

# THE SABBATH SCOOP

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## The Feast of Trumpets: a Day of Light

*Three important events involving light and darkness are associated with the first day of the seventh month!*

By Gregory Dullum

Happy New Year! Jews consider the Feast of Trumpets (which they call Rosh Hashanah) to be the first day of their new year. The Feast of Trumpets falls on Sept. 5 this year. Check Sept. 5 on your calendars. Some label that day “Jewish New Year.” Others say, “Rosh Hashanah.” God calls this festival, “A memorial of blowing of trumpets” (Lev. 23:24). We, in the Church of God, have shortened that name to “Feast of Trumpets.”

### Two Jewish New Years

Look up Rosh Hashanah in the dictionary and it says, “the Jewish New Year, celebrated as a solemn holiday on the first and second day of Tishri. Rosh Hashanah and Yom Kippur are the High Holidays and usually occur in September” (“Rosh Hashanah,” *World Book Dictionary*, version 1.0, 2004).

Isn't the Jewish New Year supposed to be *in the spring*? Passover, the 14th day of the *first* month, is in the spring! So how can the first day of the *seventh* month be the *beginning of a new year*?

“Actually there are two New Years in Judaism. One, according to Biblical time reckoning begins on the first day of the month of Nisan or Abib, which means Spring. This month is roughly equivalent to our April. ‘And the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months: it shall be the first month of the year to you’—Ex. 12:1, 2.

“The other, New Year's Day, which the Jews officially recognize and celebrate, is the first day of the seventh month according to the Jewish calendar, and is called the month of Tishri.

“In Leviticus 23:24, we read—‘In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an



Photo by Greg Dullum

On the first day of re-creation, the spirit of God hovered over the water-covered Earth. God said, “Let there be light” and there was light. God separated the light from the darkness, calling the light Day and the darkness Night. This may have happened on Tishri 1—the day that became the Feast of Trumpets!

holy convocation.’

“The ancient Rabbis believed that the Lord created the world in the first week of the month of Tishri. Therefore the first day of the the seventh month is considered the beginning of creation and the beginning of the year, and hence the present Jewish time reckoning” (*The Gospel in the Feasts of Israel*, by Victor Buks-bazen, 1958, pp. 22-23).

### Days of Creation Begin Tishri 1

Although it's just tradition, tradition *usually* has a BASIS IN FACT. And this tradition also is *logical*. Would God have created Adam and Eve in the *spring* when plants are just *blooming*? What would they eat? It makes more sense for them to be created in the *fall*, at the time of harvest, when *food would be plentiful*.

If Jewish tradition is correct, then the seven days of creation (or more accurately, re-creation) began on the Feast of Trumpets about 6,000 years ago.

### First Appearance on Earth

Notice what happened on that very first Feast of Trumpets:

“In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep” (Gen. 1:1-2). This was the *original* creation.

Then, Lucifer rebelled and left this world in a mess. The word “was” in verse 2 is translated “became” elsewhere in the Bible—Gen. 19:26. After Satan's rebellion (see Isa. 14:12-15 and Ezek. 28:12-17), the world *became* “without form, and void.” It wasn't created that way—it was *created perfect* (Isa. 45:18).

Beginning with the second sentence in Gen. 1:2 and on through v. 5—these events happened on the *first day* of re-creation, which, according to Jewish tradition, was Tishri 1, the day that became the Feast of Trumpets.

“And the Spirit of God was hovering over the face of the waters. Then God said, ‘Let there be light’; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So evening and morning were the first day” (vv. 2b-5).

What *three things* happened on the first day of the seventh month (Tishri 1)—the day that became known as the Feast of Trumpets?

1. The spirit of God hovered over the face of the waters.
2. God spoke the words, “Let there be light,” and there was light.

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## Feast of Trumpets

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3. God divided the light from the darkness.

Who actually came to Earth and did this creating? Who was in spirit form before becoming flesh? Who spoke the words of the Old Testament because He was called the Word? Who brought light to a darkened world on the very first Tishri 1—the Feast of Trumpets?

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him, nothing was made that was made. In Him was life, and the life was made the light of men. And the light shines in the darkness, and the darkness did not comprehend it....

“And the Word became flesh [as Jesus Christ] and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth” (John 1:1-5, 14).

