

## COME AND SEEK יְהוָה – THE REMEDY FOR THIRST!

Yeshayahu/Isaiah 55

28<sup>th</sup> of the 11<sup>th</sup> month 2019/2020

Shalom all,

**Hazon/Revelation 22:17** “And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!”

This is the clear call that we see being loudly proclaimed at the end of **Hazon/Revelation**, and we take note that this is an urgent call that is being given, after Yoḥanan had been shown the vision of the fullness of the revelation of יְהוָה Messiah!

With the clear revelation of Messiah having been declared, the call to come is given to those who have ears to hear and are thirsty for true righteousness! With this call to come, being given, there is also a severe warning that is given to anyone who adds or takes away from the prophecy of the revelation of Messiah, and we therefore take note that, with the revelation of who Messiah is, nothing can be added or taken away! These words echo the prophecy that we see being given in **Yeshayahu/Isaiah 55**, which is what I want us to look a little closer at in this message, as we too recognise how this prophetic call, and invitation to the thirsty, is given after the clear prophecy of how יְהוָה would come, as a Servant and Shepherd, to His lost sheep, revealing His Mighty Outstretched Arm and Hand that is not too short to save, in order to Redeem them and restore to them complete access to the clear Living Waters of life!

In a message called, “**COME AND SEEK יְהוָה – THE REMEDY FOR THIRST!**”, let us take a closer look at **Yeshayahu/Isaiah 55** (Read).

The clear message and resounding call that is given at the revelation of Messiah is simply this:

**Everyone who thirsts come to the waters!**

This clear prophecy of giving access to the living water is an assurance given to those who overcome and inherit the gift of everlasting life:

**Hazon/Revelation 21:5-7** “And He who was sitting on the throne said, “See, I make all *matters* new.” And He said to me, “Write, for these words are true and trustworthy.” 6 And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. 7 “The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.”

The Hebrew word that is translated here in **Yeshayahu/Isaiah 55:1** as ‘thirsts’ is צָמָא tsame – Strong’s **H6771** which means, ‘*thirst, thirsty, dry*’; and thirst is something that is clearly understood from a Scriptural perspective, especially when we recognise the clear terrain of the land of Yisra’el and the Wilderness through which they travelled!

Yisra’el is a dry land, with some desert regions and hot dry summers.

Whoever travels in this land, especially in the wilderness or the Negeb, experiences parching thirst.

Such thirst can drive one to extreme distress.

In **Tehillah/Psalm 69**, we see how Dawid was driven to intense agony by his enemies, and for his thirst, they gave him vinegar to drink, which would actually increase his thirst!

While we are not sure when this Tehillah was written, it is believed to have possibly been written during the rebellion of Abshalom, and is a powerful prophetic picture of יְהוָה Messiah, our Beloved King who was rejected by His own and was given sour wine (vinegar) to drink when He was impaled on the stake, and after this He said, “**It has been accomplished**”.

**Yohanan/John 19:28-30** “After this, **יהושע**, knowing that all had been accomplished, in order that the Scripture might be accomplished, said, “I thirst!” 29 A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth. 30 So when **יהושע** took the sour wine He said, “It has been accomplished!” And bowing His head, He gave up His spirit.”

When Messiah took the sour wine, He was taking the last of the leaven upon Himself and therefore cleansed the House of all sin, declaring that His work of coming to die for our sins had been accomplished!

The Greek word that is used here for ‘sour wine’ is ὄξος oxos – Strong’s G3690 and is the word that is used in the LXX (Septuagint – Greek translation of the Tanak) as the equivalent for the Hebrew word חֲמֵץ **ḥomets** – Strong’s H2558, which is used to describe vinegar, which is something that has been leavened, as it comes from the root verb חָמַץ **ḥamets** – Strong’s H2556 – which means, ‘to be sour or leavened, or that which is leavened’.

The Hebrew word חָמַץ **ḥamets** – Strong’s H2556 does not refer to the leaven itself, but rather, it refers to that which has been leavened.

After Messiah gave up His spirit the guards came to break the legs of those who had been put on the stake and when they saw that the Master was already dead, they pierced His side and blood and water came out. And it is here that we are able to see the powerful picture of the work of redemption being done for us, His Bride.

When no suitable counterpart was found for Aḏam, **יהוה** caused a deep sleep to come upon Aḏam and took a rib from his side. This ‘deep sleep’ is a shadow picture of the death that the second Aḏam, **יהושע** Messiah, would have to go through, in order for His Bride to be birthed from His side!

