

Chodesh Shevat Video Notes 2019

Tevet Review

- How was your month of Tevet?
- Was it “good”? Or was it a struggle to find the good in life *and* in people?
- Did you look inward or outward as you made judgments (Dan)? Was this difficult?
- What about anger? Did you find you were tested in anger?
- Did you recognize when your lower nature (nephesh - Esau) tried to justify your feelings about your situation? Did this help you to redirect your thoughts and emotions?

Winter months are associated with root issues, as this is where the activity of physical trees is focused in this season. In a person, root issues deal with identity, heart issues, and finding the source of repeated patterns. In the greater Body, root offices such as Pastors, Shepherds, Teachers, Apostles/Sent Ones, Prophets are questioned and attacked.

If you operate in one of these offices of ministry, you might be struggling with direction, purpose, and vision for the future. Disappointment (especially in people), questioning whether to keep moving forward, and dealing with the stinging swords (words) of Greeks, Amalekites, and Persians only exasperate these feelings.¹

Shevat continues the winter theme, with Amalek being especially highlighted as a ruthless enemy in the Torah Portions. I’m working on an article in this area that should help with discerning spiritual warfare this month. For now, remember that when Moses’ staff (Shevat-like the name of this month) was lifted up, the children of Israel prevailed. May Yehoshua continue to lead the charge against Amalek!

11th Month (January- February)

Month: Shevat, meaning “soft branch, rod, or staff; rain and Shabbat”

Tribe: Asher, meaning “happy/happiness, blessed or to walk straight”

Tribal Banner: Royal Dainties, Olive Tree (Oil – Spirit)

Mazel: Deli (pail/water bearer) or Aquarius

Feasts: Tu B’Shevat (New Year for Trees - Tithing)

Themes: Trees, new growth, seven species of the land of Israel, resurrection (almond trees are the first to “wake up” in Israel), Living Waters, fruit, the seed of the woman, River of Life

¹ I’m speaking figuratively or spiritually about these people groups. Look at their battle tactics and other actions in the Torah Portions, feast days, and other references in Scripture. They seek to kill either physically or culturally (assimilation). They enslave and oppress in the name of progress, growth, change, and tolerance. They lack mercy, compassion, and real love. Their ways might appeal to the lower nature, but their way is the way to death.

Sense: Taste

Torah Portions: All in Exodus – deliverance and reaching the mountain top (throne of Adonai).

- **Bo – Come** (8th – 10th plagues, Passover, Beginning of months, Consecration of the 1st born)
- **Beshalach – When He Sent** (Pillars of Cloud & Fire, Crossing Red Sea, Song of Moses & Miriam, Bitter Waters Made Sweet, Manna, Water from Rock, War with Amalek)
- **Yitro – Jethro** (Yitro's Advice, Reach Mt. Sinai, Ten Words, Laws of Altar)
- **Mispatim – Judgments** (Bond Servants, Laws about violence, property, restitution, Shemittah, Sabbath, Festivals, Conquest of Canaan & Promise, Blood Covenant, On Mountain w/God.)

Two Past Articles on Shevat

Tu B'Shevat & Taste and See

The Pail or Bucket²

Have you ever thought of yourself as a bucket?
What do buckets do?

They draw water from the well, hold it safely, and then pour out for others.

The Hebrew word is *deli*:

H1805 (Hebrew Word Study)

דֵּלִי *deliy* A masculine noun denoting a bucket. It is used of an ancient leather bucket used for scooping and pouring water (Num. 24:7; Isa 40:15).

Deli is found in Balaam's third oracle, the Ma Tovv:

*Num. 24:5-9 (NASB) How fair are your tents, O Jacob, Your dwellings, O Israel! 6 "Like valleys that stretch out, like gardens beside the river, like aloes planted by the LORD, Like cedars beside the waters. 7 "Water will flow from his **buckets**, and his seed will be by many waters, and his king shall be higher than Agag³, And his kingdom shall be*

² In Exodus 2, *dalah* is translated as "drew," as in draw water. In this account, the seven daughters of Midian draw water from a well, and Moses drew water for their flock.

