

Rosh Chodesh Sivan Video Notes 2019

3rd Month (May-June)

Month: Sivan, meaning “radiance and covering”

Tribe: Zebulun, meaning “to dwell or dwelling”

Tribal Banner: Ships

Mazel: Teomim (Twins) or Gemini

Sense: Walking

Torah Portions:

- **BAMIDBAR** – *In the Wilderness*
- **NASSO** – *Lift Up*
- **BEHA’ALOTCHA** – *When you Ascend*
- **SHELACH** – *Send Out*

Birkat HaChodesh

May it be your will, Adonai our God and God of our forefathers, to renew this month of Sivan 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.

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 the Holy Jerusalem, and let us say, Amen.

Sivan mentioned:

Est 8:9 (NASB) So the king's scribes were called at that time in the **third month** (that is, the month **Sivan**), on the twenty-third day; and it was written according to all that Mordecai commanded to the Jews, the satraps, the governors and the princes of the provinces which extended from India to Ethiopia, **127 provinces**, to every province according to its script, and to **every people according to their language** as well as to the **Jews according to their script and their language**.

Mother of Nations – Esther, fulfillment of promise to Sarah, who passed at 127 years. Notice also, edicts going out in the third month to every people according to their languages, which mirrors Shavuot at Mt. Sinai and Acts 2.

Sivan: Radiance & Covering

- Covenant (Covering the Bride)

H5510 שִׁיבָן sîyvân BDB Definition: Sivan = “their covering” 1) the 3rd month in the Jewish calendar corresponding to May-Jun Part of Speech: noun proper. A Related Word by BDB/Strong’s Number: probably of Persian origin

Zevulun

The tribe of Zevulan was the third tribe that gave offerings at the Mishkan (Tabernacle) dedication. (Num. 7) The order of the tribes bringing gifts corresponds to the order arrangement of the tribes in the camp. (Num. 2) Zebulun camps with Judah and Issachar. They were the first to march forward to war and in following the cloud.

The rabbis assigned a tribe to each of the twelve months by this same organization.

Gen 30:20 (NASB) Then Leah said, "God has endowed (*zavad – gifted*) me with a good gift (*zeved – dowry/gift*); now my husband will **dwell** (*zaval- honor/respect*) with me, because I have borne him **six** sons." So she named him Zebulun (*exalted*). (Right after this, she has a seventh child, a daughter, Dinah.)

Gen 49:13 (NASB) "Zebulun will dwell at the seashore; And he shall be a haven for ships, And his flank shall be toward Sidon.

The exalted one, Zebulun, dwells by the seashore. He is the tribe of Sivan, the third day tribe of resurrection, the third in line of the march. Like wind in the sails of his ships, he is filled with the gift of the Ruach to carry the Word of Adonai to the nations.¹ Like Woman Wisdom, this tribe calls to the wayward in many tongues, and draws the abundance from the seas where the harlot sits. Zebulun walks and sails far from the mountain to find Adonai’s hidden treasures, and securely returns to the Land rejoicing with the most precious commodity... people.

Rev 17:15 (NASB) And he *said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.

Deu 33:18-19 (NASB) Of Zebulun he said, "**Rejoice, Zebulun, in your going forth, And, Issachar, in your tents. 19 "They will call peoples to the mountain; There they will offer righteous sacrifices; For they will draw out the abundance of the seas, And the hidden treasures of the sand."**

It is fitting that both tribes that “call peoples to the mountain” are associated with the second month (Iyar) and the third month of Sivan, the time when we are commanded to count up to

¹ Rev 17:15 (NASB) And he *said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.

Shavuot. This Feast commemorates God speaking from the mountain to the entire nation of Israel AND the mixed multitude joined to them. They ARE the wheat harvest, Adonai's people.

The abundance from the seas and sands likewise represent the treasures of Adonai's Word. They dig and fish and mine with a powerful wind in their sails. Like Issachar, they have an uncanny ability to share and teach the deep, hidden things in way that many nations, tongues, and tribes can understand. The result is a ship full of travelers rejoicing to meet Adonai at His Mountain.

The Twins – Gemini – Teomim

- Waving Two Leavened Loaves
- Two Tablets (Tables) of Law
- Torah & Holy Spirit
- Spirit & Truth²
- Two Mashiachs (Ben Yoseph & Ben David)
- Bride & Bridegroom
- Jew & Gentile
- House of Judah & House of Israel

Two huge leavened loaves are waved at the Feast of Shavuot on Sivan 6. The leavening is of the Kingdom, as mentioned last month. This is Adonai's harvest, which are His people, filled with His Word and His Spirit. This is the leavening we want to consume and be puffed up with. And yet, the war of the spirit and flesh continues. The twins, Jacob and Esau, represent the duality and duplicity of man. A true, godly twin can discern the subtle difference. They also have learned to see things from more than one perspective; and like wisdom from above, can yield to their neighbor without compromising their faith, walk, and convictions in the Kingdom. This is a very difficult endeavor, but God's Wonder Twins teach one how this is possible.