If Jewish tradition is correct, on the very first Feast of Trumpets of this newly re-created world, Jesus Christ, the future king of kings, appeared on Earth, hovered over the waters in spirit form, spoke words, brought light to a darkened world, and separated light from darkness.

### Coming to Earth Physically

Let's move ahead about 4,000 years, from the time of re-creation to a time when the Feast of Trumpets was coming in the year 4 B.C. What happened ON OR NEAR *that particular* Feast of Trumpets?

We must back up to the summer of 5 B.C. to set the stage. “There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth.... So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord” (Luke 1:5, 8-9).

There were 24 divisions of priests that served each week throughout the year, beginning in the spring. The division of Abijah was the eighth (1 Chron. 24:10). Because all the priests served during the week of the Passover, this was actually the ninth week of the year on God's calendar. Zacharias served *in early June*.

“And so it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived...” (vv. 23-24). Elizabeth conceived about

June 15, 5 B.C. Nine months later, around the time of the Passover in the spring of 4 B.C., John the Baptist was born.

“Now in the sixth month [of Elizabeth's pregnancy—probably in December] the angel Gabriel was sent by God to a city of Galilee named Nazareth... Then the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name, JESUS.... Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren’ (vv. 26, 30-31, 36).

About six months after Elizabeth conceived, Mary conceived and became supernaturally pregnant with Jesus. Since John the Baptist was born in the spring—in the first month—of 4 B.C., then Jesus was born six months later, in the fall of 4 B.C. He was born in the seventh month, near which holy day? The Feast of Trumpets!

This is *pure speculation*, but it's POSSIBLE that Jesus Christ may have been born as a human being on the Feast of Trumpets! It certainly was *at this time of year!* If He was born on this day, what would that mean?

It would mean *Jesus came to earth* as a baby to begin his physical life on the Feast of Trumpets. What did John write about Him? “And the Word became flesh and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth” (John 1:14). “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it” (John 1:4-5). “Jesus answered... ‘As long as I am in the world, I am the light of the world’ ” (John 9:3, 5). “Then Jesus spoke to them again, saying, ‘I am the light of the world. He who follows me shall not walk in darkness, but have the light of life’ ” (John 8:12).

*Three things* happened on the Feast of Trumpets in 4 B.C. if, indeed, Christ was born on this day:

1. Jesus Christ appeared on this earth in physical form.
2. He brought light to a darkened world.
3. He separated the light from the darkness, because we who follow Christ are part of the light (Mat. 5:14-16) and we are to be separate from the world (1 Cor. 6:14-18, Rev. 18:4).

### Return to Earth

Let's jump ahead about 2,000 years from Christ's birth to some date in the future. The Feast of Trumpets is a shadow of things to come (Col. 2:16-17). What fu-

ture event do we PICTURE on the Feast of Trumpets?

“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And He will send his angels with a great sound of of a trumpet...” (Mat. 24:30-31). The Feast of Trumpets *pictures* the *return of Christ to this earth!*

When will He come back? Jesus said, “But of that day and hour no one knows, no, not even the angels in heaven, but My Father only” (v. 36). We cannot know the DAY *for certain*. Can we know the season? Yes (vv. 32-33)! In what season is Jesus *likely* to return?

Rev. 12:13-14 says part of the church will flee and be protected for 3-1/2 years in her place in the wilderness. When will we flee to that place? We don't know. But look what Christ said: “And pray that your flight may not be in winter or on the Sabbath” (Mat. 24:20). When it's winter in the northern hemisphere, it's summer in the southern hemisphere, and vice versa. If we, who are in the church, scattered all around this world, pray this prayer, and it's answered affirmatively by God, we probably will NOT flee in summer or winter. That leaves spring and fall.

When did ancient Israel flee Egypt? In the spring! If we flee to a place of safety in the spring, just as Israel left Egypt in the spring, three and a half years later brings the return of Christ to the FALL of THE YEAR—*possibly* on the Feast of Trumpets!

We cannot know *for certain* the day Christ will return. But what if Christ returns to this earth on Tishri 1—the Feast of Trumpets—a few years from now?

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# The LORD Is One

*How can Jesus and the Father both be God when the Bible tells us, 'the LORD is one'?*

By Gregory Dullum

Most Bible-believing Jews DENY that Jesus is the Son of God because they believe the Bible teaches there is only one God. To “prove” their point. They quote Deut. 6:4: “Hear O Israel: The LORD our God, the LORD is one!”