³ H90 (Brown-Driver-Briggs) אָגָג 'āgag BDB Definition: Agag = "I will overtop" 1) **king of Amalek**, spared by Saul but slain by Samuel. Part of Speech: noun proper masculine. A Related Word by BDB/Strong's Number: of uncertain derivation, compare with H89

exalted. 8 "God brings him out of Egypt, He is for him like the horns of the wild ox. He will devour the nations who are his adversaries, and will crush their bones in pieces, and shatter them with his arrows. 9 "He couches, he lies down as a lion, and as a lion, who dares rouse him? Blessed is everyone who blesses you, and cursed is everyone who curses you."

Jacob, Israel, and all those among their "tents" have **buckets** from which Living Waters should flow. Obviously, Messiah is the ideal picture of this. (He is the well and spring of Living Waters.)

The water is the Word in these analogies; it is teaching what it true, *emet*. It is life giving, thirst quenching, and everlasting. Thus, it is truth that is coupled with Spirit (fruits such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Gal. 5.) Truth presented without the fruit of the Spirit only propagates death, the letter of the law.

This is true even in the word for truth – *emet*. (Aleph, mem, tav) If one removes the aleph, which is also the numeral ONE (God is a Spirit and He is One), then what is left is *met* (mem, tav), the Hebrew word for death.

Deli comes from the Hebrew verb *dalah*, meaning:

H1802

דָּלַח dālāh: I. A verb indicating to draw up, to lift up. It describes the act of drawing water from a well (Exo 2:16, Exo 2:19), of metaphorically drawing out a wise plan from a person's heart like deep water (Pro 20:5) or of the Lord's lifting up people beset by their enemies (Psa 30:1 [2]).

Notice that this verb is the action of drawing water UP from a well.

In order to get the life-giving waters from a well, a bucket must be lowered down into a pit or hole in the ground until it reaches the level where the water is found.

Only then, can it draw or lift the water up to the surface to alleviate thirst. Consider the figurative use in Proverbs:

*Pr. 20:5 (NKJV) Counsel in the heart of man is like deep water, but a man of understanding will **draw it out**.*

What are deep waters? Something deep is difficult to discover, search out, and discern. The Etzah or counsel of man's heart is like this. While all is laid bare before the eyes of God, we struggle greatly in this are. This is why we so desperately need the wisdom of God! That's what the Book of Proverbs is teaching over and over.

Amalek comes from Esau – beast nature. This spirit desires to "overtop" or be above the Most High God 9and His people), just like the king of Babylon and the king of Tyre. (Is. 14, Ezek. 28)

Applied wisdom is understanding, *binah*. One with this faculty can draw out (*dalah*) the counsel of a man's heart, so it can be tempered by the righteous Word of truth. Discernment, in order to build.

While completely necessary, if one gets "stuck" in this stage, they can separate oneself to death, not life. Separation must lead to gathering in humility, mercy, and compassion. Otherwise, it can lead to unrealized self-righteousness, unrighteous judgment of others (not tempered with long-suffering, mercy, and compassion), and isolation (lack of gathering), all of which stunt growth or building the Body or House of Adonai.

Tying Themes Together

Asher means "happy." Are you happy? Merriam Webster defines happy as a feeling or showing pleasure or contentment. In Hebrew, the verbal root asher,⁴ means to go straight, walk, go on, advance, **to make progress**. This implies growth or building, *binah*.

Used figuratively, it means to follow a straight path in understanding (Pro 9:6) or in one's heart (Pro 23:19).

Pro 9:6 (NKJV) Forsake foolishness (peh-tee) and live (chayah), And go (asher) in the way (dereck) of understanding (Binah).

Did you catch how this verse connects Asher, the tribe for the month, with *binah* or understanding, which is symbolized by the mazel of the month, the bucket or pail?

This is contrasted with folly or foolishness, the Hebrew word *peh-tee*. (Sounds like the English word petty.) The Hebrew Word Study dictionary says that *peh-tee* refers to a person who is naïve concerning the complexities and challenges of life, is inexperienced, and lacking insight (*binah*).

