racine: Also there's clearly no I witness account of the creation of the earth.

63

00:11:26.370 --> 00:11:33.810

Susan Racine: Clearly stories trying to grasp the essence and the meaning of existence and god's creation.

64

00:11:39.090 --> 00:11:47.310

Peter Barrant: I think Similarly, if you think about many of the stories in the Bible those words fully eyewitness accounts because.

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00:11:48.540 --> 00:11:52.020

Peter Barrant: They would attack to be writing them down at the same time and publishing them.

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00:11:53.100 --> 00:11:55.650

Peter Barrant: At the same time, or it would argue.

67

00:11:56.670 --> 00:11:57.810

Peter Barrant: That the.

68

00:11:58.920 --> 00:12:16.470

Peter Barrant: The quote neural nets of them, but that some bows may should be taken with a grain of salt and, to some degree, there is a point to the story.

69

00:12:20.190 --> 00:12:26.250

Bill Hughes: I just find it fascinating I never understood until now why those.

70

00:12:27.300 --> 00:12:28.290

Bill Hughes: accounts were.

71



00:12:29.370 --> 00:12:30.150

Bill Hughes: were put there.

72

00:12:32.040 --> 00:12:36.540

Bill Hughes: And the top down in the bottom up accounts, I made it mad.

73

00:12:38.460 --> 00:12:44.790

Bill Hughes: it's it's an interpretation that I can embrace because it is so clear.

74

00:12:47.070 --> 00:12:48.420

Bill Hughes: Once you look at it that way.

75

00:12:51.390 --> 00:12:52.560

Carl Racine: yeah I mean the Bible.

76

00:12:53.190 --> 00:13:11.430

Carl Racine: The Bible constantly gives us shifts back and forth between a divine perspective and a human perspective we we tend to approach the Bible, with a sort of pious attitude like we're getting just the divine perspective.

77

00:13:13.110 --> 00:13:23.070

Carl Racine: But in fact as as brother Peter said that even things that are eyewitness accounts are not just dispassionate.

78

00:13:24.480 --> 00:13:42.210

Carl Racine: courtroom testimony the end we'll talk about the Gospels in a minute, but the the the accounts are all there to make a point they are sermons so they are talking about what happened on a human level, but they are also viewing god's work.

79

00:13:43.560 --> 00:13:51.480

Carl Racine: As intermingled with that and they're talking about how God was at work in the midst of all that human stuff sometimes God.

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00:13:52.290 --> 00:14:02.640

Carl Racine: Especially in the Old Testament sometimes God kind of disappears from the narrative for a while the name of god's not even mentioned in the book of Esther Esther and some of the Old Testament

stories we just hear.

81

00:14:03.360 --> 00:14:11.940

Carl Racine: things that happen and you're not entirely sure if this is a good or bad thing you're left to sort of think about it.

82

00:14:13.020 --> 00:14:22.590

Carl Racine: But so that dual perspective is simply there from the beginning and to me makes a lot more sense as to why we have these two very different.

83

00:14:26.640 --> 00:14:29.340

Carl Racine: Ways of talking about the creation.

84

00:14:30.750 --> 00:14:32.340

Carl Racine: i'm sorry i've got a cat.

85

00:14:33.900 --> 00:14:35.340

Carl Racine: i've got a cat wanting to come in.

86

00:14:38.520 --> 00:14:41.400

Carl Racine: sorry that the cat's litter boxes are in this room.

87

00:14:42.810 --> 00:14:44.400

Carole Copeland Thomas: The door right, this is.

88

00:14:45.450 --> 00:15:04.830

Carl Racine: The end there's actually an in terms of the creation story, there are actually other perspectives on creation and other parts of the Bible, most notably the chapters in job chapter 38 to 41 which totally revolutionized the way I read the the first chapters of Genesis.

89

00:15:06.510 --> 00:15:15.750

Carl Racine: Job 38 to 41 is god's speech to job about the creation basically saying you can't really understand this creation that i've done.

90

00:15:16.410 --> 00:15:26.520

Carl Racine: It removes humans from Center stage completely and

focuses on the wild and untamed natural world that exists completely apart from human beings.

91

00:15:26.730 --> 00:15:36.780

Carl Racine: Human beings aren't even there and that world that natural world is not there for human benefit it exists on its own it gets along just fine because God helps it.

92

00:15:37.680 --> 00:15:50.910

Carl Racine: god's involved, but it's a world that's mysterious and scary and frustrating to human beings God is in control of that world, but human beings have little to do with it and and.

93

00:15:51.600 --> 00:16:03.930

Carl Racine: You know we've explored, a whole lot of the world more of the world since that time, but there are still places in the world that that's very true that the depths of the sea joshua did a report, when he was in.

94

00:16:05.430 --> 00:16:19.140

Carl Racine: I can't I can't remember if he was in junior high or in grade school, but when he was younger for school on these really bizarre creatures that live miles below the surface of the water in darkness.

95

00:16:19.740 --> 00:16:28.890

Carl Racine: And look like something out of a horror movie but they they exist in a world that we have very little contact with.

96

00:16:29.340 --> 00:16:37.830

Carl Racine: So creation as much more complicated than simply this nice garden home for human beings and unless you read those stories of job.

97

00:16:38.400 --> 00:17:00.840

Carl Racine: you're missing a vital perspective on the creation story psalm 74 and language, similar to the Book of job tells about God taming violent chaotic sea monsters like Leviathan, as part of the creation process, and then we have this wonderful account in in proverbs Chapter eight.

98

00:17:01.980 --> 00:17:09.450

Carl Racine: A different perspective narrated by what what some people have called Ms wisdom.

99

00:17:11.130 --> 00:17:21.930

Carl Racine: wisdom, the words of wisdom and Hebrew is feminine so wisdom has often been personified as a woman, and she narrates the.

100

00:17:22.500 --> 00:17:36.450

Carl Racine: Creation story first God gives birth to her before creating the world and she's there at god's side, helping him in his work and frolicking with the light as God does his work.

