

MESSIANIC

FALL HOLIDAY HELPER

MESSIANIC HELPER series

by Messianic Apologetics

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FALL HOLIDAY HELPER

edited by Margaret McKee Huey

MESSIANIC APOLOGETICS
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Messianic Fall Holiday Helper

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edited by Margaret McKee Huey

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The Liturgical Resources section employs primary Scripture quotations from the *English Standard Version* (ESV), © 2001, published by Crossway Bibles.

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Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that 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.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	Ger: German
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	GNT: Greek New Testament
ANE: Ancient Near East(ern)	Grk: Greek
Apostolic Scriptures/Writings: the New Testament	<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
Ara: Aramaic	HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
ATS: ArtScroll Tanach (1996)	HCSB: Holman Christian Standard Bible (2004)
b. Babylonian Talmud (<i>Talmud Bavli</i>)	Heb: Hebrew
B.C.E.: Before Common Era or B.C.	HNV: Hebrew Names Version of the World English Bible
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	ICC: <i>International Critical Commentary</i>
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	IDB: <i>Interpreter's Dictionary of the Bible</i>
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	ISBE: <i>International Standard Bible Encyclopedia</i>
C.E.: Common Era or A.D.	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
CEV: Contemporary English Version (1995)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	JBK: New Jerusalem Bible-Koren (2000)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	JETS: <i>Journal of the Evangelical Theological Society</i>
CJB: Complete Jewish Bible (1998)	KJV: King James Version
DRA: Douay-Rheims American Edition	Lattimore: The New Testament by Richmond Lattimore (1996)
DSS: Dead Sea Scrolls	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
ECB: <i>Eerdmans Commentary on the Bible</i>	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
EDB: <i>Eerdmans Dictionary of the Bible</i>	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	LXX: Septuagint
EJ: <i>Encyclopaedia Judaica</i>	m. Mishnah
ESV: English Standard Version (2001)	MT: Masoretic Text
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	
EXP: <i>Expositor's Bible Commentary</i>	

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*
NIGTC: *New International Greek
Testament Commentary*
NICNT: *New International Commentary on
the New Testament*
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
orthopraxy: lit. "the right action," how the
Bible or one's theology is lived out in
the world
OT: Old Testament

PreachC: *The Preacher's Commentary*
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*
TEV: Today's English Version (1976)
TNIV: Today's New International Version
(2005)
TNTC: *Tyndale New Testament
Commentaries*
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
WBC: *Word Biblical Commentary*
Yid: Yiddish
YLT: Young's Literal Translation
(1862/1898)

Introduction

One of the most exciting things that 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 that are to be actively remembered and participated in by all who know Him and who want to emulate Yeshua the Messiah (Jesus Christ)! It has been wonderful and quite encouraging to hear the reports of how people are learning to remember and observe our Hebraic heritage.

To help you and your family, we have compiled some articles relating with how to deal with your participation in the Fall 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 feasts 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 also have a practical guide that includes kosher recipes for these holidays, and an order of service to use with your family. We encourage you to read every chapter, as what we have put together is bound to minister to you on many different levels—even all the way to the final chapter 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 told us that people would know that we are His disciples by the love that 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.

Dear friends, it will only be through our unconditional love that others will want to know what we know about walking like the Messiah in an Hebraic fashion. 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

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understanding that Yeshua not only actively participated in the appointed times of His Father, but that He will indeed fulfill these specific Fall feasts 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 (יום תְּרוּעָה) or *Rosh HaShanah* (רֵאשִׁית הַשָּׁנָה) is the first of the Fall 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).

“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).

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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 where we are to rejoice and celebrate, remembering His goodness to us, but also begin a sober examination of our humanity, and consider faults and sins that 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,” 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 the people. 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 our relationship to Him as human beings is something that we cannot fully know. What thoughts like this should convey to us, though, is that we are very mortal, we need to be in awe of God’s holiness, and as the Apostle Paul reminds us, “each one of us will give an account of himself to God” (Romans 14:12). He further says, “work out your salvation with fear and trembling” (Philippians 2:12).