Is happiness a choice? The Hebrew implies the affirmative. One who is "happy" is not naïve concerning the trials and tribulations of life. They have not escaped great suffering or difficult challenges; and yet, they have managed to find happiness or contentment.

*John 16:33 (NKJV) These things I have spoken to you, that in Me you may have peace. **In the world you will have tribulation**; but be of good cheer (take courage), I have overcome the world."*

If we trust Adonai and believe that EVERYTHING in life is under His Sovereignty, then we can learn to proclaim with Paul:

⁴ H833

*Rom. 5:1-5 (TLV) Therefore, having been made righteous by trusting (faith), we have shalom with God through our Lord Yeshua the Messiah. 2 Through Him we also have gained access by faith into this grace in which we stand and boast in the hope of God's glory. 3 And not only that, but **we also boast in suffering (tribulation, affliction, trouble, anguish, burdens)**—knowing that **suffering produces perseverance**; 4 and **perseverance, character; and character, hope**. 5 **And hope does not disappoint**, because **God's love has been poured into our hearts** through the Ruach ha-Kodesh who was given to us.*

God's love has been "poured into" our hearts through the Holy Spirit. His heavenly **bucket** is full and bottomless, it is beyond our comprehension. This Greek word is employed to describe the abundant and generous blood of sacrifice for sin and the outpouring of God's Spirit in Joel 2.⁵

We have a choice when faced with tribulation and trials. While we can't control our circumstances, we can choose how we will react to them. This doesn't mean we can never be afraid, sad, grieved, or heart broken. Rather, it means that we know the One in Whom we

⁵ G1632 (Greek Word Study) ἐκχέω ekchéō and ἐκχύνω ekchúnō; fut. ekcheō, fut. pass. ekchuthésomai, aor. exéchea (Joh 2:15), aor. pass. exechúthēn, perf. pass. ekkéchumai, from ek (G1537), out, and chéō (n.f., see epichéō [G2022]), to pour. To pour out.

(I) Particularly in Mat 9:17; Mar 2:22, "the wine is poured out" (a.t.) means spilled; Luk 5:37; Joh 2:15, "he poured out the money" (a.t.) means he scattered it upon the ground; Act 1:18, "his bowels gushed out." See Sept.: Exo 4:9; Lev 4:12; Lev 14:41; Jdg 6:20; 2Sa 20:10. In the phrase haíma ([G129], blood) ekchéō (to pour out) means to shed blood and bring about death through the shedding of blood (Act 22:20; Rom 3:15; Rev 16:6). In Mat 23:35; Luk 11:50 the pres. part. ekchunómenon is used, indicating not a continuous pouring out, but that the pouring was before the foundation of the world, planned and destined to be so. Spoken of the blood of Christ (a pregnant theological metaphor for His death) shed or poured out as a sacrifice for sin (Mat 26:28; Mar 14:24; Luk 22:20 [cf. Gen 9:6; Deu 19:10; 1Sa 25:31; 2Ki 21:16; Psa 79:10]). By metonymy, the container for the contents (Rev 16:1-4, Rev 16:8, Rev 16:10, Rev 16:12, Rev 16:17).

(II) Metaphorically to pour out, shed abroad, give generously; followed by en (G1722), in, as in Rom 5:5; by epí (G1909), upon, with the acc. of person, such as the Spirit (Act 2:17-18; Act 10:45; Tit 3:6; Sept.: Joe 2:28-29; Zec 12:10).

(III) Metaphorically in the pass. or mid., to be poured out, spoken of persons, i.e., intrans., to pour forth, rush tumultuously (cf. Sept.: Jdg 9:44; Jdg 20:37). In the NT, spoken metaphorically of a passion or direction of the mind, to rush into, give oneself up to (Jud 1:11). Deriv.: aimatekchusia (G130), shedding of blood; huperekchúnō (G5240), to run or spill over. Syn.: kataklúzō (G2626), to deluge; réō (G4483), to pour forth; spéndō (G4689), to pour out as a libation.

Trust. He is GOOD, and is acquainted with our grief and sorrows in this life. We choose to believe in His Promises, and *asher* or move forward, setting our faces toward the goal of ultimate renewal, new life.