101

00:17:37.710 --> 00:17:48.750

Carl Racine: And the gospel of john will echo this passage and its own unique version of the creation story where wisdom becomes the word So in fact just in this one.

102

00:17:50.160 --> 00:18:02.010

Carl Racine: instance the Bible is in fact a dialogue of voices and those voices that multiple perspective those that's a regular feature in the Bible.

103

00:18:03.570 --> 00:18:10.530

Carl Racine: The law is given in exodus and leviticus but then deuteronomy.

104

00:18:11.610 --> 00:18:17.040

Carl Racine: The book of deuteronomy literally means second law dude row normals.

105

00:18:18.120 --> 00:18:37.620

Carl Racine: a slightly different version of both the wilderness narrative and the Sinai laws it's a recapitulation of what's already come, but with differences, it contains modifications clarifications developments of what's in the in the three books that proceed it.

106

00:18:39.660 --> 00:18:50.460

Carl Racine: The book of chronicles if you think of the history books you've got to samuels to kings and then to chronicles chronicles is a kind of rewind it begins with a long genealogy.

107

00:18:51.000 --> 00:19:04.200

Carl Racine: That goes back to the story of Adam but it gets out over quick and most of the two part narrative there retails a condensed version of the Royal history that's insane mulan kings.

108

00:19:04.860 --> 00:19:16.410

Carl Racine: But from a much more overtly pious standpoint written later and the biggest example of this in second Samuel 24 verse one.

109

00:19:16.890 --> 00:19:35.640

Carl Racine: God tells David David to take a census of the people, but the story goes on to denounce that act as sinful so first chronicles 21 one can have God telling David to do something that's ultimately judged as sinful so it attributes david's action to Satan.

110

00:19:37.140 --> 00:19:43.530

Carl Racine: which has always been a problem for people who want the The one point of view in the Bible.

111

00:19:44.610 --> 00:19:56.490

Carl Racine: The book of job, again, I think, is a kind of model for what the Bible actually is it begins with a heavenly perspective on the events that are about to occur.

112

00:19:57.570 --> 00:20:06.600

Carl Racine: But for the rest of the book job in his friends don't have that perspective, it is never revealed to them all that stuff about the wager with the Satan.

113

00:20:07.710 --> 00:20:26.940

Carl Racine: job and his friends never find that out the reader knows that, and it gives us a feeling that we know what's going on but job doesn't but then god's powerful speech at the end of the book of job calls into question that smug sense that human beings have all the answers.

114

00:20:28.050 --> 00:20:36.450

Carl Racine: So, most of the book itself is actually a dialogue and debate between job and his friends, it goes back and forth and back and forth.

115

00:20:36.780 --> 00:20:44.760

Carl Racine: it's a debate about the relationship of righteousness to suffering that reflects a larger discussion going on and other parts of scripture.

116

00:20:45.240 --> 00:21:04.170

Carl Racine: Is job suffering because he's done something wrong because he's sinful, in other words, is his job exhibit a for the prosperity Gospel if he just got his act together God would bless him the Book of job resoundingly says know the world is more complicated than that.

117

00:21:05.220 --> 00:21:15.210

Carl Racine: And that complexity in the book of job that debate that sense of multiple perspectives shows us something again about the scriptures as a whole.

118

00:21:17.670 --> 00:21:26.790

Carl Racine: Moving to the New Testament the New Testament as i've said contains four different Gospel accounts of Jesus life and ministry, not one.

119

00:21:27.330 --> 00:21:34.380

Carl Racine: It has two distinct accounts of Jesus birth and multiple versions of his death and resurrection.

120

00:21:35.280 --> 00:21:50.160

Carl Racine: There are two different versions of the temptation of Jesus the order of the temptations differs in Matthew and in Luke there's two different versions of the Beatitudes Luke much more emphasizes earthly.

121

00:21:51.360 --> 00:21:55.950

Carl Racine: realities and and Matthew spiritualism is things a little more.

122

00:21:57.120 --> 00:22:16.200

Carl Racine: Even in the book of acts pause life changing experience on the on the road to Damascus is retold three different times and each version is slightly different they have different different versions of that story depending on who the audience is.

123

00:22:17.730 --> 00:22:25.110

Carl Racine: To try to harmonize all of this obliterates the distinctive voice and teaching of each of the Gospel writers.

124

00:22:25.680 --> 00:22:35.550

Carl Racine: They each have a message for us and to blur it all together, like we want to do, simply does god's word and injustice.

125

00:22:36.420 --> 00:22:41.970

Carl Racine: The Church did early on attempt to harmonization of the Gospels coming up with one.

126

00:22:42.540 --> 00:23:00.600

Carl Racine: Massive story, but that was rejected the church said no, just like the creation stories we're going to place these four versions of Jesus story side by side, because a single perspective on things, a single story cannot encompass all of god's truth.

127

00:23:02.970 --> 00:23:10.320

Carl Racine: So the Bible contains a wide variety of voices and viewpoints, we have the voices of priests and prophets.

128

00:23:10.920 --> 00:23:29.040

Carl Racine: We have historians and poets, we have lawmakers and philosophers we have pastors and visionaries and they all have distinctive ways of looking at things the Book of Joe joshua narrates the triumphant conquest of the promised land by the United tribes of Israel.

129

00:23:30.150 --> 00:23:41.550

Carl Racine: The book of judges that follows is a dark depiction of grim chaos in Israel, because of conflict among the tribes and their failure to fully conquer the people of the land.

130

00:23:42.510 --> 00:23:52.590

Carl Racine: And in our Bible, not in the Jewish Bible in our Bible, this is followed by the book of Ruth which takes place in the same period, as the judges, but it's a lovely story.

131

00:23:53.070 --> 00:24:11.100

Carl Racine: Of faithfulness and love between an israelite and a foreigner, so the contrast couldn't be greater the Psalms and proverbs tend to emphasize the earthly rewards that God gives the righteous

while job and Ecclesiastes he's telling us, things are not that simple.

132

00:24:12.120 --> 00:24:22.920

Carl Racine: Indeed, the Book of job really issues a direct challenge to the other scriptural passages and to other pious people who suggests that God always rewards the righteous and punishes the wicked.

