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MIGHTY MEN OF DAVID

CHESHVAN

5787



CHESHVAN (BUL) 5787:
FROM THE FLOOD TO THE PROMISE

The Eighth Biblical Month | October 12 – November 10, 2026

A Month of Covenant, Restoration, Spiritual Awakening, and New Beginnings

After the extraordinary celebrations of Tishrei, the sound of the shofar, the solemnity of Yom Kippur, the joy of Sukkot, and the intimate gathering of Shemini Atzeret, we now enter the eighth biblical month, Cheshvan, known in Scripture as Bul. At first glance, this month may appear unusually quiet. Unlike the preceding month, Cheshvan contains no annual biblical feasts or appointed fasts commanded in Leviticus 23. Yet the absence of a festival ***does not mean the absence of YHWH's presence or purpose***. As we look more closely at Scripture and later Jewish tradition, we find a month associated in reflection with judgment and mercy, destruction and restoration, sorrow and hope, completion and new beginnings. It is also the season in which the rains generally begin returning to the land of Israel, although their timing and amount vary from year to year. These themes invite us to examine whether the seeds planted in previous seasons are producing the fruit of the Kingdom.



Cheshvan 5787 begins at sunset on October 11, 2026, with the first day of the month falling on October 12, and continues until sunset on **November 10.** These dates follow the calculated Hebrew calendar; local observance can vary according to sunset and calendar practice. As we enter this season, the question is not simply what this month has in store for us, but what YHWH has already placed within our hands and hearts that He is calling us to cultivate, complete, or surrender. After celebrating His goodness throughout Tishrei, will we now walk in the fullness of what we have received? Will we allow the noise of the world to dictate our perspective, *or will we remain firmly established in the promises of the King of kings?* Cheshvan is an invitation to move beyond the excitement of spiritual encounters into the maturity of daily obedience, where our faith is no longer measured only by what we proclaim but by how faithfully we live.

BUL:
THE BITTERSWEET MONTH



The name **Bul** appears in *1 Kings 6:38,* where the completion of Solomon's Temple is dated to the eighth month. The verse does not define the name's meaning, but many scholars connect it with a Northwest Semitic root associated with produce or rain. The association with the rainy season is therefore plausible, though the precise etymology remains uncertain. In later Jewish usage, the month became known as **Cheshvan**, often expanded in popular speech to Mar-Cheshvan, *"bitter Cheshvan,"* because it contains no biblical festival; this is a later traditional expression, not a biblical designation.

The month also became associated in Jewish tradition with the **Flood narrative**. Genesis 7:11 places the beginning of the Flood in the second month, and Genesis 8:14–19 records Noah's departure from the Ark in the second month of the following year. The biblical text does not identify these months by the later names Cheshvan or Marcheshvan. The connection with Cheshvan depends on a particular traditional reckoning that counts the Flood narrative from Tishrei. Other ancient Jewish and Christian chronological traditions have understood the *"second month"* differently. Therefore, it is best to speak of Cheshvan as traditionally associated with the Flood rather than to claim that Scripture explicitly places these events in Cheshvan.



Consider the extraordinary picture before us. The very waters that brought judgment upon a corrupt generation also carried the Ark in which YHWH preserved Noah, his family, and the living creatures entrusted to his care. What appeared to be the end of the world became the beginning of a new chapter in human history. When Noah finally stepped onto dry ground, he did not begin by building a house, planting a field, or establishing a city. He built an altar and worshipped YHWH (Genesis 8:20). ***Before beginning anything else, he acknowledged the One who had brought him through the storm.***

What a powerful lesson for us as we enter Cheshvan! How often do we become so focused on the next assignment, the next opportunity, or the next breakthrough that we forget to stop and give thanks for the mercies that have already brought us this far?

Then came **the rainbow, the visible sign of YHWH's covenant with Noah,** his descendants, and every living creature (Genesis 9:8–17). The rainbow was not merely a beautiful sight after the storm; in the biblical account, it was the sign of a covenant established by Elohim. It testifies to the faithfulness of the Creator and reminds us that His promises endure beyond the circumstances of the moment. ***The same God who preserved Noah is the God who remains faithful to His Word today.*** The storms may change, the nations may tremble, economies may fluctuate, and the world may appear increasingly uncertain, but the character of YHWH does not change. His covenant faithfulness is not dependent upon the stability of earthly kingdoms.

