

2019 Fall Festival Readings

Calvin Lashway
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The following are three different scripture readings for each of the 2019 Fall Festivals: The Feast of Trumpets, The Day of Atonement and the Feast of Tabernacles. The September twenty-third starting date has no particular significations. In preparing these readings, I worked backward from October twenty-first, the Eighth-Day Assembly, and by chance ended on the twenty-third of September. All scriptures quoted are from the *English Standard Version*, unless otherwise stated.

Feast of Trumpets Readings

September 23

Blowing Trumpets

The Feast of Trumpets, receives its name from the emphasis on this day of the blasting or blowing of trumpets (Leviticus 23:24; Numbers 10:10; 29:1; Psalm 81:1-4). Under the Old Covenant, only members of the Aaronic Priesthood could blow trumpets on this holy day, as well on other special occasions (Numbers 10:8). By examining the use of trumpets in the Bible, we gain a better understanding of the meaning of the Feast of Trumpets. As well as what God may want us to remember each year during this festival.

September 24

Blowing a Symbolic Trumpet

Under the New Covenant Christians are members of the Holy/Royal Priesthood (1 Peter 2:5,9). We symbolically blow a trumpet, calling ourselves, and others to repentance (Isaiah 58:1), by preaching or proclaiming repentance for the forgiveness of sins (Luke 24:46-49). As priests, we have a responsibility to blow our trumpets, proclaiming “the praises” of God (1 Peter 2:9 *New King James Version*).

September 25

Memorial

Old Covenant Memorials

The Feast of Trumpets is a memorial day (Leviticus 23:24). The reason for blowing trumpets on this festival, is to help the people remember, but Leviticus 23 doesn't tell us what Israel was to remember. One possibility is the feast was a memorial to the years Israel spent wandering in the wilderness. In Numbers, chapter ten, verses 1-10, we find instructions on the use of

trumpets for communicating messages to the camp of Israel during their exodus/wilderness experience. A day of trumpet blowing might have been a reminder of this time.

Further, the blowing of trumpets by Israel was intended to cause God to remember them. The sounding of an alarm of war was a remainder to God that He should save Israel during their time of crisis (Numbers 10:9). Blowing trumpets during the other festivals, and on the first day of each month over burnt offerings and sacrifices were also meant to bring Israel to God's remembrance (Numbers 10:10).

September 26

New Covenant Memorials

A trumpet announces Jesus' second coming. Christ's return is a Feast of Trumpets theme, and a yearly reminder, He will return to the earth (Matthew 24:30-31; 1 Thessalonians 4:13-17; Hebrews 9:28).

September 27

Kingdom

The earthly establishment of the Kingdom of God occurs with the blowing of a trumpet (Revelation 11:15-18). The establishment of the Kingdom of God is a Feast of Trumpets theme, and a yearly reminder the future kingdom of God will rule this world.

September 28

Resurrection

The resurrection of the dead in Christ occurs at the sound of a trumpet (Matthew 24:30-31; 1 Corinthians 15:50-53; 1 Thessalonians 4:13-18). The resurrection is a Feast of Trumpets theme and a yearly reminder of the coming resurrection.

September 29

Repentance

The trumpet calls people to repentance (Isaiah 58:1; Ezekiel 33:1-9; Joel 2:12-17). The Book of Revelation's seven trumpets (Revelation 8:7-9:21; 10:7; 11:15-18) and the seventh trumpet's, seven bowls of wrath (Revelation 16:2-21), are meant to bring mankind to repentance, but many will refuse (Revelation 9:13, 18-21; 16:1, 8-11). Repentance is a Feast of Trumpets theme and a yearly reminder that God wants all of us to repent of our sins.

September 30 - Feast of Trumpets

Old Testament References

(Leviticus 23:23-25; Nehemiah 8:1-12; Psalm 81:1-4)

New Testament References

There are no direct references in the New Testament to the Feast of Trumpets.

Day of Atonement Readings

October 1

A day of affliction

The Day of Atonement is a day to afflict, humble, and deny ourselves before God (Leviticus 16:29,31; 23:27,29,32; Numbers 29:7). We do this by fasting (Ezra 8:21; Psalm 35:13), which means to avoid eating food or drinking liquids (Esther 4:16), from sundown on the ninth day of the seventh month until sunset on the tenth-day (Leviticus 23:32).

October 2

The wrong kind of fasting: part 1

There are right and wrong reasons and ways to fast. The prophet Isaiah delivers a message from God to the nation of Israel, "Shout with the voice of a trumpet blast. Shout aloud! Don't be timid. Tell my people Israel of their sins! (Isaiah 58:1, All scriptures quoted from Isaiah chapter 58 are from the *New Living Translation*). The people of Israel were failing to live righteous lives, which lead them to fast in a corrupt way. They were only going through the motions of following God, "Yet they act so pious! They come to the Temple every day and seem delighted to learn all about me. They act like a righteous nation that would never abandon the laws of its God. They ask me to take action on their behalf, pretending they want to be near me" (Isaiah 58:2).