133

00:24:23.220 --> 00:24:28.140

Carl Racine: That if you're faithful to God your life will be a bed of roses, and you will prosper and all that you do.

134

00:24:30.060 --> 00:24:39.450

Carl Racine: And then for many reverent readers of the Bible, who are they're just looking for spiritual pabulum the song of songs is shockingly erotic.

135

00:24:40.950 --> 00:24:56.970

Carl Racine: And the Book of Ecclesiastes has a perspective on life that seems so contrary to what most Christians, think of as the biblical view of things that they simply refuse to take it seriously or look hard at what the author says.

136

00:24:58.230 --> 00:25:16.290

Carl Racine: When we moved to study the Book of Ecclesiastes in the Wednesday night Bible study several years ago, the Bible study finally broke down because people were just so resistant to listening to Ecclesiastes is that they're like now that isn't right we're not having that.

137

00:25:18.960 --> 00:25:33.780

Carl Racine: In the New Testament Paul talks about justification by faith well James talks about justification by works Romans 13 says that the government is established by God, while revelation 13 says that the government is empowered by Satan.

138

00:25:34.830 --> 00:25:43.500

Carl Racine: Paul says that governance god's covenant promises to Israel are irrevocable all the Book of Hebrews seems to suggest otherwise.

139



00:25:44.670 --> 00:25:52.320

Carl Racine: And then perhaps more most puzzling in one place in first Corinthians Paul tells women to be silent in the Church.

140

00:25:53.460 --> 00:26:02.280

Carl Racine: Well, just a few chapters earlier in the same letter he gives instructions for women, praying and prophet saying in the church presumably not in silence.

141

00:26:04.380 --> 00:26:14.940

Carl Racine: I could go on, but I think you get the point the Bible is a conversation, not a lecture and again i'm going to pause for comments and questions.

142

00:26:17.670 --> 00:26:18.420

Carole Copeland Thomas: I like that.

143

00:26:19.560 --> 00:26:33.570

Carole Copeland Thomas: conversation, not a lecture so, how would you respond to those who are have been trained brought up and tend to arbitrarily look at the Bible one way.

144

00:26:34.650 --> 00:26:39.660

Carole Copeland Thomas: And would be mortified to know that it's a conversation, not a lecture.

145

00:26:43.980 --> 00:26:51.390

Carl Racine: Well, I think I just gave you my spine, I was just point out if you come to the Bible.

146

00:26:52.770 --> 00:27:02.100

Carl Racine: With a preconceived notion of what the Bible ought to be you're simply going to ignore the stuff that don't fit doesn't fit into that notion, but if you look at the Bible.

147

00:27:03.270 --> 00:27:06.510

Carl Racine: What the Bible is what it Bible actually is.

148

00:27:07.920 --> 00:27:09.570

Carl Racine: Then all of these.

149

00:27:11.280 --> 00:27:18.510

Carl Racine: Examples that i've given us why I went on the kind of at length, because if I just gave one or two examples you say wow that's just one of two things.

150

00:27:19.140 --> 00:27:32.460

Carl Racine: But this is all the way through the Bible the Bible is a conversation the Bible reflects more than we would like to think that Jewish sense of dialogue and debate.

151

00:27:34.290 --> 00:27:35.880

Carole Copeland Thomas: or they might be brought up.

152

00:27:36.150 --> 00:27:44.580

Carl Racine: we've all been brought up with one particular perspective and whatever perspective we've been brought up tends to ignore certain other parts of the Bible.

153

00:27:45.300 --> 00:27:55.950

Carl Racine: And so the the the real response has to do with wanting to take the whole Bible all 66 books seriously as the words of the living God.

154

00:27:59.640 --> 00:28:00.000

Jack Melvin: girl.

155

00:28:00.570 --> 00:28:01.170

Carl Racine: You had your hand.

156

00:28:02.550 --> 00:28:03.150

Marc Germain: um.

157

00:28:04.770 --> 00:28:20.640

Marc Germain: No, not necessarily I think it's a great conversation and Carol point I was actually thinking i'm like it's interesting too, because I think some of what you just the way you laid it out, I have not fully sort of taken account of.

158

00:28:22.110 --> 00:28:29.100

Marc Germain: of some of the different perspectives on the same issues

or matters being addressed.

159

00:28:29.940 --> 00:28:36.930

Marc Germain: In the Bible, and I guess it's a I guess wonder, I guess it speaks to sort of this idea of you have you come in with a preconceived notion.

160

00:28:37.320 --> 00:28:47.670

Marc Germain: Because i'm just like why there's so many other theologians and people that have studied theology, particularly in the public square that they come down dogmatically on one side or the other.

161

00:28:49.020 --> 00:29:00.240

Marc Germain: Because I presume, they are well trained and well read in these areas also so I don't know if this is something in the School of Theology or but I don't know it's like it makes me think of that.

162

00:29:01.170 --> 00:29:03.900

Carl Racine: Yes, and that's because they're theologians.

163

00:29:04.410 --> 00:29:11.670

Carl Racine: And that's what theologians have been trained to do come up with one systematic monolithic.

164

00:29:14.310 --> 00:29:16.890

Carl Racine: argument philosophy, whatever.

165

00:29:17.820 --> 00:29:19.200

Carl Racine: That explains everything.

166

00:29:19.290 --> 00:29:22.350

Carl Racine: And so you have Christians producing all of these.

167

00:29:24.360 --> 00:29:33.030

Carl Racine: Systematic theology Jews don't produce systematic theologies they produce anthologies of debate and that's why i'm bringing this in.

168

00:29:34.350 --> 00:29:37.920

Carl Racine: I, personally, I have studied theology.

169

00:29:39.780 --> 00:29:43.290

Carl Racine: But my primary training is in literature.

170

00:29:43.980 --> 00:29:49.380

Carl Racine: I have a bachelor's degree and a PhD in literature, I have a master's degree in theology.

171

00:29:50.640 --> 00:29:57.660

Carl Racine: The more I started studying looking at the Bible, the less comfortable I got with theology.

