

WEBVTT

1

00:00:00.000 --> 00:00:00.900

This group.

2

00:00:02.429 --> 00:00:11.010

Carl Racine: of people who are gathered together to look at your word and and think through more deeply and more clearly.

3

00:00:12.150 --> 00:00:24.090

Carl Racine: Some of what we've been taught and some of what we think we know pray that you would guide our thoughts and our discussion this morning in christ's name amen amen.

4

00:00:24.990 --> 00:00:25.980

Susan Racine: Thank you, Michelle.

5

00:00:26.190 --> 00:00:26.790

Carole Copeland Thomas: you're welcome.

6

00:00:27.120 --> 00:00:27.450

yeah.

7

00:00:30.540 --> 00:00:37.890

Carl Racine: So we started last week, this new sections final section called.

8

00:00:39.930 --> 00:00:54.300

Carl Racine: The unfinished symphony and I talked about how the whole idea of salvation that Christians tend to talk about as a kind of accomplished fact in the past tense, is in fact unfinished business something.

9

00:00:55.110 --> 00:01:06.960

Carl Racine: That we're looking forward to, and I had this quote from the novel Ulysses that, like the Jews Christians are also waiting for their Messiah for their redeemer to come.

10

00:01:07.980 --> 00:01:16.680

Carl Racine: Paul says in Romans 13 that our salvation is nearer now

than when we believed, but again still thinking of it as a future event.

11

00:01:17.670 --> 00:01:35.100

Carl Racine: Jesus tells his disciples that, when all sorts of trouble and disturbing world events happen and there's cosmic signs and stars in the sky and all of that kind of stuff Jesus says look up for your redemption is near.

12

00:01:36.180 --> 00:01:41.280

Carl Racine: So i'm arguing that salvation biblically is more of a future than a present reality.

13

00:01:42.780 --> 00:01:48.900

Carl Racine: And when we were talking about this last week sister Carol target them.

14

00:01:50.010 --> 00:02:04.500

Carl Racine: said that from her perspective as Jews, she doesn't ever really think or talk about salvation and I, so I want to just briefly comment on that I understand why that's the case.

15

00:02:05.130 --> 00:02:27.120

Carl Racine: But the the Hebrew scriptures that tonight, because actually full of talk about salvation and that language is is especially common in both the Psalms and in the Prophet Isaiah sometimes that word gets translated as deliverance or rescue, which is actually what it means.

16

00:02:28.770 --> 00:02:30.420

Carl Racine: And the root word.

17

00:02:31.680 --> 00:02:41.550

Carl Racine: The Hebrew root word is the basis for the name joshua, which means the Lord is salvation and that name joshua.

18

00:02:41.580 --> 00:02:45.300

Carl Racine: In its Greek form we know as Jesus.

19

00:02:47.490 --> 00:02:53.790

Carl Racine: So salvation in in the Hebrew scriptures often refers to.

20

00:02:53.790 --> 00:02:55.500

Carl Racine: Rescue or deliverance.

21

00:02:55.500 --> 00:03:05.190

Carl Racine: from illness or from difficult circumstances and the Greek word that's translated salvation the New Testament can actually refer to physical healing.

22

00:03:07.470 --> 00:03:08.280

Carl Racine: So.

23

00:03:09.600 --> 00:03:25.740

Carl Racine: The song has, for example in places like psalm 69 refers to salvation as protection from personal enemies, people who are attacking him or in psalm 116 as healing from a serious disease.

24

00:03:26.940 --> 00:03:37.320

Carl Racine: Many of the passages in the to not use the word salvation to refer to god's deliverance and restoration of Israel, beginning with the exodus but.

25

00:03:37.770 --> 00:04:00.060

Carl Racine: Throughout various books of the Hebrew scriptures that Israel who you know, has suffered a series of attacks from different people and and is in exile God promises salvation God promises deliverance and that becomes part of the Jewish messianic hope.

26

00:04:02.430 --> 00:04:06.270

Carl Racine: that Israel will finally be brought together from the four.

27

00:04:07.350 --> 00:04:12.660

Carl Racine: four corners of the earth kind of thing and restored to its original greatness.

28

00:04:14.010 --> 00:04:19.050

Carl Racine: The specific connotation or connection of the word salvation.

29

00:04:19.530 --> 00:04:41.700

Carl Racine: To the redemption from Egypt in the exodus became part of the rabbinic understanding of Passover so the Jerusalem Talmud, for example, specifically identifies the four cups of wine that are drunk at the Passover seder with the cup of salvation that's spoken of in psalm 116.

30

00:04:43.770 --> 00:04:56.460

Carl Racine: But there are times, especially in the prophets when the word salvation seems to have a more comprehensive a global meaning even a cosmic meaning not limited.

31

00:04:56.850 --> 00:05:10.710

Carl Racine: To a localized incident of rescue either of individuals or of the Jewish people, and this is especially true in Isaiah where the Prophet speaks in Chapter 49 of god's salvation reaching to the ends of the earth.

32

00:05:11.550 --> 00:05:27.570

Carl Racine: god's salvation the Prophet goes on to define and Chapter 51 is includes Torah god's teaching instruction righteousness and justice and the Prophet envisions that salvation that.

33

00:05:28.200 --> 00:05:36.330

Carl Racine: holistic sense of the kind of life that God wants for all of humanity going out to all the nations of the earth.

34

00:05:37.860 --> 00:05:50.310

Carl Racine: So my sense of it is that most Jews don't talk regularly about salvation, I think, in part because the words been sort of appropriated and redefined by Christians it's a Christian word.

35

00:05:50.580 --> 00:05:51.720

Carl Racine: So it's not a Jewish.

36

00:05:51.720 --> 00:05:52.230

word.

37

00:05:53.280 --> 00:06:01.770

Carl Racine: And that I think is understandable, but it is a word that regularly throughout the scripture.

38

00:06:03.000 --> 00:06:05.520

Carl Racine: right that makes some sense.

39

00:06:07.770 --> 00:06:09.390

Carol Targum: That makes sense to me.

40

00:06:11.490 --> 00:06:21.480

Carol Targum: I think the word I think you're correct in that the word is rarely used in more liberal contemporary.

41

00:06:22.500 --> 00:06:28.200

Carol Targum: Jewish circles, because it is seen as a Christian word that has a different connotation.

42

00:06:29.100 --> 00:06:53.130

Carol Targum: That, if that by accepting Jesus one is saved and so that liberal modern shoes tend to stay away from that and lose the whole deliverance piece um and then the move towards a messianic period I think your I love your framing of it, and never thought of it, thank you.

43

00:06:54.990 --> 00:06:56.580

Carl Racine: So anyway um.

44

00:06:57.600 --> 00:07:05.970

Carl Racine: What what i'm primarily arguing here from a Christian standpoint is that Christians have kind of.

45

00:07:08.100 --> 00:07:15.660

Carl Racine: misunderstood the word or misunderstood as limited the scope of what that word means biblically.

46

00:07:16.650 --> 00:07:27.210

Carl Racine: And when Christians tend to use that word we understand that when we read the Bible, as if it's speaking primarily about some kind of spiritual deliverance.

