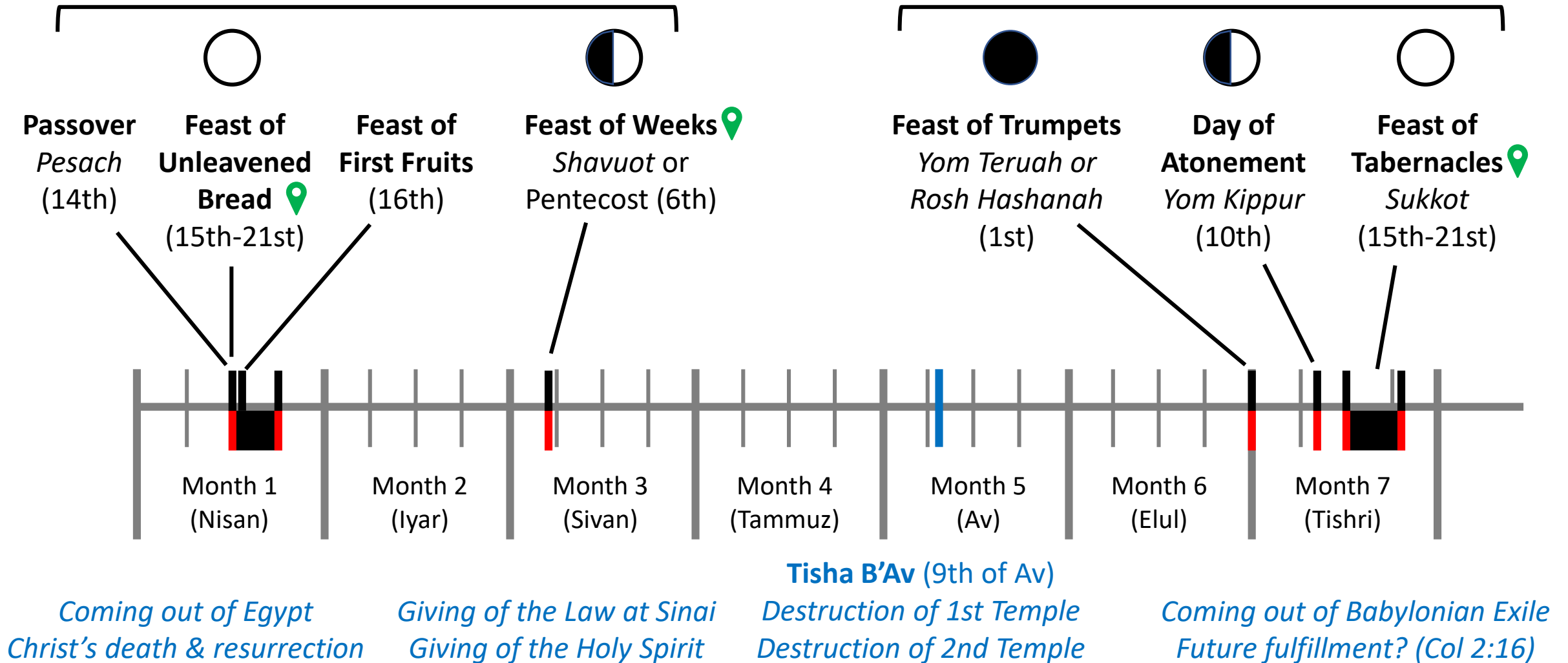


## SPRING FEASTS

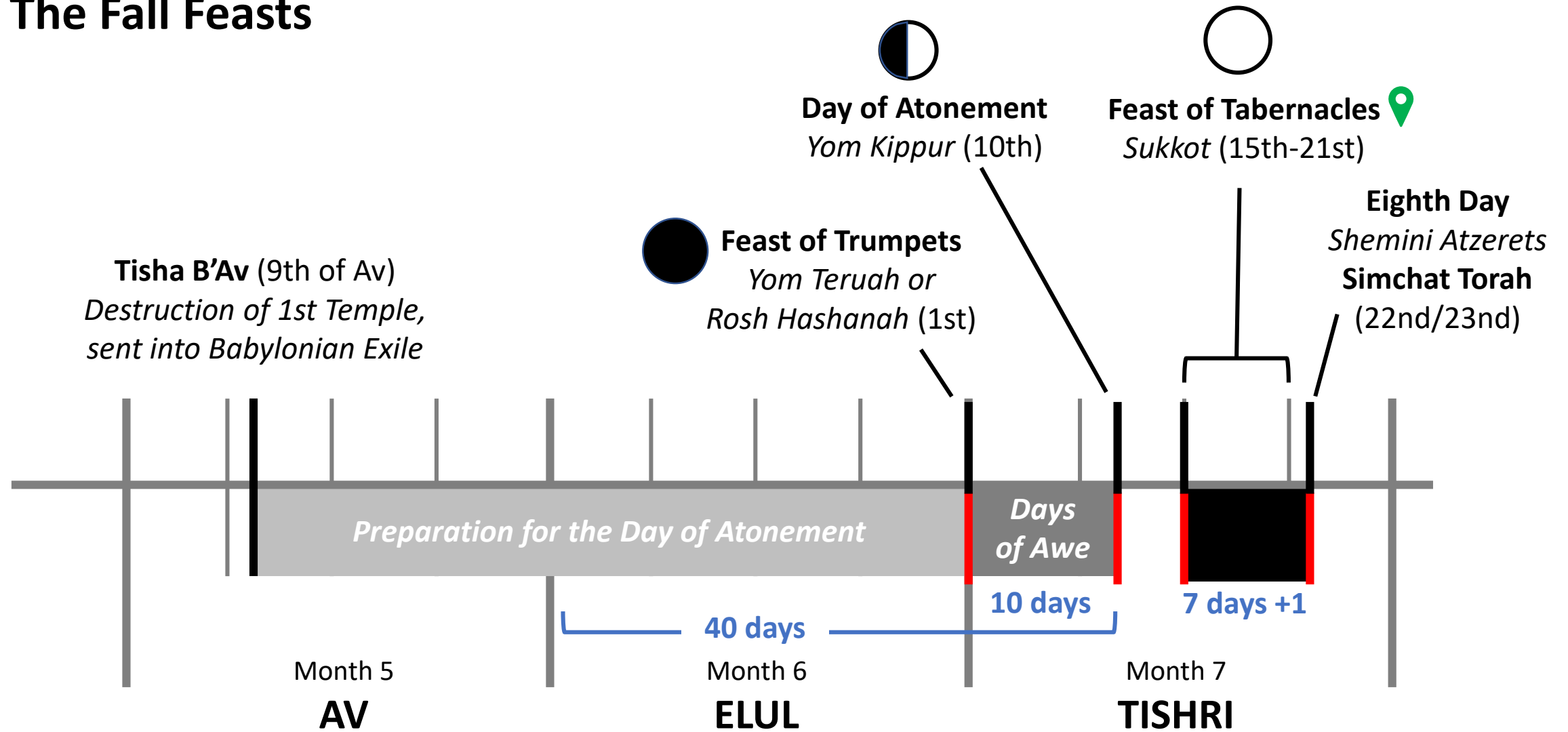
## FALL FEASTS



**Sabbaths within the Feasts** In addition to the weekly Sabbaths. Described as “holy convocations” when work is prohibited. (Lev 23)  
**Note: Passover and Feast of First Fruits are not Sabbaths.**