This is the perspective we are called to embrace during Cheshvan. We do not deny the reality of suffering, conflict, or uncertainty, but neither do we allow those realities to become greater in our hearts than the promises of the Father. Just as the rainbow appeared after the Flood, *we are reminded that the purposes of YHWH extend beyond the storm*. The question is whether we will continue looking only at the waters surrounding us or lift our eyes to the One who holds the future in His hands.

THE EIGHTH MONTH: A NEW BEGINNING

There is something deeply meaningful about entering the eighth month immediately after the extraordinary spiritual journey of Tishrei. Throughout Scripture, the number eight appears in important contexts associated by later interpreters with covenant, consecration, and renewal. Circumcision was commanded on *the eighth day* (Genesis 17:12; Leviticus 12:3), eight people were preserved through the Flood (1 Peter 3:20), and the seven days of Sukkot were followed by an additional sacred assembly, Shemini Atzeret (Leviticus 23:36). Scripture does not explicitly assign one universal symbolic meaning to the number eight, but these patterns have encouraged Jewish and Christian reflection on eight as **a sign of renewal or a new beginning.** The greater revelation, however, is not found in a number itself, but in the God who establishes His covenant and makes all things new.

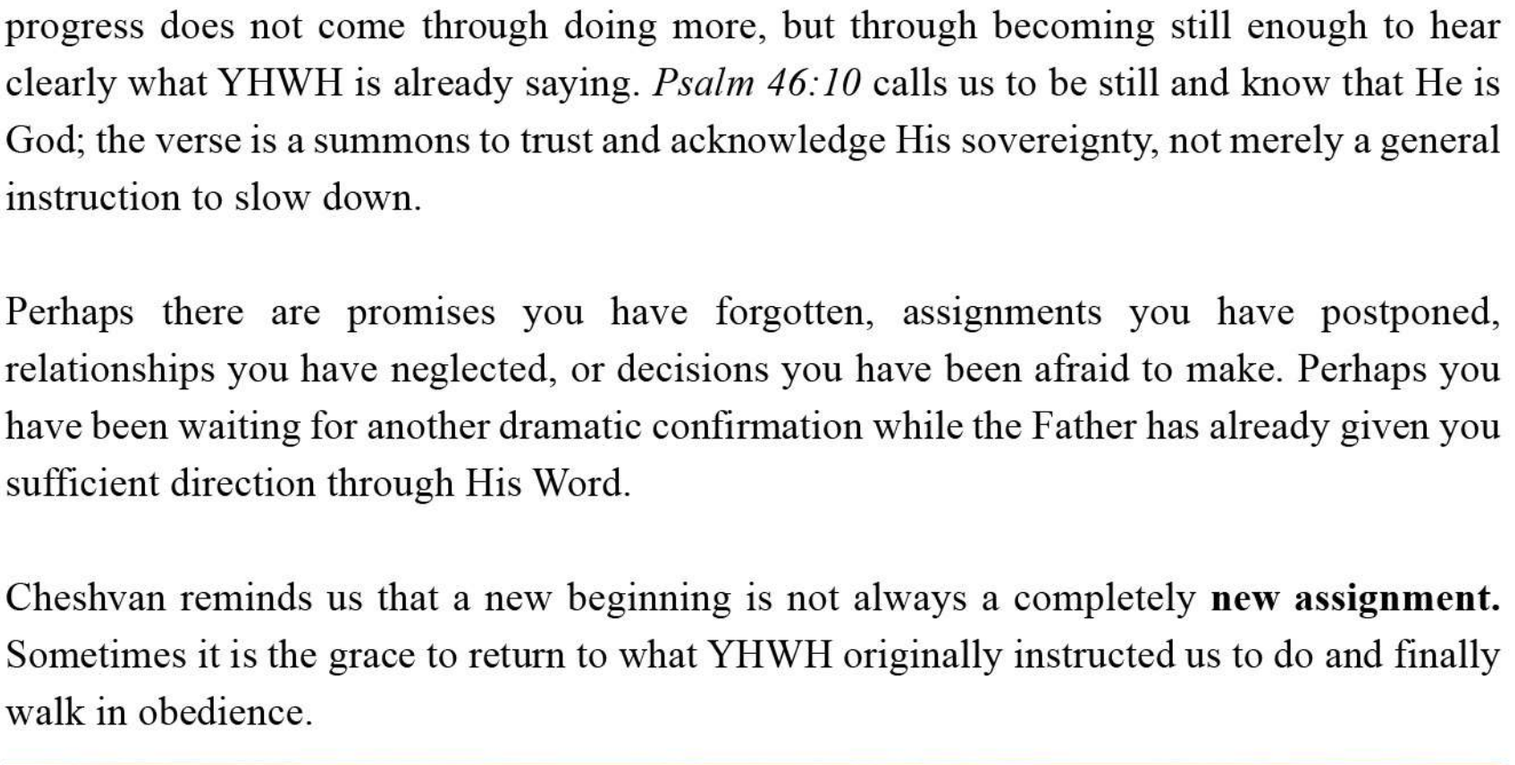
During Tishrei, we gathered, celebrated, repented, worshipped, and remembered the goodness of Adonai. Now, during **Cheshvan, we are invited to take stock of everything we have received**. Imagine a child who has just opened an abundance of gifts. The excitement of receiving them is wonderful, but the true value of those gifts becomes evident in how they are used. In much the same way, what will we do with the revelations, instructions, opportunities, and responsibilities YHWH has entrusted to us? Will they remain beautiful memories of another spiritual season, or will they become living testimonies expressed through obedience, compassion, wisdom, and faithfulness?



