

Rosh Chodesh Tishrei Video Notes 2019

Tishrei: Tishrei or Etanim, meaning “permanence, enduring, ever flowing brooks, to begin”

Month: Seven

Feasts: Yom Teruah, Yom Kippur, Sukkot

Tribe: Ephraim *Encampment Head West (w/Manasseh & Benjamin)*

Tribal Banner: Ox

Sense: Touch

Mazel: Libra/Moznayim/Scales

Torah Portions:

- **ROSH HASHANAH READINGS**
- **YAYELECH** – *And He Went*
- **YOM KIPPUR READINGS**
- **HA’AZINU** – *Give Ear*
- **SUKKOT READINGS**
- **SHIMINI ATZERET READINGS & SIMCHAT TORAH**
- **VEZOT HA’BRACHA** – *And This Is the Blessing*
- **BERESHIT** - *In the Beginning*

Blessing

May it be your will, Adonai our God and God of our forefathers, to renew this month for us with goodness and blessing. Grant unto us long life, a life of peace, a life of goodness, a life of blessing, a life of sustenance, a life of physical health, a life that reflects a true reverence for God and dread of sin, a life that is free from shame and disgrace, a life of wealth and honor, a life in which we have a love of Torah, Messiah, and an awe of Heaven, a life in which our heartfelt requests are fulfilled for good. Amen.

May He Who performed miracles for our forefathers, and redeemed them from slavery to freedom, may He soon redeem us and gather in our dispersed from the four corners of the earth and may all Israel become united in fellowship in Holy Jerusalem, and let us say, Amen.

Month of Etanim

1 Ki 8:2 (KJV) And all the men of Israel assembled themselves unto king Solomon at the feast in the month **Ethanim**, which is the seventh month.

Etanim is the plural of eitan, meaning strength, permanence, endurance. For example: Amos 5:24 "But let justice roll down like waters and righteousness like an **ever-flowing** stream."

The seventh month, like the seventh day, is associated with permanence. In a sense, it figures a sanctuary in time, and like water, time moves and flows.¹ It is not stagnant, but active and full of energy. This is reminiscent of the rivers of Eden and the water and fire that flows forth from the Throne of God.² In tradition, the new moon of the seventh month is the time that King of the Universe, the Creator of all, is crowned by His people. King Solomon reveals a spectacular picture of the month of Etanim in 1 Kings 8.³ (Read the whole chapter for the best context.)

1 Ki 8:41-43 (NASB) "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake 42 (for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house, 43 hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.

1 Ki 8:65-66 (NASB) So Solomon observed the feast at that time, and all Israel with him, a great assembly from the entrance of Hamath to the brook of Egypt, before the LORD our God, for seven days and seven more days, even fourteen days. 66 On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David His servant and to Israel His people.

Etanim, Tishrei, the seventh month is indeed strong like eitan. Due to the fall moedim, there are numerous mitzvot that can only be observed in this special month. In this way, it is strong in mitzvot, which sanctifies the faithful. But it is also strong in creative spiritual energy, as we repent, make amends, forgive, receive atonement, and look forward to the future, and a brand new year.

Rosh HaShanah – Year & Change & Creation

In the Torah, this season is called the “turn or change of the year.”⁴

Ex. 23:16 (KJV) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

¹ For more on Hebraic time see: <https://graceintorah.net/2015/10/23/the-biblical-role-of-women-part-x/>

² For more see *The Rivers of Eden*: <https://graceintorah.net/2014/10/17/the-rivers-of-eden/>

³ For more see *The Month of Etanim*: <https://graceintorah.net/2018/09/08/the-month-of-etanim-7th-month/>

⁴ Learn more *The Change of the Year*: <https://graceintorah.net/2018/10/01/the-change-of-the-year/> and

Ex. 34:22 (TLV) “You are to observe the Feast of Shavuot, which is the firstfruits of the wheat harvest, as well as the **Feast of Ingathering at the turn of the year.**

Dt. 14:28 (NASB) “At the **end of every third year** you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. (Context of previous verses places this in the fall.)

Dt. 31:10-11 (NASB) Then Moses commanded them, saying, “**At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths,** 11 when all Israel comes to appear before the LORD your God at the place which He will choose, you shall read this law in front of all Israel in their hearing.

The seventh month is both the end and the beginning of the year. It marks a change or turn. The festival cycle comes to end; and yet, a new cycle begins as the Torah scrolls are rolled back to begin anew with Bereshit (Genesis).⁵ This is indeed a renewal.

Rosh means “head.” Rosh Hashanah is the start for the counting of years (not months). On the first of Tishrei, or the Feast of Yom Teruah, one of the traditional passages read is Genesis 22. This is where Abraham takes Isaac to Mount Moriah to offer him as a sacrifice. Just before the knife makes it to his throat, an angel calls to Abraham. He looks up and sees a ram with its horns caught in a thicket. The ram replaces Isaac as the sacrifice.