Christians, of course, believe Jesus is God, because John describes Christ’s preincarnate existence as “the Word” in John 1:1. “In the beginning was the Word. And the Word was with God and the Word was God.” That clearly describes TWO beings.

So what does it mean in Deut. 6:4 when it says God is one? Does it really mean there is only ONE GOD BEING?

Let’s examine the meaning of the word “one.” In Hebrew, it is the word *echad*. According to Brown, Driver and Briggs’ *Hebrew Lexicon of the Old Testament*, the word CAN mean *the numeral one*. However, it has associated meanings as “one and the same,” “as one man, together [unified],” “each, every,” “one after another,” and “first” (in sequence or importance). It can also be translated “alone” as it is in the *New Revised Standard Version*. The exact meaning is best determined by context.

Three interpretations could be grammatically correct and consistent with other scriptures. To say that this verse means there is only one God being is grammatically CORRECT but contradicts other scriptures.

So what are the CORRECT meanings?

## 1. First

When something is of first importance in our life, we say it is “number one” in our life. Moses could be saying in Deut. 6:4, “Hear O Israel: The LORD our God, the LORD is FIRST in our lives. Or, the LORD our God, the LORD is NUMBER ONE!

This meaning fits very nicely with the next verse, Deut. 6:5: “You shall love the LORD your God with all your heart, with all your soul, and with all your might.”

Obedying God should be the *first consideration* on our minds. If we read the first three verses of the chapter leading up to verse 4, we will see an emphasis on obeying God and putting Him first: “This is the COMMANDMENT, and these are the statutes and judgments which the LORD your God has commanded to teach you, that you may OBSERVE them... that you may FEAR the LORD your God and KEEP all His statutes and His commandments

which I command you... Therefore, hear, O Israel, and be CAREFUL to observe it, that it may be well with you...” (emphasis added).

## 2. Alone

The Israelites were to worship GOD ALONE. They had come out of Egypt where there were many gods, and they were going into the Promised Land where the people who inhabited the land (and those who surrounded it) worshiped *many gods*. The Israelites were NOT to worship these false gods ALONG WITH the true God. They were to worship the true God ALONE!

Today, we see people claim to worship Christ, but they do it by mixing their worship with paganism by observing the pagan holiday of Saturnalia, but renaming it Christmas. This is a violation of Deut. 6:4 that says we should worship the LORD alone.

A Jewish scribe in the New Testament had *this* understanding of Deut. 6:4:

“Then one of the scribes came, and having heard them reasoning together, perceiving that He [Jesus] had answered them well, asked Him, ‘Which is the first commandment of all?’ Jesus answered him, ‘The first of all the commandments is: “Hear O Israel, the LORD or God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.” This is the first commandment. And the second like it, is this: “You shall love your neighbor as yourself.” There is no other commandment greater than these.’

“So the scribe said to Him, ‘Well said, teacher. You have spoken the truth, for there is one God, AND THERE IS NO OTHER but He’ ” (emphasis added).

This understanding of “alone” would NOT rule out Christ as God. There is ONE TRUE GOD — THE GOD FAMILY — consisting of the Father and Christ (or the Word) and there is no other god anywhere.

It is not an unusual concept for God to be a family. The pagans considered their multiple gods to be a family. Notice how the Greek gods (and their Roman counterparts in parentheses) are described:

“The twelve Olympians made up a divine family: —

“(1) ZEUS (JUPITER), the chief; his two brothers next, (2) POSEIDON (NEPTUNE), and (3) HADES, also called PLUTO; (4) HESTIA (VESTA), their sister; (5) HERA (JUNO),

Zeus’s wife, and (6) ARES (MARS), their son; Zeus’s children: (7) ATHENA (MINERVA), (8) APOLLO (9) APHRODITE (VENUS), (10) HERMES (MERCURY), and (11) ARTEMIS (DIANA); and Hera’s son (12) HEPHAESTUS (VULCAN), sometimes said to be the son of Zeus too” (*Mythology* by Edith Hamilton, 1942, p. 25).