47

00:07:27.990 --> 00:07:40.050

Carl Racine: Personal spiritual deliverance and we ignore the down to earth, meaning the the cosmic scope of it in the Bible, and as I

argued last week we sort of narrowed this biblical vision.

48

00:07:40.500 --> 00:07:46.440

Carl Racine: This grand visit biblical vision of salvation to something largely private and personal.

49

00:07:46.770 --> 00:07:57.240

Carl Racine: So this majestic sweeping biblical drama where God enters into covenant partnership with abraham's family for the benefit of the whole world.

50

00:07:57.690 --> 00:08:11.940

Carl Racine: has been edited down to a short story about getting my personal sins forgiven and the powerful Community experience of social and political and economic liberation that Torah cause redemption.

51

00:08:12.630 --> 00:08:19.620

Carl Racine: characterized specifically in the exodus story has been exchanged for an individual inner feeling of relief from guilt.

52

00:08:20.400 --> 00:08:32.190

Carl Racine: And the prophetic vision of a redeemed physical creation, the earth, and not just human beings has been largely ignored by people who are only concerned about human salvation.

53

00:08:32.700 --> 00:08:42.030

Carl Racine: So this is the Gospel i'm arguing that has dominated the so called evangelical church it's an impoverished it's a watered down version of biblical teaching.

54

00:08:42.390 --> 00:08:54.600

Carl Racine: The biblical story, the story of Israel has been turned into a few abstract intellectualized doctrines and that's why the evangelical view of salvation and the cross.

55

00:08:54.900 --> 00:09:02.940

Carl Racine: tends to be very private personal and individualistic Jesus, as my personal savior who did it all just for me.

56

00:09:03.720 --> 00:09:10.650

Carl Racine: And I argued last week that the Church has been preaching

what Dallas willard calls the gospel of sin management.

57

00:09:11.340 --> 00:09:27.030

Carl Racine: And i've been arguing in this course that we've lost our way because of leaving out the story of Israel, ignoring our Jewish roots, so I want to look a little bit more at that gospel of sin management and hold it up to the biblical light.

58

00:09:28.710 --> 00:09:44.880

Carl Racine: Because it runs into problems as soon as you take a closer look at the Old Testament in Torah sin itself does not separate us from God or make God unable to look at the Center, which is a common I think misconception.

59

00:09:45.930 --> 00:09:58.230

Carl Racine: In the church God did not, and I strongly disagree with this teaching that you here in the church God did not forsake Jesus on the cross because Jesus was bearing humans sin.

60

00:09:58.560 --> 00:10:02.730

Carl Racine: And I think that idea that we regularly hear preached especially Easter time.

61

00:10:03.180 --> 00:10:12.450

Carl Racine: demonstrates a failure to take into account the significance of psalm 22 which Jesus is quoting when he says, my God my God, why have you forsaken me.

62

00:10:12.720 --> 00:10:21.270

Carl Racine: But that song goes on to express a confidence david's confidence that, even though he's in difficult circumstances, God will in fact deliver him.

63

00:10:22.080 --> 00:10:30.540

Carl Racine: God does not abandoned Jesus on the cross that's simply a wrong theological idea in my head, from my point of view.

64

00:10:31.350 --> 00:10:50.970

Carl Racine: The idea that God would turn away from his beloved son demonstrates a fundamental misunderstanding of who God is because in the Bible, God is remarkably patient and for bearing with human sinfulness and sister Michelle if we could see slide number eight,

please.

65

00:11:09.210 --> 00:11:10.470

Carl Racine: Okay, thank you perfect.

66

00:11:14.250 --> 00:11:22.110

Carl Racine: God is remarkably for bearing with human sinfulness you start with a story of Adam and Eve after they've eaten the fruit.

67

00:11:22.530 --> 00:11:35.190

Carl Racine: God still comes in walks in the garden looking for them, and despite their sin God doesn't turn away from them, but rather continues to Minister them to them clothing them.

68

00:11:36.720 --> 00:11:41.940

Carl Racine: Acting benevolently towards them, and I would argue, sending them out of the garden for their own good.

69

00:11:42.390 --> 00:11:55.350

Carl Racine: And even though God has told them that if they were to eat of the fruit, they would die that day in fact that doesn't happen God continues to be in relationship with them Eve gives birth to a son with the lord's help genesis for one.

70

00:11:55.980 --> 00:12:10.800

Carl Racine: And when that son Cain even after god's warning kills his brother God, instead of abandoning Cain gives him a mark of protection so that Cain will not be killed by anyone else for what he's done.

71

00:12:11.400 --> 00:12:21.240

Carl Racine: God does not turn away from these centers or cut off their relationship and the wages of sin in these foundational biblical stories is not death.

72

00:12:22.140 --> 00:12:28.290

Carl Racine: And, as with the later story of Moses, who kills an Egyptian and has to flee, for his life, the.

73

00:12:29.010 --> 00:12:39.780

Carl Racine: result of the sin is being sent off into exile often to a foreign land where life is more difficult, and we see this pattern



repeated with Israel story later on.

74

00:12:40.170 --> 00:12:55.440

Carl Racine: But God doesn't abandoned Moses either, and God does not abandoned Israel because of their sin that's a fundamental fundamentally wrong teaching, I think that the Church has embraced from time in its history.

75

00:12:56.610 --> 00:13:00.330

Carl Racine: Now, when you move to the story of the great flood.

76

00:13:01.920 --> 00:13:02.940

Carl Racine: And you see.

77

00:13:04.350 --> 00:13:12.960

Carl Racine: The the purple box on your screen, there are two verses one before the flood and one after that ECHO each other.

78

00:13:13.500 --> 00:13:23.130

Carl Racine: Remarkably, so and I want you to look at both of these verses and then say what's the problem that these two verses create.

79

00:13:23.550 --> 00:13:38.040

Carl Racine: The first verse before the flood God saw that human evil was great in the earth and that every inclination of the thoughts of their heart was only evil continually so God decides to destroy humanity and start over again.

80

00:13:39.420 --> 00:13:58.080

Carl Racine: But after the flood in a verse that directly echoes this one, we read God saying never again will I curse the ground or the land, it could mean either one because of humans, because the inclination of the human heart is evil from childhood.

81

00:13:59.970 --> 00:14:07.470

Carl Racine: So the attentive reader looking at these two verses will see a problem here, and the rabbi's notice to problem here to what is it.

82

00:14:17.910 --> 00:14:18.990

James Williams: When they gonna curse.

83

00:14:20.220 --> 00:14:24.300

James Williams: he's awake nobody out in the other one he's given them like a second chance.

84

00:14:24.960 --> 00:14:25.350

Right.

85

00:14:27.060 --> 00:14:29.700

Carl Racine: Why does the second verse say because.

86

00:14:34.410 --> 00:14:36.450

James Williams: The inclination oh.

87

00:14:37.500 --> 00:14:38.430

James Williams: Because.

88

00:14:39.930 --> 00:14:49.200

James Williams: that's our tendency to mess things up, you know something in a about us to go sell even only given good information.

