

TISHREI

ON THIS DAY

A Day-by-Day Historical Devotional Based on the Biblical Year

Bill Cloud

Published in partnership with Jacob's Tent Enterprises



BOOK SEVEN:

TISHREI

ON THIS DAY

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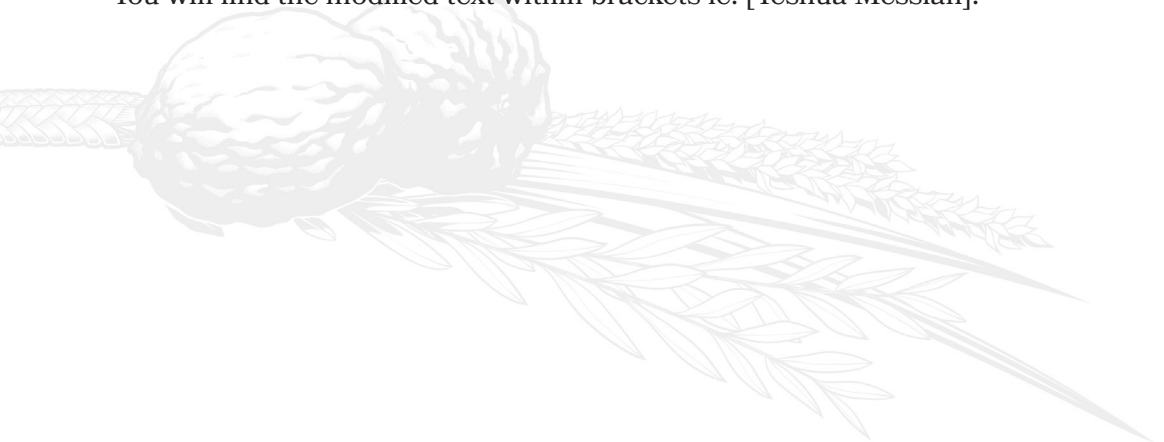
How To Use This Devotional

This devotional follows the Hebrew (Jewish) calendar which is lunisolar, meaning that, from year to year, the corresponding dates on the Gregorian calendar will differ. For instance, 1 Aviv 5786 corresponds with Thursday, March 19, 2026. The following year, 1 Aviv 5787 corresponds with Thursday, April 8, 2027. The following year 1 Aviv 5788 will correspond with Tuesday, March 28, 2028 and so on.

Therefore, to read the devotion specific to a particular Hebrew date, it is necessary to be aware of the differences between the Hebrew and Gregorian calendars. A ten-year table has been inserted at jacobstent.org/calendar or download the app on your app store at Jacobs Tent Fellowship (look for the yellow tent logo).

Because this work does emphasize Hebrew dates and concepts, Hebrew words and terms are commonly used throughout each volume. In consideration of those who may not be familiar with these terms, efforts have been made to define and explain them as clearly as possible.

In regard to Scriptural references: unless otherwise noted, the NKJV is cited. However, in an effort to stay true to the Hebrew nature of this work, the text has been modified to read "Yeshua Messiah" instead of "Jesus Christ" or "Yeshua" instead of "Jesus," and "Messiah" instead of "Christ." You will find the modified text within brackets ie: [Yeshua Messiah].



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TISHREI

Overview

Speak to the children of Israel, saying: “In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation.” (Leviticus 23:24)

The seventh month on the Hebrew calendar is called Tishrei תשרי, a name adopted by the Jews after the Babylonian exile. The name is believed to be derived from an Akkadian term that means “beginning.” Though it is the seventh month of the ecclesiastical year (which starts on 1 Aviv), Judaism considers Tishrei to be the first month of the civil year. Consequently the first day of Tishrei is typically referred to as Rosh HaShanah (“head of the year” or “beginning of the year”).

In Scripture this month is called Ethanim (1 Kings 8:2), or more commonly “the seventh month.” Almost from beginning to end, the seventh month is filled with מועדים moedim (“appointed times”) and holy days. Beginning with Yom Teruah (Feast of Trumpets) on the first day of the month, followed by Yom Kippur (Day of Atonement), and concluding with Sukkot (Feast of Tabernacles), Tishrei contains some of the most holy and most prophetic celebrations in Scripture.

