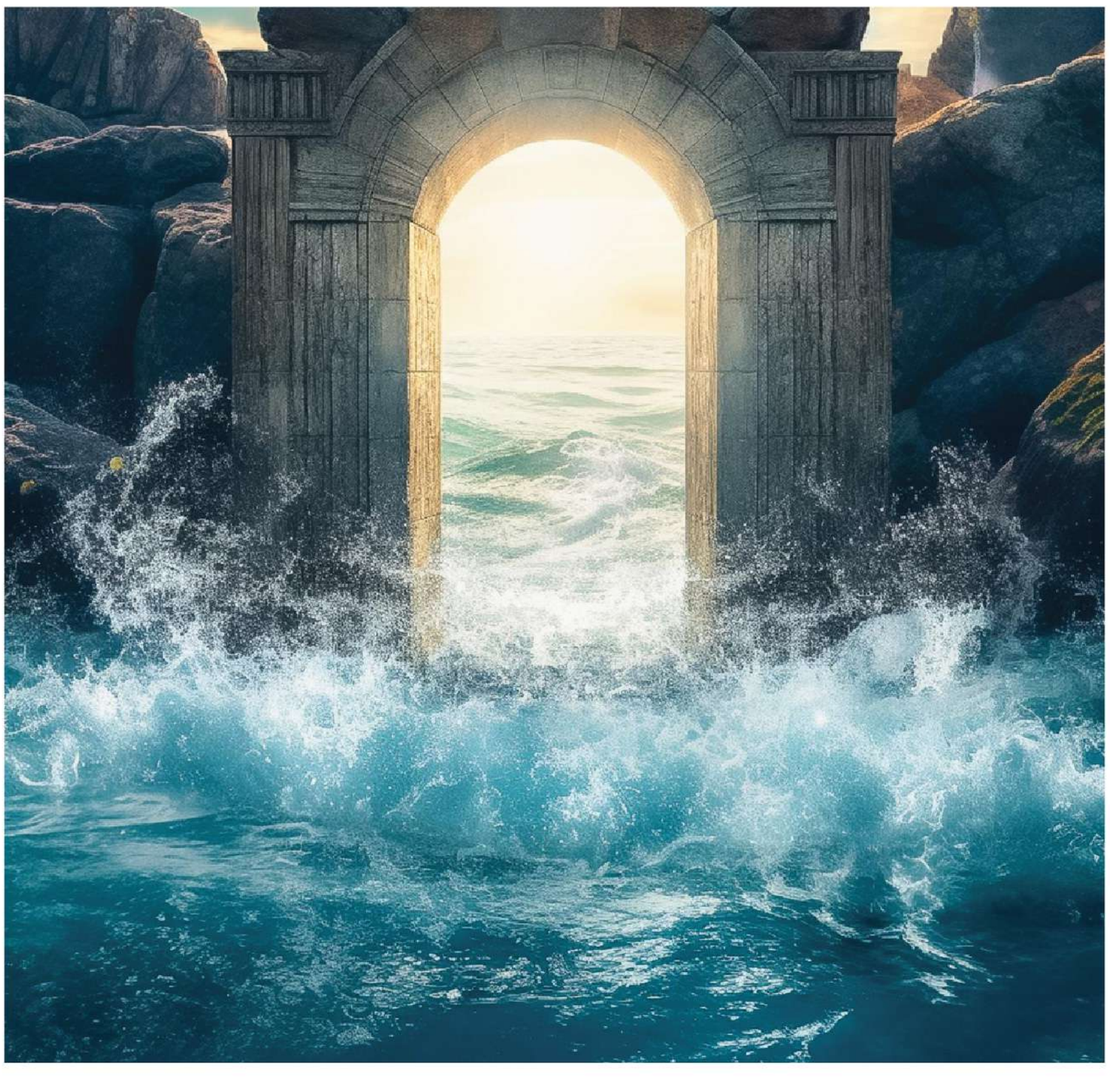
TISHRI

5787



TISHRI 5787: ALIGNMENT BEFORE ACCELERATION

There are seasons when **Yahweh calls us to move,** seasons when He calls us to wait, and seasons when He brings us back into alignment before releasing us into what comes next. TISHRI 5787 IS SUCH A TIME. We have entered the seventh Biblical month, one of the most intense and prophetically significant intersections of the year. Within this single month we encounter ***Yom Teruah,*** the Day of Trumpet Blasts; ***Yom Kippur,*** the Day of Atonement; and ***Sukkot,*** the Feast of Tabernacles. The sound of the trumpet, repentance and cleansing, dwelling with God, living waters and rejoicing all converge within these appointed times of Yahweh. Tishri is not simply another month on the calendar. Scripture calls this seventh month Ethanim (1 Kings 8:2), a name associated with enduring or perennial waters. It is the month in which Solomon assembled Israel in Jerusalem and brought the Ark of the Covenant into the Temple. It is the month of the trumpet blast, the solemnity of Yom Kippur and the overflowing joy of Sukkot.