**Pilgrimage Feasts** (Deut 16:16)

# The Fall Feasts



August 10/Av 9	TORAH: Deuteronomy 1:1-3:22 HAFSTARAH: Isaiah 1:1-27, Jeremiah 8:13-9:23, Book of Lamentations
Tisha B'Av	NT: Matt 21:19-21, 9:10-15; Mar 11:13-21; Luke 3:7-18, 4:16-23; John 2:19-21
August 17/Av 16	TORAH: Deut 3:23-7:11 (Deut 6:10-16) HAFSTARAH: Isaiah 40:1-26 (Psalm 23)
Consolation #1	NT: Rev 22:12-17; Matt 3:1-12, 4:1-11
August 24/Av 23	TORAH: Deut 7:12-11:25 (Deut 8:1-3) HAFSTARAH: Isaiah 49:14-51:3 (Psalm 37)
Consolation #2	NT: Matt 4:1-11, 1:18-21, 26:65-68, 27:26-30
August 31/Av 30	TORAH: Deut 11:26-16:17 (Deut 11:29) HAFSTARAH: Isaiah 54:11-55:5 (Isaiah 66:1-24) (Psalm 122)
Consolation #3	NT: Matt 5:1-10, 6:19-33; John 4:4-18, 7:37-39; Rev 21:1-8 (Rev 22:17)
September 7/Elul 7	TORAH: Deut 16:18-21:9 (Deut 18:18-19) HAFSTARAH: Isaiah 51:12-52:12 (Psalm 33)
Consolation #4	NT: John 1:19-28; Matt 26:36-46
September 14/Elul 14	TORAH: Deut 21:10-25:19 HAFSTARAH: Isaiah 54:1-10 (Psalm 121)
Consolation #5	NT: Matt 5:43; Luke 1:46-55, 23:27-29
September 21/Elul 21	TORAH: Deut 26:1-29:8 (Deut. 28:63-67) HAFSTARAH: Isaiah 60:1-22 (Psalm 128)
Consolation #6	NT: Matt 2:1, 2:11, 4:16, 5:14-16, 6:22-23; John 1:4-5; Rev 21:22-27
September 28/Elul 28	TORAH: Deut 29:9-30:20 (Deut. 29:14-20; 30:19-20) HAFSTARAH: Isaiah 61:10-63:9 (Psalm 34)
Consolation #7	NT: Rev 14:19-20, 19:13-15; Luke 4:16-21
September 30/Tishrei 1	TORAH: Gen 21 & 22; Lev 23:23-25; Num 29:1-6 HAFSTARAH: 1 Sam 1:1-2:10, Jer 31:1-19 (Psalm 99)
Feast of Trumpets (Rosh Hashanah)	NT: Matt 2:18; Eph 5:8-14; Rev 7:2-4, 20:4-6, 20:11-15; 1 Cor 15:51-52; 1 Thess 5:1-11
October 5/Tishrei 6	TORAH: Deut 31:1-30 HAFSTARAH: Isaiah 55:6-56:8, Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27 (Ps 27)
Sabbath Shuva (Sabbath of Repentance)	NT: Rom 7:11-15; Matt 21:12-17
October 9/Tishrei 10	TORAH: Lev 16:1-34, 18:1-30, Lev 25:9-17; Num 29:7-11 HAFSTARAH: Isaiah 57:14-58:14, Book of Jonah (Psalm 51)
Day of Atonement (Yom Kippur)	NT: 1 Pet 2:4-12; Heb 9-12; Matt 6:16-18; Matt 12:39, 16:4; Luk 11:29-30 Matt 13:38-43; Rev 14:14-20; Matt 24:40-42; Romans 9-11
October 14/Tishrei 15— October 20/Tishrei 21	TORAH: Lev 22:26-23:43; Num 29:12-34 (Lev 23:33-43) HAFSTARAH: Eze 38:18-39:16; Zech 14:1-21; 1 Kings 8:2-21, 54-66 Isaiah 12:3; Book of Ecclesiastes
Feast of Tabernacles	NT: Matt 17:4; Matt 25:21, 23; Rev 2-3; John 7:37-39; Rev 20:7-10