Because it is the culmination of the moedim cycle, Tishrei is regarded as a month of reflection, judgment, and joy. With the blast of the shofar on Yom Teruah, we are challenged to awaken from our spiritual slumber and to assess our spiritual disposition. At Yom Kippur, we are to abase ourselves before the Almighty as we seek His pardon for our sins. Finally at Sukkot, we are to rejoice before the Lord as we anticipate the returning King and restoration of His kingdom on the earth.

Notable Dates

1 Tishrei – Yom Teruah (Feast of Trumpets).

10 Tishrei – Yom Kippur (Day of Atonement).

15 Tishrei – 21 Sukkot (Feast of Tabernacles).

TISHREI

Summoned from Suffering to Enter the Glory

On the Hebrew calendar, today is known as Yom Teruah (a.k.a. Rosh Hashanah) or the Feast of Trumpets. According to tradition, there are several key events in history that happened on this day. For starters, tradition says that the creation of Adam and Eve occurred on this day. It's also believed, according to some interpretations, that Noah removed the cover of the ark (Gen. 8) and centuries later, the plague of flies was unleashed upon Egypt. Those are just a few of the events believed to have happened on the first day of Tishrei.

One of the more fascinating traditions about this day is the belief that Joseph, son of Jacob, was released from his prison cell and summoned to stand before Pharaoh as recorded in Genesis 41:14-15.

“Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. And Pharaoh said to Joseph, ‘I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it.’”

Of course, Joseph did interpret the dream and because of that he was elevated to a position of power, becoming viceroy to the king of Egypt. Rising to that position guaranteed that he would be in the right place at the right time and fulfill his destiny as God's agent, by which He would save all of Israel.

It is important to note that Israel's salvation might not have happened if Joseph hadn't been sold into slavery by his brothers, separated from his family, and eventually tossed into prison, falsely accused. If those things had not happened, Joseph would not have met the cupbearer and couldn't have interpreted his dream. And if he had not interpreted the cupbearer's dream, then he would never have been given the opportunity to stand before the king of Egypt. It is incredibly important to see that Joseph's submission to God's purpose and his willingness to endure the suffering he was subjected to is what put him in the right place at the right time.

When we go through times of suffering, it's our natural inclination to question God. We might ask, “Why are you letting this happen?” or “What's the purpose

of all of this?” Sometimes, these trials may even cause us to doubt God’s purposes for us. Perhaps Joseph experienced similar doubts and concerns, but he provides an example of what happens when we are determined to persevere. Sometimes, our trials are God’s way of saying, “Before I put you in a position of authority, are you going to trust Me to see you through this difficulty? Are you going to be faithful to Me in spite of your circumstances?” Apparently, Joseph passed the test because he was brought out of prison, and he was elevated to a position of power.

So we see the necessity of enduring trial and tribulation, whether it's being separated from loved ones or being falsely accused. Oftentimes, suffering is how God brings us to the place where our focus is concentrated on Him. Because if we prove to be faithful to Him in spite of our desperate situation, it might be said of us just as it was said of Joseph; that there is none wiser, more discreet, and full of the Spirit of God (Gen. 41:38-39).

We all desire to be full of the Spirit of God just as we all long to be wise and discreet, but how many are truly willing to pay the price? We are living in perilous times, and there is no doubt that the Creator is looking for those who can be trusted to fulfill His will. Before we are placed in a position of authority, like Joseph, we must be willing to go endure the suffering. So whatever you’re going through right now, though it seems oppressive and difficult and you’re not really sure why it’s happening, keep believing.

Continue to be faithful and place your trust in what He has promised. In time, probably when you least expect it, the call to come out of prison will happen.

Shalom.



2TISHREI

Behold, the Lamb!

Today is considered by Judaism to be the second day of Yom Teruah (a.k.a. Rosh Hashanah or “Head of the Year.”). And so on this day, the story of the Akedah or “the binding” of Isaac, found in Genesis 22:9-10, is read in the synagogue.

“Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son.”