The need for 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 where we have **the opportunity to overhaul** where we might stand with our Heavenly Father and with one another. Each year at this time religious 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 we still need a yearly reexamination of where we are in our spiritual walk. This reexamination begins on *Yom Teruah/Rosh HaShanah*. We

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

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get to improve where we are with Him, and remember that He is the One who will provide for us in the coming year.²

The Day of Blowing

The specific command which dominates *Yom Teruah* is the command to blow the trumpet, or *shofar* (שׁוֹפָר), 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'''" (*Alter*).

The term used for "trumpet blasts" (NIV) or "loud blasts" (NJPS) is *teruah* (תְּרוּעָה), 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 conveyed is that one is not only to blow the *shofar* for recognizing His holiness and awesomeness, but also that others can be drawn to Him. As a consequence, Israel as God's people will be shown His mercy and will experience spiritual fulfillment. *Leviticus Rabbah* 29:4 in the Midrash explains this concept well:

"Do not the nations of the world know how to sound the trumpet? They have numerous horns, sirens and trumpets, and yet it is said: 'Happy is the people that know the sound of the trumpet.' This means that Israel is the people which knows how to win over their Creator with the blasts of the *shofar* so that He rises from His throne of judgment to His throne of mercy and is filled with compassion for them and turns His quality of judgment into the quality of compassion."⁴

A picture of the types of sounds that are to be blown on the Day of Trumpets is seen in Numbers 10:5-8:

"But when you blow an alarm, the camps that are pitched on the east side shall set out. When you blow an alarm the second time, the camps that are pitched on the south side shall set out; an alarm is to be blown for them to set out. When convening the assembly, however, you shall blow without sounding an alarm. The priestly sons of Aaron, moreover, shall blow the trumpets; and this shall be for you a perpetual statute throughout your generations."

There was some debate in post-Temple Judaism as to how these commands were to be followed, and specifically regarding the types of sounds

² b.*Beitzah* 16a explains, "A person's entire allotment [for the year] is determined [by God] between New Year's Day and the Day of Atonement" (*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.

⁴ Cited in Louis Jacobs, "Rosh Ha-Shanah," in *Encyclopaedia Judaica. MS Windows 9x*. Brooklyn: Judaica Multimedia (Israel) Ltd, 1997.

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that were to be blown. In the *JPS Guide to Jewish Traditions*, Ronald L. Eisenberg explains, “The talmudic sages disagreed as to whether the *teruah* should be a wailing, moaning, undulating sound (*shevarim*) of three broken notes or a series of quick sobs (*teruah*) in at least nine staccato notes. Since a crying person may make both of these sounds, it was unclear what God wanted. The final decision was to use all three possible combinations.”⁵ The three sounds that are made today by the *shofar* in the synagogue service are *tekiah* (תְּקִיעָה)—a long blast, *shevarim* (שְׁבָרִים)—a moaning sound, and *teruah* (תְּרוּעָה)—a crying sound. The order in which they are blown is

Tekiah, shevarim teruah, tekiah

Tekiah, shevarim, tekiah

Tekiah, teruah, tekiah

This is followed by a long great blast or *tekiah gedolah* (תְּקִיעָה גְּדוֹלָה). This series of blowings is usually offered only twice in the service. “The sounding of the *shofar* in the synagogue is an occasion of great solemnity at which God is entreated to show mercy to His creatures” (*EJ*).⁶ Most Messianic Jewish congregations follow very closely with the custom of blowing the *shofar* blasts only at these designated times, although it does vary. It can easily be said, though, that the Jewish community blows the *shofar* **far less** than does the broad Messianic movement, primarily employing—if not *only* employing it—during the Fall high holidays, and not for its standard worship throughout the year.⁷

In Jewish thought the sound of the *shofar* is to be one of awe and reverence, and not always rejoicing. A customary *Musaf* service, often held late in the later afternoon on this day, is conducted so that members of the Jewish community can remember the sobs of their people, with as many as 100 *shofar* blasts offered.⁸ Furthermore, on this holy occasion it is held that

⁵ Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions* (Philadelphia: Jewish Publication Society, 2004), 192.

⁶ Jacobs, “Rosh Ha-Shanah,” in *EJ*.