We don’t need to concern ourselves with this “divine family.” We need not memorize their names, pray to them or worship them. According to Deut. 6:4, they don’t exist! There is only one God family! That family, according to John 1:1-2, consists of the Father and Jesus Christ (the Word).

## 3. A Group United as One

When the tower of Babel was built in Gen. 11:6, it says, “Indeed, the people are one.” The Hebrew word for “one” is *echad*, the same word that was used in Deut. 6:4.

In Gen. 2:24, when Adam married Eve, it says, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” The Hebrew word for “one” is *echad*.

When we read these verses, we know more than one person is involved. But there is a *unity of purpose*, a *unity of mind*.

Jesus Christ and God have the same unity of mind. Jesus said, “I and My Father are one.” (John 10:30).

Jesus prayed that we, too, would all have this same mind-set; that we could be unified with Him and the Father: “I do not pray for these alone, but also for those who will believe in Me through their word; that they may all be one, as You Father, are in Me, and I in You; that they may be one in Us, that the world may believe that You sent Me” (John 17:20-21).

No matter which translation we accept—“The LORD our God, the LORD is FIRST” or “The LORD our God, the LORD is ALONE” or “The LORD our God, the LORD is UNITED AS ONE”—None limits God to a *single being*. NONE excludes Christ as God. In fact, the third translation *requires* that there be *at least one other being*.

It is clear from a true understanding of Deut. 6:4 and from other scriptures in the Bible that God is a plurality of beings but He is unified. God the Father and Jesus Christ form the God family and are perfectly united as one.

Our job is to develop the character and personality so that we, too, may join in that oneness.

# JOHN THE DISCIPLE WHOM JESUS LOVED

*John and Peter prepare Jesus' last Passover, eat it with Him, and learn of Judas' betrayal.*

By Gregory Dullum  
Part 12

## Christ Foretells His Death

A long day of arguing with the Jews was coming to an end for Jesus and his disciples. They had spent Sunday, Abib 11, in Jerusalem, and now rested on the Mount of Olives to the east of the city.

Peter, Andrew, James and John had come to Christ privately on the Mount of Olives and had asked Him when his prophecy about the destruction of the temple would be fulfilled and when would come the end of the age. Jesus did not give them a date. He told them to watch for certain signs (Matthew 24).

He continued his discourse by telling the parable of the 10 virgins (Mat. 25:1-13, concluding with these words, "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming" (v. 13).

Jesus then told them the parable of the talents (vv. 14-30), and explained that when He returns in glory, He will judge the nations, separating them as a shepherd divides the sheep from the goats (vv. 31-46).

"Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, 'You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified' " (Mat. 26:1).

This conversation took place on Sunday evening, Abib 11. Monday was Abib 12, Tuesday was Abib 13, and beginning at sundown on Tuesday evening was the Passover (Abib 14)—when Christ would eat the Passover meal with his disciples, and later, during the daylight portion of Abib 14 (Wednesday)—He would be crucified. He would both OBSERVE the Passover and BECOME the Passover (See Ex. 12:6, 1 Cor. 5:7).

The long day came to an end. Jesus and his disciples traveled from the Mount of Olives to the nearby town of Bethany.

## Jesus Anointed for Burial

The next day, Monday, Abib 12, Jesus and his disciples were invited to dinner at the house of Simon the leper in Bethany (Mark 14:3). Also present were Jesus' friends from Bethany, Mary, Martha and Lazarus. Martha served, but Lazarus was

one of those who sat and ate with Jesus (John 12:2).

"Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, 'Why was this fragrant oil not sold for three hundred denarii and given to the poor?' This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it" (John 12:3-6).

John's Gospel mentions ONLY one disciple objecting to Mary's anointing of Jesus' feet with the costly spikenard—Judas Iscariot. Matthew and Mark's Gospels indicate that other disciples may have shared his sentiments.

Matthew wrote, "But when His disciples saw it, they were indignant, saying, 'To what purpose is this waste? For this fragrant oil might have been sold for much and given to the poor' " (Mat. 26:8-9). Did ALL the disciples feel this way—including John?

Mark wrote, "But there were some who were indignant among themselves, and said, 'Why was this fragrant oil wasted? For it might have been sold for more than three hundred denarii and given to the poor.' And they criticized her sharply" (Mark 14:5).

How do we justify the differences in these three Gospels? Was it ALL the disciples, a FEW of them or JUST JUDAS who complained?