172

00:29:58.680 --> 00:30:05.610

Carl Racine: Because theology to me increasingly was a kind of what we used to call in our.

173

00:30:06.720 --> 00:30:07.500

Carl Racine: latest.

174

00:30:10.200 --> 00:30:13.470

Carl Racine: Academic language, a pro crusty and dead, if anyone.

175

00:30:13.470 --> 00:30:13.680

Marc Germain: knows.

176

00:30:13.950 --> 00:30:15.420

Carl Racine: Pro crusty, and that is.

177

00:30:15.990 --> 00:30:19.710

Carl Racine: You have to chop off the hands and the legs to get something to fit.

178

00:30:21.090 --> 00:30:30.840

Carl Racine: A literature major comes to the bite and that's The trouble with most theologians CS Lewis actually said this CS Lewis was a professor of literature at Oxford.

179

00:30:31.620 --> 00:30:37.800

Carl Racine: And he he said most most theologians have not been trained in literature and they don't know how to read the Bible because of that.

180

00:30:38.400 --> 00:30:56.400

Carl Racine: But a literature major is going to come to the Bible and hear all these distinctive voices, much more so than a theologian, and so, if if we were doing our job in seminaries we would have at least a year of just literary training.

181

00:30:56.430 --> 00:30:57.000

Marc Germain: For.

182

00:30:57.390 --> 00:31:02.430

Carl Racine: For people who are pastors because most people don't get that.

183

00:31:04.530 --> 00:31:08.010

Carl Racine: They and partly because we're so.

184

00:31:09.450 --> 00:31:10.920

Carl Racine: we're so.

185

00:31:12.630 --> 00:31:26.940

Carl Racine: People are made nervous, and this is true of anyone by the sense that my perspective, might need some modification my perspective, might not be the whole truth, my perspective.

186

00:31:27.480 --> 00:31:39.030

Carl Racine: might even be wrong in some places I loved nt Wright who's a British New Testament scholar, who I really like a whole lot used to start some of his lectures by saying.

187

00:31:39.480 --> 00:31:50.730

Carl Racine: Before I say what i'm going to say here, I know already that at least 10 to 20%, if not more of what i'm going to say to you today is wrong.

188

00:31:52.680 --> 00:31:53.070

Marc Germain: yeah.

189

00:31:53.820 --> 00:31:55.530

Carl Racine: If I knew.

190

00:31:55.560 --> 00:32:00.900

Carl Racine: What parts of my lecture were wrong, I would leave them out, but I don't know.

191

00:32:01.740 --> 00:32:02.100

Marc Germain: yeah.

192

00:32:02.160 --> 00:32:06.240

Carl Racine: So you're gonna have to figure that out, and I thought that was a brilliant.

193

00:32:07.410 --> 00:32:23.970

Carl Racine: Not only a sense of humility, but a brilliant caution to say i'm going to be presenting you with a particular perspective, and I think what i'm saying is right, but i'm humble enough to know i'm not God and some of what i'm saying.

194

00:32:25.410 --> 00:32:26.730

Carl Racine: is almost certainly wrong.

195

00:32:27.180 --> 00:32:32.970

Carl Racine: Right I just don't know what parts and that's how I believe that about myself too.

196

00:32:34.500 --> 00:32:35.670

Bill Hughes: And you know, Carl.

197

00:32:36.390 --> 00:32:37.620

Carole Copeland Thomas: You i'm sorry.

198

00:32:37.680 --> 00:32:39.930

Carole Copeland Thomas: brother jack had his hand up so.

199

00:32:40.320 --> 00:32:41.490

Carole Copeland Thomas: Go ahead go ahead, brother jack.

200

00:32:44.190 --> 00:32:56.820

Jack Melvin: I assume you're not arguing that there's no way that feeds our lessons from the from the scripture because things are so because you have one voice speaking against another voice, but.

201

00:32:58.140 --> 00:33:07.440

Jack Melvin: I think there's there's another side of the story to is it there because i'm aware of your point of view, the things that you tease out and so.

202

00:33:08.550 --> 00:33:16.680

Jack Melvin: Many of these contradictions which you pointed out, or discussions you know different voices talking about you know different issues.

203

00:33:17.850 --> 00:33:23.310

Jack Melvin: Is there are ways to resolve them, or do we end up with relativism I guess that's really what my.

204

00:33:23.850 --> 00:33:40.410

Jack Melvin: My my question for you is, and if we it and you've been arguing that there's a lot of different voices and that pushes the argument towards relativism, but I know that that's not really what you believe, or maybe there's another side of the argument you.

205

00:33:43.950 --> 00:33:45.180

Carl Racine: mean there there.

206

00:33:47.010 --> 00:33:52.110

Carl Racine: There are clearly things in the Bible the Bible teaches.

207

00:33:56.760 --> 00:34:05.460

Carl Racine: are true, and there are other things that are false right it's not as sort of absolute relativism it's a relative relativism.

208

00:34:07.770 --> 00:34:09.090

Carl Racine: In other words.

209

00:34:10.260 --> 00:34:30.660

Carl Racine: it's a sense of having the humility to recognize and and

we're going to go on to talk about this more in this section, but having the humility to recognize that I can't see the whole of the truth only God can see the whole of the truth and whatever ways that I formulate that truth.

210

00:34:32.190 --> 00:34:32.970

Carl Racine: needs.

211

00:34:33.150 --> 00:34:48.750

Carl Racine: To be part of a community of debate and discussion where other points of view at least, need to be considered all arguing for the sake of heaven and even what sister Carol said and i'm happy that she pointed this out.

212

00:34:49.770 --> 00:34:51.000

Carl Racine: We are dependent.

213

00:34:53.280 --> 00:35:08.460

Carl Racine: Most people are dependent on a translation or various translations of the Bible so you're already getting a particular point of view, in whatever translation you using because there's lots of interpretive issues.

214

00:35:09.750 --> 00:35:25.200

Carl Racine: That when a translator comes and has to choose a specific English word they they they have to make a choice and that choice and then sometimes they can put a footnote that says something different, but we're already dealing with a limited.