# Fall Feasts of Israel

---

## Lesson 1: Overview

Instructor: Christy Voelkel

[christyvoelkel@comcast.net](mailto:christyvoelkel@comcast.net)

September 1

# What we will be studying this semester:

## Applications and Take-away:

- Build your knowledge base
- Show you how an understanding of these feasts brings context and greater understanding to other passages in Scripture.
- Colossians 2:16-17, “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.”
- Show you how to use these feasts to connect with Jewish people in your community

## The Fall Feasts of Israel

- How they were celebrated in Jesus’ day (Temple days)
- How they are celebrated today (without a Temple)
- What preparation is needed for the feasts
  - Scripture readings
  - Jewish practices
- What themes and pictures they present (Typology)

# Feasts of Israel: God's Moed

**Moed:** "appointed"

It can refer to an appointed time, a prearranged meeting or place of meeting (such as the Tabernacle), a prearranged sign or signal

*"Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons (**moed**), and for days and years;'" - Gen 1:14 NKJV*

*"These are the feasts (**moed**) of the LORD, holy convocations which you shall proclaim at their appointed times." - Lev 23:4 NKJV*

# Overview of the Fall Feasts

## Feast of Trumpets and Day of Atonement

**Ancient Jewish belief:** The Feast of Trumpets and Day of Atonement are connected.

They are bookends to a period of time called the **Days of Awe** or the **Days of Repentance** that represent a time of judgment for Israel.

**In Old Testament times, the Day of Atonement was a judgment day for Israel.** On this day when the high priest was called to make atonement for the nation. The fate of the individual and nation hung in the balance.

**The Feast of Trumpets begins a time of testing and judgment** that ends with the final divine judgment on the Day of Atonement when judgment is sealed.

This period of time is a time of judgment, mourning and fasting.

## Feast of Tabernacles (Sukkot)

is a time of joy and feasting, when the people celebrate their reconciliation with God.

There is a commandment to extend the 7-day feast for an **eighth day.**

# Preparation for the Fall Feasts

Do we know when Judgment Day is?

If Judgment Day could be marked on a calendar, when would you start preparing for it?

If you were a pastor or rabbi charged with preparing a person for Judgment Day, how soon do you start?

- **Tisha B'Av, 9th of Av (Aug 11th)** is a day of deep mourning that commemorates the destruction of the Temple. Preceding Tisha B'Av, there are a series of three readings called the **Three of Rebuke** to remind the people of the Lord's anger with them, the destruction of the Temple and the reason why they are exiled and dispersed. They are: Jeremiah 1:1–2:3; 2:4–28; **Isaiah 1:1–27**
- After Tisha B'Av, the rabbis begin a second series of Scripture readings called the **Seven of Consolation** specifically chosen to bring hope to a people under judgment. These are from **Isaiah 40-66**.
- On the **first day of Elul**, they are going to begin blowing a trumpet each day that month, to remind people that the judgment day is coming. Teachings are going to get more intense.
- On the **first day of Tishri, at the Feast of Trumpets**, the trumpets are going to blast in a grand display and the final 10 days, the Days of Awe, begin. A period of time of intense focus on repentance from sin.



# Scripture Reading for the Feasts

- Every Sabbath features a reading from the Law (Torah) and the Prophets (Haftarah). For holy days, they also add special readings.
- **Scripture reading at festivals began with Moses.** He charged the leaders of Israel to read the entire Law to the people every 7 years on the Feast of Tabernacles. (Deut 31:10-13)
- **Scripture readings for *all* festivals became standard practice after the kingdom split.** The Northern Kingdom of Israel began adulterating the practice of the feasts (1 Kings 12:25-33), so the priesthood in Jerusalem instituted these readings to keep alive the correct understanding and practice of the feasts and to refute the wicked practices of their Samaritan counterparts.

## **We will cover (see reading list):**

- **Tisha B'AV readings**
- **The Seven of Consolation**
- **Readings associated with the feasts**

## **Why study these?**

They shape the Jewish understanding of Messiah, His role, and His kingdom – and drives some of the misconceptions.