89

00:14:51.270 --> 00:14:51.600

Susan Racine: Right.

90

00:14:51.660 --> 00:15:08.220

Carl Racine: And in in in genesis six the evil inclination of the human heart is the reason for God destroying humans and in genesis eight it's the reason for God not destroying humans.

91

00:15:08.640 --> 00:15:17.730

Carl Racine: And the NI V, which always chose to help out the biblical writers notice that kind of puzzle or contradiction here, so they changed the translation to even though.

92

00:15:18.840 --> 00:15:24.720

Carl Racine: Which is not an accurate reflection of the Hebrew the King James the new rsv most translations understand the Hebrew.

93

00:15:25.920 --> 00:15:30.090

Carl Racine: Clearly, which is because it just jars us because.

94

00:15:30.930 --> 00:15:42.930

Carl Racine: Why would God say this, but I want to argue that we need to take the text as it stands, seriously God recognizes that wiping people out is not the best way to deal with human sinfulness.

95

00:15:43.260 --> 00:15:52.140

Carl Racine: And so after the flood God has a change of heart and decides to live with the fact that humans have a built in propensity to evil.

96

00:15:52.470 --> 00:16:12.180

Carl Racine: God does not turn away from their sinfulness but instead God has to come up with a different approach so God decides to enter into a covenant relationship with humans genesis nine none of this fits the traditional Protestant way of understanding god's relationship to human sinfulness.

97

00:16:13.350 --> 00:16:14.670

Carl Racine: Comments questions.

98

00:16:16.080 --> 00:16:19.680

James Williams: Yes, yes, I have a comment, I have a question other questions or comments.

99

00:16:22.920 --> 00:16:36.480

James Williams: You know, sometimes it's so hard for me, I always appreciate when bill speak because bill can remember a whole list of things it's a if I get it and I get it so at the beginning, I was thinking about how when.

100

00:16:38.280 --> 00:16:51.780

James Williams: When the Christians was being martyred at the beginning, they were going into the you know the gladiator did, and all that stuff in terms of salvation I mean you would need to have.

101

00:16:53.280 --> 00:17:03.030

James Williams: A firm grip of something if you were going to go in there and sacrifice your life you're going to get wiped out by the line the gladiator whoever was going to do it to them, they will be martyred.

102

00:17:03.420 --> 00:17:11.100

James Williams: You would have to have something like that about yours, the salvation peace, and so it seems that the book is.

103

00:17:13.140 --> 00:17:18.990

James Williams: Is is well it's the living Bible, but it seems that.

104

00:17:20.220 --> 00:17:29.910

James Williams: It speaks to what's more appropriate for the time like like you mentioned something about with it literally says and some times we can't take it literally.

105

00:17:30.960 --> 00:17:41.160

James Williams: And sometimes we have to take it kind of figured lovely and and certainly during that time when when they had the flood and God did what he did with with a.

106

00:17:47.580 --> 00:17:59.730

James Williams: He needed it's almost like when you're having you're doing a pain in the ass not believe that you can salvage and you have to scrap it and start over again, and so it seems that that's what he did with the flood.

107

00:18:01.080 --> 00:18:09.390

James Williams: What again he loves his people, so this whole notion about you know god's gonna happen again, we don't wipe everything out there, no, no.

108

00:18:10.860 --> 00:18:11.430

James Williams: This is like.

109

00:18:13.080 --> 00:18:18.120

James Williams: A piece he's working with you know and he's molding us and refining us so it seems that.

110

00:18:20.040 --> 00:18:28.020

James Williams: That you can't take a concept or thing and apply it all over the whole Bible it's got to be for that particular situation.

111

00:18:30.360 --> 00:18:31.680  
James Williams: Okay, it seems to me.

112  
00:18:34.950 --> 00:18:35.850  
Other comments.

113  
00:18:37.980 --> 00:18:38.400  
Susan Racine: seems.

114  
00:18:39.690 --> 00:18:46.380  
Susan Racine: I mean, I think, human beings have this tendency to think if we wipe out our enemies, then that's going to solve problems.

115  
00:18:47.580 --> 00:18:53.160  
Susan Racine: So it's helpful to see that if it didn't work for God that maybe it's not going to.

116  
00:18:53.160 --> 00:18:53.460  
Carl Racine: work.

117  
00:18:53.490 --> 00:18:54.510  
Susan Racine: For us either.

118  
00:18:57.120 --> 00:19:05.730  
Susan Racine: But I also recall that a lot of times in exodus God takes Moses, I mean yeah takes Moses aside and says he's Israelites their mass.

119  
00:19:06.300 --> 00:19:14.610  
Susan Racine: i'm going to wipe them out and we're going to start again with you and Moses says no don't do that don't do that the Egyptians will say you just brought us out here in the desert to kill us.

120  
00:19:15.360 --> 00:19:17.280  
Carl Racine: Right right with.

121  
00:19:17.460 --> 00:19:19.560  
Susan Racine: So he keeps toying with the idea.

122

00:19:19.890 --> 00:19:28.830

Carl Racine: which we talked about that before we see that, with the story of sodom and gomorrah that that Abraham has to argue with God and say women don't do that.

123

00:19:29.310 --> 00:19:41.190

Carl Racine: And when we talked about arguing with God, which made a whole lot of people uncomfortable when we talked about this and and and you're right Moses, does the same thing Moses says you can't do that.

124

00:19:42.420 --> 00:19:43.140

Carl Racine: So.

125

00:19:44.640 --> 00:19:47.040

Carl Racine: The but the the idea here in this.

126

00:19:47.040 --> 00:19:47.790

Carol Targum: verse.

127

00:19:47.940 --> 00:19:58.380

Carl Racine: That God, and this is really what you see in the in the beginning of Genesis the god says i've got to come up with a better approach, a different approach.

128

00:19:58.830 --> 00:20:09.720

Carl Racine: And so that begins that whole story of God entering into a covenant relationship and bearing with human sinfulness and and and providing for it.

129

00:20:16.470 --> 00:20:19.170

Carl Racine: So Christians, usually.

130

00:20:20.310 --> 00:20:29.070

Carl Racine: See the separation from God that is caused by human sin as the problem for which Christ is the answer.

131

00:20:30.570 --> 00:20:39.150

Carl Racine: But Christians understand that, in a way that's almost exactly the opposite of how it appears in the Old Testament.

132

00:20:39.990 --> 00:20:47.610

Carl Racine: After the flood sin creates a problem in the relationship between God and god's covenant people.

133

00:20:47.850 --> 00:20:58.020

Carl Racine: Not so much with the world in general sin in the Old Testament refers primarily to how god's redeemed people have not lived out there, calling as a Community.

134

00:20:58.230 --> 00:21:07.650

Carl Racine: To be different from other people's but rather they've come to be identified with the world and act like the world, this is why there's all this stuff about.

135

00:21:08.280 --> 00:21:21.780

Carl Racine: The influence of the canaanites and the other cultures that surround them to not engage in their idolatry and when they become like the world and act like the world when they want to go back to Egypt.