The association between this story in Genesis 22 and Yom Teruah is derived from the tradition that the blowing of the shofar is a reminder of the horns of the ram that was caught in the thicket (Genesis 22:13). That particular ram became the sacrifice offered in the stead of Isaac, consequently providing a picture of the One who would lay down His life in the stead of others. Frankly, the entire story of “the binding” points to the Messiah and His suffering on our behalf.

According to Scripture, Isaac is the son of promise (Rom. 9:8-9) who was to be, in literal Hebrew, “lifted up” as a burnt offering (Gen. 22:2). The Bible records that Abraham took the wood for the sacrifice and placed it upon Isaac. However, the Hebrew word translated as “wood” literally means “tree” or “branch of a tree.” And so, as the promised one ascends the mountain to be “lifted up,” his father places the branch of a tree upon him. It is then that he asks, “I see the wood, I see the fire, but where is the lamb for the burnt offering?” Abraham responds with, “My son, God will provide Himself, a lamb for the burnt offering.” Of course, Abraham wasn’t referring to just any lamb; he was referring to the Lamb of God.

It is only fitting that Yom Teruah and the themes associated with it, especially this particular story, should point us to Yeshua as our Redeemer, our Deliverer, and the One who willingly lays down His life in the stead of another. The fact that on Yom Teruah we blow the shofar, the ram’s horn, speaks of the voice of innocent blood calling out to God’s people to return to Him. For us to be able to blow the ram’s horn, means that a ram had to surrender it, perhaps upon its death. In other words, for us to hear the sound of the shofar, in order that we

might hear the call to repentance, an innocent ram had to be willing to shed its blood, Again, this hints of the Messiah who, though innocent, willingly gave up His life that we might hear the call to repentance and have the opportunity to return to the Creator.

So today and every day, Messiah should be the focus of our being. Let us remember the commitment that was made and the cost that was paid that we might all be redeemed. The Son of Promise allowed His Father to place a branch upon His shoulder that He might be lifted up and hung upon a tree that we might be grafted into His family tree. And so it seems fitting to close today's thoughts with the words of John the Baptist who, upon seeing Messiah, said:

***“Behold! The Lamb of God who takes away the sin of the world!”
(John 1:29)***

Shalom.



3 TISHREI

May Your Name Be Inscribed

It was on this day that Gedaliah ben Ahikam, governor of Judah after the destruction of the first Temple, was assassinated by other Jews at Mizpah (2 Kings 25:22-25). To commemorate this assassination and the dispersal of the Jewish remnant still left in the land of Judea, a fast day was initiated.

There is reason to suspect that this fast day was already being celebrated even before all the Jews had returned back to the land. Specifically, it seems possible that the prophet Daniel may have initiated his 21-day fast on this particular day culminating in an angelic visitation. It's recorded in Daniel 10:4-6:

“Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.”

The reason we say this fast may have begun on the third day of Tishrei is because we know it went for 21 days meaning the angelic visitation would have occurred on 24 Tishrei (the first month on the civil calendar). However, it's not the dates associated with the fast that makes this of interest to us but the fact Daniel was seeking to better understand things that were going to happen in the future. Responding to that desire was, in fact, the reason for the heavenly visitation.

On that note, one of the more striking things about that visitation is the description of the man who spoke to Daniel. Frankly, this man bears a striking resemblance to the man who John saw in the book of Revelation.

“Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a

flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters” (Revelation 1:12-15).