Tractate Rosh Hashanah 16a says, "R. Abbahu said: Why do we blow a ram's horn? The Holy One, blessed be He said: Sound before Me a ram's horn so that I will remember on your behalf the binding of Isaac, the son of Abraham, and to account it to you as if you had bound yourselves before me." The Jewish understanding of Rosh Hashanah and the symbol of the shofar is one of redemption and substitutionary sacrifice.

Notice that it was the ram's HEAD or Rosh entangled in the thorny bush. Does this remind you of Messiah at Passover, in the first month? **The ram is the mazel in the sky during Nisan or Aviv, the first or HEAD of the months.** One HEAD points to the other HEAD.

The nation of Israel was born on the first Passover. It was then that Adonai told them, before they ever left Egypt, that Aviv was to be the beginning of months for them. (Ex. 12:2) Obviously, in their unredeemed state, they had reckoned another month as the “head.” That month was Tishrei, what is now the seventh month. In the beginning, the months and years were counted from the same starting point (creation), like they are on the western Gregorian calendar.

According to tradition, the creation week began on Elul 25th, and Adam and Chavah were created on Tishrei 1. Thus, this season commemorates the beginning of time as we know it. **It celebrates the birthday of the world, and mankind.** What does creation testify of? The

⁵ Learn more, *The Unity of the Scroll*: <https://graceintorah.net/2016/10/04/the-unity-of-the-scroll/>

Creator! The creation is the witness that Adonai is the King of the Universe and all creation. It all belongs to Him. And, He is certainly the HEAD of all heads!

But, man has a problem. He fell from his first estate. Sin, death, and bondage are now present and competing to rule hearts, minds, and souls. We need a redeemer. We need a new start. We need to be born again. The Passover pictures this beautifully, but this story was first told in the creation week, long before we knew we would fall. Adonai provided the Lamb from the foundation of the world.⁶

This is what the new count for the months symbolizes: being born again. Like the earth and Adam, we are (naturally) born and count our earthly years from that point. But, like Israel, we have been bought and redeemed, born anew. Now, the HEAD of our months, our count, starts in the month that commemorates our redemption and new birth, which is Nisan or Aviv.

Born. And then, born again. Tishrei. Then, Nisan. The seventh month. Then, the first month. Two heads, each marking and commemorating our creation and recreation. One natural. One supernatural (spiritual). Those that are confounded by this are like Nicodemus. Yeshua asked him, "Are you a teacher in Israel and do not know these things?"

John 3:6-7 (NKJV) That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.'

Each new moon is a feast of the born again or those born from above. But, Yom Teruah or Rosh HaShanah, the new moon of the seventh month, is the new moon of new moons. The only problem is that Adonai reveals the least about this festival in the Bible! Like the physical night sky at this season, there is less "light." The hiddenness of this day and festival is particularly mysterious. The ambiguity surrounding Yom Teruah has led to many arguments and much speculation. It's better to focus on what has been revealed and preserved by the keepers of the oracles of God: the Jews.

The ram with its head entangled in the thorny bush would have had TWO horns or shofarot. In tradition, one horn was larger than the other one. The first (left) horn was blown as the children of Israel stood at the base of Mount Sinai to receive the Torah.

Ex. 19:16, 19 (TLV) In the morning of the third day, there was thundering and lightning, a thick cloud on the mountain, and the **blast of an exceedingly loud shofar**. All the people in the camp trembled... When the sound of the **shofar grew louder and louder**, Moses spoke, and God answered him with a thunderous sound.

The right or larger horn will usher in the Mashiach and the final redemption in the Messianic Era. During Rosh Hashanah, this is the song of the ram's horn that we are meant to hear. One

⁶ 1 Pet. 1:19-20, Rev. 13:8

day the universe will be filled with this cry of the shofar. It's piercing sound waves will wake the dead to resurrect to a new life.

Baruch ata Adonai Eh-lo-hei-nu meh-lekh ha-o-lam ah-share kid-e-sha-nu b-mits-vo-tav ve-tzi-va-nu leash-moe-ah kol shofar.

Blessed are you, Adonai our God, King of the Universe, who has sanctified us with commandments and who has commanded us to hear the voice of the shofar.

This is creation or a re-creation, a new beginning. The first phrase in the Bible is bereshit, which means "in the beginning." Rosh Hashanah is celebrated on the first and second days of Tishrei. The Hebrew letters that spell bereshit (bet, reish, aleph, shin, yod, tav) rearrange to spell the "first (aleph) and second (bet) of Tishrei (tav, shin, reish, yod)." Coincidence? Maybe, but I don't believe in coincidence.