At the Mountain in Month Three

Exo 19:1-2 (NASB) In the **third month** after the sons of Israel had gone out of the land of Egypt, **on that very day** they came into the wilderness of Sinai. 2 When they set out

² Spirit & Truth

Joh 4:21-23 (TLV) Yeshua tells her, "Woman, believe Me, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming—it is here now—when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people as His worshipers.

Rom 7:14 (TLV) For we know that the Torah is spiritual; but I am of the flesh, sold to sin.

Psa 119:142 (TLV) Your justice is righteousness forever, and Your Torah is truth.

from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and **there Israel camped in front of the mountain.**

Sivan, the third month, is most notably associated with the fourth moed, Shavuot or Pentecost. Above, Israel arrives at Mount Sinai (or Horeb) in the third month. Adonai gives Moses instructions for the people to follow before He will give them the Ten Words.

Exo 19:10-11 (NASB) The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 11 and **let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people.**

The following verses teach one how to prepare to enter Adonai's Holy Presence. *This is a good time to review Exodus 19, before the Feast of Shavuot fully arrives.* The mountain is an idiom for God's Throne, His Rule and Kingship. This is the same mountain where Moses discovered the burning bush.

Exo 3:2-5 (NKJV) And the Angel of the **LORD appeared** to him in a **flame of fire** from the **midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." 4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." 5 Then He said, "**Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.**"

The bush is *seneh* (H5572) in Hebrew, which some scholars suggest is how Sinai got its name. It means thorny, like a thorn bush. The flame in which the Messenger of the LORD spoke is *labbah* (H3827) from *lahav*, meaning flame or the head (flashing point) of a spear or sword. (Adonai's Word is fiery, sharp, double-edged sword.)

Adonai spoke to Moses on Mount Sinai from the thorny bush in the **form of fire**. While Moses knew of Adonai before this point, he had not yet had a "**revelation**" of Him. This mountain is where YHWH chose to **reveal** Himself, and His call upon Moses' life. It would also serve as a sign (oht) to Moses that these things were true:

Exo 3:12 (NKJV) So He said, "I will certainly be with you. And this shall be a **sign** to you that I have sent you: When you have brought the people out of Egypt, **you shall serve God on this mountain.**"

This verse equates Mt. Horeb with Mt. Sinai. It also associates the mountain with hearing the voice of God, revelation, and supernatural fire, as witnessed by the nation of Israel at Shavuot.

On a different mountain, the place where Adonai chose to place His name in the Promised Land, Mount Zion, the early followers were gathered together in one place on the Temple Mount on the day of Shavuot, the Feast of Weeks.

Acts 2:2-4 (NKJV) And suddenly there came **a sound from heaven**, as of a **rushing mighty wind**, and it filled the whole house where they were sitting. 3 Then there appeared to them **divided tongues, as of fire**, and **one sat upon each of them**. 4 And **they were all filled with the Holy Spirit** and began to **speak with other tongues**, as the Spirit gave them utterance.

The manifestation of the Holy Spirit resting on upon the disciples during Shavuot like divided tongues of fire, empowering them to speak in the languages of the nations, mirrors Jewish aggadic literature about the first Shavuot at Mount Sinai. For example, Shemot Rabbah, a midrash on Exodus, says:

“And it is stated (Exodus 20:15), "And all the people saw the sounds (literally, voices)" - it is not written, "sound," here, but rather, "sounds." Rabbi Yochanan said, "The voice would go out and divide into seventy voices for the seventy languages, so that all the nations would hear..."”

The Talmud, in Shabbat 88b has this to say:

“With regard to the revelation at Sinai, Rabbi Yoḥanan said: What is the meaning of that which is written: “The Lord gives the word; the women that proclaim the tidings are a great host” (Psalms 68:12)? It means that each and every utterance that emerged from the mouth of the Almighty divided into seventy languages, a great host. And, similarly, the school of Rabbi Yishmael taught with regard to the verse: “Behold, is My word not like fire, declares the Lord, and like a hammer that shatters a rock?” (Jeremiah 23:29). Just as this hammer breaks a stone into several fragments, so too, each and every utterance that emerged from the mouth of the Holy One, Blessed be He, divided into seventy languages.”

Psalm 68, quoted above, is traditionally read at Shavuot. This Psalm is quite fascinating as it quotes Numbers 10:35, which on the Torah scroll has the mysterious inverted nuns. It also contains several unique words and expressions, making its interpretation very difficult. Commentator William Kay says this about Psalm 68:

In the Jewish ritual the Psalm is used at Pentecost, the Anniversary of the Giving of the Law, and the Feast of Finished Harvest... The remarkable character of the Psalm is indicated by the fact that there are no fewer than thirteen words in it which are not found elsewhere. The Pentecostal Gift of Tongues seems needed for its full exposition.