These readings also provide a common context behind the Gospel accounts, particularly Matthew's and Luke's, and the Book of Revelation.

# The Seven of Consolation

For the next few weeks we are going to discuss the **content of the Consolation passages**:

- Their overall message and purpose
- Their imagery and themes
- How they build a picture of John the Baptist and Jesus
- How they are incorporated into the gospels of Matthew and Luke

*“And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the **Consolation of Israel**, and the Holy Spirit was upon him. . . . he took Him up in his arms and blessed God and said: ‘Lord, now You are letting Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel’” —Luke 2:25-32 NKJV*

# **The Seven of Consolation: Overall Message and Purpose**

**Purpose: Comfort a people under judgment and exile.**

Immediate context of the book of Isaiah – Israel being sent into Babylonian Captivity

**How do Jewish people today take comfort from these?**

**How do we take comfort?**

# The Seven of Consolation: Overall Message and Purpose

- #1 Isaiah 40:1-27      “‘Comfort, yes, comfort My people!’ says your God.”
- #2 Isaiah 49:14-51:3    “But Zion said, ‘The LORD has forsaken me, and my Lord has forgotten me.’”
- #3 Isaiah 54:11-55:5    “O you afflicted one, tossed with tempest, and not comforted, . . .”
- #4 Isaiah 51:12-52:12   “I, even I, am He who comforts you. . . .”
- #5 Isaiah 54:1-10        “Sing, O barren, You who have not borne! . . .”
- #6 Isaiah 60:1-22        “Arise, shine; For your light has come! And the glory of the LORD is risen upon you.”
- #7 Isaiah 61:10-63:9    “I will greatly rejoice in the LORD, My soul shall be joyful in my God; . . .”

**The order of the passages reflects a conversation between God and His people**

**There is an echo of the Song of Solomon** in the conversation between God and his people.

Reflects God’s love of His people: “I am my beloved’s, and he is mine.”

This is the theme for the month of Elul.

# The Seven of Consolation Themes: The Bride and Bridegroom Analogy

- On Tisha B'Av, they read the book of Lamentations where this imagery begins.
- Lamentations casts Israel in the figure of a forsaken bride who is sent away by a husband for unfaithfulness. The destruction of the Temple on Tisha B'Av is likened to God, the furious Bridegroom, tearing down the marriage chamber and sending the unfaithful Bride away in disgrace.
- From Tisha B'AV until the Day of Atonement, the Bride goes through a time of self-reflection and repenting as she seeks a way to return to her Husband.
- On the Day of Atonement, the Bride fasts and mourns, seeking reconciliation. On that day it is believed that God, the Husband, forgives and restores her to their covenant relationship.
- The Feast of Tabernacles is then likened to a wedding celebration as Bride and Bridegroom are reconciled.

# The Seven of Consolation Themes: Forsaken Women & Messiah

## Women featured in the festival readings:

- Adulteress
- Virgin of Israel in disgrace
- Harlot
- Barren women/Women who have lost children
- Widows who have lost husbands

## All are women in need of consolation

## Pictures of the Messiah

- **The Servant (Suffering Servant)**
- **The Arm of the Lord**
- **The Light to Gentiles**

The imagery of the Fall Feasts presents Christ in His 2nd coming as King.

Preparation for the feasts presents Christ in His 1st coming.

The pictures of the Messiah run from Isaiah 40-66. The Consolation passages are going to cover only a portion of that picture, and they will skirt the vital pictures of Christ as the suffering servant. We will look at what they read, what they skip and why.

Even so, hidden within these passages is a nearly complete picture of Jesus' birth, the beginning of His ministry, death, and future kingdom.

# The Seven of Consolation: Overall Message and Purpose

The series begins and ends with the reference “preparing a way”.