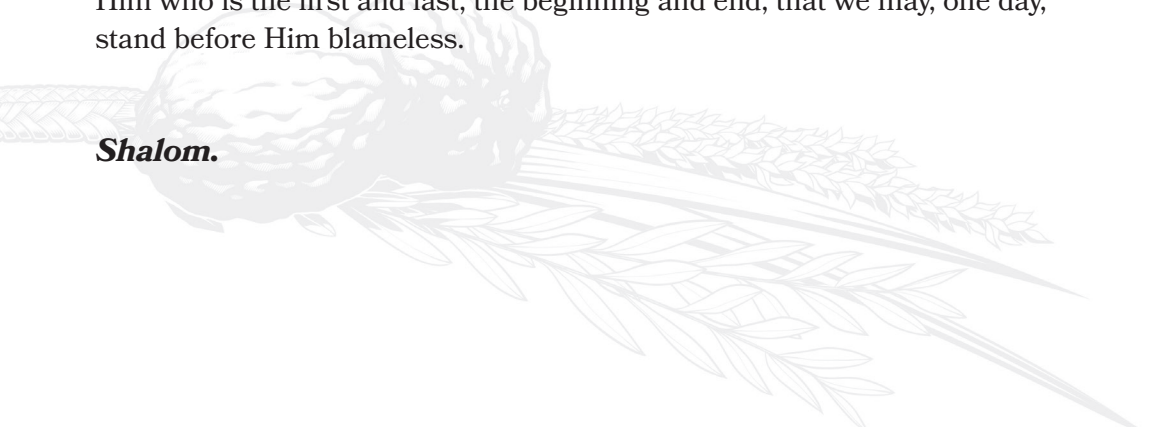
Again, when comparing the two they sound very similar. This is exciting because the voice of the man who spoke to Daniel strengthened the prophet (Dan. 10:29). Also it is this same man who goes to war with the principalities that oppress the people of God. If this man is the One who appeared to John on Patmos - the first and last, the beginning and end - then it is He who declares this in Daniel 12:1-3.

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament and those who turn many to righteousness like the stars forever and ever.”

If the one who speaks here is, in fact, the Son of Man, please pay close attention to what He says to those who are living in the end of days. He exhorts us to make sure that our names are inscribed in the book. One of the themes connected to Yom Teruah (Rosh Hashanah) is being inscribed in the book. In fact, a common greeting at this time of year is, “May your name be inscribed.” The Man who spoke to Daniel centuries ago, exhorts us, today, to turn to righteousness and to shine like the stars of heaven. If we do so, He promises the gift of eternal life.

In these intermediate days between the Feast of Trumpets and the Day of Atonement (Yom Kippur), let us continue to turn our hearts and our focus to Him who is the first and last, the beginning and end, that we may, one day, stand before Him blameless.

Shalom.



4 TISHREI

The End is Just the Beginning

In the Gospel of John, we are given the account of the sickness, eventual death, and subsequent resurrection of Lazarus. One of the more interesting features in this particular story is Messiah's delay in going to him followed with this statement in John 11:4:

“This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

Though He said Lazarus's sickness would not end in death, we know that Lazarus died. In fact, Yeshua later told His disciples that Lazarus was dead. So, what's going on? What was this all about?

When we know that we have heard God speak to us, whether directly or through someone else by a word of knowledge or prophecy, it is our tendency to begin contemplating how the promise is going to come about. We conjure in our minds how the prophecy is going to unfold and when it will occur. However, more often than not, it never happens the way we imagine that it would. When it eventually comes to fruition, we see the wisdom of His purpose and methods. Perhaps He allows for our bewilderment in order to demonstrate His sovereignty and to provoke us to trust Him for all things even when it seems circumstances suggest that all is lost.

There is something else we can learn from this account: to acquire that kind of confidence in God, things in this life have to die. Why? That what has to die might be resurrected to the glory of God. In other words, there are times when some things - even those things that have served a purpose - have to come to an end. When they do, it sets the stage for the promise we've been given to come to pass.

Consider Shabbat, a day that the Creator set aside and called blessed and sanctified (Gen. 2:3). It is a day that serves the purpose of providing mankind rest from his labor as well as acknowledging that the God of the Bible is the Creator of all things. If Shabbat is going to serve its purpose, it is required that the six days given to us to work must come to an end. In other words, those six days serve their purpose when we toil and labor, but at the close of those six days, all labor has to cease and desist IF Shabbat is going to serve its purpose.

If the kingdoms of this world are to become the kingdoms of our God and His Messiah, at some point the kingdoms of this world have to come to an end. And so we learn that the end of one cycle is merely the beginning of the next cycle. Whatever is supposed to happen in the next cycle is dependent on the previous cycle coming to an end. Lazarus is used as an example to show us why some things have to die that the promise might be resurrected. When the promise is raised up, God is glorified and our confidence in Him is strengthened.