Mazel: Moznayim (Scales or Libra)

Scales symbolize judgment, justice, and equal weights and measures. It doesn't take much explanation to understand how this relates to the seventh month, especially Yom Kippur. All of humanity will stand before the Great Judge, Adonai. While westerners typically think of this as a future event (and I believe it is), it is also wise to consider why we commemorate this process EVERY year. In Jewish thought, God judges us every year, not just at some future point after death.

Indeed, the point of the moedim is for one's spiritual recreation every single year while we are alive on the earth. This yearly cycle promotes growth, change, and transformation. Thus, Yom Kippur works in and through us each year, *and* looks forward to a future judgment. Both are true.

Moznayim or scales is from the word oznayim, which are ears. In month five (Av) we discussed how hearing and ears are related to one's balance or equilibrium. That is the function of the inner ear. The scales or mazel of the seventh month, hearkens back to one's sense of balance, but this time it is connected to the High Holy Days. Proper repentance and the atonement provided by Adonai balances the scales of justice in our favor. The sound of the shofar is a stark reminder that this is how inner balance is accomplished.

Tribe: Ephraim

To understand how Ephraim, who was a son of Joseph and not Jacob, became one of the twelve tribes of Israel, read Genesis 48. Jacob adopted Joseph's two sons Menashe and Ephraim. Although Ephraim was the younger son, Israel purposely placed his right hand upon the lad's head and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, the angel who has redeemed me from all evil, Bless

the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth." (Gen. 48:15-16) After Joseph explains that Menashe is the firstborn, Jacob says, "I know, my son, I know. He also will become a people, and he also will become great. But his younger brother will become greater than he and his seed will be the fullness of the nations." (Gen. 48:19) Ephraim's seed will be the *melo hagoyim*, the fullness of the nations or gentiles. It is in this sense that the meaning of his name becomes especially clear:

Ephraim means "doubly fruitful." (BDB) Ephraim comes from the verb parah (פָּרָה), to be fruitful. At the fall moedim, the end of days, the final harvest of fruit, wine, and oil are brought to Jerusalem. It is a time of rejoicing in the bounty that Adonai has provided. He is the One that makes us doubly fruitful like Ephraim.

When Joseph named Ephraim, he said: "God has made me fruitful (אֶלְהִים כִּי־הַפְּרִנִּי) in the land of my affliction." (Gen.41:51-52) This came about as seven fruitful harvest years came to an end. Pharaoh and the Egyptians had strong evidence that Joseph was indeed wise, and that his job of storing the double fruit of those years would save them in the future famine years to come.

As a grandson of Rachel, Ephraim plays a prophetic part with her in the book of Jeremiah. Just after Rachel is heard weeping for her children Adonai says:

Jer. 31:17-22 (NASB) "There is hope for your future," declares the LORD, "And your children will return to their own territory. 18 **"I have surely heard Ephraim grieving,** 'You have chastised me, and I was chastised, Like an untrained calf; **Bring me back that I may be restored,** For You are the LORD my God. 19 **'For after I turned back, I repented; And after I was instructed, I smote on my thigh; I was ashamed and also humiliated Because I bore the reproach of my youth.'** 20 "Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly still remember him; therefore, My heart yearns for him; I will surely have mercy on him," declares the LORD. 21 "Set up for yourself road marks, Place for yourself guideposts; **Direct your mind to the highway, the way by which you went.** Return, O virgin of Israel, Return to these your cities. 22 "How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth—A woman will encompass a man."⁷

These words depict the season of teshuvah, the return of the exiles, and the multitude of nations (Ephraim's seed) that return to the LORD. As people are the harvest of Adonai, the fruitfulness is clear and profound.

Another word related to Ephraim is Ephrat/Ephrath (a synonym for Bethlehem), which also shares the root *parah* or fruitful.

⁷ See *A Woman Will Encompass (Eclipse) a Man*: <https://graceintorah.net/2017/08/21/a-woman-will-encompass-eclipse-a-man/>

Gen. 35:16 (NASB) Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor.

This ties Rachel and Ephraim and their fruitfulness despite hardship and pain together as Jeremiah did. But, one of my favorites is found in 1 Samuel 1.

1 Sam. 1:1 (CJB) There was a man from Ramatayim-Tzofim, in the hills of Efrayim, whose name was Elkanah the son of Yerocham, the son of Elihu, the son of Tochu, the son of Tzuf, from Efrat (Ephrat).

Elkanah, Hannah's husband, was from Ramah (where Rachel's voice cries out) Tzofim (watcher). Like Rachel, Hannah is the loved wife, but she is barren. Her diligent prayer leads to a son, Samuel. The spiritual links between Sarah, Rachel, Hannah, and even Mary, Yeshua's mother, and their sons are uncanny. In fact, the threads are so numerous that time doesn't allow me to elaborate.