I urge you to read and investigate this Psalm further this month. The above traditions are important because they express the historical, Jewish understanding of the giving of the Ten Words (Commandments), the Festival of Pentecost, Revelation,³ and the Ruach HaKodesh resting upon Adonai's people. The imagery of fire, wind, quaking, smoke, fire, thunder, multiple languages being uttered, and the Good News going forth clearly depicts Adonai as King, seated on His Throne, issuing His statutes for the Kingdom. It is also a great heavenly bridal ceremony, His people saying, "I do" to her husband's ketubah.

While at the mountain, the people say, "I do" **three** times to Adonai in acceptance of His Word and Covenant. The people married Adonai under a fiery, smoky chuppah. Notice their third vow of acceptance below. They say, "na'aseh v'nishma." We will do and we will hear/understand. Do and then understand. That is the way of our vows to HaShem. We obtain understanding by doing.

Exo 19:8 (NASB) All the people answered together (yachad) and said, "**All that the LORD has spoken we will do!**" And Moses brought back the words of the people to the LORD.

Exo 24:3 (NASB) Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, "**All the words which the LORD has spoken we will do!**"

Exo 24:7 (NASB) Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken **we will do, and we will be obedient!**"

At this grand invitation, the people speak with one voice. They were of one mind, united, as *yachad* indicates. Now, look at how Shavuot begins in Acts 2:

Act 2:1 (KJV+) And ^{G2532} when the ^{G3588} day ^{G2250} of Pentecost ^{G4005} was fully come, ^{G4845} they were ^{G2258} all ^{G537} with one accord ^{G3661} in ^{G1909} one place. ^{G846}

First, the feast day had "fully come." The Greek word behind this phrase is:

Thayer Definition: G4845 συμπληρώω **sumplēroō** 1) to fill completely 1a) of the hold of a ship 2) to complete entirely, be fulfilled: of time Part of Speech: verb A Related Word by Thayer's/Strong's Number: from G4862 and G4137

What had the disciples been doing before this fullness of time? They had been counting the Omer up to this very day, just like all their other Jewish brethren. The risen Master had appeared to them for the first forty days of the Omer count, teaching them further about the Kingdom of God. Then, He ascended into Heaven, but not before telling them to stay in Jerusalem to wait for the promise. They understood His message. They remembered how

³ **The Revelation:** In Jewish tradition, and the ANE Israelite cultural perspective, the "Revelation" was given at Mount Sinai in the 3rd month of Sivan. (See Ex. 19:16, 19, Rev. 4:5; 10:3; 11:19, etc.)

Moses ascended the mountain while the people waited. They knew what happened when God spoke from the Mountain on Shavuot centuries earlier. Their anticipation must have been palpable. What would Adonai do this year at His appointed time?

Acts 1:3-5 (NASB) To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. 4 Gathering them together, **He commanded them not to leave Jerusalem, but to wait for what the Father had promised,** "Which," He said, "you heard of from Me; 5 for **John baptized with water, but you will be baptized with the Holy Spirit not many days from now.**"

They all expected something awesome to occur when the feast day finally arrived. Because their eyes were on Him, they were all in "one accord."

Thayer Definition: G3661 ὁμοθυμαδόν homothumadon 1) with one mind, with one accord, with one passion. Part of Speech: adverb A Related Word by Thayer's/Strong's Number: from a compound of the base of G3674 and G2372

Just like the children of Israel standing at the base of Mt. Sinai, the people were yachad; they were united as one, in one place. In Acts 2, that place was also a mountain, the Temple Mount in Jerusalem, where Adonai placed His Name. And once again, a fiery word would go forth on the Feast of Weeks.

More on the Number Three⁴

From Grace in Torah article: *Hebrew Numbers 1-10:*

Shelosh [f.], sheloshah [m.] Seeds, trees, fruit. Revelation, resurrection, gathering balance, equilibrium, pattern, counsel, witness, and strength. New life, sprouting, resurrection,

⁴ **Three Day Verse Examples:**

Exo 3:18 "They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The LORD, the God of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'

Exo 10:22-23 (NASB) So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. 23 They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings. (Ninth Plague)

Exo 15:22 (NASB) Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water.

Jos 1:10-11 (NASB) Then Joshua commanded the officers of the people, saying, 11 "Pass through the midst of the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in to possess the land which the LORD your God is giving you, to possess it.'"

There are many more! Find your own!

fruitfulness, words of life (counsel), unity, the giving of the Torah and the Spirit, and the foundation of the Temple/House are all signified by the number three.