This month is AN OPPORTUNITY TO ENTER THE SECRET PLACE AGAIN, away from the constant noise of the world. To sit quietly before the Father without an agenda, without the pressure to perform, and without the distractions that so easily consume our attention. To remember His mercies, reconsider His instructions, and ask whether we are truly walking according to His heavenly blueprint. There are times when the greatest spiritual progress does not come through doing more, but through becoming still enough to hear clearly what YHWH is already saying. *Psalm 46:10* calls us to be still and know that He is God; the verse is a summons to trust and acknowledge His sovereignty, not merely a general instruction to slow down.

Perhaps there are promises you have forgotten, assignments you have postponed, relationships you have neglected, or decisions you have been afraid to make. Perhaps you have been waiting for another dramatic confirmation while the Father has already given you sufficient direction through His Word.

Cheshvan reminds us that a new beginning is not always a completely **new assignment.** Sometimes it is the grace to return to what YHWH originally instructed us to do and finally walk in obedience.



SOLOMON'S TEMPLE:
THE SEASON OF COMPLETION

One of the most remarkable events explicitly connected to **Bul is the completion of Solomon's Temple**. First Kings 6:38 says that the house of YHWH was finished in the eighth month of Solomon's eleventh year, after seven years of construction. The text does not state that the Temple was dedicated in that same month. First Kings 8:2 places the dedication in the month of Ethanim, generally identified with Tishrei. *Imagine the magnitude of that moment!* Years of preparation, resources, craftsmanship, sacrifice, and perseverance finally came together in the completion of a place dedicated to the worship of the God of Israel.



Solomon's Temple reminds us that ***receiving a vision and completing it are two very different things.*** Many people are excited when YHWH places something new upon their hearts, but the true test often comes through the long seasons of preparation, when progress seems slow and the initial excitement has faded. *Building according to the Father's instructions requires patience,* humility, discipline, and the willingness to remain faithful even when the work is difficult.

What are we building today? Are we establishing something that reflects the character and purposes of YHWH, or are we simply pursuing what appears successful in the eyes of the world? Are we willing to invest in what will outlive us, bless future generations, and glorify His Name rather than our own?



Cheshvan challenges us to become people who finish well. There may be assignments that **require renewed commitment**, ministries that need stronger foundations, families that need restoration, or projects that have remained unfinished because discouragement has slowly replaced determination. Let this month remind us that obedience is not measured only by how enthusiastically we begin, but also by how faithfully we persevere.

And there is another beautiful dimension to this message. According to the New Covenant, we who belong to Yeshua are being built together into a dwelling place for Elohim by the Spirit (Ephesians 2:19–22). The Father is not merely interested in what we accomplish externally; ***He is deeply concerned with what is being formed within us.*** The greatest work of construction may be the transformation of our hearts, where pride gives way to humility, fear to faith, bitterness to forgiveness, and self-interest to love.