215

00:35:26.250 --> 00:35:32.310

Carl Racine: Somewhat restricted understanding just of the text itself, and I think so it's.

216

00:35:33.600 --> 00:35:42.120

Carl Racine: there's a certain element of relativism, I know and that's why I said that element is scary to people, because they want absolute certainty that all of this is absolutely 100% right.

217

00:35:42.660 --> 00:35:51.120

Carl Racine: And there's an arrogance there that is appalling to me and that arrogance is this amongst theologians and pastors and church people.



218

00:35:52.170 --> 00:35:58.230

Carl Racine: And that's why that's exactly why we have the Church in such a fractured state today.

219

00:35:59.610 --> 00:36:01.200

Carl Racine: Other other hands up James.

220

00:36:01.650 --> 00:36:03.450

Carole Copeland Thomas: brother bill and then brother James.

221

00:36:03.510 --> 00:36:03.840

Okay.

222

00:36:05.940 --> 00:36:06.270

Bill Hughes: yeah.

223

00:36:07.350 --> 00:36:21.780

Bill Hughes: So I think you know a little bit in response, also to jack's question i've been thinking about you know some listening to this, you know jack us what you know what do you, what do you balance carl's view with.

224

00:36:23.100 --> 00:36:35.160

Bill Hughes: And I think that the problem is that the we were we're losing sight of what we're what the scriptures are off what they actually are.

225

00:36:35.610 --> 00:36:46.530

Bill Hughes: Which is, they are a conversation or conversation between the past and the present, for example, like people from the past have passed down wisdom about.

226

00:36:47.310 --> 00:37:02.850

Bill Hughes: The way of living with God and with you know and under God and we have to interpret that, based on what they've expressed explained to us and ourselves and it's a little bit like you know.

227

00:37:03.540 --> 00:37:19.680

Bill Hughes: So the the idea of like an argument for, for heaven is a

is a is a habit To me it seems habit of discerning righteousness of training ourselves in righteousness that we can be thoroughly equipped.

228

00:37:21.060 --> 00:37:32.520

Bill Hughes: And there are people who lack that tool and it's a fundamental tool it's almost like going into a construction project with no rulers.

229

00:37:33.660 --> 00:37:41.580

Bill Hughes: And no measuring tapes and thinking that you can build something that's going to stand up well that's big.

230

00:37:42.120 --> 00:37:51.600

Bill Hughes: Without those tools it just you know it's going to fall over, and you know that from experience and that's why the wisdom of.

231

00:37:51.930 --> 00:37:57.900

Bill Hughes: Those tools has emerged and we pass them down from generation to generation, and I think that there are certain.

232

00:37:58.620 --> 00:38:06.600

Bill Hughes: You know what I hear from from Carl you're sharing about even the first church fathers who lost sight of some of this.

233

00:38:07.230 --> 00:38:11.730

Bill Hughes: Is that they'd abandoned some of these tools, the tools of the argument, for heaven.

234

00:38:12.210 --> 00:38:20.850

Bill Hughes: Why, I don't know Maybe it was the Roman Empire, or something like that, but, for whatever reason, those things became less important to be passed down.

235

00:38:21.210 --> 00:38:32.130

Bill Hughes: And then, when you when you when you lack that then the structure start that you build from that starts having these defects in them, and they can have defects for generations, if you keep passing them down.

236

00:38:32.550 --> 00:38:42.720

Bill Hughes: And that's what I see in this whole class, for me, is a restoration of some of those habits that are important in terms of discerning.

237

00:38:43.920 --> 00:38:44.550

Bill Hughes: god's word.

238

00:38:46.770 --> 00:38:48.240

Carl Racine: Okay, James.

239

00:38:48.960 --> 00:38:52.650

James Williams: You know it's um it's it's so gratifying hearing.

240

00:38:53.730 --> 00:39:04.590

James Williams: Your your presentation in that you know we're all supposed to be making an attempt at evangelizing when we talk to folks about our our Christian walk or.

241

00:39:04.920 --> 00:39:20.460

James Williams: Or what God has done for me, and you know, we have our own testimonies and inevitably we go to the Bible or quote Bible scripture and and and then arguments would come up about some of the.

242

00:39:23.010 --> 00:39:29.370

James Williams: consistencies that you were referring to, and it is so gratifying to have.

243

00:39:31.050 --> 00:39:43.710

James Williams: A response you know um you know, in terms of how complicated how detailed and how God is I mean one narrative would just wouldn't do it, I mean.

244

00:39:44.250 --> 00:39:54.330

James Williams: It doesn't seem plausible that you would have just one narrative and this explains everything about God, I mean there's just so much there, and these different.

245

00:39:55.590 --> 00:39:59.910

James Williams: narratives these different lines of attack, so to speak.

246

00:40:01.230 --> 00:40:03.210

James Williams: And they all lead to the same spot.

247

00:40:04.290 --> 00:40:07.800

James Williams: which you know kind of enhances that makes them valid.

248

00:40:09.030 --> 00:40:17.190

James Williams: But many times in talking with folk there is this argument about the inconsistency needs of the Bible.

249

00:40:17.940 --> 00:40:33.690

James Williams: And certainly is we've all studied the Bible, you know you see how be the Gospels you know, are all telling the same story, but there are different kind of narratives they all end up in that same path, but so many points.

250

00:40:36.150 --> 00:40:45.720

James Williams: Are expose or or elaborated on in each of the separate Gospels and it's just powerful, to be able to.

251

00:40:47.850 --> 00:40:55.290

James Williams: To take some of this information that we're getting from this class and be able to take our evangelism a step further.

252

00:40:55.830 --> 00:41:02.280

James Williams: Because I have many, many folk that argue the point about by many friends rather who argue the point about the Bible and.

253

00:41:02.640 --> 00:41:16.440

James Williams: And the white man did it because he revised it witness, and he put his own words in there and they get all these odd in and you need some fire in order to combat these arguments, and I appreciate you a.

254

00:41:18.060 --> 00:41:18.660

James Williams: doctor.