136

00:21:23.100 --> 00:21:36.960

Carl Racine: The the the sort of lower of Egypt or other communities is still strong idols are everywhere and judgment language in the Old Testament is primarily directed against Israel, not the world.

137

00:21:37.320 --> 00:21:46.950

Carl Racine: sin is a problem for god's people for us for those who in Christian terms are saved or redeemed for those who are already in a relationship with God.

138

00:21:47.340 --> 00:22:00.480

Carl Racine: And Jesus attitude is the same he reserves is most forceful declarations of judgment for religious folk for the good church going people rather than for those people, the religious folk call centers.

139

00:22:01.350 --> 00:22:16.050

Carl Racine: So in one sense we shouldn't be worrying about whether the rest of the world is in danger of god's judgment, rather we should be asked if the Church in America is not already fallen under judgment and like ancient Israel has been sent into exile until it learns its

lesson.

140

00:22:17.700 --> 00:22:29.040

Carl Racine: sin is a problem in the Old Testament, as I said, but it's one for which God provides a solution, the Covenant relationship of mutual commitment and faithfulness.

141

00:22:29.430 --> 00:22:41.700

Carl Racine: That includes god's acceptance of human sinfulness and provides the opportunity to deal with it through repentance and sacrifice topics that we've discussed at length in this course.

142

00:22:42.480 --> 00:22:52.230

Carl Racine: If the only purpose in Jesus coming was to forgive our sins then Israel had known need of him, they already had a perfectly good sin management system.

143

00:22:52.530 --> 00:23:06.630

Carl Racine: The whole of the Old Testament from Torah to the prophet to the Psalms regularly proclaims god's willingness to forgive the repentant sinner, this is not a Christian doctrine it's a fundamentally Jewish belief and teaching.

144

00:23:07.620 --> 00:23:26.040

Carl Racine: Remember when Jesus tells people that their sins are forgiven remember stories like that in the Gospels and how do the other, you know scribes and pharisees and those people sitting around when Jesus proclaims forgiveness of sin, how do they respond.

145

00:23:27.120 --> 00:23:28.680

Carl Racine: To to Jesus.

146

00:23:29.970 --> 00:23:33.450

Carl Racine: Why are they bothered by Jesus doing that what's their response.

147

00:23:33.930 --> 00:23:35.580

Susan Racine: Only God can forgive sins.

148

00:23:35.670 --> 00:23:52.890

Carl Racine: Only God can forgive sins they don't say you can't say



that we believe in a harsh God who punishes people mercilessly know they say only God can forgive sins contrary to traditional Christian anti Jewish stereotypes, the scribes and the pharisees clearly believe in a forgiving God.

149

00:23:56.250 --> 00:23:57.060

Carl Racine: questions.

150

00:24:05.670 --> 00:24:08.610

Carl Racine: And i'm attending some long held.

151

00:24:09.720 --> 00:24:21.900

Carl Racine: misconceptions at least some people continue to have, but our preacher this morning invited us to challenge the church when it was teaching things that were harmful to other people, and this is one of them.

152

00:24:25.380 --> 00:24:35.940

Carl Racine: So should make us rethink what it means that Jesus came to save his people from their sins sister Michelle if we could go to the next slide number nine, please.

153

00:24:43.800 --> 00:24:52.740

Carl Racine: If salvation is reduced to forgiveness of sin which i've been arguing against then this verse makes no sense.

154

00:24:53.160 --> 00:25:06.360

Carl Racine: The same is true of john the Baptist proclamation about the lamb of God, who takes away the sin of the world and note that this verse is regularly misquoted as talking about the sins of the world.

155

00:25:07.980 --> 00:25:16.920

Carl Racine: But, as we saw when we looked at sacrifices, the offering for sin on Yom Kippur war was not a lamb, but two goats.

156

00:25:17.790 --> 00:25:35.940

Carl Racine: And the Passover lamb, which is often mistakenly assumed to be john's reference here was not a sacrifice for sin and the Passover lamb could be a goat as well, but both passages must be talking about something other than forgiveness of individual sins.

157

00:25:37.050 --> 00:25:44.730

Carl Racine: But as I said, Christians have redefined words in ways that don't conform with the rest of biblical teaching.

158

00:25:45.300 --> 00:25:50.730

Carl Racine: We saw when we looked at animal sacrifices that they're not thought of as some sort of payment for sin.

159

00:25:51.510 --> 00:26:06.990

Carl Racine: First and foremost, their acts of loving thankful worship acts of self sacrifice, and in fact sacrifices did not address the issue of serious deliberate sins at all, no sacrifice was possible for things like lying or adultery or theft.

160

00:26:07.470 --> 00:26:18.300

Carl Racine: Although on Yom Kippur the sacrifice the goat sacrifice did serve to cleanse the whole Community, of the effects that such individual sins had on the ability of God to reside in their midst.

161

00:26:18.930 --> 00:26:36.060

Carl Racine: But for such serious individual sins, you could only repent return to God into god's ways and throw yourself on god's compassionate mercy and forgiveness, a contract and repentant heart was what God really desired as David says in psalm 51.

162

00:26:37.890 --> 00:26:46.620

Carl Racine: Both Testaments assume that people can be righteous before God, even though they are not sin free they can live.

163

00:26:47.190 --> 00:26:55.380

Carl Racine: Live lives of faithfulness and integrity and Torah can be written on their hearts can be the shaping force in their life.

164

00:26:55.890 --> 00:27:05.340

Carl Racine: Keeping the law does not mean living a perfect life but taking advantage of its offer of forgiveness for sin and returning to God through repentance.

165

00:27:06.060 --> 00:27:19.590

Carl Racine: That is how Luke can characterize john the Baptist Jewish parents as quote both righteous before God walking blameless in all

the commandments and regulations of the Lord.

166

00:27:22.080 --> 00:27:38.100

Carl Racine: And Paul uses the same verse same word to talk about himself and Philipppines three he can claim that in his pre Christian days before the Damascus road experience as a faithful Ferris he he was righteous and blameless with respect to the law.

167

00:27:39.090 --> 00:27:51.360

Carl Racine: Neither passage suggests that these people never sinned, but they are blameless before the Lord such biblical teaching flies in the face of the evangelical gospel of sin management.

168

00:27:52.920 --> 00:27:53.700

questions.

169

00:27:57.870 --> 00:27:58.980

James Williams: Yes, I have a comment.

170

00:28:00.330 --> 00:28:03.960

James Williams: I remember when we were in that last session we were talking about.

171

00:28:06.930 --> 00:28:08.550

James Williams: And there was a comment made.

172

00:28:09.690 --> 00:28:11.400

James Williams: I think it was a.

173

00:28:12.930 --> 00:28:20.430

James Williams: your brother in law but but, but he was saying about how it Romans how it says how the only way.

174

00:28:21.780 --> 00:28:32.850

James Williams: You know, to glory was to come through Jesus, and I remember that when I got out of the class and when I commented that time was that it wasn't so much that.

