

Fall Feasts of Israel

Lesson 7: Consolation #7

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Consolation #6: Pictures of Christ, Isaiah 60:1–22

Jesus as the Light

*“Arise, shine; for your light has come!
And the glory of the LORD is risen upon
you. For behold, the darkness shall
cover the earth, and deep darkness the
people; But the LORD will arise over
you, and His glory will be seen upon
you.” – Isaiah 60:1-2*

*“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 . . . That was the
true Light which gives light to every man coming into the world.”- John
1:4-9*

*“I have come as a light into the world, that whoever believes in Me
should not abide in darkness. And if anyone hears My words and does
not believe, I do not judge him; for I did not come to judge the world but
to save the world.” - John 12:46-47*

The Judgment of the Adulteress (John 8:1-12)

*“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*

Consolation #6: Pictures of Christ, Isaiah 60:1–22

The Kingdom of Light

“Therefore your gates shall be open continually; They shall not be shut day or night, that men may bring to you the wealth of the Gentiles, and their kings in procession.” - Isaiah 60:11

“The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but the LORD will be to you an everlasting light, and your God your glory. Your sun shall no longer go down, nor shall your moon withdraw itself; For the LORD will be your everlasting light, and the days of your mourning shall be ended.” – Isaiah 60:19-20

But I saw no temple in it [New Jerusalem], for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. Its gates shall not be shut at all by day (there shall be no night there). And they shall bring the glory and the honor of the nations into it.” – Revelation 21:22-26

Consolation #6: Pictures of Christ, Isaiah 60:1–22

The Wisemen of the East (Matthew 2:1, 11)

“The Gentiles shall come to your light, and kings to the brightness of your rising . . . The multitude of camels shall cover your land, the dromedaries of Midian and Ephah; all those from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of the LORD . . . And I will glorify the house of My glory.” - Isaiah 60:3, 6-7

Abraham and Keturah had **Midian** and Jokshan. Midian had **Ephah**, and Jokshan had **Sheba**. *“But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living, he sent them eastward, away from Isaac his son, to the country of the east.”* - Genesis 25:6

“And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.” - Matthew 2:11

(Frankincense comes from Sheba, Jeremiah 6:20. Solomon is described as being perfumed with myrrh and frankincense, Song 3:6)

Consolation #7: Isaiah 61:10–63:9

Torah (Law):

Deut. 29:9–30:20

(Deut. 29:14-20)

(Deut. 30:19-20)

Haftarah (Prophets):

Isaiah 61:10–63:9

NT portion:

Matthew 5:43-48

Matthew 7:3-5

Rev 14:19-20,

Rev 19:13-15

Luke 4:16-21

Ephesians 4:25-32

(Leviticus 19:17-19)

(Ezekiel 33:1-11)

(Ezekiel 18:20-22)

In this final consolation passage, we have the culminating response of the Bride to the Bridegroom (61:10-11) and the answering response from the Bridegroom (62:1-12). Isaiah gives us this glorious picture of reconciliation, and yet, we must remember, this is a vision of something yet to come. There is still a literal judgment and exile that Israel is still facing even as Isaiah writes these words. And the Day of Atonement still looms before us.

Within the Bridegroom's response we find two sets of commands. The first is the command for the watchmen to not remain silent until the Lord has fully established Jerusalem (62:6-7). The second is to prepare the way and remove the stumbling stones (62:10). These are our commissions.

Stumbling block: Remaining silent

- What is the purpose of the watchmen? (Ezekiel 33:1-11)
- What happens when watchmen remain silent?
- Are there times when you have remained silent when you shouldn't have?
- Is there something you need to speak up about now?
- Watchmen are called to speak the truth of what they see and know. Why would a watchman not tell the truth?
- Have there been times when you should have spoken the truth, but didn't?
- Why is speaking the truth necessary when removing stumbling blocks from the way?

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Rebuking with a heart of love

“You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD. You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.”

- Leviticus 19:17-19

Rebuke can be done in a self-serving way – to avoid incurring fault against yourself when facing God. Rebuke falls in line with hate, vengeance, and bearing a grudge.

Failing to rebuke can also be an act of hate. Keeping silent and not warning your brother to turn from the sin in his life is a sin in its own right. God holds us accountable for helping each other along the way.

Rebuke must be done out of a spirit of love and a genuine desire to keep a person from stumbling. This command to rebuke is bookended by the commands to love and not hate. Before you rebuke someone, consider where your heart is.

Sermon on the Mount

Love your neighbor *and* your enemy (be one vessel with one nature) Matthew 5:43-48

Remove the plank from your own eye before you go after the speck in your brother’s eye. Matthew 7:3-5

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Chapter 63:1-9: Anger, mercy, and memories

God is just, He judges sin in righteousness, and His anger is justified against His enemies, and yet it is terrifying in its destructiveness. Anger can be unmerciful, and yet the Lord tempers His anger with mercy. He chooses to remember His love for His people and not their sin.

Stumbling Block: Destructive anger

There are three big classes of negative emotions: anger, fear, and sorrow. Anger is a little unique in how it builds:

- **Anger has a memory.** That is where anger gets its energy from—the memories. You get angry the first time, that memory goes into you, and you hold onto it. The next time a similar incident happens, you remember the first time and add that level of anger to the second instance. Whatever level of anger you get to the first time is the starting place for the next time.