255

00:41:19.770 --> 00:41:20.070

James Williams: or.

256

00:41:21.510 --> 00:41:22.380

James Williams: before your class.

257

00:41:24.510 --> 00:41:26.820

Carl Racine: Thank you beverly sister beverly.

258

00:41:27.810 --> 00:41:30.270

Beverly Williams: Yes, I also appreciate this class.

259

00:41:31.620 --> 00:41:40.830

Beverly Williams: But I do want to say that there are there is two perspectives and I think that they're both open for conversation, and it.

260

00:41:43.620 --> 00:41:45.480

Beverly Williams: And to say you know, like.

261

00:41:46.710 --> 00:41:50.100

Beverly Williams: When we say the theologians will.

262

00:41:51.690 --> 00:42:06.840

Beverly Williams: present their perspective and kind of shut it down for conversation I don't completely believe that it may be because i'm just curious student and i'm I always initiate conversation around there, but when we look at the Jewish perspective it's the Jewish perspective.

263

00:42:07.920 --> 00:42:16.620

Beverly Williams: Who does not look at the New Testament, and so I in my mind say okay we're saying that we have to be open to discussion.

264

00:42:17.160 --> 00:42:34.560

Beverly Williams: But yeah we have the Jewish culture that won't look at the New Testament and, and so we got to be feared here it's all open for conversation and I don't know necessarily if I ever will pick one over the other.

265

00:42:38.220 --> 00:42:41.190

Beverly Williams: One is a that one is by one is better.

266

00:42:42.540 --> 00:42:42.960

Bill Hughes: Can I.

267

00:42:43.230 --> 00:42:44.280

Bill Hughes: Can I show question.

268

00:42:44.850 --> 00:42:53.820

Beverly Williams: Okay, to me it is the whole Bible, and how do you make sense either the whole Bible and what's in it, yes i'm going to ask a question.

269

00:42:54.090 --> 00:42:58.860

Bill Hughes: yeah I was just curious like what the last thing you said about making sense of the whole Bible.

270

00:43:01.350 --> 00:43:07.230

Bill Hughes: When you're when you hear this concept of making an argument for heaven.

271

00:43:08.370 --> 00:43:18.900

Bill Hughes: Do you see that as one way to approach the Bible, like the Jewish way to approach the Bible, or do you see that as the way that you approach the Bible to make sense of the whole Bible.

272

00:43:19.530 --> 00:43:28.260

Beverly Williams: Well, I think at the way that I approach, it is to be sitting in this class and hearing different perspectives that's how I approach it.

273

00:43:29.370 --> 00:43:32.940

Beverly Williams: And whether I am a literature major whether I am a.

274

00:43:34.170 --> 00:43:39.930

Beverly Williams: Criminal Justice major, no matter what I am I approach it by learning.

275

00:43:41.040 --> 00:44:09.330

Beverly Williams: And then pastor always says, who is teaching may be more so from the New Testament but what my leader always said to me do not take my word, you have a relationship with God, and so you have to

take what you're learning and you have to develop your wisdom around that it for me, I am just.

276

00:44:10.560 --> 00:44:14.520

Beverly Williams: I just feel that the argument that theologians.

277

00:44:15.960 --> 00:44:33.180

Beverly Williams: cannot say this is the only way, but then the Jewish teachings can say, ours is the right way, and the only way now that could be just maybe call you have opinion I don't know if the whole Jewish community says that, but it.

278

00:44:34.020 --> 00:44:39.180

Beverly Williams: We have we have the New Testament we have the Old Testament we have New Testament I was.

279

00:44:39.810 --> 00:44:55.500

Beverly Williams: learned in both of them and i'm getting deeper into one part of it now, so I really appreciate these teachings and it has helped me chrome, but I want to be careful of saying there's different perspectives, but we're not going to.

280

00:44:56.970 --> 00:44:58.320

Beverly Williams: we're not gonna.

281

00:45:00.240 --> 00:45:02.490

Beverly Williams: we're not going to appreciate.

282

00:45:03.630 --> 00:45:04.920

Beverly Williams: All the perspectives.

283

00:45:06.480 --> 00:45:07.500

Carole Copeland Thomas: I think.

284

00:45:09.870 --> 00:45:18.690

Carole Copeland Thomas: Since we are mere mortals that ultimately it's our perspective, and you know clearly.

285

00:45:20.340 --> 00:45:22.680

Carole Copeland Thomas: they're going to be differences of opinions.

286

00:45:24.210 --> 00:45:28.530

Carole Copeland Thomas: But we're ultimately in trying to bring people to Christ.

287

00:45:29.550 --> 00:45:46.740

Carole Copeland Thomas: Obviously living by example, but also keeping the door open for this differentiation of thoughts which are which have always been, and will always be and in our language and what we say.

288

00:45:47.850 --> 00:45:52.650

Carole Copeland Thomas: doing things in a way, where we're not dogmatic or.

289

00:45:53.820 --> 00:46:01.290

Carole Copeland Thomas: giving an opinion that it's my way or the highway I would say it's it's sort of looking at life.

290

00:46:02.460 --> 00:46:13.350

Carole Copeland Thomas: As a both and and and that's a delicate balance because Beverly his sister Beverly is, as you know, everybody has the right to their opinions i've been in Jewish circles, where.

291

00:46:14.190 --> 00:46:26.190

Carole Copeland Thomas: i've had Jews to say we don't we don't need invite you in we're happy, is where we are we're your it's Okay, for you to come in and worship with us, but you don't have to join us.

292

00:46:26.670 --> 00:46:36.780

Carole Copeland Thomas: So i've been with that Jewish sect so it's it's when you have 7 billion people, plus on the planet you're going to have a lot of different perspectives.

293

00:46:38.910 --> 00:46:51.840

Beverly Williams: Right and when you said that our we're all working to the same thing is to bring people for Christ that in and of itself is a big conversation because everybody does not believe that.

294

00:46:52.230 --> 00:46:52.830

Carole Copeland Thomas: that's true.