Jamieson, Fausset and Brown's *Commentary* sheds light on this matter. "Matthew says (xxvi. 8), 'But when His disciples saw it, they had indignation, saying.' The spokesman, however, was none of the true-hearted Eleven—as we learn from John (xii. 4): 'Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him.' Doubtless the thought stirred first in his breast, and issued from his base lips; and some of the rest, ignorant of his true character and feelings, and carried away by his plausible speech, might for the moment feel some chagrin at the apparent waste" (1967, vol. v, p. 199).

The thought originated with Judas Iscariot. He voiced the objection. Some of the other disciples, upon hearing Judas' objection, were persuaded by it, and tem-

porarily went along with Judas.

Matthew's account uses the words "the disciples," indicating there were *more than one* who shared this sentiment, but he did NOT say "ALL the disciples" felt this way. Mark clarifies Matthew's account by writing "SOME who were indignant" and wrote "THEY criticized" Mary. John further clarifies Mark's account by naming their ringleader.

What was Christ's response?

"But Jesus said, 'Let her alone. Why do you trouble her? She has done a good work for Me. For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. She has done what she could. She has come beforehand to anoint My body for burial. Assuredly I say to you, wherever this gospel is preached throughout the whole world, what this woman did will also be spoken of as a memorial to her'" (Mark 14:6-9).

The "you" in "why do you trouble her?" is plural, indicating that Christ was not speaking to Judas alone. His reply was to *more than one* disciple who was troubling Mary.

This is an amazing defense of Mary. Jesus had told his disciples many times that He was about to die, and they did not believe Him. They thought He was going to re-establish the kingdom of Israel at that time (Acts 1:6).

Judas did not take the rebuke from Christ well. He became bitter, and Satan used this opportunity to enter his mind (Luke 23:3). Judas left the home of Simon the Leper and met with the chief priests, plotting to deliver Christ to them for 30 pieces of silver (Mat 26:14-16).

Judas' meeting with the chief priests took place late on Monday, Abib 12 (after sunset it would have been Abib 13). It was very near Passover (Luke 22:1) but appears to be the day before the Passover meal was prepared (v. 7).

## John Helps Prepare for Passover

The Passover lamb was to be killed at the *beginning* of the 14th day of the first month, *just after sunset*—at twilight (Ex. 12:6). This particular sunset was on a Tuesday the year Christ was crucified.

Earlier that Tuesday, John and Peter received instructions from Jesus: "Then came the Day of Unleavened Bread, when the Passover must be killed. And

He sent Peter and John, saying, 'Go and prepare the Passover for us, that we may eat.' So they said to Him, 'Where do you want us to prepare?' And He said to them, 'Behold, when you have entered the city [Jerusalem], a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, "The Teacher says to you, where is the guest room in which I may eat the Passover with My disciples?" Then he will show you a large, furnished upper room; there make ready.' So they went and found it as He had said to them, and they prepared the Passover" (Luke 22:7-13).

What was involved in this preparation? It was more than just arranging cushions around a table.

"The tractate *Pesachim* in the Mishnah provides a description of the way the rabbis (about 200 CE) understood Passover to have been celebrated before the destruction of the Second Temple (70 CE). Many of the features reflected in the *Pesachim* are thus characteristic of the observance at the time of Jesus... and some have continued in Jewish tradition to the present. The following elements in the celebration are noteworthy.

"The people brought their Passover animals to the Temple in the late afternoon and, because of the numbers of worshippers, were admitted to the sanctuary in three separate groups. the worshippers slaughtered their animals and the priests caught the blood and tossed it against the altar. The animals were flayed and cleaned in the Temple courtyard, with the required fat and internal portions being burned on the altar (Lev. 3:3-4). While each group was performing these functions, the Levites sang the Egyptian Hallel psalms (Pss. 113-118) and repeated them if time allowed (*Pesah*. 5.5-10).

"The animals were carried from the Temple precincts and cooked for the Passover meal. Cooking was done by roasting so as not to break any bone in the animal (*Pesah*. 7.1,11; see Exod. 12.46; John 19.36)" ("Passover," *The Oxford Companion to the Bible*, Bruce M. Metzger and Michael D. Coogan, eds., 1993, pp. 572-573).