In **Berēshith/Genesis 2:21** the word used for ‘his ribs’ is **צֵלַע** **tsela** – Strong’s H6763 and is translated as, ‘rib, side, corner, beam, board, side chamber’.

What is worth taking note of is that this word is used 18 times in 15 verses in **Shemoth/Exodus**, in the instructions regarding the building of the Tabernacle, altar and Ark!

It is also used 11 times in 7 verses in **Yehezqēl/Ezekiel 41** in describing ‘chambers’ of the Hēkal that Yehezqēl was shown and told to measure.

In **Melaḳim Aleph/1 Kings 6** it is used 7 times in 6 verses, in reference to the chambers, boards or planks of the house which Shelomoh built for **יהוה**!

Why I am mentioning this, is that we see in Scripture that this word is used twice for a man’s side (Aḏam’s) and once for the side of a hill, but everywhere else it is used as an architectural term in a clear reference to the Tabernacle, House and Hēkal of **יהוה**!

When Messiah ‘fell asleep’, a soldier pierced His side:

**Yohanan /John 19:32-34** “Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him, 33 but when they came to **יהושע** and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out.”

With the piercing of His side, we take note that by His Blood, which satisfies one time for all, His Temple could now be cleansed, set-apart and built – that is to say, that His Bride could be brought forth.

And by the water coming forth from His side, we are able to see that His Spirit could now dwell in us, and that we could now have full access to the Living Waters!

**Qorintiyim Aleph/1 Corinthians 3:16** “Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?”

This clear prophetic call, given in **Yeshayahu/Isaiah 55**, was a call to repentance and a call to return to the True Living Waters!

When Adam sinned, he was 'cut off' from having access to the tree of life and as a result of sin it is appointed for all to die once!

Our access back to the tree of life and being refreshed in the Living Waters is only made possible by the life, death and resurrection of our Master, saviour, Redeemer and Elohim, **יהושע** Messiah.

No amount of money can buy this for us, and with our Master, who humbled Himself and took on the form of a Servant in order to redeem sinful man back to Himself, we acknowledge the full price He has paid for our sins!

This is an invitation to the thirsty – a call to anyone who thirsts.

Now we know that we all thirst and when you are thirsty you go and drink something to try and quench your thirst, right! In actual fact, it has been said that if you get to the stage of being thirsty then you have already been too long without water and have already let yourself begin to dehydrate, which is very unhealthy!

But we all know that the thirst that is being spoken of here is more than just physical, as it is speaking of a spiritual thirst. Today, many people do not think or realise that they are spiritually thirsty, simply because they have filled their lives up with so many false wells, so to speak, keeping them so busy that they get consumed by a sense of satisfaction that is indeed false, causing them to thirst again for something else which cannot satisfy!

Why is it that so many seek to satisfy that which is dying – and by that, I mean the flesh?

In the process of filling up the flesh with that which does not satisfy, one is in serious danger of sentencing one's spirit, as a result of wrong choices, to eternal death!!!

Everything we do is a result of a choice and so often we may ask ourselves, "**Why am I doing this...?**", or "**Why am I doing that...?**", when in fact we need to be looking behind our actions and ask, "**What choice did I make?**"

If you are thirsty, come and drink! This is the invitation!

For most of us, and I like to believe that for all, there comes a time, or even various key moments in our lives, where we recognise that there has got to be more to what we are doing and how we are living!

In other words, we recognise that there is a thirst.

All too often, through the desire to satisfy that thirst, wrong choices are born, either out of peer pressure, the culture of traditions that we have been brought up in, or even by the way a wrong choice has been commercialised or advertised as an acceptable one.

In today's consumer driven world, people find that they just can't get enough and so they devour food, pleasure, work, entertainment and even relationships as fast as they can, just to get something out of it and then seek more, never being satisfied, as they are constantly driven by a wanting, a needing, a longing and a thirsting! For what though?

We are all created with an appetite, and that is an appetite for Elohim.

He has made us to praise Him – to hunger and thirst for Him.

**Yeshayahu/Isaiah 43:19-21** "**See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. 20 "The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, 21 this people I have formed for Myself, let them relate My praise."**

You see – it is **יהוה** who provides for us His Living water to equip us to praise Him!!!

**Mattithyahu/Matthew 5:6** "**Blessed are those who hunger and thirst for righteousness, because they shall be filled.**"

What Messiah is, in essence, saying here is that you will be blessed when you truly make the choice to seek and follow that which you were designed to, for everything else is a counterfeit that will only drain you and not fill you.

The term “**thirsty**” is used frequently in Scriptures and is a metaphor for a spiritual longing and the need for it to be satisfied. We know that the only thing that satisfies is from above, as Our Master and Elohim satisfies our desires with good things.