295

00:46:53.010 --> 00:47:09.930

Beverly Williams: Oh that's what we that's what we have taught and people will argue no it's not to bring people to Christ, it is to do the work of God and, however, that you say that you can it could be expansive either could be limited.

296

00:47:11.550 --> 00:47:22.770

Beverly Williams: But i'm just saying is that i'm struggling where we should look at different perspectives, but yeah we have a whole group of people that won't look.

297

00:47:23.400 --> 00:47:41.250

Beverly Williams: At part of the other story, and to say that that is my and then to say that i'm wrong if i'm looking at that I just have a challenge with that because i'm looking at it all and hoping that through that my life my personal life will be lived out well.

298

00:47:42.300 --> 00:47:42.510

Peter Barrant: well.

299

00:47:43.380 --> 00:47:45.210

Carole Copeland Thomas: Susan has her hand up first.

300

00:47:48.480 --> 00:47:59.550

Susan Racine: I was just thinking that it was helpful to me to understand that the Bible as literature ended the story of the.

301

00:48:00.360 --> 00:48:14.520

Susan Racine: Israelites continues to unfold and get I feel like God is sort of gradually revealing himself through their story, and then, of course, with sending his son Jesus to us and that.

302

00:48:15.540 --> 00:48:28.650

Susan Racine: that's why in the Old Testament he was giving Jews, giving the Israelites the command to go out and slaughter, the people of the land, so that they could take over, he was working with people as there.

303

00:48:29.820 --> 00:48:33.990

Susan Racine: He was sort of working with them as how they were their

normal.

304

00:48:35.010 --> 00:48:36.660

Susan Racine: ways of dealing with things but.

305

00:48:37.800 --> 00:48:52.200

Susan Racine: Over time Jesus it said is you know not right to kill you don't kill, no matter what, and so that God is continuing to sort of open our eyes, through our stories starting I think that's helpful for me.

306

00:48:55.980 --> 00:48:56.700

Carl Racine: brother Peter.

307

00:48:57.690 --> 00:48:58.830

Peter Barrant: yeah what I was.

308

00:49:00.450 --> 00:49:07.380

Peter Barrant: going to react to it, I don't I did not take from this cloth that.

309

00:49:08.970 --> 00:49:23.100

Peter Barrant: There were there right I Eva Jews are right and we're laws, but what I have taken from the class is that there has been an interpretation of the Bible that leaves out a lot.

310

00:49:23.850 --> 00:49:42.270

Peter Barrant: And the The point is that we've got to expand our perspective in order to understand the Bible, because the truth is that you know in at least in Protestant churches.

311

00:49:43.200 --> 00:49:54.270

Peter Barrant: What i've experienced for most premium features that have been in has been we are right and they're wrong speaking of our our churches right and the other churches are wrong.

312

00:49:54.630 --> 00:50:06.180

Peter Barrant: And there are some churches, who even believe, if you didn't get if you're not saved our way you're not saved at all you're not a Christian and etc, etc, and I think that's.

313

00:50:07.230 --> 00:50:22.470

Peter Barrant: i'm not hearing that the way the Jewish way of thinking is right and every other way is wrong, but that the Bible was written by Jews and if we don't understand the Jewish way of thinking, how are we going to understand the.

314

00:50:22.950 --> 00:50:32.820

Peter Barrant: Bible, and so we have got to take that into account if we are going to ever come to an understanding that.

315

00:50:33.900 --> 00:50:37.530

Peter Barrant: make sense of the Bible in the way that it may have been written.

316

00:50:38.580 --> 00:50:50.550

Peter Barrant: And I for one recognize that we are all valuable I mean if the Jewish way of thinking we're infallible there wouldn't be orthodox Jews and.

317

00:50:51.750 --> 00:50:54.270

Peter Barrant: Reform Jews, etc, etc.

318

00:50:55.290 --> 00:51:03.240

Peter Barrant: But that if we don't understand that you know different perspectives were brought in the Bible, then we are.

319

00:51:03.780 --> 00:51:07.410

Peter Barrant: we're struggling and I think that's what a lot of Christians are struggling with that.

320

00:51:08.190 --> 00:51:16.650

Peter Barrant: In in one place, it says this and in another place, it says that, how can they both be right, why, why does the Bible say it that way, because our perspective is.

321

00:51:16.980 --> 00:51:30.240

Peter Barrant: The Bible is an errand there's no error in the Bible and, therefore, if it says this it means this, no matter what I mean and you think about you know the arguments such as two women were here, covering and.

322

00:51:31.140 --> 00:51:44.220

Peter Barrant: other kinds of arguments that we've had, and I think they're based on those tho those assumptions, so I I not sure that at least I didn't take from this class that.

323

00:51:45.240 --> 00:51:48.840

Peter Barrant: we've got one way of thinking and only that we're thinking is right.

324

00:51:51.180 --> 00:52:06.870

Carl Racine: Right absolutely i'm i'm trying to introduce other perspectives that haven't traditionally been included in the Christian conversation in this class, let me just respond to you quickly before we have to close out for today a couple of things that people said.

325

00:52:08.760 --> 00:52:14.040

Carl Racine: Just to beverly talked about Jews, not being interested in the New Testament and general that's right.

326

00:52:14.340 --> 00:52:22.710

Carl Racine: But as we've seen even in this class i've quoted repeatedly amy Jo levine, who is a Jewish New Testament scholar, and there are other Jewish New Testament scholars.

327

00:52:23.190 --> 00:52:42.630

Carl Racine: And there is a at least a small movement within the Jewish community to at least look at the New Testament since most of its writings are by Jews and it's actually part of their history, whether they like it or not, the difference in in perspective between Jews and Christians and.

328

00:52:43.320 --> 00:52:45.360

Carl Racine: Again I hate to say anything.

329

00:52:46.650 --> 00:53:01.470

Carl Racine: Well let's say just about Judaism I hate to say anything about Judaism that's absolutely true because i'm sure you can find exceptions to it, but in general, Jews do not believe the gentiles that non Jews have to become.

330

00:53:03.210 --> 00:53:05.850

Carl Racine: Jews, to be saved.