COMPLETION OR DESOLATION:
THE CHOICE BEFORE US



The contrast becomes even more striking when we turn to the story of King Jeroboam. After THE KINGDOM OF ISRAEL was divided, Jeroboam feared that allowing the people to continue worshipping in Jerusalem would eventually threaten his authority. Instead of trusting YHWH, he devised an alternative system of worship, establishing golden calves in Bethel and Dan. First Kings 12:32–33 says that he instituted a feast on the fifteenth day of the eighth month, ***"like the feast that was in Judah,"*** and that he had devised it from his own heart.

The passage does not explicitly call the feast ***"counterfeit,"*** nor does it identify the date with a particular Cheshvan observance beyond the eighth-month reference. Nevertheless, the surrounding narrative presents Jeroboam's cult as a serious departure from the worship centered in Jerusalem, and later biblical writers condemn his innovations. The contrast with Solomon's Temple is therefore a theological reflection rather than a direct claim that the two events were intended as a literary pair.



CONSIDER THE CONTRAST. In the eighth month, Solomon's Temple had been completed according to the project described in *1 Kings 6*, while Jeroboam later established worship according to his fears and ambitions. One account points toward faithful completion; the other warns of the consequences of spiritual compromise. The issue was not a lack of religious activity.

Jeroboam had plenty of religious activity! The problem was that **he replaced obedience to YHWH with a system** designed to protect his own interests.

How relevant is this lesson for us today? We can become so occupied with building ministries, businesses, organizations, relationships, and personal plans that we forget to ask whether their foundations truly reflect the heart of the Father. We may even convince ourselves that something must be right because it appears successful, attracts attention, or produces immediate results. Yet success in the eyes of the world is not necessarily evidence of faithfulness in the eyes of heaven.

Cheshvan invites us to examine our motives with sincerity. *Are we building from faith or from fear?* Are we making decisions from obedience or from the desire to control outcomes? Are we willing to surrender our own plans when YHWH reveals a better way?

The invitation is not to become paralyzed by self-examination, but to return joyfully to the freedom that comes from trusting the Father. We do not need to manufacture our own golden calves when we have been invited into the presence of the living God. ***We do not need to compromise truth to secure a future that ultimately belongs in His hands.*** Let this be a month when we choose the narrow path of faithfulness, even when it requires courage, patience, and sacrifice.

SCORPIO, SPIRITUAL WARFARE, AND THE AUTHORITY OF YESHUA

Cheshvan has sometimes been associated in later Jewish and astrological traditions with the zodiacal sign **Scorpio**, corresponding approximately to the period when the Sun appears in that region of the sky. The Hebrew word for scorpion is akrav, but ***"Akrav"*** is not a biblical name for Cheshvan, nor does Scripture connect the month with the constellation. These traditional associations should not be treated as biblical predictions of earthly events. At most, the image can serve as a cultural illustration for reflecting upon an important teaching of Yeshua.

When the disciples returned from the mission upon which He had sent them, ***Yeshua spoke of authority to tread upon serpents and scorpions and over the power of the enemy.*** Yet He immediately redirected their attention to something even greater: they were to rejoice not merely because spirits were subject to them, but because their names were written in heaven (Luke 10:19–20).

What a profound correction to our perspective! Spiritual authority is not an invitation to pride, aggression, or fascination with darkness. It is a responsibility exercised in humility, dependence upon the Holy Spirit, and obedience to the One who has already secured our salvation.



We live in a world filled with conflict, uncertainty, deception, and spiritual confusion. Wars continue to affect nations, political divisions deepen, families struggle, and many people search desperately for answers. ***Yet the Body of Messiah has not been called to surrender to fear or become consumed by speculation.*** We have been called to stand firm in truth, walk in righteousness, persevere in faith, proclaim salvation, and pray at all times in the Spirit (Ephesians 6:10–18).

Our battle is not against flesh and blood. That truth should transform the way we view people, including those who oppose us. The enemy would gladly see believers consumed by hatred, bitterness, division, and fear, but Yeshua commands us to bless those who curse us and pray for those who mistreat us (Luke 6:27–28).

What if, during this Cheshvan, instead of responding to darkness with anger, *we responded with truth and love?* Instead of allowing the news to fill our hearts with anxiety, we allowed the Word to strengthen our faith? Instead of becoming spectators of suffering, we became active participants in healing, reconciliation, generosity, and intercession?



Second Timothy 1:7 reminds us that Elohim has not given us a spirit of fear, but of power, love, and self-discipline. Notice that power is not separated from love and sound judgment. They belong together.

The roar of the Lion of Judah is not reflected in reckless words or hostility toward others, but in the victorious authority of Yeshua, expressed through righteousness, courage, compassion, and unwavering faithfulness.