175

00:28:34.170 --> 00:28:48.720

James Williams: They had to see Jesus, but they had to have those

characteristics those Jesus like characteristics, you know the rice's righteousness justification and all that apply, so that when it talks about.

176

00:28:49.770 --> 00:28:50.910

James Williams: forgiveness of sin.

177

00:28:51.990 --> 00:29:05.370

James Williams: You know you're right, and I believe that we kind of make it like a magic wand kind of we just gotta you know recite whatever it is that we received in and Bam these is just takes everything away and and that's not necessarily.

178

00:29:06.660 --> 00:29:22.380

James Williams: You know, we have to kind of live it out like you know, like if you were if you had this Christ like characteristics, even if you've never knew about Christ, and you were living it out, then you would in fact be a part of that glorious group.

179

00:29:23.760 --> 00:29:33.570

James Williams: And sometimes we just take it, I think so little and well, we got to walk to the altar we got to see Jesus lord of my life in sm forgives sense that's the only we're going to get saved.

180

00:29:35.430 --> 00:29:38.280

James Williams: and asked him what you're saying that that we're taking.

181

00:29:39.330 --> 00:29:43.530

James Williams: we're taking it somewhere else but, but I think it's more of the characteristics.

182

00:29:45.090 --> 00:29:48.120

James Williams: characteristics that we have to embody as opposed to.

183

00:29:50.340 --> 00:29:51.000

James Williams: just saying.

184

00:29:56.100 --> 00:29:56.580

Carl Racine: People.

185

00:30:10.590 --> 00:30:11.880

Bill Hughes: One of the thoughts I had was.

186

00:30:13.050 --> 00:30:14.220

Bill Hughes: About salvation.

187

00:30:22.410 --> 00:30:24.300

Bill Hughes: Look at the world, you know.

188

00:30:25.380 --> 00:30:34.950

Bill Hughes: mathematically systematic way was not a spiritual study per se at all, but i'm basically concluded that.

189

00:30:36.360 --> 00:30:47.100

Bill Hughes: If you were to try to understand how the planet and humans on the planet, would sustain themselves um The only long term solution is the golden rule.

190

00:30:48.570 --> 00:30:50.640

Bill Hughes: Which is to love others.

191

00:30:51.840 --> 00:31:04.350

Bill Hughes: And you know as well as love yourself, and if you think about Jesus as providing the way to that to loving yourself.

192

00:31:07.110 --> 00:31:17.820

Bill Hughes: Oh forgiveness and redemption i'm given that you're a sinner given the world, and then to love others, which is to.

193

00:31:18.960 --> 00:31:21.030

Bill Hughes: that's the golden rules to balance.

194

00:31:23.010 --> 00:31:23.820

Bill Hughes: The needs of others.

195

00:31:26.130 --> 00:31:28.830

Bill Hughes: Well, God has has saved the world.

196

00:31:30.060 --> 00:31:31.020

Bill Hughes: Through Jesus.

197

00:31:32.190 --> 00:31:38.190

Bill Hughes: I don't mean that's, the only way of understanding and it's kind of a lens to look at salvation.

198

00:31:39.690 --> 00:31:48.240

Bill Hughes: Which is not about a transaction but it's about our relationship with one another and with god's creation and the same.

199

00:31:51.150 --> 00:31:56.880

Bill Hughes: From from spinning out of control and being destroyed by humanity because God has injected.

200

00:31:58.170 --> 00:32:00.270

Bill Hughes: Jesus, which is what I think.

201

00:32:01.470 --> 00:32:09.060

Bill Hughes: James was talking about, which is the way of Jesus, which is the way of the scriptures from the beginning.

202

00:32:13.140 --> 00:32:22.410

Carl Racine: yeah i'm not i'm not really willing to say that God has saved the world, yet this is this, you know buffalo doesn't look like salvation to me.

203

00:32:24.570 --> 00:32:25.890

Carl Racine: i'm i'm arguing.

204

00:32:26.100 --> 00:32:28.890

Carl Racine: we're still waiting for our redeemer just.

205

00:32:29.460 --> 00:32:30.960

Bill Hughes: Like everybody else and.

206

00:32:30.960 --> 00:32:37.170

Carl Racine: That that whatever we mean by salvation has to be a much more comprehensive thing.

207

00:32:39.150 --> 00:32:43.470

Carl Racine: That includes not only people, but the planet and.

208

00:32:45.180 --> 00:32:57.570

Carl Racine: And, and that is the clear biblical teaching and so it's unfinished business it's it's it's it's something we're still looking forward to, even if we've been pointed in that direction.

209

00:32:58.530 --> 00:33:06.720

Carl Racine: by the law by Jesus who who who, when asked about eternal life repeatedly simply said, what does it say in Torah.

210

00:33:09.210 --> 00:33:10.170

Carl Racine: We.

211

00:33:11.400 --> 00:33:23.370

Carl Racine: We need to i'm saying we need to take seriously the future tense of that sort of language in the scripture, this is still something we're waiting for this is not.

212

00:33:25.230 --> 00:33:26.850

Carl Racine: This is not the end of the story.

213

00:33:29.970 --> 00:33:30.720

Bill Hughes: yeah actually I.

214

00:33:31.740 --> 00:33:32.910

Bill Hughes: appreciate you saying that.

215

00:33:35.370 --> 00:33:36.030

Bill Hughes: summarizing.

216

00:33:37.710 --> 00:33:44.820

Bill Hughes: The types of past tense, I mean God is saving in a certain way, and the world is destroying itself.

217

00:33:47.340 --> 00:33:57.780

Bill Hughes: And we're in the middle of this battle royale right now and we see, I mean its nature of our politics right now is these two

forces that are coming against each other.

218

00:33:58.980 --> 00:34:01.290

Bill Hughes: Their sustainability and togetherness.

219

00:34:04.170 --> 00:34:08.250

Bill Hughes: The golden rule and then there's the gold, you know gold rules.

220

00:34:11.550 --> 00:34:12.480

Bill Hughes: Things are at war with.

221

00:34:13.620 --> 00:34:19.200

Bill Hughes: And I think I agree with you that will certainly that has not been resolved.

222

00:34:20.280 --> 00:34:33.030

Bill Hughes: But I think that what God calls us to do is to choose a style choose you this day, which will serve and that choosing here's what we will work to bring the Kingdom of God.

223

00:34:37.230 --> 00:34:38.430

Carl Racine: Right exactly.

224

00:34:43.680 --> 00:34:44.340

Susan Racine: I like that.

225

00:34:45.810 --> 00:34:50.070

Susan Racine: The analogy is the golden rule versus the golden rule till.

226

00:34:51.120 --> 00:34:51.660

Susan Racine: that's great.

227

00:34:59.490 --> 00:35:00.000

Carl Racine: um.

228

00:35:01.380 --> 00:35:06.630

Carl Racine: So if if we could go to the next slide number 10 please



sister Michelle.

229

00:35:09.150 --> 00:35:24.030

Carl Racine: So, looking at passages, like those two verses from genesis the the before and after the flood versus about the inclination of the human heart the rabbi's the later, you know.