⁷ As a point of reference, Jewish tradition holds that “the shofar should not be blown on the Sabbath,” as Eisenberg explains “all we do is *remember* the sound of the shofar and not blow it” (Eisenberg, 194). Many Messianics, contrary to this, blow the *shofar* on *Shabbat*.

For a further discussion, consult the McHuey Blog post by J.K. McKee, from 29 September, 2008, “The Day of Blowing,” available for access at <<http://mchuey.wordpress.com>>.

⁸ *Ibid.*, 193.

For a review of this liturgy, consult J.H. Hertz, ed., *The Authorised Daily Prayer Book*, revised (New York: Bloch Publishing Company, 1960), pp 866-887; Jules Harlow, ed., *Maḥzor for Rosh Hashanah and Yom Kippur* (New York: The Rabbinical Assembly, 1992); Nosson Scherman and Meir Zlotowitz, eds., *Complete ArtScroll Siddur, Nusach Ashkenaz* (Brooklyn: Mesorah

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"The shofar may be sounded only in the daytime"⁹ and will not be blown on the evening following.

The regulations concerning the *shofar* and its composition are very important for us to note, because of its significance for both members of the Jewish community and for us as Believers. The Mishnah specifies that a *shofar* can be made from the horns of a sheep, goat, or antelope, but not from a cow because of the incident of the Israelites worshipping the golden calf (m.*Rosh HaShanah* 3:2-3; b.*Rosh HaShanah* 26a; cf. Exodus 32). The ram's horn is preferred, so we can remember the substitution of a ram in place of the sacrifice of Isaac (b.*Rosh HaShanah* 16a; cf. Genesis 22:13). A curved ram's horn is especially preferred, as it is used to symbolize man's required submission to God, bending to His will (b.*Rosh HaShanah* 26b).

While sounding the *shofar* is the dominant theme of the Day of Trumpets,¹⁰ some particular reasons are often given in Jewish theology for why it is blown on this day. These reasons bear significance for us as Messianic Believers as well, especially as we desire to be reconnected to our Hebraic Roots and understand how the Tanach is connected to the Apostolic Writings:

- To announce the beginning of the period of repentance and to warn people against transgressing.
- To remind us of the warnings of the prophets, who raised their voices like the shofar to touch our consciences.

Publications, 1984), pp 462-489; Nosson Scherman, ed., et. al., *Seif Edition of the ArtScroll Transliterated Siddur: Sabbath and Festival* (Brooklyn: Mesorah Publications, 1998), pp 433-497.

⁹ Eisenberg, 194.

¹⁰ It is notable that there are many in the independent Messianic community who do not blow the *shofar* on this day, but instead blow silver trumpets (Heb. sing. *chatzotzrah*, חֲצוֹצְרָה). This is primarily based on Numbers 10:2: "Make yourself two trumpets of silver, of hammered work you shall make them; and you shall use them for summoning the congregation and for having the camps set out." A secondary Scripture considered may be Psalm 81:3-4: "Blow the trumpet at the new moon, at the full moon, on our feast day. For it is a statute for Israel, an ordinance of the God of Jacob," even though *shofar* is used in this text and not *chatzotzrah*.

Silver trumpets are not used by either the Jewish community or Messianic Jewish community on the Feast of Trumpets. This is likely because the Eleventh Century Sage Rashi, commenting on Numbers 10:2, held to the opinion that "These trumpets were for Moses' exclusive use; he had the status of a king in whose honor trumpets are sounded. The trumpets were hidden just before Moses' death; even Joshua, his successor, was not permitted to use them" (Nosson Scherman, ed., et al., *The ArtScroll Chumash, Stone Edition*, 5th ed. [Brooklyn: Mesorah Publications, 2000], 783). Whether or not this is actually the case cannot be fully determined, although there is a long-standing Jewish custom that since the destruction of the Temple, vessels and furniture used in the Tabernacle/Temple were not to be reproduced for worship in the Synagogue. This would extend to the silver trumpets, leaving only the *shofar* to be blown. It is notable though, that the Temple Institute in Jerusalem has reproduced silver trumpets for usage in a rebuilt Temple.