

Bible Jam – September 27, 2022

*Rosh Hashanah 5783 (2022/2023)  
Set from the "time of Creation" 3761 BCE*

*"shana tova tikateyvu"*

*(Began in the evening on) Sunday September 25  
(Ends this evening) Tuesday, September 27*



*"On the first day of the seventh month, hold a sacred assembly and do no heavy labor.  
It is the day to sound the trumpets!" ~ Numbers 29:1*

Note:

The year 6000 (2239 CE), is the beginning of the 7<sup>th</sup> Millenium and marks the latest time for the initiation of the Messianic Age. The Messianic Age is the future period of time on Earth in which the messiah will reign and bring universal peace and kinship, without any evil. Many believe that there will be such an age; some refer to it as the consummate "kindom of God" or the "world to come". Jews believe that such a figure is yet to come.

Months of the Jewish Year are:

Tishrei, Cheshvan, Kislev, Tevet, Shevat, Adar (Adar II in leap year), Nisan, Iyar, Sivan, Tammuz, Av, and Elul.

Rosh Hashanah is a religious and festive time when family and friends gather together for meals and worship and grow closer to God. It's a time for looking forward to a new year with anticipation and reflecting on the past year to improve ourselves for the next.

This two-day Jewish celebration of the New Year literally translates to "head of the year" in Hebrew. It is observed on the first and second days of the Jewish month of Tishrei, the first month in the civil calendar. In 2022, it begins on Monday, September 26, and ends at sundown, Tuesday, September 27.

Self-Reflection — Rosh Hashanah encourages self-examination of the past year to see where you've "missed the mark." Evaluate the personal aspects of your life, the negative and positive to decide what you should do differently in the future, how you can improve, and "hit the mark" in the new year.

The 10 days between Rosh Hashanah and Yom Yippur (which is October 4-5, 2022) are significant days known as the "10 Days of Awe" or the "10 Days of Repentance." During this time, further introspection takes place. Other positive ways to use this time for spiritual enrichment is to pray, perform charitable deeds, acts of loving kindness, seek forgiveness, and reconciliation with others. It is said that one's actions between Rosh Hashanah and Yom Yippur can change God's judgments toward us into blessings.

## *Bible Project*

From “How to Read the Parables”

### **Introduction: An Imaginative Experiment**

Imagine you’re a Jewish farmer living in Galilee in the first century. You’ve grown up in a small town, knit together by family ties and a connection to this land. It’s been your ancestral homeland for over 1,000 years! Your entire life is surrounded by the stories and poems of the Hebrew Scriptures, which are sung, read, and discussed daily and at Synagogue. What is that story?

The story of the Hebrew Scriptures tells of Israel’s God as the creator and king of the world. He chose one people from among the nations, so that through them, his Kingdom and blessing would be restored to all. But there’s a problem. Your ancestors were unfaithful to God. This has resulted in God allowing foreign nations to come and oppress Israel—Assyria, Babylon, Persia, Greece, Egypt, and Syria, and now the Romans.

Your grandpa remembers when the Romans first came to town and declared themselves and their emperor as the king of the world, the son of God. You’ve grown up in a militarized zone under Roman occupation with camps, garrisons, check points, tax collectors, the whole bit.

Your older cousins went missing two months ago. It’s reported that they joined the Jewish “Kingdom of God” groups up in the hills, who perform secret raids on Roman camps. They believe that the time promised by the prophets in the Hebrew Scriptures is near. It’s time for the Kingdom of God to come and remove the Romans from power.

