The Fall (Autumn) holiday season of *Yom Teruah/Rosh HaShanah*, *Yom Kippur*, and *Sukkot*—also including *Shemini Atzeret* and *Simchat Torah*—is a very special, sacred time of year for God's people. It is considered to be the most holy time of year in Judaism. As such, this season can teach us all important things about the great value of corporate repentance of sin, and an annual inspection of our individual spiritual maturity. We can learn lessons about the Lord's ongoing plan of salvation history, especially the Second Coming of Yeshua the Messiah (Jesus Christ) and the future establishment of His Millennial Kingdom!

The *Messianic Fall Holiday Helper* is a valuable compilation of teachings designed to assist you, your family, and your Messianic fellowship for this season. We have included a selection of articles summarizing the role of mainline Jewish tradition, and reflective articles which focus on day-to-day observances of the Ten Days of Awe and the eight days of Tabernacles. Messages from customary books of the Tanach (Old Testament) like Deuteronomy and Ecclesiastes, which are often studied and discussed during the Fall high holidays, have been offered. And, a few FAQs on the Fall high holidays have also been provided.

If you have ever wondered what role the Fall high holidays should play in the life of a Believer, then the *Messianic Fall Holiday Helper* is definitely something for you. This resource will help you navigate through some of the unfamiliar and new aspects of this important season in the year. We pray that you will be blessed by what you can learn during these convocations!

MESSIANIC

FALL HOLIDAY HELPER

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edited by Margaret McKee Huey

MESSIANIC APOLOGETICS
messianicapologetics.blog

Messianic Fall Holiday Helper

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edited by Margaret McKee Huey
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Cover Image: Shmulitk via Istockphoto

ISBN 979-8315551966 (paperback)
ASIN B006M9JM6G (eBook)

Published by Messianic Apologetics, a division of Outreach Israel Ministries
P.O. Box 516
McKinney, Texas 75070
(407) 933-2002

outreachisrael.net / outreachisrael.blog
messianicapologetics.net / messianicapologetics.blog

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"The Message of. . ." chapters employ primary Scripture quotations from the *New International Version* (NIV), © 1984, published by International Bible Society.

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Abbreviations and Special Terms

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encylopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)

LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

Introduction

One of the most exciting things which is happening at this time in the history of our Biblical faith is the restoration of the appointed times of the Lord to all of His people. While diligently observed today by our Jewish brethren in the Synagogue, Christians are now beginning to recognize that they teach us important things regarding our faith, and our relationship with God. The feasts of the Lord are being recognized by Believers all around the world to be commemorations which are to be actively remembered and participated in by all who know Him and who want to emulate Yeshua (Jesus) the Messiah! It has been wonderful and quite encouraging to hear the reports of how people are learning to remember and observe our heritage in the Scriptures of Israel.

To help you and your family navigate through this season, we have compiled some articles how to deal with your participation in the Fall (Autumn) holidays. We have included articles on *Yom Teruah* or *Rosh HaShanah*, the Ten Days of Awe, *Yom Kippur*, *Sukkot*, the likely prophetic significance of these holidays, and how we can celebrate them today. These articles address the importance of participating in the Fall festivals of the Lord, and how you can properly reflect and commemorate them with your family. What do they teach us every year about our relationship to God, and His plan for the world? We encourage you to read each chapter, as what we have put together is bound to minister to you on many different levels—even all the way to the final chapters, where we discuss what this season means to us!

Our family believes that the restoration of the Fall holidays is a great blessing! We, who are to walk as Messiah Yeshua walked, must reach out to others in love at this time when the Father is restoring the appointed times to His people. Yeshua taught that people would know that we are His disciples by the love which we have for one another (John 13:35). Let us each love our family and friends in such a way concerning these feasts—that they will be drawn to us, and not repelled. Let us be beacons of His light and wisdom (Deuteronomy 4:6), so that they can grasp a hold of their important messages.

Messianic Fall Holiday Helper

Dear friends, it will only be through our unconditional love that others will want to know what we know about walking more like the Messiah. If you are discouraged that you are alone right now, be encouraged that your family and friends will want to know one day why you have become thoroughly Messianic. This *Fall Holiday Helper* is here to aid you in your reaching out to others. During this special season, let us rejoice in the true understanding that Yeshua not only actively participated in the appointed times of His Father, but that He will indeed fulfill these specific Fall festivals of the Lord in His Second Coming!