There is a divine order in this: **awakening, repentance and His Presence.** The trumpet sounds, the heart is searched, and the King dwells among His people. In a world filled with competing voices, uncertainty, wars and rumors of wars, economic pressures, technological transformation, political upheaval and increasing division among nations, the temptation is to become consumed by what we see happening around us. But Tishri calls the people of God somewhere higher. Before strategy comes alignment. Before acceleration comes consecration. Before battle comes intimacy. And before we attempt to discern what Yahweh is doing in the nations, we must allow Him to search what is happening within us. *"Search me, O God, and know my heart; test me and know my anxious thoughts; and see if there is any wicked or hurtful way in me, and lead me in the everlasting way"* (Psalm 139:23-24). This Tishri, the invitation is not simply to observe the times, but to become rightly positioned within them.

ETHANIM:
WALK THROUGH THE LIVING WATERS



There are moments when what stands before us looks like a wall. For some it is uncertainty. For others it is *disappointment, financial pressure, unanswered prayer, family circumstances, decisions about the future*, or simply the realization that yesterday's strategy cannot carry us into tomorrow. But what if the wall standing before us is not a wall at all? What if it is water? **Ethanim speaks to us of enduring waters.** What appears impenetrable may actually be something Yahweh is inviting us to walk through—a mikveh, a cleansing, a transition, a death to what was and an emergence into what is coming. Tishri is therefore not merely about entering another year. It is about allowing the Holy Spirit to wash away what cannot accompany us into the next season.



Yeshua Himself brought this picture into extraordinary focus during Sukkot. Standing in Jerusalem during the feast, He cried out, *"If anyone is thirsty, let him come to Me and drink! He who believes in Me, as the Scripture has said, 'From his innermost being will flow continually rivers of living water'"* (John 7:37-38). John immediately explains that Yeshua was speaking of the Holy Spirit (John 7:39). This is Ethanim. The answer to a dry world is not more noise, but living water, and the river must first flow within us before it flows through us. There are blockages that cannot enter 5787 with us—unforgiveness, pride, fear, offense, hidden compromise, exhaustion, ambition masquerading as obedience, and strategies born from anxiety instead of revelation. Let the Holy Spirit expose them. Let Him remove them. **Let the river flow again.** We cannot ask for greater authority while refusing greater surrender.

THE FEAR OF YAHWEH: THE BEGINNING OF STRATEGY



This is also **a month to rediscover** something much of the Body of Messiah has misunderstood: THE FEAR OF YAHWEH. Not terror or hiding from God, but holy, reverential awe before the Creator of heaven and earth. *"The fear of the LORD is the beginning of wisdom"* (Proverbs 9:10).

That means true heavenly strategy does not begin with intelligence, connections, money, influence or human calculation. It begins with reverence. Isaiah prophesied concerning Messiah, *"The Spirit of the LORD will rest on Him—the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and of the [reverential and obedient] fear of the LORD—and He will delight in the fear of the LORD"* (Isaiah 11:2-3). The Spirit of Yahweh, wisdom, understanding, counsel, might, knowledge and the Fear of Yahweh—what extraordinary **equipment for the season ahead.**



The answer to increasing complexity is not increasing fear, but ***increasing intimacy with the One who already knows the end from the beginning.*** The closer we come to His throne, the smaller the giants become. The louder His voice becomes, the quieter the noise of the world becomes. When we understand Who sits upon the throne, panic loses its authority. This is where strategy is born—not from reaction, but from REVELATION; not from fear, but from obedience; not from earthly wisdom alone, but from hearing what the Spirit is saying.