Do you recall the themes of repentance, new birth, and creation? Jewish tradition teaches that it was at this season that God remembered the matriarchs Sarah, Rachel, and Hannah. They each became pregnant with sons that changed the world as types of the Messiah. We read their stories at Rosh Hashanah and remember that there is always hope for new life. The tribe Ephraim, the seventh to camp and march forth, is uniquely tied to these themes.

Sense: Touch

Although we've discussed HEADS, touch is the only one of the five human senses that is not directly associated with one's head. Touch requires you to reach out to others or for others to reach out to you. There is intimacy in touch. Thus, the most obvious aspect of this sense is marriage, especially the marriage bed, where new life is created. Sukkot, the figure of the Wedding Feast of the Lamb, is a place of touch and intimacy. In fact, all the moedim are spiritually about our marriage with God.

Touch promotes growth and brain health in new born babies. This is also true for new spiritual babies. Don't withhold touch! (But, don't touch what you shouldn't either!) The sense of touch is the at the heart of community and unity. We all need a hand every now and then. Whether it is in the form of help, affection, or applause, be generous with your neighbors.

5780

The new Hebrew year will be 5780, in the count from creation. In the shemittah cycle, we are about to enter a year five (out of seven). Thus, creation day five's birds and fish informs this upcoming year. They move fast, traversing the globe, by using the power of the wind and sea currents. They swarm, migrate, and carry seeds. Obviously, there is a negative and positive metaphor that we can learn from the birds and fish.

What sort of “seed” do they carry? If righteous, it is the Word and the Gospel, and the Ruach carries them where He will. If wicked, the seeds are words that seek to kill, steal, and destroy. These would be feet that run rapidly to evil, the fifth abomination. (Pr. 6:16-19) As Barry Miller says in his book *Know the Time, Change Your World*, we need to be wise servants. We must learn to trap these teeming creatures for our benefit and not become fodder for their many biting mouths!

Eight signals new beginnings, fatness, covenant, and the supernatural. Eighty is the amount of time a woman is in niddah after the birth of a female child. In Hebrew, the letter pey, which means mouth, is also the number eighty. May this be the year that many more daughters of the King be given a voice to proclaim the Good News! May we see a new thing, a woman encompassing a man. May they have servant hearts full of wisdom, gentleness, and compassion, like the womb. May barren wombs (physical and spiritual) open and birth newness of life. May the seeds that come forth from our mouths be pure, holy, and life giving.

Conclusion

The seventh month teaches us about change. Change in season, year, and spiritually in one’s heart. Prophetically, it looks forward to the change of garments, resurrected life.

1 Cor. 15:51-52 (NASB) Behold, I tell you a mystery; we will not all sleep, but we will all be **changed**, 52 in a moment, in the twinkling of an eye, at the **last trumpet**; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

We prepare for this change every year in the sixth month of Elul. We desire to enter the New Year purified and clean by repenting, forgiving, and letting go of self and ego. This is how we change. This is the time to focus on newness of spirit, but also on newness in our natural lives. As image bearers of the Creator, this is also a time of new ventures. The rest of the seventh month prepares us like the weekly Shabbat for the upcoming year. In order to walk in this newness, the old, the impure, and the stagnant darkness to which we have been clinging to must go.

Focus

- Without forgiveness, growth is impossible. Forgiveness is what cleans out all the blockages and hindrances. Seek reconciliation with family and friends that are willing, and earnestly pray for those that will not.
- Spend time alone (without electronics) with God. Where have you failed? What needs to go? What needs to come in? Be honest and vulnerable.
- The hardest person to forgive is yourself. Don’t forget this vital step before Yom Kippur.
- Take time to do some vision setting. What will you create this year? Prayerfully seek what Adonai would have you work toward. Don’t be afraid to dream and visualize magnificent things. Think like an artist with a blank canvas.

- All this work is heavy on the soul. Perhaps this is why Adonai commands us to be joyful and rejoice at Sukkot. Trust Him and His cycles. Trust the process. Don't look back, look forward to the hope for a good future.

Warfare

The enemy (and your flesh) wants to fight against the process of teshuvah (repentance), prayer, charity, newness, and change. This is a good time to spend time in the actual creation to maintain spiritual balance. There are ALWAYS wicked spirits that seek to kill, steal, and destroy near and on the appointed times of Adonai. In fact, I've already witnessed their uproars on social media. Discern them for what they are and don't get entangled in their debaucheries.

The creation began with waters, so it is also a good time to mikvah. Release the past year and embrace the new one. Commit to the washing of the water of the Word in the new Torah cycle.

May you have a very blessed and fruitful seventh month, and new year of change and renewal!