The heavens declare the glory of YHWH (Psalm 19:1), but they do not replace His Word as our guide. We do not need to fear constellations, seek guidance from astrology, or interpret every earthly conflict as a prediction written in the stars. **Our confidence is in the Creator of the heavens,** whose Word is a lamp to our feet and a light to our path.

This Cheshvan, let us stand firmly in that truth. The victory of Yeshua is not an excuse for complacency, but the foundation from which we persevere in faith, resist evil, and carry the Gospel of peace to the ends of the earth and back to Jerusalem.

A GREAT AWAKENING BEGINS WITH US



Throughout history, times of uncertainty have often caused people to reconsider the foundations upon which they have built their lives. *When familiar systems appear unstable and earthly security proves insufficient,* questions about truth, identity, purpose, and eternity become increasingly difficult to ignore.

Yet spiritual awakening is not merely about recognizing darkness in the world. It begins when we allow the light of Yeshua to expose whatever remains untransformed within our own hearts.

It is easy to pray for corruption to be removed from governments while overlooking compromise in our own decisions. It is easy to ask YHWH to heal divisions among nations while refusing **reconciliation within our families.** It is easy to proclaim spiritual awakening while neglecting the daily disciplines of prayer, Scripture, humility, generosity, and obedience.



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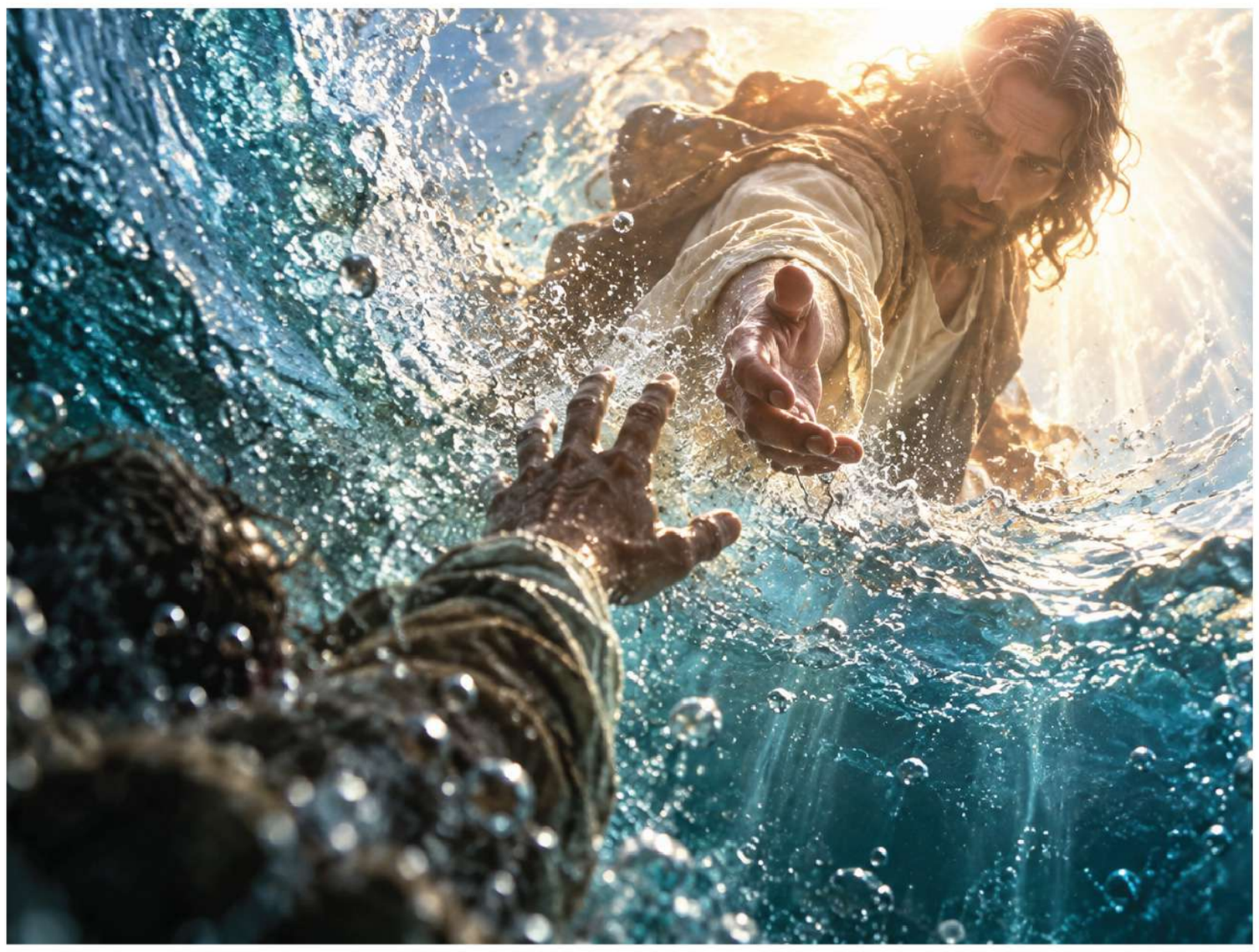
Let us pray for a great awakening throughout Israel and the nations, but let us also become willing participants in the answer to those prayers. May the spiritually hungry encounter the love and truth of Yeshua through people whose lives genuinely reflect His character.