Then one day, you hear of a young prophet and teacher from the hills of a small town called Nazareth. He is going about announcing that God’s Kingdom has arrived—here and now. He’s able to heal the sick and perform wonders, and he’s coming to your town. So you go to see him teach, and this is what you hear:

“The reign of God is like this: a sower scatters seed on the ground, then goes to bed at night and gets up day after day. Through it all the seed sprouts and grows without the sower knowing how it happens. The soil produces a crop by itself—first the blade, then the ear, and finally the ripe wheat in the ear. When the crop is ready, the sower wields the sickle, for the time is ripe for harvest.” Jesus went on to say, “ What comparison can we use for the reign of God? What image will help to present it? It is like a mustard seed which people plant in the soil: it is the smallest of all the earth’s seeds, yet once it is sown, it springs up to become the largest of shrubs, with branches big enough for the birds of the sky to build nests in its shade.” MARK 4:26-32

So, what is your reaction?

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### *Early Christianity Review*

Bart Ehrman in [The Triumph of Christianity](#) asks the question:

“How did a small handful of the followers of Jesus come to convert an unwilling empire? According to the New Testament, some days after Jesus’ crucifixion, eleven of his male follower and several women came to believe he had been raised from the dead. Before four centuries had passed, these twenty or so lower-class, illiterate Jews from rural Galilee had become a church of some thirty million. How does a religion gain thirty million adherents in three hundred years.” (Based on a 2022 World Christian Review the number of Christians in the world is 2.38 billion, with 1.2 billion identifying as Roman Catholics.)

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## The Apostolic Age

We are moving around in a time called the Apostolic Age from the start of Jesus' ministry (c. 27-29CE) to the death of the last of the twelve apostles.

These are the ones identified as 13 Apostles:

Simon	(Peter)
Andrew	(Peter's brother)
James	(son of Zebedee)
John	(son of Zebedee and James's brother)
Philip	
Bartholomew	
Thomas	
Matthew	(son of Alphaeus; the publican*)
James	(son of Alphaeus; brother of Matthew)
Thaddeus	(or "Lebbaeus"); called Judas the Zealot
Simon	(the Canaanite)
Judas Iscariot	
Matthias	(Replacement of Judas Iscariot)

\*In antiquity, **publicans** were public contractors, in whose official capacity they often supplied the Roman legions and military, managed the collection of port duties, and oversaw public building projects. In addition, they served as tax collectors for the Roman Republic, farming the taxes

Paul the Apostles (Saul) converted c. 33-36 CE. Paul preached to the Gentiles and taught that Gentiles could be exempted from the Jewish commandments, arguing that all were justified by faith. This is where the split began between Judaism and Christianity, with Christianity being formed primarily from the Gentiles.

An early Christian community in Jerusalem was led by James the Just (a brother of Jesus), Peter (later to become the first bishop of Rome) and John (youngest of the Apostles and believed to have died in c. 100 CE).

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Title: Insurgency in Ancient Times: The Jewish Revolts Against the Seleucid and Roman Empires, 166 BC-73 AD, by LTC William T. Sorrells, USA, 57 pages.

***(Emphasis added)***

***This monograph examines two insurgencies conducted by the Jews in ancient times: The Maccabbee Revolt against the Seleucid Empire from 166-164 BC and the Revolt against the Roman Empire from 66-70 AD. The monograph proposes that all insurgencies have a nature and the nature of insurgency is as critical to understanding an insurgency today as it was two thousand years ago. Ancient Jewish history provides an excellent case study of a successful and failed insurgency.***

***The Jewish revolt against the Seleucid Empire (Maccabbee Revolt 166-164 BC) was a successful insurgency, which gained the free practice of religion for the Jewish people and ultimately an independent Jewish State. This independence lasted for one hundred years until 63 BC when Palestine was annexed by the Roman Empire. Subsequently, the Jewish people again revolted in 66 CE against Roman rule, but the result of the insurgency was a failure catastrophic to the Jewish people and the prospects for an independent Jewish state.***

The monograph contains four sections: Introduction, Prelude and Nature of Insurgency: The Maccabbee Revolt, Prelude and Nature of Insurgency: The Revolt against Rome, and Conclusion. The model for analysis is the nature of insurgency as defined by US Army Doctrine. The respective natures of each insurgency are each examined separately to provide data for analysis. The data for each insurgency is then compared against the other to determine why one insurgency failed and the other succeeded.