October 3

The wrong kind of fasting: part 2

Through Isaiah, God goes on to state the wrong ways Israel fasted. 1) Fasting for show, "We have fasted before you!" they say." 2) Fasting to try and impress God, "Why aren't you impressed?" 3) Fasting to force God to notice and hear their prayers, "We have been very hard on ourselves, and you don't even notice it!" 4) God proceeds to explaining why he pays no attention to this kind of fasting, "It's because you are fasting to please yourselves. Even while you fast, you keep oppressing your workers. What good is fasting when you keep on fighting and quarreling? This kind of fasting will never get you anywhere with me." This is a selfish type of fasting that does not change a person and results in

hurting other people. God continues, 5) "You humble yourselves by going through the motions of penance, bowing your heads like reeds bending in the wind. You dress in burlap and cover yourselves with ashes. Is this what you call fasting? Do you really think this will please the LORD?" (Isaiah 58:3-5).

October 4

The right kind of fasting

In verse 6, God answers His own rhetorical question posed at the end of verse 5, about what he thought of Israel's wrong way of fasting, "Do you really think this will please the LORD?" God says, "No, this is the kind of fasting I want: Free those who are wrongly imprisoned; lighten the burden of those who work for you. Let the oppressed go free, and remove the chains that bind people. Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help" (Isaiah 58:6-7). Godly fasting leads to a change of behavior towards the way we treat other people.

October 5

The consequence of the right kind of fasting: part 1

God tells Israel about the positive things they will experience as a result of fasting the right way, "Then your salvation will come like the dawn, and your wounds will quickly heal. Your godliness will lead you forward, and the glory of the LORD will protect you from behind. Then when you call, the LORD will answer. 'Yes, I am here,' he will quickly reply" (Isaiah 58:8-9).

God again exposes some of Israel's sinful actions they need to repent of and gives them instructions on how to help those in need, "Remove the heavy yoke of oppression. Stop pointing your finger and spreading vicious rumors! Feed the hungry, and help those in trouble" (Isaiah 58:9-10a).

October 6

The consequences of the right kind of fasting: part 2

Lastly, God tells Israel the blessings that will come their way when they fast in a godly manner, "Then your light will shine out from the darkness, and the darkness around you will be as bright as noon. The LORD will guide you continually, giving you water when you are dry and restoring your strength. You will be like a well-watered garden, like an ever-flowing spring. Some of you will rebuild the deserted ruins of your cities. Then you will be known as a builder of walls and a restorer of homes" (Isaiah 58:10b-12)

October 7

Atonement and Prayer

Prayer is an important part of fasting (Nehemiah 1:4; Psalm 35:13; Daniel 9:3,21; Luke 2:37; 5:33; Acts 13:3; 14:23). We should make sure that on the Day of Atonement, we set aside extra time for prayer.

October 8

Anoint your head and wash your face

On the Day of Atonement, we should apply Jesus' instructions on fasting, "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you" (Matthew 6:16-18). Although others may know we are fasting on this day, we shouldn't draw attention to the fact and make a big show out of it.

October 9 - Day of Atonement

Old Testament References

Leviticus 23:26-32; Numbers 29:7-11; Leviticus 16; Exodus 30:10

New Testament References

Acts 27:9; Hebrews 9-10

Feast of Tabernacle Readings

Jesus' Feast of Tabernacle teachings recorded in John 7:1-10:21.

October 10

John 7:1-36

October 11

John 7:37- 8:11

October 12

John 8:12-59

October 13

John 9:1-10:21

October 14

Day One: The First Day of the Feast of Tabernacles

Old Testament References

Leviticus 23:33-43; Numbers 29:12-34; Deuteronomy 16:13-15; Exodus 23:16; 34:22; 1 Kings 8:1-2, 65-66; 2 Chronicles 7:8-10; Nehemiah 8:14-18; Zechariah 14:16-19

New Testament Reference

John 7:1-36

October 15

Day Two: Living as sojourners and pilgrims in Booths or temporary shelters

Living in temporary shelters during the Feast of Tabernacles, was a yearly reminder to Israel of their forty years wandering in the wilderness, and that it was God who brought them out of Egypt (Leviticus 23:34, 39-43; Nehemiah 8:14-18).

Just as the Patriarchs Abraham, Isaac and Jacob were strangers and pilgrim during their time in Canaan, so were the Israelites strangers, sojourners, and pilgrims in the lands they passed through during their forty years in the wilderness (Hebrews 11:8-9, 13-16; 1 Chronicles 29:15; Psalm 39:12).

For Christians, staying in a temporary dwelling during the Feast of Tabernacles teaches us that this life is brief, and we are sojourners in this world waiting to inherit the Kingdom of God (John 17:16; 1 Peter 1:1, 17; 2:11).