230

00:35:24.600 --> 00:35:38.040

Carl Racine: Post biblical rabbis with develop the notion that the human heart contains both an inclination to do evil called the yet Sir hora and inclination towards good the yet Sir had told.

231

00:35:40.500 --> 00:35:52.020

Carl Racine: And you see this on your screen it's a little like the cartoon images were familiar with of a person with a good angel on one shoulder and a bad angel, on the other, both kind of trying to convince you to do what they want.

232

00:35:53.880 --> 00:35:59.700

Carl Racine: And i'm one of the modern day rabbis that I really liked rabbi shy held.

233

00:36:00.720 --> 00:36:10.380

Carl Racine: That i've quoted before says the Torah asks us to embrace complexity and to reject one dimensional understandings of human potential.

234

00:36:10.980 --> 00:36:17.940

Carl Racine: The Jewish view as a human beings are neither inherently good nor inherently bad we are inherently complicated.

235

00:36:18.360 --> 00:36:29.670

Carl Racine: pulled in many directions at once, capable of breathtaking kindness and self sacrifice, as well as horrific cruelty and staggering in difference.

236

00:36:30.540 --> 00:36:43.590

Carl Racine: And I think this Jewish understanding emphasizing human free will, is to me much more helpful than the more deterministic and really fatalistic concept in Christianity of original sin.

237

00:36:43.890 --> 00:37:03.870

Carl Racine: That always dooms us to failure and views, even the good that we do is fundamentally flawed, and again I would argue that those verses that we just had about Paul and about John the Baptist parents contradict this whole notion, the Bible is quite aware of the depths of human sinfulness.

238

00:37:05.310 --> 00:37:05.880

Carl Racine: Is not.

239

00:37:07.680 --> 00:37:16.170

Carl Racine: Pollyanna-ish about such things but it's still assumes that we have the power to do good people can be righteous before God.

240

00:37:16.650 --> 00:37:31.110

Carl Racine: And I think that's a truth that Christianity has at least downplayed if not ignored or denied, all together, and the interesting thing when I was kind of just looking for these you know illustrations on the Internet, yet Sir hey.

241

00:37:32.520 --> 00:37:37.200

Carl Racine: I found this messianic Jewish translation of Romans eight for.

242

00:37:37.830 --> 00:37:52.710

Carl Racine: That that inserts those phrases now Paul doesn't literally use those phrases in Romans but it's sort of understands what Paul is saying there in terms of the yet Sir her on yet Sir had told the righteous verdict of Torah can be satisfied Paul says.

243

00:37:53.820 --> 00:38:08.130

Carl Racine: or fulfilled in us who walk not in a manner conforming to and then Paul uses the Greek word flesh but conforming to spirit and I think yet Sir how raw is a very good.

244

00:38:09.990 --> 00:38:26.910

Carl Racine: understanding of Paul's use of the word flesh it it it it it it gets us away from the misleading connotations of that word that have often been that kind of Christian obsession the sins of the flesh meaning.

245

00:38:27.630 --> 00:38:40.590

Carl Racine: Physical things, especially sexual sins that you do, but recognizing that biblically sins of the flesh and certainly for Paul include things like pride and greed and anger and envy and gossip.

246

00:38:41.610 --> 00:38:54.930

Carl Racine: So, so I like this translation here for that i'm not sure that gets her had 12 is an adequate understanding of calls phrase according to spirit which seems to indicate an interaction.

247

00:38:55.530 --> 00:38:58.350

Carl Racine: Of the human spirit with the divine spirit.

248

00:38:59.100 --> 00:39:13.680

Carl Racine: Maybe the yet Sir had 12 in the in the mind of these translators would incline a person to follow god's spirit and that might certainly be true, but at least in this interpretation and This insertion of a thoroughly Jewish idea and the paul's writings.

249

00:39:14.010 --> 00:39:26.340

Carl Racine: It helps us see the pause imagination continues to be shaped by his Jewish learning and it frees him from his enslavement in 16th century, Germany and brings him home the first century Israel.

250

00:39:27.780 --> 00:39:40.140

Carl Racine: Now rabbi heschel comments on this, the question of original sin is not a primary importance for the Jew, the problem is not how shall I be saved, the problem is how shall I serve God at this very moment.

251

00:39:40.740 --> 00:39:49.380

Carl Racine: And that I would argue, expresses what paul's being purposes in all of his letters Paul is not writing the Christian churches, telling them how to get saved.

252

00:39:49.680 --> 00:39:59.670

Carl Racine: he's writing to tell them how to get along how to get along with each other and how to get along in the world he's telling them how to serve God At that very moment.

253

00:40:01.410 --> 00:40:03.270

Carl Racine: Comments questions.

254

00:40:04.950 --> 00:40:10.140

Carole Copeland Thomas: And by the way Hannah Brad said, for me it is tough in terms of politics, I am torn.

255

00:40:16.920 --> 00:40:21.060

Carl Racine: sister here Could you elaborate on that torn and in what way.

256

00:40:22.200 --> 00:40:23.550

Hannah Brooks: Well i'm.

257

00:40:24.660 --> 00:40:28.500

Hannah Brooks: Like there's the democrats and the Republicans right so.

258

00:40:30.420 --> 00:40:45.030

Hannah Brooks: With the democrats, I see that they try to help people who are primarily poor are mentally ill and that's the thing i'm their homework him seem to not do that so much, but they they.

259

00:40:47.040 --> 00:40:52.680

Hannah Brooks: They value work and that sort of thing and just another aspect i'm torn like about.

260

00:40:54.750 --> 00:41:03.180

Hannah Brooks: Know lesbianism them and gay and that sort of thing and growing up, I was taught a certain way, but I mean.

261

00:41:04.200 --> 00:41:10.260

Hannah Brooks: I know people who are that they're good, some of them are good people you know so like I said i'm trying.

262

00:41:11.610 --> 00:41:19.290

Hannah Brooks: I wasn't brought up a certain way, but i'm open to what different people believe that that's i'm torn so.

263

00:41:20.910 --> 00:41:21.330

Carl Racine: Am I.

264

00:41:21.990 --> 00:41:22.800

Hannah Brooks: Making sense.

265

00:41:23.040 --> 00:41:27.000

Carl Racine: No, no, no, no, that makes perfect sense, and I agree with you, and I think.

266

00:41:28.620 --> 00:41:37.590

Carl Racine: I think this is something, especially in this class, we should probably say a little bit more often than we do the Bible is not republican or democrat.

267

00:41:39.480 --> 00:41:40.380

The Bible.

268

00:41:42.120 --> 00:41:58.050

Carl Racine: You know, whatever your personal political in you know inclinations and beliefs are, it is inconceivable that one or the other of the American political parties perfectly embodies biblical truth.

269

00:41:58.620 --> 00:42:17.760

Carl Racine: And that means that our responsibility, whether as Jews or Christians, our responsibility, the people of the book, the people who are based in the scriptures Our responsibility is to serve as a prophetic voice to both parties.

270

00:42:20.340 --> 00:42:29.010

Carl Racine: Alright, and so, if you are uncomfortable with both parties sister Hannah you're probably seeing more reality correctly.