**Isaiah 40 (Consolation #1):** *"The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert a highway for our God."* - Isaiah 40:3 NKJV

**Isaiah 62 (Consolation #7)** *"Go through, Go through the gates! Prepare the way for the people; Build up, build up the highway! Take out the stones, lift up a banner for the peoples!"* - Isaiah 62:10 NKJV

***Inclusio***: a repeated phrase that marks the beginning and end of a selection of verses and indicates these verses contain a specific message or picture

# The Seven of Consolation: Overall Message and Purpose

There are two aspects to “the Way” or the path:

1. The way that God has made for redemption and salvation through the Messiah.  
*“Jesus said to him, ‘**I am the way**, the truth, and the life. No one comes to the Father except through Me.’”* - John 14:6 NKJV
2. The way that we walk as believers. We are called to the continual exercise of self-examination, confession, and repentance, to remain reconciled to each other and God.

*“And one shall say, ‘Heap it up! Heap it up! Prepare the way, take the stumbling block out of the way of My people.’”* - Isaiah 57:14 NKJV (not read as part of the Consolations, but read on the Day of Atonement)

As we walk, we are going to find **stumbling blocks** in our way at times. These are obstacles that bring us to a standstill in our walk and can even derail us from the path altogether. As we work through these Consolation passages, we will identify and discuss the particular stumbling blocks found in each.



# The Seven of Consolation Themes: The Return (Teshuvah)

**Teshuvah** is the Hebrew word for **returning** – turning around from the direction you were headed and going in the other direction.

It describes the act of **repentance** – turning from the sin that was taking you away from God and heading back in the right direction toward Him.

**Teshuvah is not just a simple prayer** of “I’m sorry. Please forgive me, Lord,” although that is part of it.

**Teshuvah requires action.**

It requires seeking out and having conversations with people we have hurt or wronged.

It requires making amends for things we have said or done.

It may require making physical restitution if necessary.

It may require us to put behaviors or relationships out of our life that are stumbling blocks in our relationship with God and each other.

Teshuvah focuses on the goal of returning – reversing direction. **The Consolations’ imagery dwells heavily on reversals of condition**, as a way of prompting a heart toward repentance.

# The Seven of Consolation Themes: Harvest

The **barley harvest** begins on the Feast of First Fruits (1st Hebrew month/ March-April)

The **wheat harvest** begins on the Feast of Weeks (3rd Hebrew month/ April-May, but may continue longer)

**Late grains** and legumes harvest (3rd-5th Hebrew month/ May – **July**)

The **grape harvest** begins roughly 7 weeks after Feast of Weeks (5th-6th Hebrew month/ June – **August**)

The **figs, date, and pomegranates** harvest (5th-6th Hebrew month/ **August – September**)

The **olive harvest** begins right before the Feast of Trumpets but continued through the Feast of Tabernacles (6th-8th Hebrew month/ **September** – November)

The preparation for the fall feasts coincides with the processing of the harvest:

- final threshing of the late grains
- pressing the grapes for wine

**The Feast of Tabernacles celebrates the grain and wine harvests primarily.** (*“ . . . when you have gathered from your threshing floor and from your winepress.”* Deut 16:13)

**The physical harvest parallels the spiritual judgment.** The Temple was built on a threshing floor (2 Chronicles 3:1), and the judgment is likened to God winnowing and threshing His people, sorting the righteous from the wicked.

# The Seven of Consolation Themes: The King in the Field

## Think of Christ the King and His ministry in His first coming:

- King leaves His heavenly throne and descends to inspect this world.
- For a time He is accessible by all who are in the fields, and His subjects have the ability to come and speak with Him.
- He comes to His field to see the status of the produce in the field – to examine the worker’s fruit. (Not the time for judgment)
- He is as concerned with the condition of the worker as He is with the field.
- The King Himself is delighted to hear the needs of the worker.
- He accepts all who come to Him.
- There is this theme of love – for the world and its inhabitants – that marks the King’s behavior.