October 16

Day Three: Living the Life of a Sojourner and Pilgrim

As "aliens and strangers" in this world, we must "abstain from fleshly lusts." Avoiding the, 1) "the lust of the flesh," 2) "the lust of the eyes," 3) "the boastful pride of life" (1 Peter 2:11-12; 1John 2:15-17).

We mustn't be on friendly terms with this world, becoming entangled "in the affairs of everyday life," but keeping ourselves unstained ("unspotted" *King James Version* or "being polluted" *New International Version*) by the world's ways, while helping the needy (James 4:4; 2Timothy 2:3-4; James 1:27).

During this "present age," "we should live soberly, righteously, and godly," while denying "ungodliness and worldly lusts." As living sacrifices, not conforming to this world, but transformed by the renewing of our minds (Titus 2:11-12; Romans 12:1-2; 1Peter 1:13-16).

October 17

Day Four: The Tabernacle of the Human Body

Like an earthly tent or tabernacle; our physical life is temporary, to be replaced with the eternal house or building from heaven. This mortal dwelling is swallowed up by one giving life. We receive this immortal life at the time of the resurrection. While still in this physical body, we are, in a sense, absent from being in the real presence of the Lord. When we

Eighth Day Assembly

become absent from our physical body at the time of the resurrection, we will be present with Jesus. Our physical bodies will change into spiritual bodies, allowing us to "always be with the Lord" (2 Peter 1:13-14; 2Corinthians 5:1-5; 1Corinthians 15:38-55; 1Thessalonians 4:16-17; Philippians 3:20-21).

October 18

Day Five: Heirs of the coming Kingdom of God

As sojourners, we are heirs of the coming Kingdom of God (James 2:5; Romans 8:17; Ephesians 3:6; 1Peter 3:7). At Jesus' second coming, our sojourn comes to an end when we inherit the Kingdom (Matthew 25:31, 34; 1Corinthians 15:50-54).

October 19

Day Six: Our kingdom inheritance

- *The earth (Matthew 5:5; Revelation 5:9-10)
- *Eternal life (Matthew 19:23-29)
- *A Kingdom (Matthew 25:34)
- *Salvation (Hebrews 1:14)
- *The promises (Hebrews 6:12; 11:8-16)
- *All things (Revelation 21:7; Hebrews 2:5-8, *King James Version, New American Standard Bible*)
- *A blessing (1 Peter 3:9). *King James Version, New American Standard Bible*

October 20

Day Seven: Jesus Tabernacling with Mankind

"And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth" (John 1:14 *Green Literal Translation*). The Greek word translated "tabernacled" in John 1:14, is *skenoo* (4637) "to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one's abode" (*Mounce Concise Greek-English Dictionary of the New Testament*). The Feast of Tabernacles reminds us that Jesus came to earth and "tabernacled among us" in human flesh, (John 1:1-3, 14; Philippians 2:5-8; Hebrews 2:14-17),

Jesus tabernacles or dwells in us now through the Holy Spirit (John 14:23; Galatians 2:20; Romans 8:9-11; 1John 4:12-16).

Jesus will return to the earth and tabernacle with mankind during the thousand years (Zechariah 2:10-11; Zechariah 8:3; Revelation 20:1-6).

October 21

Old Testament References

Leviticus 23:33-36, 39; Numbers 29:12, 35-38; 1Kings 8:1-3, 6, 65-66; 2Chronicles 7:8-10; Nehemiah 8:14, 18

New Testament Reference

John 8:1-10:21

The Father Tabernacling with Mankind

After the thousand years and the establishment of the New Heaven and Earth, Jesus and the Father will tabernacle with mankind (Revelation 21:1-3, 10, 22-23; 22:1-5). "And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea no longer is. And I, John, saw the holy city, New Jerusalem, coming down out of Heaven from God, having been prepared as a bride, having been adorned for her Husband. And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God with men! And He will tabernacle with them, and they will be His people, and God Himself will be with them as their God (Revelation 21:1-3 *Green Literal Translation*).

The Greek word translated as "tabernacle" in the phrase "the tabernacle of God with men" is *skeno* (4633) "a tent, tabernacle; genr. any temporary dwelling; a tent, booth; the tabernacle of the covenant, the celestial or true tabernacle; a division or compartment of the tabernacle, a small portable tent or shrine; an abode or seat of a lineage; a mansion, habitation, abode, dwelling," (*Mounce Concise Greek-English Dictionary of the New Testament*).

The Greek word translated as "tabernacle" in the phrase "will tabernacle with them" is *skenoo* (4637) "to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one's abode" (*Mounce Concise Greek-English Dictionary of the New Testament*).

God's dwelling or tabernacling with mankind described in Revelation 21-22 is not something temporary. Whereas Jesus' physical life was temporary, our physical lives are temporary, and the messianic age in which Jesus dwells on earth for a thousand years is temporary. This is not the case with the new heaven and new earth when both the Father and Son will tabernacle with us, on earth forever.