271

00:42:30.300 --> 00:42:36.630

Carl Racine: than you than you might imagine that, that is, in fact, a good thing it's an uncomfortable thing.

272

00:42:37.770 --> 00:42:54.450

Carl Racine: I understand, because we want the world to be simple, we want the world to be divided up in the good guys and bad guys, so we want to put a label on on people as good guys or bad guys and not recognize that.

273

00:42:55.470 --> 00:42:57.000

Carl Racine: There has to be.

274

00:42:58.890 --> 00:43:05.310

Carl Racine: That that there are fundamental flaws in whichever political.

275

00:43:06.900 --> 00:43:29.400

Carl Racine: position you want to embrace and and the first thing that should teach us is a modicum of humility about our own political beliefs, that we might in fact be wrong about certain things and not know it now my one of my favorite quotes is from a British New Testament scholar name.

276

00:43:33.600 --> 00:43:36.870

Carl Racine: blanking on his name Bishop Susan helped me out here.

277

00:43:37.440 --> 00:43:38.190

Susan Racine: In key right.

278

00:43:38.310 --> 00:43:56.730

Carl Racine: nt Wright who would start lectures i've heard him start lectures like this and I guess, he would start some of his classes, the same way by saying what i'm about to say to you is what I believe to be true, I know that a certain percentage of it isn't true.

279

00:43:57.930 --> 00:44:00.090

Carl Racine: But I don't know what parts.

280

00:44:02.310 --> 00:44:18.120

Carl Racine: And, and that that is simply part of our function as limited human beings, when we talked about arguments for the sake of heaven in this class and we talked about how argument is at the core of Jewish literature.

281

00:44:19.020 --> 00:44:37.740

Carl Racine: That the Talmud itself and I argue that the Bible itself is a compendium of arguments of people debating and discussing issues rather than just one solid theological point of view, and that that that's because none of us can have.

282

00:44:38.940 --> 00:44:45.450

Carl Racine: god's perspective on truth we all see truth filtered through our own particular situations.

283

00:44:45.840 --> 00:44:59.640

Carl Racine: And we strive to you know get things right, and I think we're able to get things right, but we're never able to get everything right, and so the fact that you know we're human beings.

284

00:45:00.630 --> 00:45:09.000

Carl Racine: means that the rest of the people around us, are also human being, it doesn't mean that we have to accept everything that other people do as being.

285

00:45:09.300 --> 00:45:22.950

Carl Racine: You know Okay, because that's Okay, for you, and this is OK, for me, we perfectly able to to you know criticize people's actions and beliefs, but we can do so with the sense that.

286

00:45:25.830 --> 00:45:31.290

Carl Racine: We may not be seeing things correctly and we can maybe learn something from people that we don't.

287

00:45:33.120 --> 00:45:45.870

Carl Racine: You know, traditionally think we can learn anything for this whole class, for me, has been an exercise in my seeking to learn new ways of thinking from Jews.

288

00:45:46.950 --> 00:45:50.520

Carl Racine: About Christianity through ways of thinking that help.

289

00:45:52.230 --> 00:46:09.390

Carl Racine: modify or give me new insight into the things that I believe and maybe adjust some of the things that I believe it's it's been a 10 year or longer process for me and this class is sort of the fruit of some of that.

290

00:46:10.560 --> 00:46:25.350

Carl Racine: of learning from people who I was brought up to believe we're the other party right where they were they were you know, on the opposite side of the fence, they were Jews and we were Christians and the two never met.

291

00:46:26.400 --> 00:46:30.990

Carl Racine: And and i've since found out that's simply not true and.

292

00:46:32.700 --> 00:46:37.260

Carl Racine: you've heard some of that in this class, so the discomfort with.

293

00:46:38.430 --> 00:46:41.220

Carl Racine: political positions is a good thing.

294

00:46:43.500 --> 00:46:44.460

Carl Racine: That makes sense.

295

00:46:48.660 --> 00:46:49.140

Carl Racine: um.

296

00:46:50.250 --> 00:46:52.470

Carl Racine: All right, let me, let me just.

297

00:46:54.720 --> 00:47:15.210

Carl Racine: make one more point here and then we'll close for the day so So the issue of sin dealing with sin in our lives take some effort, but there, the idea that that that effort can actually bear fruit is important if we are simply condemned by the doctrine of of.

298

00:47:16.650 --> 00:47:22.320

Carl Racine: original sin to never do anything right, then we really do just need to sit back and wait to die.

299

00:47:24.000 --> 00:47:33.180

Carl Racine: But we saw you know, in trying to deal with the sinfulness of our lives when we talked about repentance we saw that that effort is complicated.

300

00:47:33.510 --> 00:47:43.980

Carl Racine: And the Book of deuteronomy contains two simple seemingly contradictory statements about that effort if we go to the next slide please slide 11.



301

00:47:48.150 --> 00:47:55.350

Carl Racine: Moses tells the Israelites this is Moses sort of speech long speech to the Israelites before they're about to enter the promised land.

302

00:47:56.250 --> 00:48:10.680

Carl Racine: Moses circumcise your hearts and no longer be stubborn that is change how your thinking change how you not only think, but how you're acting turn to God and to god's ways and and later.

303

00:48:12.120 --> 00:48:16.920

Carl Racine: In that same speech Moses tells them this commandment i'm giving you today where he's kind of.

304

00:48:17.370 --> 00:48:26.610

Carl Racine: going through the commandments and reiterating them in in in in certain ways this commandment I give you today is not too difficult for you are beyond your REACH.

305

00:48:26.880 --> 00:48:37.170

Carl Racine: The word is very near you it is in your mouth and in your heart, so you can do it, so this is attainable obedience to god's laws is.

306

00:48:37.590 --> 00:48:47.340

Carl Racine: is not a kind of frustration that god's imposing on people that you are able to do this, but at the same time, then Moses says.

307

00:48:47.820 --> 00:48:56.640

Carl Racine: The Lord your God will circumcise your heart and the hearts of your descendants, so that you may love the Lord your God with all your heart with all your soul that you may live.

308

00:48:57.270 --> 00:49:09.030

Carl Racine: So there's a tension between these two passages, who is responsible for shaping human behavior divine grace is God going to do this or human effort is something we do.

309

00:49:09.390 --> 00:49:20.040

Carl Racine: And as we've seen in this class the rabbi's understand

the relationship between God and humans is a cooperative partnership if we could go to the next slide number 12 please.

310

00:49:23.580 --> 00:49:33.750

Carl Racine: In in a in a commentary in the in the Talmud about the verse from proverbs that says God opposes the proud but gives grace to the humble.

311

00:49:35.550 --> 00:49:42.060

Carl Racine: There is a one who attempts to purify himself is assisted by God, in the process.

312

00:49:43.020 --> 00:49:53.490

Carl Racine: So this perfectly captures the teaching and deuteronomy it's also with the pharisees Saul of tarsus tells the Philippians work out your own salvation with fear and trembling.