- **Whatever level of anger you reach over one issue can transfer over to other issues.**
- **Anger and mercy are at constant war with each other.** Anger wants to hold on to the memories; mercy requires you to let them go.
- **Read Ezekiel 18:20-22** (God's policy on judgment and mercy).

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Jonah's example

Anger is a place where Jonah lives. He starts out angry with the Ninevites. He transfers his anger to God when God sends him as an ambassador of mercy to the Ninevites. He is angry when the Ninevites actually repent and God relents. Instead of staying to disciple the Ninevites, Jonah holds his tongue and leaves Nineveh. He ends up in a place of isolation, misery, and despair.

God grants Jonah a little mercy in sending the vine to give him some shade, but when God takes away that transient comfort, Jonah takes all the anger that has been building inside him and transfers it into this grievance over the plant dying. God challenges Jonah's values: his concern for his own earthly comfort instead of his concern for a people dying in their sin.

Self-assessment:

- Is there anger in your life that you are holding onto? Has it become a place where you live?
- Does acting or speaking in anger resolve things or restore peace?
- Does your anger take the form of remaining silent?
- When you have spoken the truth, have you done so without using destructive or angry words?
- Has anger prevented you from communicating God's mercy to people in a lifestyle you personally abhor?
- **Read Ephesians 4:25-32**

Consolation #7: Isaiah 61:10–63:9

*“ . . . therefore **choose [the] life**, that both you and your descendants may live;” - Deuteronomy 30:19*

*“I have set watchmen on your walls, O Jerusalem; They shall not be silent day or night. You who make mention of the LORD, do not keep silent,” - Isaiah 62:6 (**speak the truth**)*

*“ 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! . . . Surely your salvation is coming; Behold, His reward is with Him, and His work before Him.”
- Isaiah 62:10-11*

*“Open the gates, that the righteous nation which **keeps the truth** may enter in.” - Isaiah 26:2*

*“I am **the way, the truth, and the life**. No one comes to the Father except through Me.” John 14:6*

The Servant, Before and After . . .

“I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes.” - Isaiah 63:3 (after Isaiah 53)

“Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him . . .” - Isaiah 52:13-15 (before Isaiah 53)

Steps to Repentance, Old-Testament Style

- 1. Recognize the sin.** Spend a good deal of time in reflection and self-evaluation.
- 2. Renounce the sin (put away the sin, stop doing it)** – admit to ourselves that the action is wrong and cease doing it. You have to cease doing it before you confess it. You cannot confess an adulterous affair if you are still participating in the adulterous affair.
- 3. Confess the sin** – admit publicly that the action was wrong. This means going to the person we have wronged and confessing the sin to them. It also includes going to people besides the people we wronged and confessing the sin if that sin affected them as well. If your family is struggling because some sin you have committed against your husband, you would confess the sin to your husband first, but then you also would apologize to your children if they too were affected by your sin.
- 4. Reconcile with the person you have wronged** – this may require time to work through the hurt you have caused. There could be some serious emotional fallout as a result of your confession. You may need to spend some significant time talking it out, giving the person some time to sort out their feelings. You must have their acknowledged verbal forgiveness before the Day of Atonement.

Steps to Repentance, Old-Testament Style

5. **Make restitution** – there is a long list sins in the Law that required restitution in various forms. For corrupt tax collectors, that should include returning all the money you extorted from people with 20% added as a fine. In Luke 19, we see Zacchaeus the tax collector, had a change of heart and promised to give half his goods to the poor and return the money he had extorted fourfold.

But what if you owed more than you could pay back? If that is the case, you cast yourself on the mercy of God, but you better also release everyone else from their debts to you as well. A number of Jesus' parables set up just that scenario.

But it doesn't end with just the Law. If part of reconciliation and recovery process required counseling or therapy for the victim, then making amends can also include financial compensation for these things as well.

6. **Resolve not to do the sin again** – you turn from the sin, act in a way opposite of the sin.
(Notice, there should be a change of heart here, but it doesn't necessarily happen. You can just change your behavior without changing your heart.)
7. **Go to God and confess the sin**, take your sacrifice.

Steps to Repentance

In Old Testament Times:

Being forgiven and restored on the Day of Atonement didn't just rely on being forgiven by God. It required being forgiven by others first. God would not accept us if we hadn't reconciled with our brother first.

Under the Old Testament Law, a lack of forgiveness could hurt someone in a way that had eternal consequences. When a person tried to repent and you refused to forgive them, you were in essence cutting them off from God.

Because obtaining someone's forgiveness was required for your atonement to be accepted, there was a rule in Judaism that if someone came to you multiple times to ask forgiveness, on the third time, you were required to grant forgiveness if their repentance was sincere and they had taken steps to make amends.

In New Testament Times:

The sacrifice for our sin has been made and our sin is covered by Jesus' death. Because of our relationship with Christ, our relationship with God is not in jeopardy the way it was under the Old Testament Law. Even so, repentance is no less a requirement for us today as it was for the Jews of Jesus' day.

So we often live with the brokenness that comes from a lack of forgiveness – a brokenness that God never wanted to be part of our lives. There may be people in our lives who will never forgive us for our sins, no matter how repentant we are or how much we change our lives. And we contribute to the brokenness in other people's lives when we do not forgive.

If someone comes to you seeking forgiveness, don't add to their brokenness by not forgiving them. And do not come down on them like a hammer. When you heap shame and humiliation on them in that way, it robs them of the peace that repentance ought to bring in their lives.