YOM TERUAH: WAKE UP



Tishri begins with a sound: the shofar. ***Yom Teruah*** carries the idea of a day of shouting or trumpet blasts, and Leviticus 23:23-25 establishes the first day of the seventh month as a sacred remembrance marked by trumpet blasts. The trumpet throughout Scripture is a sound of awakening, gathering, warning, movement and preparation. At Sinai, the sound of the shofar grew louder as Yahweh descended upon the mountain (Exodus 19:16-19). Gideon's three hundred sounded their trumpets as Yahweh threw the enemy camp into confusion (Judges 7). The priests sounded the shofars before the walls of Jericho fell (Joshua 6). Joel declared, *"Blow the trumpet in Zion, sound an alarm on My holy mountain!"* (Joel 2:1). Paul likewise points us toward the resurrection and gathering of the saints with the imagery of the trumpet of God (1 Thessalonians 4:16; 1 Corinthians 15:51-52).

The trumpet therefore asks us a question this Tishri: ***Are we awake?*** It is possible to be physically awake but spiritually asleep. It is possible to know prophecy but not recognize the season. It is possible to study world events yet fail to hear the whisper of the Holy Spirit. THE SHOFAR calls us out of spiritual numbness. Wake up, return to your first love, remember your assignment and take your position. But do not mistake awakening for frantic activity. A soldier awakened by the trumpet does not run randomly across the battlefield; he takes his assigned position and waits for the command. That distinction will be essential in 5787. We are not being awakened simply to become busier; **we are being awakened to hear more clearly and obey more precisely.**

MOZANAIM:
JUSTICE, JUDGMENT AND MERCY

TISHRI has traditionally been associated with **Mozanaim,** the scales, and themes of judgment and justice are impossible to miss throughout the High Holy Days. Yet we must understand judgment through the character of God. Yahweh is the righteous Judge; we are not. When a Samaritan village refused to receive Yeshua, James and John asked, *"Lord, do You want us to command fire to come down from heaven and consume them?"* Yeshua rebuked them (Luke 9:54-56). Their zeal exceeded their understanding of His mission. This is a warning for us. In an age of outrage, division and accusation, the Ekklesia cannot simply baptize anger and call it righteousness. ***We are called to discern, intercede, stand for truth, bless*** those who curse us and pray for those who persecute us (Matthew 5:44).



We are also called to agree with heaven. Yeshua spoke of the authority of binding and loosing (Matthew 16:19), but heavenly authority flows from heavenly alignment. We cannot accurately represent the decrees of the King while refusing to know the heart of the King. This Tishri, **let justice begin with our own hearts.** Before asking Yahweh to judge the nations, let us ask, *"Father, is there anything in me that is not aligned with You?"* That question prepares us for Yom Kippur.

There are things happening throughout the nations that require discernment, prayer and action, but our response must originate from the throne room rather than from fear, anger or the noise of the world. Our responsibility is not to manufacture heaven's response but to hear it, **agree with it and faithfully walk it out on earth.**

YOM KIPPUR:
RETURN TO THE ALTAR



Ten days into Tishri comes **Yom Kippur, the Day of Atonement.** Leviticus 16 gives us the extraordinary picture of the High Priest entering the Holy of Holies, the sacrifices, the blood, the confession of sin and the two goats associated with the atonement ritual. For followers of Yeshua, these images inevitably direct our attention toward the greater work of Messiah. Hebrews tells us that Messiah entered the greater and more perfect sanctuary, not through the blood of goats and calves, but through His own blood, obtaining eternal redemption (Hebrews 9:11-12). Therefore we do not approach Yahweh trusting in our righteousness; ***we approach through Yeshua.***

But grace is never an excuse for complacency. The blood that gives us confidence to enter His presence also invites us to allow His light into every hidden room of our hearts. Tishri 5787 is a time to return to the altar. FORGIVE. Repent. Reconcile where possible. Close doors that should never have remained open. Lay down identities Yahweh never gave you. Release offenses you have carried for too long. The preparation for what comes next is not merely external; it is internal. Some battles are not won by shouting louder. They are won by surrendering deeper.

EPHRAIM:
FRUITFUL IN THE LAND OF AFFLICTION



Then comes the extraordinary picture of Ephraim. Joseph named his second son Ephraim, saying, *"For God has made me fruitful in the land of my affliction"* (Genesis 41:52). Notice where the fruitfulness occurred—not after Egypt, but in Egypt; not after hardship, but in the land of hardship. This carries an important message for 5787. We cannot postpone fruitfulness until circumstances become perfect. The Kingdom does not require ideal economic conditions to bear fruit. The Holy Spirit does not need geopolitical stability to move. Yahweh does not need the world's systems to agree with ***His purposes before He provides***.