Chag Sameach!
Margaret McKee Huey

-1-

A Summarization of Yom Teruah/Rosh HaShanah Traditions

Margaret McKee Huey and J.K. McKee

Yom Teruah or *Rosh HaShanah* is the first of the Fall (Autumn) appointed times, and it begins a very serious season of personal reflection and repentance for the individual, leading up to *Yom Kippur*. It occurs on the first of Tishri on the Hebrew calendar, and along with *Yom Kippur*, constitutes one of the most sacred times for the Jewish community. The instruction for this day appears twice in the Torah, in Leviticus 23:23-25 and Numbers 29:1-6:

> "Again the LORD spoke to Moses, saying, 'Speak to the sons of Israel, saying, "In the seventh month on the first of the month you shall have a rest, a reminder by blowing *of trumpets*, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD"'" (Leviticus 23:23-25, NASU).

> "Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets. You shall offer a burnt offering as a soothing aroma to the LORD: one bull, one ram, *and* seven male lambs

> one year old without defect; also their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram, and one-tenth for each of the seven lambs. *Offer* one male goat for a sin offering, to make atonement for you, besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD" (Numbers 29:1-6, NASU).

There is a great deal of significance attached to this day in Jewish theology, as it is most often emphasized as a time when God looks down from Heaven and reconsiders where He stands with people. It is a time when His people are to rejoice and celebrate, remembering His goodness, but also begin a sober examination of their humanity, and consider faults and sins which must be rectified. Deuteronomy 11:12 explains, "the eyes of the LORD your God are always on it, from the beginning even to the end of the year" (NASU), and this has been interpreted as meaning that at this time of year, when crops are gathered and the final harvest begins to come in, that the Lord considers where He stands with His own. The Talmud explains the severity of this concept in Jewish thought:

> "Said R. Kruspedai said R. Yohanan, 'Three books are opened [by God] on the New Year: one for the thoroughly wicked, one for the thoroughly righteous, and one for middling [people]. The thoroughly righteous immediately are inscribed and sealed for [continued] life. The thoroughly wicked immediately are inscribed and sealed for death. Middling [people] are left hanging from New Year until the Day of Atonement. If they [are found to have] merit, they are inscribed for life. If they [are found] not [to have] merit, they are inscribed for death'" (b.*Rosh HaShanah* 16b).[1]

Of course, how God exactly considers or reckons the relationship which human beings have to Him, is something which we cannot fully know. What thoughts like this should convey to us as mortals, though, is that we are very limited, we need to be in awe of God's holiness, and as the Apostle Paul's words may remind us, "each one of us will give an

[1] *The Babylonian Talmud: A Translation and Commentary*. MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM.

account of himself to God" (Romans 14:12, NASU). He would further say, "work out your salvation with fear and trembling" (Philippians 2:12, NASU).

The need for each of us to reflect on ourselves, and maintain an active and vibrant relationship with God, is a key theme of the teachings of Yeshua and the Apostles. While this is to be happening every day of the year through prayer, meditation, and study of the Bible—this is a particular season when we have **the opportunity to overhaul** where we might stand with our Heavenly Father and with one another. Each year at this time, religious and observant Jews are forced to consider where they stand with the Almighty. Even though as Believers we have experienced the salvation available in Yeshua, we still commit sin and errors, and we still need a yearly reexamination of where we are in our spiritual walk. This reexamination begins on *Yom Teruah/Rosh HaShanah*. We get to improve where we are with Him, and remember that He is the One who will provide for us in the coming year. A Talmudic sentiment asserts how, "A person's entire allotment [for the year] is determined [by God] between New Year's Day and the Day of Atonement" (b.*Beitzah* 16a).[2]

The Day of Blowing

The specific command which dominates *Yom Teruah/Rosh HaShanah* is the command to blow the trumpet, or *shofar*, seen in Leviticus 23:23-24:

> "And the LORD spoke to Moses, saying, 'Speak to the Israelites, saying: 'In the seventh month on the first of the month you shall have a sabbath, a commemoration with horn blast, a sacred convocation"'" (Leviticus 23:23-24, Alter).

The term used for "trumpet blasts" (NIV) or "loud blasts" (NJPS) is *teruah*, meaning "shout or blast of war, alarm, or joy," applied in various contexts, including: "*battle-cry of king*," "*blast* for march," and "*shout of joy* with religious impulse" (*BDB*).[3] While various emotions are involved in "blowing," or even "blasting out," to the Lord, the idea

[2] Ibid.

[3] Francis Brown, S.R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1979), 929.