CONCLUSION:
FROM THE FLOOD TO THE PROMISE

And as we pray for Jerusalem, **let us remember that the peace we seek must also shape how we treat those around us.** We cannot proclaim the Prince of Peace while cultivating hatred in our hearts. We cannot ask for healing among the nations while refusing to become agents of reconciliation.

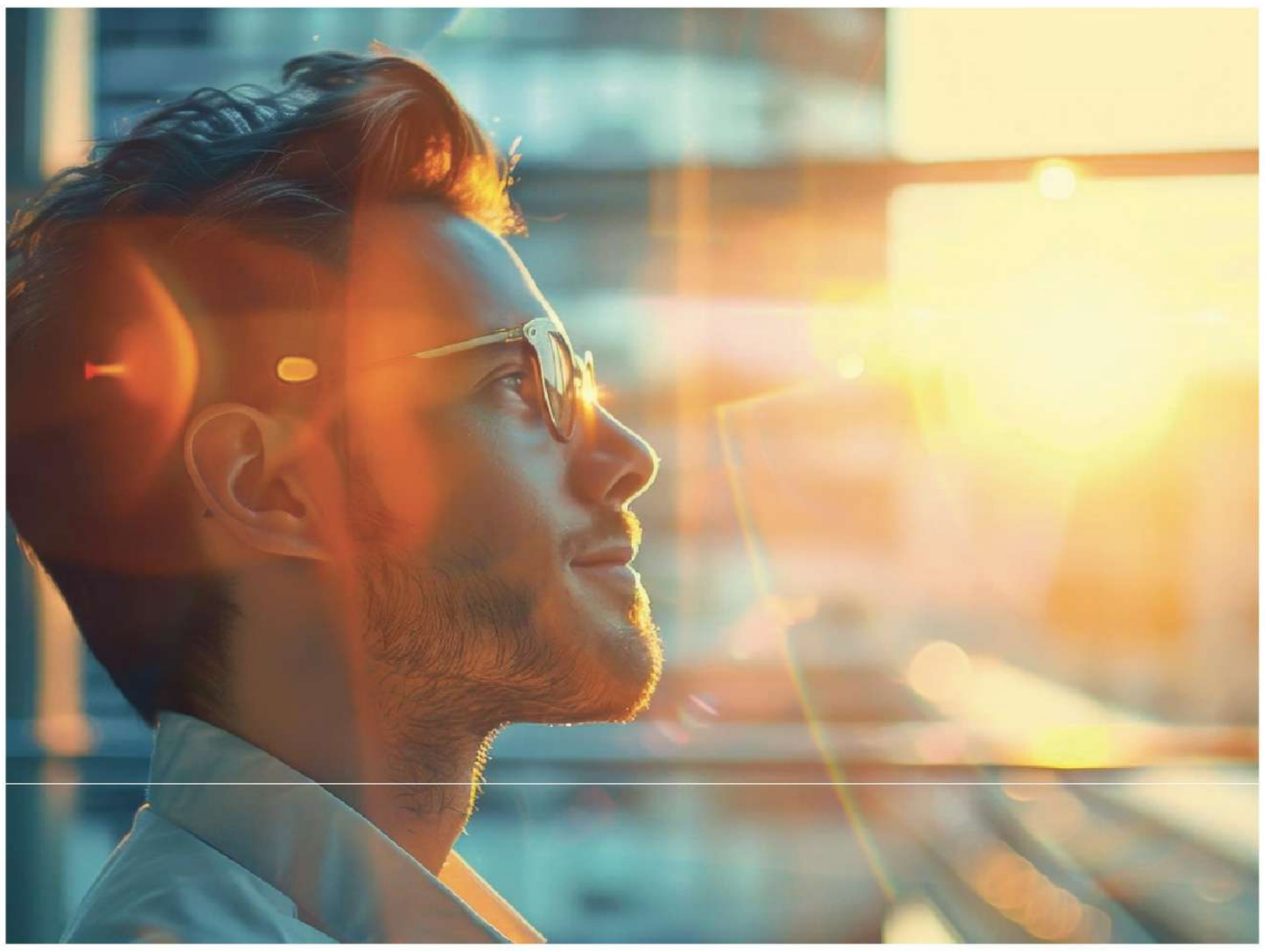
This is the kind of spiritual awakening that produces lasting fruit.