To believe and act otherwise makes us *pehtee*, a foolish one, and a scoffer. It leads to isolation and bitterness. The verses that follow Proverbs 9:6 say:

*Pr. 9:7-12 (NKJV) "He who corrects a scoffer gets shame for himself, and he who rebukes a wicked man only harms himself. 8 Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you. 9 Give instruction to a wise man, and he will be still wiser; Teach a just man, and he will increase in learning. 10 "The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding. 11 **For by me your days will be multiplied, and years of life will be added to you. 12 If you are wise, you are wise for yourself, and if you scoff, you will bear it alone."***

Interestingly, according to tradition, Moses would have prepared for his death in the month of Shevat. (Dying on Adar 7.) Part of that preparation was to issue words of correction to Israel.⁶ We cannot truly say we have binah or understanding unless we can also receive counsel (Etzah – tree) from others. The moment we think we know better, have no need of correction, or distrust the “hard” words that they give, is the moment we fall down in the pride of the flesh.

Make Like a Tree

In Romans 5, Paul reminds us to consider what is happening on the inside of the tree or inner man. In the winter, leaves shed and sap sinks down into the roots of a tree. Many trees appear to be dead during these months, but never doubt that the sap will rise again come spring!

Inside the tree (man), there is a hidden awakening. The sap is rising from the roots to nurture the growth of leaves and flowers. This should give us hope not only in our own situation, but also in other people. Just because you can't (yet) see fruit doesn't mean the plant is dead. Trust that Adonai is performing a great inner work in them. Only He knows when the fruit will develop.

What causes the sap to rise?

Pressure!

⁶ *"The month of Shevat was when Moses prepared for his passing in the following month on 7 Adar. He took the opportunity to rebuke the children of Israel, as recorded in Deuteronomy. Out of honor for the Jewish people, Moses saved these words of rebuke and heartfelt criticism until right before he passed away."*

(https://www.chabad.org/library/article_cdo/aid/2835457/jewish/8-Facts-About-the-Hebrew-Month-of-Shevat.htm)

*“As day temps start to rise in late winter, stored sugars move up the trunk to prepare for feeding the tree growth and budding process. Cold nights and warm days increase the flow of sap and this starts what is called the ‘sap season.’ **During warm periods when temperatures rise above freezing, pressure develops in the tree. This pressure causes the sap to flow out of the tree through a wound or tap hole.** During cooler periods when temperatures fall below freezing, suction develops, drawing water into the tree. This replenishes the sap in the tree, allowing it to flow again during the next warm period.” <https://www.thoughtco.com/maple-sap-and-syrup-production-1342654>*

Can you see the link between the mazel (Pail pouring out), the season, the tribe of Asher, and even the sense for the month, taste? Taste and see that the Lord is Good!

If you have been enduring great suffering, afflictions, and trials, Shevat reminds you of the good purposes of HaShem. The pressures of life are forcing the loving sap of the Holy Spirit to rise up so that leaves and fruit burst forth. Isaiah includes a great promise:

*Is. 65:22 (TLV) They will not build and another inhabit, nor plant and another eat. **For like the days of a tree, so will be the days of My people,** and My chosen ones will long enjoy the work of their hands.*

In the Torah portions, we read about the narrow escape from Pharaoh’s army and our march through the Sea on dry ground. **We see the transformation from slave to freeman.** The cycles of death and rebirth are constant. So, if you feel as though you are at the proverbial 11th hour, take courage, and be happy.

Pr. 3:18 (NASB) She is a tree of life to those who take hold of her, And happy are all who hold her fast.

Be a Bucket in Shevat! Be a Tree! Be Asher (happy)!

This is the New Year for Trees. People are trees!

Trees by Joyce Kilmer

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

Blessing

May the Holy One, blessed be He, renew Shevat unto us and unto all His people, the house of Israel, for life and for peace, for gladness and for joy, for salvation and consolation, for a good livelihood and sustenance, for good reports and tidings, for rains in their season, for complete healing and speedy redemption; and let us say, Amen.