Moses was the third child in his family, and his name is often an idiom of the Torah (Law), which was given in month three or Sivan. (Ex. 19) God gave the Israelites three days to prepare themselves to receive the Torah (Ex. 19) The Tree of Life is an idiom for the Torah in Judaism. The spindles that hold the sacred scroll are called trees of life and each parchment segment is called a leaf. Trees were created on day three of creation. (Ps. 119:1-9; 119:92-94; 119:174-176, Pr. 3:18, Mt. 19:16-17, John 1;1-5; 5:46, 1 John 2:3-5) Messiah was in the grave for 3 days and 3 nights after dying on a tree - a creation of day three. (Sign of Jonah/resurrection) Seeds were also created on day three of creation. Mashiach is the "Seed of the Woman" that will overcome the seed of the serpent. (Gen. 3:15) The Word of God is likened to a "Seed." (Luke 8:11)

- There are 3 pilgrimage festivals (shalosh regalim), which are literally FOOT festivals. (Matzah, Shavuot, Sukkot)
- Waters are gathered and dry land appears on day three. With the dry land, seeds, trees, and fruit spring forth. Thus, the dividing and separating of day two is ideally to promote gathering, stability, and growth. Thus, three is the foundation of the House or Temple. Just as trees put down roots deep into the soil for strength, nourishment, and stability, so we too, anchor ourselves in three. One way that this can manifest is in our Hope. Because Messiah was resurrected on the third day, we have hope for our own future resurrection. Because He is the early first fruits (3rd feast) unto God, we also have hope to be counted as His first fruits. (1 Cor. 15:12-28)

Three Leads to Four (Shavuot is the 4th Feast):

The fourth feast day, Shavuot, the Feast of weeks (time), or Pentecost arrives after one counts fifty days and seven times seven weeks of TIME. It is the fullness of all the feast days as it commemorates Adonai giving His people His Torah (Covenant) and His Spirit (Seal). This is about TIME and AUTHORITY, which declares Adonai's GOVERNMENT of the Universe (this is mirrored by the Sabbath day - a weekly feast day that is also about Time and Authority).

Warfare

- **The Word, like light, is given.** It is a gift. But, giving is not the same as receiving. Are you ready to receive the gift of the Father? He does not force it upon anyone. See counsel and negative side of three below. This is a month of being tested in the Spirit of Counsel, Etzah. Like the Word given on the mountain, the test is whether or not we can receive this gift – from Adonai and from others.
- **Sense:** The sense for this month is “Walking.” The entire process of counting the Omer is a type of spiritual “walking” toward the mountain of God. It refers to growth, progress,

and change. It is one's halachah, their agreed upon way to live out the commandments of God. What does your walk look like? Are you limping along? Are you just learning to walk? Are you focused on your walk or on how other people are walking?

- The essence of Sivan is **balance**. To endure the long, hot summer, one must learn to balance their walk. Balance hangs on not one, but the two greatest commandments: to love Adonai AND your neighbor. Any "walk" that requires you to forsake one for the other is out of balance. We will be tested in this area during Sivan and Shavuot. The Way is not always easy to discern (Pr. 14:12). The 3rd Spirit of God is Counsel, and the test of counsel is not whether we can give counsel, but if we can RECEIVE it.
- **Negative Side of Three:** Hands that shed innocent blood, deeds that tear down instead of ones that gather and build, sowing seeds of death and discord. (Pr. 6:16-19) It's important to note that "hands shedding innocent blood" is both literal and figurative. When we speak slander or even the truth in anger, our words can cause major destruction and damage. Words have the power to shed innocent blood and strangle the life out of another person. This is the antithesis to the 3rd Spirit of God, Counsel (Etzah). Hence, wicked counsel is hands that shed innocent blood. The fruit and seeds from our lips (pens & keyboards) should be pure, not poison.
- **The serpent** in the garden could "walk" and "talk." These are the senses of Nissan and Sivan (month one and three). In between these two, is Iyar, counting the Omer, and the sense of "thought." Like the serpent, the harlot is a seducer. We must be out the look out for smooth words that sound and taste like honey, but in reality, are deadly poison. The serpent and the harlot twist and confuse the Word of Adonai, invoke doubt and suspension, and have a profound jealous hatred for God's prophets and prophecy (because they speak His true Words and expose them).
- **Psalm 68** – Psalm of Shavuot
- **Torah Portions** teach one how to "walk" upon leaving the mountain. They begin with Adonai counting His people, assigning proper roles for service, the dedication of altar, and the gifts offered by the tribes. Pay special attention to *Beha'alotcha*, which means "when you ascend (**the lamps**)." This portion is especially full, and mystically we each have a "lamp" inside that searches our innermost being. We must learn how to tend our lamp (spirit). And the last one, *Shelach (Send out)*, teaches us the tragic story of the spies. As always, the weekly Torah portions follow us whether we follow them or not. Let them encourage, warn, and instruct you during Sivan.