331

00:53:08.670 --> 00:53:18.630

Carl Racine: and Christians think everyone has to become a Christian to be saved, that means that for Jews.

332

00:53:20.550 --> 00:53:28.920

Carl Racine: They believe that the New Testament is not for them it's for gentiles the Christianity is for gentiles.

333

00:53:29.820 --> 00:53:43.230

Carl Racine: And that doesn't mean for most Jews, at least that you're ultimately not going to be saved, or that you don't have a share in the world to come, which is the Jewish way of talking about that.

334

00:53:44.100 --> 00:53:50.910

Carl Racine: So we're while we're out to evangelize the whole world, the Jews aren't out to evangelize the whole world.

335

00:53:52.470 --> 00:53:56.700

Carl Racine: So, though, that is a very different way of looking at things second.

336

00:53:57.960 --> 00:54:08.970

Carl Racine: In talking about theologians it's not i'm saying theologians are all wrong, but that the enterprise has its limitations and that approaching the Bible as literature, which it certainly is.

337

00:54:10.320 --> 00:54:16.950

Carl Racine: Is a is a in some ways to me a more helpful way because the the Bible is not a textbook of systematic theology.

338

00:54:18.420 --> 00:54:24.540

Carl Racine: But theology simply means talk about God so anytime that we're talking about God we're doing theology.

339

00:54:25.230 --> 00:54:45.120

Carl Racine: And so we all have to do theology it's just there's better ways and more helpful ways of doing theology, but in terms of the issue, this theology, in particular, Christian theology, and the sort of issue of contradictions, so we say or whatever.

340

00:54:46.620 --> 00:54:51.810

Carl Racine: Christian theology proclaims two major contradictory ideas.

341

00:54:53.490 --> 00:55:06.480

Carl Racine: That God is trinity the God is three persons in one person and that Jesus was in it was God incarnate that Jesus was both human and divine.

342

00:55:07.980 --> 00:55:22.410

Carl Racine: a Jew would say both of those ideas are philosophically and theologically contradictory, you cannot be both human and divine and, in fact, that you would say that the Old Testament warns the.

343

00:55:22.740 --> 00:55:28.290

Carl Racine: Humans shouldn't try to be divine that you shouldn't elevate any human being to divine status.

344

00:55:28.800 --> 00:55:37.290

Carl Racine: So these are two fundamental beliefs of all Christians, this is not just a sectarian Christian idea, the Trinity and the incarnation.

345

00:55:37.830 --> 00:55:53.340

Carl Racine: The trinity that God is he is three and one has always made Jews and easy also Muslims, because it sounds like you're talking about the existence of three gods and the one thing, Jews and Muslims agree on is that there is only one God period.

346

00:55:55.020 --> 00:56:07.260

Carl Racine: So Christians have two fundamental theological beliefs that number one are philosophically contradictory and number two make other people nervous.

347

00:56:08.790 --> 00:56:12.930

Carl Racine: Week yeah carelessly we can't do anything about that.

348

00:56:14.280 --> 00:56:14.850

Carl Racine: But.

349

00:56:18.840 --> 00:56:20.370

Carl Racine: Are we done Carol you need to go.

350

00:56:22.110 --> 00:56:22.770

Carole Copeland Thomas: Two minutes.

351

00:56:23.160 --> 00:56:30.690

Carl Racine: Okay, so we'll come back to this topic and continuing next week, because I think some other illustrations I have.

352

00:56:31.530 --> 00:56:36.240

Carl Racine: From from rabbi heschel in particular will also help us think about this.

353

00:56:36.720 --> 00:56:47.430

Carl Racine: But this is a very difficult this is a, this is a very difficult thing and most Christians simply haven't wrestled with it, but I know I see no way around it, if we're going to proceed forward.

354

00:56:47.640 --> 00:57:07.770

Carl Racine: With being able to have conversations, both within the church and, as people have said today with non Christians have conversations, or indeed arguments for the sake of heaven and not simply battles for power or battles to prove i'm right and you're wrong.

355

00:57:09.900 --> 00:57:25.320

Carl Racine: So that's why i'm introducing this idea of arguments for the sake of heaven as a way of thinking about how we engage both other Christians, with whom we disagree and the larger world i'm not saying anyone can just believe whatever they want and that's good.

356

00:57:27.540 --> 00:57:36.840

Carl Racine: But i'm saying we also need to have some humility about what we say and someone closes out in prayer and we'll we'll pick this up again next week.

357

00:57:38.670 --> 00:57:39.630

Carole Copeland Thomas: Our topic.

358

00:57:41.160 --> 00:57:41.910  
Carole Copeland Thomas: Good lesson.

359  
00:57:44.490 --> 00:57:50.340  
Beverly Williams: Who was glad of all people all shapes all races.

360  
00:57:51.420 --> 00:57:58.170  
Beverly Williams: All classes, is the God of all people, we just thank you, we thank you for the teachings.

361  
00:57:59.730 --> 00:58:02.190  
Beverly Williams: From brother car We thank you for his.

362  
00:58:03.600 --> 00:58:14.910  
Beverly Williams: thoughtfulness preparing lessons and getting deep and like this is all that we all want, we want to be able to be a relationship with your we want to be able to be.

363  
00:58:15.360 --> 00:58:24.390  
Beverly Williams: deeply in relationship with you for the sake of helping people for the help for the sake of making sure they're heaven shines on this side.

364  
00:58:25.320 --> 00:58:37.860  
Beverly Williams: Of the universe or God, as you have it, on the other side, and so we just pray that we are curious enough to bring this to you and our private spaces for you to develop our what our witness develop.

365  
00:58:39.210 --> 00:58:47.400  
Beverly Williams: Our wisdom and develop character, and so we thank you, we may everybody that leaves this place go in peace in Jesus name amen.

366  
00:58:48.210 --> 00:58:48.810  
amen.

367  
00:58:49.980 --> 00:58:53.130  
Carole Copeland Thomas: God bless everybody see you at 11 or coffee hour.



368

00:58:54.660 --> 00:58:55.200

Carole Copeland Thomas: Thank you.