The monograph concludes that the differences in the nature of the two insurgencies defined why one succeeded and the other failed. Both insurgencies upon initial examination appear to have a similar characteristics (religious persecution, desire for an independent state, fear of lost cultural identity), but subtle differences in the nature distinguish them. The examination of the Jewish insurgencies in ancient times is relevant to the US military today as it faces insurgencies in Iraq and Afghanistan fueled by strong religious ideologies. The concept of “nature” is still a valuable tool for military planners in the counter-insurgency environment.

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According to a September 4, 2017 publication by NATO:

[https://www.nato.int/nato\\_static\\_fl2014/assets/pdf/pdf\\_2017\\_09/20170904\\_1709-counterinsurgency-rc.pdf](https://www.nato.int/nato_static_fl2014/assets/pdf/pdf_2017_09/20170904_1709-counterinsurgency-rc.pdf)

“...and Given this definition, an insurgency must, as a minimum, include three elements:

- (1) actions or activities by an organized group;
- (2) a goal of some form of political change over a ruling regime; and
- (3) the use of violence or subversive activity.

All three components are necessary for a conflict to be an insurgency.”

Further:

NATO doctrine defines counterinsurgency as comprehensive civilian and military efforts made to defeat an insurgency and to address any core grievances. Insurgents seek to compel or coerce political change on those in power, often through the use or threat of force by irregular forces, groups, or individuals. Counterinsurgents must not only develop short-term solutions to provide security for the targeted population and change disruptive behaviors, they must also determine the sources of the unrest and dissatisfaction fueling the insurgency.

Counterinsurgents conduct long- term operations to eliminate those sources of unrest. This may require improving governance, developing the economy, or restoring essential services. These tasks require the participation of relevant civilian agencies, both indigenous and international.

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Parable of the Two Debtors: Luke 7:36 – 7:50

One of the Pharisees invited Jesus to dinner. Jesus went to his house and reclined at table.

<sup>37</sup> A woman who had a low reputation in that town came to the house. She had learned that Jesus was dining with the Pharisee, so she brought with her an alabaster jar of perfumed oil.

<sup>38</sup> She stood behind Jesus, crying, and her tears fell on his feet. Then she dried his feet with her hair, kissed them, and anointed them with the oil.

<sup>39</sup> When the Pharisee saw this, he said to himself, “If this fellow were the Prophet, he’d know who this woman is that is touching him, and what a low reputation she has.”

<sup>40</sup> In answer to the Pharisee’s thoughts Jesus said, “Simon, I have something to tell you.”

“Tell me, Teacher,” he said.

<sup>41</sup> “Two people owed money to a creditor. One owed the creditor the equivalent of two years’ wages; the other, two months’ wages. <sup>42</sup> Both were unable to pay, so the creditor wrote off both debts. Which of them was more grateful to the moneylender?”

<sup>43</sup> Simon answered, “ I suppose the one who owed more.”

Jesus said, “You are right.” <sup>44</sup> Turning to the woman, he said to Simon, “See this woman? I came into your house and you gave me no water to wash my feet, but she has washed them with her tears and dried them with her hair. <sup>45</sup> You gave me no kiss of greeting, but she covered my feet with kisses. <sup>46</sup> You didn’t anoint my head with oil, but she anointed my feet with oil. <sup>47</sup> For this reason, I tell you, her sins, which are many, have been forgiven—see how much she loves! But the one who is forgiven little, loves little.” <sup>48</sup> Then Jesus said to the woman, “Your sins are forgiven.”

<sup>49</sup> Those also sitting at the table began to ask among themselves, “ Who is this who even forgives sins?”

<sup>50</sup> Meanwhile Jesus said to her, “Your faith has saved you. Go in peace.”