JOSEPH is a picture of heavenly strategy operating within an earthly system. He understood dreams, but he also understood administration. He carried revelation, but he also built storehouses. He heard from God, **but he also developed a practical strategy.** That combination is critical for the season we are entering. We need prayer and execution, revelation and stewardship, faith and obedience. The Josephs of this generation cannot simply identify the famine; they must know what to build before it arrives. Ask Yahweh this Tishri: ***What should I be building?*** What should I stop building? Who should I build with? What have You given me that I have underestimated? What provision have You already placed in my hands? What strategy are You revealing for my family, ministry, business, city or nation? Fruitfulness in 5787 may look very different from what we expected. Do not despise the blueprint because it does not resemble the previous season.



Ephraim also reminds us that fruitfulness is not merely financial or material. The greatest fruitfulness is Kingdom fruit—salvation, transformation, discipleship, restored families, healed relationships, righteousness and the fruit of the Spirit becoming visible through the people of God. In a world that measures fruit by accumulation, Yahweh measures according to obedience. Sometimes the most fruitful thing we can do is say yes to something no one else sees.

FROM JERUSALEM TO THE NATIONS

There is another dimension to this month that cannot be ignored: Jerusalem. The Biblical feasts continually draw our attention back to the city of the Great King. Solomon assembled Israel in Jerusalem during Ethanim when the Ark entered the Temple (1 Kings 8:2). The people gathered around the Word during the seventh month in the days of Ezra and Nehemiah (Nehemiah 8).

Yeshua stood in Jerusalem during **Sukkot** and proclaimed living waters, and the prophets point toward a future in which the nations will again look toward Jerusalem and the reign of Messiah (Zechariah 14). Yet Jerusalem is not merely something to observe prophetically from afar. It reminds us of the Biblical direction of redemption and of our responsibility to pray: ***"Pray for the peace of Jerusalem"*** (Psalm 122:6).

At the same time, the Gospel goes to every tribe, tongue, people and nation. Therefore the call is not Jerusalem or the nations; it is Jerusalem and the nations. The Body of Messiah is global, but the Kingdom has one King. This is why oneness will become increasingly important. Yeshua prayed in John 17 that His followers would be one—not identical, but one. Different assignments, different nations, different languages and different functions, yet one Spirit, one Body and one King. The complexity of the season ahead will require parts of the Body that previously operated independently to recognize one another. Competition must give way to Kingdom collaboration, and personal empires must give way to His Kingdom. The answer to Babylon is not another religious version of Babylon; it is the Body of Messiah operating as a Body.

SUKKOT: FROM BATTLE STATIONS TO THE DWELLING PLACE



Then, after the trumpet and after the solemnity of atonement, comes joy: **Sukkot.** Yahweh commanded Israel to dwell in booths and rejoice before Him (Leviticus 23:33-43). Israel remembers how God sustained His people in the wilderness when they had no permanent home and were completely dependent upon Him. This may be one of the greatest lessons for 5787. Our security has never ultimately been the systems around us. ***Our security is the One dwelling among us.***

The sukkah itself is fragile, temporary and exposed, yet its message is extraordinary: Yahweh is enough. He provided water. He provided manna. He provided direction. H**is Presence went with them.** The wilderness did not mean He had abandoned them; the wilderness became the place where they learned dependence. This is why Sukkot is a feast of joy. After repentance comes rejoicing. After cleansing comes communion. After the trumpet calls us awake, Yahweh invites us beneath His covering. And it was during this very feast that Yeshua proclaimed THE PROMISE OF LIVING WATER. The journey of Tishri therefore brings us full circle. We entered Ethanim through the waters, and now the waters flow from within.

5787: THE STRATEGY IS HIS PRESENCE



Perhaps we have sometimes made heavenly strategy too complicated. We want the entire blueprint when Yahweh is giving us the next step. We want to know what will happen five years from now while He is asking whether we will obey Him today. We ask for acceleration while **He asks for alignment.** The great strategy of Tishri 5787 is not ultimately a method; it is His Presence. Moses understood this when he said, *"If Your Presence does not go with me, do not lead us up from here"* (Exodus 33:15).

That must become our cry again. If You are not in it, we do not want it. If You did not say it, we will not decree it. If You are not leading, we will not move merely because everyone else is moving. But when You say go, we go. When You say build, we build. When You say wait, we wait. When You say speak, we speak. This is maturity, and this is how the remnant prepares for what comes next. ***The strategy is not simply to understand the times;*** it is to know the One who holds the times in His hands.

