

Fall Feasts of Israel

Lesson 6: Consolation #5 & 6

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Consolation #5: Deut 21:10–25:19

**Haftarah
(Prophets):**
Isaiah 54:1–10

A man who marries a **captive woman** shall not sell her if he puts her away (Deut. 21:10-14)

Torah (Law):
Deut 21:10–25:19

The first-born son of an unloved wife must be acknowledged (Deut 21:15-17)

NT portion:
Matthew 5:43
Luke 1:26–38,
46–55
Luke 23:27-29
Romans 7:1-6

“If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God.” (Deut 21:22-23)

Psalm 121

The Laws of Forbidden Mixtures – two natures cannot be bound into one vessel (Deut 22:9-11)

The vindication of the **wife who is wrongly put away for shameful conduct**

The judgment of the **adulteress**

The judgment of a **betrothed woman taken by a man not her husband** (Deut 22:13-27)

Ammonites and **Moabites excluded** from assembly
“You shall not seek their peace nor their prosperity all your days forever.” (Deut 23:6)

Laws of divorce (Deut 24:1-4)

The gleaning of the field is for the fatherless, widow, and stranger (Deut 24:19-21)

Do not humiliate someone when you punish them (Deut 25:1-4)

The **widow** whose brother-in-law will not build her husband’s lineage (Deut 25:5-10)

Consolation #5: Deut 21:10–25:19

The captive woman humbled and put away

The wife who is *wrongly* put away for shameful conduct

The wife who is *rightly* put away for shameful conduct – “playing the harlot in her father’s house” - **death**

The judgment of adulteress - **death**

The judgment of a betrothed woman taken by a man not her husband – **death if it happened in the city**

Ammonites and Moabites excluded from assembly – **cut off**

The widow humiliated by not being provided for (through gleaning and childbearing) – **cut off**

The Women of Matthew 1: Tamar, Rahab, Bathsheba, Ruth, and Mary

- Who were widows?
- Who was the adulteress?
- Who was the harlot?
- Who lost children or were refused children?
- Who fit into the excluded category?
- Who faced charges of disgraceful conduct going into her marriage?

These women represent the totality of women facing judgment according to the Law. The only way to satisfy the Law was through death or being cut off. Death is what also freed them from the Law.

Though these women faced the shame and humiliation of judgment under the Old Covenant, they were restored to honor by entering into new, legitimate marriage covenants. But those new covenant relationships could not happen without there first being a death to the old covenant relationships. **Read Romans 7:1-6.**

Consolation #5: Isaiah 54:1–10

Haftarah (Prophets):

Isaiah 54:1–10

Read Luke 1:26-38

“Now in the sixth month. . .” - Luke 1:26

Torah (Law):

Deut 21:10–25:19

Mary and Elizabeth would have been hearing the condemnations of Deuteronomy and the Consolations in the synagogue even as these events began to happen in their lives.

NT portion:

Matthew 5:43

Luke 1:26–38, 46–55

Luke 23:27-29

Romans 7:1-6

Read Isaiah 54:1-10

“Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not labored with child! For more are the children of the desolate than the children of the married woman,’ says the LORD.” - Isaiah 54:1

How does Elizabeth respond? Read Luke 1:41-45.

“Do not fear, for you will not be ashamed; Neither be disgraced, for you will not be put to shame . . . For your Maker is your husband, The LORD of hosts is His name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. For the LORD has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused,” says your God.” - Isaiah 54:4-6

Psalm 121

How does Mary respond? Read Luke 1:46-55 (Mary’s song)

Consolation #5: Isaiah 54:1–10

Haftarah (Prophets):

Isaiah 54:1–10

Now we come to the other side of Isaiah 53 and the sacrifice for sin has been made. As a result of the redemptive process, the shame and humiliation represented by the barren woman and the forsaken wife are put aside. The barren woman will experience new and abundant life, and the forsaken woman is reconciled to God, her husband.

Torah (Law):

Deut 21:10–25:19

When we enter into this new covenant relationship, the judgment for that sin is now covered and there is a forgetting of the reproach (v4). When the reproach is put away and forgotten, the shame and humiliation is taken away as well. And so we are reconciled to God, the Husband (v5).

NT portion:

Matthew 5:43

Luke 1:26–38, 46–55

Luke 23:27-29

Romans 7:1-6

So why does shame and humiliation still plague our human relationships?