313

00:49:53.820 --> 00:49:59.010

Carl Racine: For it is God, who is at work in you both to will and to work for god's good purposes.

314

00:49:59.400 --> 00:50:12.300

Carl Racine: it's not enough to pray for God to wave a magic wand and effortlessly changed us, we must do the work ourselves, knowing that God is with us and supporting us and guiding us in that very effort.

315

00:50:13.110 --> 00:50:20.580

Carl Racine: And again rabbi held has a very interesting comment on these two verses from deuteronomy about circumcising the heart.

316

00:50:21.810 --> 00:50:27.630

Carl Racine: He says some modern Jewish thinkers right as if the humanity has the capacity for limitless self transformation.

317

00:50:28.200 --> 00:50:44.400

Carl Racine: But deuteronomy skeptical it takes both strenuous human effort and profound profound divine blessing to transform the human heart, we are not our own redeemer in order for the human heart to open and soften both will and grace are necessary.

318

00:50:45.420 --> 00:50:49.980

Carl Racine: Many modern Jews, find it difficult to acknowledge the limits we face in trying.

319

00:50:50.370 --> 00:50:58.650

Carl Racine: to reshape who we are, are we live in a culture that values autonomy and we see it as weakness, to acknowledge we can't do it ourselves.

320

00:50:59.040 --> 00:51:06.750

Carl Racine: We also reflexively fear sounding to Christian, so that we cannot allow ourselves to admit I cannot do this alone.

321

00:51:07.290 --> 00:51:17.040

Carl Racine: deuteronomy teaches that we are called to open our hearts and return to God, even as we acknowledge that, for that very turning we need god's help.

322

00:51:17.970 --> 00:51:28.440

Carl Racine: The process of circumcising the heart of engaging in self transformation into the people God wants us to be involves a partnership with God.

323

00:51:29.310 --> 00:51:42.990

Carl Racine: A partnership between God and humanity and I I i'm just going to leave you with this to meditate on I think this more adequately captures the.

324

00:51:43.920 --> 00:51:56.130

Carl Racine: The the biblical teaching as a whole, both old and new testament teaching then does some of the traditional Protestant understanding of the Gospels in management.

325

00:51:57.390 --> 00:51:59.760

Carl Racine: Any other comments or questions on this.

326

00:52:06.270 --> 00:52:19.680

Susan Racine: Personally speaking, I know that that that partnership with God is the only thing that gives me hope because I am far too familiar with my own weaknesses, to think i'll just do better tomorrow.

327

00:52:22.110 --> 00:52:23.850  
Susan Racine: I would, I would give up.

328  
00:52:27.900 --> 00:52:29.430  
Carl Racine: And I would argue.

329  
00:52:30.600 --> 00:52:31.500  
Carl Racine: You know.

330  
00:52:33.780 --> 00:52:35.520  
Carl Racine: This is kind of creating this.

331  
00:52:37.440 --> 00:52:38.970  
Carl Racine: Either or situation.

332  
00:52:42.960 --> 00:53:03.120  
Carl Racine: it's not it's and we're going to talk about this a little bit more on next week on a given example next week, but it's not simply partnership between me as an individual and God we are given a community to help us in this process and that's maybe kind of what's left out of here.

333  
00:53:04.260 --> 00:53:17.550  
Carl Racine: The secular world in some ways, has understood this better than the Church, because when people have serious behavioral problems, one of the main.

334  
00:53:18.210 --> 00:53:36.960  
Carl Racine: solutions for that is for them to become involved in a group of people who are also struggling with the same kind of problems, so you have things like alcoholics anonymous right you get together with other people to help transform the human heart.

335  
00:53:39.030 --> 00:53:47.940  
Carl Racine: Because it is really hard to do on your own a lot of times, some people can do certain things on their own and God bless them.

336  
00:53:48.450 --> 00:54:05.520  
Carl Racine: But, more often than not, we need to again have the humility to reach out not only to God, but to others and say I can't

do this by myself, I have something that I want to change in my life.

337

00:54:07.350 --> 00:54:22.860

Carl Racine: What can I do about and obviously finding the right people to help you is important, but whether it's simply a professional counselor or a pastor or a rabbi or a close friend, or, as I said, a more kind of formal group.

338

00:54:23.940 --> 00:54:26.970

Carl Racine: That that is addressing specific issues.

339

00:54:28.410 --> 00:54:29.760

Carl Racine: We are not only.

340

00:54:29.760 --> 00:54:34.830

Carl Racine: partners with God we're partners with one another in this whole process.

341

00:54:36.630 --> 00:54:56.340

Susan Racine: yep me again I know i'm in my Community organizing class then i'm in fellowship they gave they gave the example of some sort of political organizing team and they said when people were just assigned and said go out and get five people to show up for this rally.

342

00:54:57.570 --> 00:55:07.560

Susan Racine: Everybody did pretty poorly, but when they made a team of individuals, so you have a team of five and you're encouraging one another.

343

00:55:07.860 --> 00:55:20.160

Susan Racine: And they said, each one of you go out and get we're going to work together as a team to get you know five more people they ended up getting 25 more people because of the encouragement that people gathered.

344

00:55:20.790 --> 00:55:29.460

Susan Racine: from one another and it just showed that we can really be good for strengthening and encouraging one another and it makes a difference.

345

00:55:36.510 --> 00:55:37.620

Carl Racine: Any other comments.

346

00:55:40.800 --> 00:55:49.410

Carole Copeland Thomas: Yes, Hannah brooke says battle a me seems to be good with that I feel good energy when I spent time at battle AMA from Hannah brooks.

347

00:55:51.450 --> 00:55:54.570

Carl Racine: Yes, and I think that's absolutely accurate.

348

00:56:01.920 --> 00:56:04.680

James Williams: And what tanya was talking about when she preached the word as.

349

00:56:06.000 --> 00:56:08.310

Carl Racine: Well, it is very much so.

350

00:56:08.610 --> 00:56:08.970

Right.

351

00:56:14.190 --> 00:56:14.970

Carl Racine: All right, well.

352

00:56:17.040 --> 00:56:24.630

Carl Racine: I will leave you tomorrow on those thoughts and will continue to talk about the gospel of sin management next week.

353

00:56:26.160 --> 00:56:31.770

Carl Racine: And I would appreciate somebody closing us out in prayer please.

354

00:56:44.640 --> 00:56:44.940

Carl Racine: Okay.

355

00:56:46.320 --> 00:57:03.450

Hannah Brooks: heavenly Father We thank you for your love and mercy Thank you so much for this path that we're able to participate in today okay oh bless brother Carl as divine wisdom and understanding and teaching us will be with us the rest of this week is wes uncovers firepower Jesus name.

356

00:57:05.250 --> 00:57:06.330

Carole Copeland Thomas: amen Thank you.

357

00:57:07.650 --> 00:57:08.460

Susan Racine: Thank you, Michelle.

358

00:57:09.690 --> 00:57:09.960

Carole Copeland Thomas: Thank.

359

00:57:16.170 --> 00:57:17.130

Carole Copeland Thomas: You take care of the rest.