THE CALL:
TAKE YOUR POSITION



THE SHOFAR is sounding, not to create panic, but to awaken the watchmen. The living waters are flowing, not merely to refresh us, but to flow through us. The scales remind us of justice, not so that we become judges, but so that we remember the righteous Judge. Ephraim reminds us of fruitfulness, not only in times of abundance, but even in the land of affliction. **Yom Kippur reminds us of the blood,** mercy, repentance and holiness. ***Sukkot reminds us that the destination*** of all of this is not endless warfare, but dwelling with Him.

So take your position this Tishri, but first allow the Holy Spirit to search your heart. Wash in the waters. FORGIVE. REPENT. LISTEN. Then pick up the sword of Truth, put on the whole armor of God (Ephesians 6:10-18), stand, and when the shofar sounds, do not run according to the strategy of yesterday. Listen for the command of the King. **There is an army awakening across the nations**—not an army of flesh and blood, but sons and daughters learning again how to hear the voice of their Father, carry the testimony of Yeshua and walk by the Spirit.



May 5787 be a year in which the noise around us drives us deeper into His voice rather than farther from it. ***May the Fear of Yahweh become greater than the fear of the future.*** May wisdom and understanding increase. May hidden things come into the light. May Joseph strategies arise and Ephraim fruitfulness multiply. May the Ekklesia become one. May living waters flow from Jerusalem to the nations and from every believer who thirsts for more of Him. And may everything we build, speak, pray and accomplish prepare the way for the return of Yeshua, the King of kings.

For many of us, the wall before us may seem immovable, but perhaps it is not a wall at all. Perhaps it is the wall of living water of Ethanim, waiting for us to walk through it—a mikveh of cleansing, refreshing, healing and preparation for what Yahweh has already prepared on the other side. Do not fear the waters. Do not remain standing on the shore because yesterday feels safer than tomorrow. The same Yahweh who brought Israel through the sea is still able to make a way where there appears to be none. **Walk through the waters, listen for the shofar and take your position.** Welcome to ETHANIM. Welcome to Tishri 5787. Yahweh bless you and keep you!

THE HIGH HOLY DAYS – TISHRI 5787 / 2026

Yom Teruah / Rosh Hashanah — 1–2 Tishri
September 11 at sunset – September 13 at nightfall

Biblically, Yahweh commanded Israel concerning the first day of the seventh month, *"You shall have a Sabbath rest, a memorial of blowing of trumpets, a holy convocation"* (Leviticus 23:23-25; Numbers 29:1). For followers of Yeshua, the trumpet also directs our attention toward the promised resurrection and gathering associated with the trumpet of God (1 Thessalonians 4:16-17; 1 Corinthians 15:51-52). Let the sound of the shofar awaken us—not to fear, but to readiness, repentance and expectation.



Yom Kippur — Day of Atonement — 10 Tishri
September 20 at sunset – September 21 at nightfall

Yom Kippur is the Biblical Day of Atonement described particularly in Leviticus 16 and Leviticus 23:26-32. The High Priest entered the Holy of Holies as part of the atonement rites for Israel. For followers of Yeshua, the imagery points powerfully toward Messiah's atoning work and His entrance into the greater sanctuary through His own blood (Hebrews 9:11-14). ***It is a solemn time for examination,*** repentance, humility and gratitude for the mercy of Yahweh.

Sukkot — Feast of Tabernacles — 15–21 Tishri
September 25 at sunset – October 2 at nightfall

Yahweh commanded Israel to dwell in booths for seven days and rejoice before Him, remembering His provision when He brought Israel out of Egypt (Leviticus 23:33-43). Yeshua celebrated the feast, and during Sukkot He proclaimed in Jerusalem, *"If anyone is thirsty, let him come to Me and drink"* (John 7:37-39). ***Sukkot celebrates provision,*** dependence upon Yahweh, His Presence among His people and overflowing joy.



Shemini Atzeret — 22 Tishri
October 2 at sunset – October 3 at nightfall in Israel

Immediately following the seven days of Sukkot comes Shemini Atzeret, the ***"Eighth Day Assembly"*** commanded in Leviticus 23:36 and Numbers 29:35. In Israel, Shemini Atzeret and the celebration of Simchat Torah occur together on 22 Tishri. After the awakening of the trumpet, the searching of our hearts, the atonement and the rejoicing of Sukkot, the month reaches another sacred assembly before Yahweh. From the trumpet, to the altar, to the sukkah, to His Presence.

Chag Sameach! May Tishri 5787 be a month of alignment, living waters, fruitfulness, heavenly strategy and deeper intimacy with Yahweh.

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