Stumbling Block: Shame and Humiliation

Psalm 121

Feelings of humiliation and shame can be stumbling blocks when it comes to reconciliation, healing, and rebuilding trust. So long as the remembrance of the sin hangs over you, you cannot be free of it.

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Torah (Law):

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NT portion:

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Psalm 121

Questions

- Have you ever felt shame or humiliation in your relationship with another person?
- What would it take to remove that shame and humiliation?
- Have you shamed people in how you speak to people or about people?
- Are you given to criticism, belittling people, or patronizing people?
- What drives the desire to shame or humiliate another person?
- Do you use humiliation as a punishment?
- Why is there a law that punishment should not be excessive to the point of humiliation?
(Deut 25:1-3)

Consolation #6
Isaiah 60:1–22

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Haftarah

(Prophets):

Isaiah 60:1–22

Out of the redemptive process comes a people and a kingdom that embody the divine Light and possess a great wealth. These people are then able to take that light to the outside world in the form of an understanding of Christ as the Light, but also moral guidance, instruction, truth, righteousness, love, and unity. That is the wealth of this new divine kingdom being pictured.

Torah (Law):

Deut 26:1–29:8

(Deut. 28:63-67)

This kingdom of light is contrasted to the kingdom of darkness from which they were taken—a kingdom characterized by degradation, oppression, division, hatred and violence. When you compare the wealth of the darkness to the wealth of the light, it is difference between bronze and gold, iron and silver, wood and bronze, and stones and iron (v17).

NT portion:

Matthew 2:1, 11

Matthew 4:16;

5:14-16; 6:22-23

John 1:4-5

Rev 21:22-27

Two natures cannot be bound in one vessel (Deut 22:9-11) When you mix two opposing natures, you get warfare instead of peace. We face just this kind of warfare as children of light because we must live in carnal bodies given to fleshly desires here on earth. So there is this continual struggle for us to walk in the light and not let our dark side rule us. Sometimes, our dark side trips us up along the way.

Psalm 128

Stumbling block: Our Dark Side

Consolation #6: Isaiah 60:1–22

Haftarah (Prophets):

Isaiah 60:1–22

Torah (Law):

Deut 26:1–29:8

(Deut. 28:63-67)

NT portion:

Matthew 2:1, 11, 4:16;

5:14-16; 6:22-23

Luke 11:34-35

John 1:4-5, 3:20-21

Romans 13:11-14

2 Cor 6:14-18

1 John 1:5-10, 2:9-10

Eph 5:8-14

Rev 21:22-27

Questions for identifying our dark side at work in us:

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. - Matthew 5:16, Sermon on the Mount

Who gets the glory, God or you?

“The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness. Therefore take heed that the light which is in you is not darkness.” - Luke 11:34-35,

Whose light do you walk by, the light of God or by your own understanding?

“For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.” - John 3:20-21 (Jesus speaks to Nicodemus)

Do you hide things you have done or said? Can they bear being brought to light?

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1 John 1:5-10, 2:9-10

Eph 5:8-14

Rev 21:22-27

“And do this, knowing the time, that now it is high time to awake out of sleep . . . Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.” -

Romans 13:11-14

How is your walk? How are you doing in the battle with your dark side?

Read 2 Corinthians 6:14-18.

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” - 2 Corinthians 6:14

(note: Paul quotes Deuteronomy 22:10 and Isaiah 52:11 from Consolation 4)

“You shall not plow with an ox and a donkey together. - Deut 22:9-11

Being yoked means being in a relationship where there is equal authority levels that have sway over the life of the other (in marriage, in work). The unclean will compromise the clean.

Have you become unequally yoked with an unbeliever?

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Eph 5:8-14

Rev 21:22-27

Stumbling block: Our Dark Side

Read 1 John 1:5-10, 2:9-10

- How is your fellowship with God? Has communication broken down between you?
- How is your fellowship with others?
- Have you deceived yourself in saying ‘Peace, peace’ when there is no peace?

Read Ephesians 5:8-14.

“Awake, you who sleep, arise from the dead, and Christ will give you light.” - Ephesians 5:14

In Paul’s context, we are called to “awaken” our sleeping souls to the enlightenment of Christ.

In the Isaiah 26:19 context, “the awakening” is the resurrection from the dead.

Paul says, “You are one of the resurrection. Walk in enlightenment as one who is risen from the dead.”

“Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust;” Isaiah 26:19a

“Arise, shine; for your light has come! And the glory of the LORD is risen upon you.” Isaiah 60:1