Cheshvan is a month to which later tradition and biblical reflection have attached remarkable contrasts. It reminds us of the waters of judgment and the rainbow of covenant, of Solomon's faithful completion and Jeroboam's tragic compromise, and of the dry land awaiting the rains that will bring forth new life. The associations with Joseph, Manasseh, Rachel, and Benjamin can also provide meaningful devotional reflection, but Scripture does not explicitly assign all of those events or figures to Cheshvan. Rachel's death, for example, is remembered on the eleventh day of Cheshvan in later Jewish tradition, not by a date stated in Genesis. Likewise, the name Manasseh is explained in Genesis 41:51 in connection with Joseph's suffering and his ability to move beyond it, but the text does not connect him with Cheshvan.

Yet woven throughout these accounts is one unchanging truth: **YHWH remains faithful.**

He is faithful when the waters rise and when they recede. He is faithful when the work is difficult and when it is finally completed.
He is faithful in seasons of celebration and in seasons of silence. He is faithful when we understand His ways and when we must simply trust His character.



Perhaps the greatest revelation of Cheshvan is that **a new beginning does not require us to forget everything that has happened,** but to remember who YHWH has always been.

We remember His faithfulness so that we can trust Him with tomorrow. We remember His mercy so that we can extend mercy to others. We remember His promises so that we can persevere when the fulfillment is not yet visible.

As we enter Cheshvan 5787, may we refuse to allow the circumstances of the world to determine the condition of our hearts. May we remain firmly established in the shalom of Yeshua, attentive to the voice of the Holy Spirit, and committed to the purposes of the Father.



Let the rains come, and may our hearts be ready to receive them. Let the seeds of righteousness take root, and may the fruit of the Spirit become increasingly evident in our lives. **Let every unfinished assignment be brought before the Father,** every wounded place be surrendered to His healing, and every fear be confronted with the truth of His Word.

And when the storms seem overwhelming, remember the Ark. When the future seems uncertain, remember the rainbow. When the journey seems too long, remember the Temple. When sorrow threatens to overcome hope, ***remember the victory of Yeshua HaMashiach!***



May this month become more than another page on the biblical calendar. **May it be a season in which our faith matures,** our love deepens, our obedience becomes more complete, and our lives bear witness to the goodness of the King of kings.

From judgment to mercy, from sorrow to hope, from unfinished beginnings to faithful completion, and from darkness into His marvelous light, *let us walk together in the victory of Yeshua!*

LET'S PRAY:

Father YHWH, we thank You for bringing us into this new biblical month. Search our hearts, renew our minds, and align our steps with Your perfect will. May every burden that has kept us from walking freely in Your purposes be surrendered at Your feet. Grant us wisdom to discern, courage to obey, patience to persevere, and love that reflects Your heart toward every person we encounter. We lift up Jerusalem, Israel, and all the nations before You. Bring comfort to those who mourn, healing to those who suffer, protection to the vulnerable, justice where there is oppression, and reconciliation where there is division. Let Your Word go forth with power, let hearts be transformed by the Gospel, and let Your Kingdom come and Your will be done on earth as it is in heaven.

In the mighty name of Yeshua HaMashiach, Amen!

Chodesh Tov, Kingdom family! May YHWH bless you and keep you, and may this Cheshvan be filled with His presence, wisdom, restoration, and shalom!

Chodesh Tov U'Mevorach! — חודש טוב ומבורך

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