Chances are that the promise or prophecy we were given in times past probably won't come to pass the way we think it should or when we think it should - it almost never happens that way. But when it comes to pass, we might find that some things we thought were important - even something God has given us - might have to die. Sometimes, Isaac has to be placed upon the altar if God's promise is to be resurrected to His glory. Throughout the process, He wants us to trust Him in spite of the difficulty of the process.

It's difficult to watch things we have cherished come to an end, but we must hold on to the truth that as one cycle ends, it marks the beginning of the next one, wherein we find our promises fulfilled. So in spite of our human weaknesses, we must continue holding fast to Him. As Paul said:

***“I can do all things through Messiah who strengthens me.”
(Philippians 4:13)***

Even as things cease to be so that other things can come to pass, trust Him.

Shalom.



5 TISHREI

Family Matters

It was on this day that tradition says that the son of Jacob, Naphtali, was born. Naphtali's birth came about as a result of one of the most infamous sibling rivalries in all of Scripture, that between Leah and Rachel. These two sisters had been contending with one another for the affection of the same man, their husband Jacob. Rachel, who had been unable to conceive, came up with the idea of giving her handmaid Bilhah to Jacob as a wife so that she might give him a son from her, so to speak. Scripture tells us that after she had already given birth to one son, Bilhah conceived again.

“And Rachel’s maid Bilhah conceived again and bore Jacob a second son. Then Rachel said, ‘With great wrestlings I have wrestled with my sister, and indeed I have prevailed.’ So she called his name Naphtali.” (Genesis 30:7-9)

Naphtali was the name given to this son to acknowledge the struggle with her sister and her supposed victory over her rival. The problem was Leah, who feared she had stopped being able to conceive, gave her handmaid to Jacob as well, and the process started all over again. One can only imagine the strife and tension that was in the air.

So from the very beginning of their history, the people of Israel have struggled with familial strife and dysfunction. As the twelve tribes grew and multiplied, the contention, rivalry, and jealousy continued. As a matter of fact, this dysfunction eventually caused the nation to break into separate kingdoms. Because the nation was divided into two kingdoms, prophecies declared that the Messiah would come and restore the kingdom as one people under one leader. That is, in fact, what the disciples expected of Messiah as He prepared to ascend into heaven (Acts 1:6). John also alluded to this Messianic expectation in John 11:51-52.

Interestingly enough, Messiah began His ministry in the area of Zebulun and Naphtali as recorded in Matthew 4:13-16:

“And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: ‘The land

of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: the people who sat in darkness have seen a great light and upon those who sat in the region and shadow of death light has dawned.”

Thus we understand that Yeshua began His ministry and concentrated His efforts in a region of “darkness,” and “shadow of death” also known as the “Galilee of the Gentiles.” This area is also where He assembled all of His disciples. And so the region of darkness and shadow of death was given a light in its midst. As we all know, being the light in the midst of darkness is our mandate as His followers. That is quite obvious to anyone who reads the Scripture. However, we shouldn’t overlook another message here, albeit, more subtle. We don’t have to scheme and struggle with one another in order to get the upper hand in an effort to please our Master.

As followers of Messiah, we aren’t going to please Him if we employ the methods of this world. To be sure, He is greatly displeased when we go behind one another’s back trying to jockey for a better position. That is not how we obtain the favor of our Father.

Let’s focus on the fact that Messiah is the Light of the world, and as His followers, we need to emulate and reflect that Light. He didn’t plot, scheme, and manipulate in order to please the Father. He said what He meant, and He meant what He said because He was saying what the Father had given Him to say. Oftentimes, people were greatly offended by His words, but He was faithful to what He was called to do. Because of that, the Father said of Him, “This is My Son, in whom I am well pleased.” Don’t we all long to hear our Father say of us, “This is My child, in whom I am well pleased”?

Then one thing we need to cease from doing is trying to outwit the other guy in order to draw attention to ourselves. We should be determined to deflect all attention from us that we may give all glory and all honor to the Father. In this way, we can truly be a light in the midst of darkness.

And so today, may our prayer be that we will abandon strife and division with our brothers, that we might shine forth as faithful witnesses of the Light of the World.

Shalom.