In addition to preparing the lamb, Peter and John were responsible for preparing bitter herbs, unleavened bread, a dip composed of pounded nuts and fruits mixed with vinegar, and four cups of wine for each person in attendance (Metzger and Coogan, p. 573).

When all was ready, probably several hours after sunset on Tuesday, Abib 14, Jesus arrived in the upper room with the other disciples.

"And when the hour had come, He sat

down, and the twelve apostles with Him. then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God'" (Luke 22:14-16).

"At the meal, everyone ate at least a portion of the Passover animal. The flesh was eaten along with varied herbs (*Pesah*. 2.6), unleavened bread, a dip (*haroset*) composed of pounded nuts and fruits mixed with vinegar, and four cups of wine" (Metzger and Coogan, p. 573).

They didn't eat sitting upon wooden chairs at a long table as we have seen depicted in the painting of the Last Supper. At that time, people ate lounging upon floor cushions around a low table. John had the honor of sitting next to Jesus.

As the meal was drawing to a close, Jesus instituted a new ceremony. He "rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which he was girded" (John 13:4-5).

Peter's pride wouldn't let Christ wash his feet until Christ told him, "If I do not wash you, you have no part in Me" (vv. 6-7). Then Peter went to the other extreme and wanted to be washed all over! Christ said that wasn't necessary.

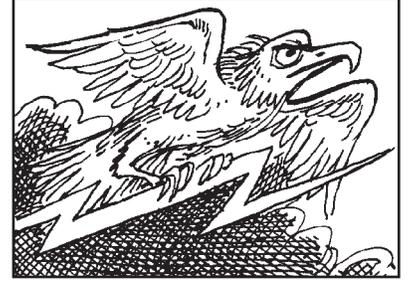
After washing all their feet, Jesus told them, "If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you" (vv. 14-15).

After a little more discussion, Jesus told his disciples startling news: one of them would betray Him (vv. 16-21).

"Then the disciples looked at one another, perplexed about whom He spoke, Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved [John]. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus' breast, he said to Him, 'Lord, who is it?' Jesus answered, 'It is he to whom I shall give a piece of bread when I have dipped it.' And having dipped the bread [in the *haroset*], He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, Satan entered him [again]. Then Jesus said to him, 'What you do, do quickly.' But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus said to him, 'Buy those things we need for the feast,' or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night" (vv. 22-20).

(To be continued!)

## Fun Fact



*Drawing and Fun Fact are courtesy of NAPS*

In Roman mythology the eagle was associated with lightning.

## Witerature

*Wit and wisdom to complement the truths of the Holy Bible can be found in secular writings.*

*Here is this month's selection:*

*Atlas Shrugged* by Ayn Rand, Signet, 1996, p. 806.

### Ingratitude Is Ugly

"So that's your idea of gratitude?" he screamed. 'So that's how you feel after everything I've done for you? Everybody told me that crudeness and selfishness was all I could expect for lifting a cheap little alley cat by the scruff of her neck!'

"You should be ashamed of yourself, you should be ashamed to face me or speak to me!"

"I?" The inarticulate sounds had connected, but she could not believe the sum they made. 'What are you trying to do, Jim?' she asked, her voice incredulous and distant.

"Have you thought of my feelings? Have you thought of what this would do to my feelings? You should have considered my feelings first! That's the first obligation of any wife—and of a woman in your position in particular! There's nothing lower and uglier than ingratitude!"

**Deut. 8:11-14, 1 Thes. 5:18, Col. 2:6-7**

## Quotable Quotes

"In the middle of difficulty lies opportunity."  
—Albert Einstein

## Memory Scripture

"...[C]ontend earnestly for the faith which was once for all delivered to the saints."  
—Jude 3

## Feast of Trumpets

Continued from Page 2

What will happen on that day?

“Then I saw heaven opened, and behold, a white horse. And He who sat on him was called faithful and true, and in righteousness He judges and makes war.... And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fireceness and wrath of Almighty God....

“And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh” (Rev. 19:11, 14-15, 19-21).

Three things happen on the day of Christ’s return, which is pictured by the Feast of Trumpets:

1. Jesus Christ appears *in person* on Earth again.
2. He brings the LIGHT of God’s government, peace and truth to this dark, evil world.
3. He SEPARATES light from darkness. Evil is separated by being killed or cast into the lake of fire.

### 3 Visits Each Accomplish 3 Things

Although it is only through tradition and speculation that we can claim *these three appearances* of Jesus Christ happened or will happen on Tishri 1—The Feast of Trumpets, we can be *fairly certain* that they happened or will happen at *this general time of year*. And since the Feast of Trumpets also falls at this time of year, it is a good time to reflect on these things.

Three times Jesus Christ appeared or will appear on earth, *bringing* light and *separating* light from darkness.

As we go forward, let us be determined to be true followers of Christ, to walk in the light, and to be the light of the world. Because *someday* in the future—MAYBE on the Feast of Trumpets itself—Jesus Christ will come back, with a goal to BANISH DARKNESS. Then there will be ONLY light, and it will shine forever (Rev. 21:23). Let us all be part of that light!



## Egyptian Military Also Backed by Islamists

The Muslim Brotherhood, an Islamist organization seeking to spread Islam all over the world, backed new Egyptian president Mohamed Morsi, who was ousted by the Egyptian military July 3. It might seem that the Islamists are out of power in Egypt, but there also is an Islamist group backing the military!

“A party of ultraconservative Islamists has emerged as an unexpected political kingmaker in Egypt, shaping the interim government after the military’s ouster of President Mohamed Morsi.

“The Al Nour party, widely regarded two years ago as bumbling amateurs, now has unique leverage. It is the only Islamist party to support removing Mr. Morsi, despite his ties to the more moderate Islamists of the Muslim Brotherhood. And the sight of Al Nour’s bearded sheik, standing behind the general who announced the takeover on television, was the only signal to Egyptian voters that the move was not an attack on Islam, as some of the ousted president’s supporters are saying.

...[W]hile Al Nour’s leaders say they intend to build bridges, some liberals say the party is pushing potentially divisive demands, from picking a new prime minister to keeping Islam prominent in any new constitution” (“Islamist Party a Surprise Force in a New Egypt,” by David D. Kirkpatrick, *The New York Times*, nytimes.com, July 7, 2013, p. 1).

No matter who ends up running the country, Egypt will likely be a major player in an Islamist confederation called “the king of the South” in end-time prophecy (Dan. 11:40).

## Frenzied Crowds Greet Pope Francis in Brazil

“Frenzied crowds of Roman Catholics mobbed the car carrying Pope Francis on Monday [July 22] when he returned to his home continent for the first time as pontiff, embarking on a seven-day visit meant to fan the fervor of the faithful around the globe.

“During the pope’s first minutes in

Brazil, ecstatic believers forced the closed Fiat to stop several times as they swarmed around during the drive from the airport to an official opening ceremony in Rio’s center. A few security guards struggled mightily to push the crowd back in scenes that at times looked alarming.

“Francis, however, looked calm. He rolled down the window on the back passenger side of the car where he was sitting, waving to the crowd and touching those who reached inside. At one point, a woman handed the pontiff a dark-haired baby whom he kissed before handing it back” (“Frenzied crowds greet Pope Francis in Brazil” by Nicole Winfield and Bradley Brooks, Associated Press, *South-east Missourian*, July 23, 2013, p. 11A).

At the end time, a religious leader will rise in Europe who will receive this kind of adulation from much of the world! “Then I saw another beast coming up out of the earth, and he had two horns like a lamb [He pretends to represent Christ] and spoke like a dragon [Satan]. And he exercises all the authority of the first beast [Holy Roman Empire] in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed” (Rev. 13:11-12).

Pope Francis may or may not be this end-time false prophet. The goal of his trip was to “fan the fervor of the *faithful* [Catholics] around the globe.” The false prophet will seek to force *the whole world* to worship the image of the beast through deceit, miracles and financial pressure (vv. 13-17).

## Quake Kills 75 in China

“A strong earthquake that shook an arid, hilly farming area in northwest China sparked landslides and destroyed or damaged thousands of brick-and-mud homes Monday [July 22], killing at least 75 people and injuring more than 400, the government said” (“Earthquake in northwest China kills at least 75 people” by Christopher Bodeen, Associated Press, *Southeast Missourian*, July 23, 2013, p. 11A).

“Earthquakes in various places” is one of the signs we are nearing the end time (Mat. 24:3, 7).