I would like to read a passage from the **Book of Ḥanok/Enoch**, as this helped me understand more clearly what **יהושע** was telling us, when we are to hunger and thirst for righteousness.

I encourage you all to read the **Book of Ḥanok/Enoch**; and it is freely available on the net.

This Book was in fact part of the canonized Scriptures up until around the 7<sup>th</sup> century C.E. and ‘disappeared’ for about 1000 years having been ‘rediscovered’ in the 17<sup>th</sup> century C.E.

It gives greater detail on the accounts that we read of in **Berēshith/Genesis 6**.

**Ḥanok/Enoch 15:8-12** “**And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the Set-Apart Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.**”

What is this passage saying?

Without going too much into **Ḥanok/Enoch** right now, we take note that Scripture tells us in **Berēshith/Genesis 6** that when the sons of Elohim came down and had sexual relations with the daughters of men, giants were born, the Nephilim – the cast out ones, or half breeds, if you will.

This was a great abomination before **יהוה**, and as they began to rule and reign over the earth, **יהוה** declared He was going to wipe out all mankind and all that which had come from abominable acts. The Messengers from the heavens were bound up and the Book of **Yehudāh/Jude** clearly gives us reference to this as he is quoting from **Ḥanok/Enoch** that they are bound up until the Day of Judgment. **Yehudāh/Jude 6** “**And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.**”

Why am I telling you this?

Well, the messengers who came down have been bound until the Day of Judgment, but the spirits of the offspring of the messengers and the daughters of men are the evil spirits that roam the earth! The demons, in other words!

And the curse that **יהוה** pronounced over them was that they would cause offenses, cause trouble, afflict etc.

They would also hunger and thirst, but never eat or drink!!!

Think for a moment what that must be like – to always be hungry and thirsty and never be able to eat or drink anything! That is why various pagan religions have a practice of putting food and water out for their ‘mighty ones’, yet find that the food and drink is never consumed.

When asked why they do this, they claim that it is to appease the ‘mighty ones’, for they want food, yet as we see they can never eat!!!

Never being able to eat or drink is a curse as a result of abominable practices that are done before **יהוה**!!!

Now, when we see passages like that which we are reading here, passages that carry an invitation to the thirsty, it is a wonderful declaration of the work of our Saviour, יהושע Messiah, in that we, through His work and Him having paid the price, have access to the Living Waters of Life, so that we never have to thirst again!!!

This is exactly what יהושע told the woman at the well in **Yohanan/John 4**.

**Yohanan/John 4:13-14** “יהושע answered and said to her, “Everyone drinking of this water shall thirst again, 14 but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

Once we taste of the Living Water, we will know our source and never have to look anywhere else and streams of living water will flow from within so that we may offer it to others too.

The question is simply this, “**Have we truly tasted the Living Water?**”, and if so then, “**Are we drinking daily as we should?**”

Do you realise the privilege we have to come and drink!!!

Tasting the Living Waters carries the clear implication that we continue to be nourished and satisfied by it and not turn away from it, for if one does there is no way to renew them again to repentance!

**Ib’rim/Hebrews 6: 4-6** “**For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, 5 and have tasted the good Word of Elohim and the powers of the age to come, 6 and fall away, to renew them again to repentance – having impaled for themselves the Son of Elohim again, and put Him to open shame.**”

With this clear invitation given in **Yeshayahu/Isaiah 55**, we see the clear call to be a people who continually drink and never thirst again!

What is worth taking note of here, in this first verse of **Yeshayahu/Isaiah 55**, is that the call to ‘come’ is given 3 times!

Now, why do I find that interesting?

Well, as I have already said, the drinking of the Living Water is a continual process, once found, and we therefore recognise the language that is given here, in pointing us to the clear pattern given in the Word to us, and how we are to guard to keep the Appointed times of יהודה, as commanded set-apart gatherings unto Him, as He commands!

The usage of the word ‘come’, three times, helps us consider how it is commanded that all men were to come up to Yerushalayim 3 times a year, which would incorporate all 7 of the Feasts of יהודה, and by implication, guard and keep the weekly Sabbath too, which is set forth as a clear standard of how the Feasts are to be set-apart!

In other words, this call to ‘come’, is a call to obedience!

This is a call to come to the True Living Waters, and with the call to come and buy without price we take note that this is a clear responsibility for true believers who have counted the cost of following the Master and diligently guard to do all He commands!

A proper guarding of His Sabbaths and Feasts can be faithfully observed and celebrated because of the perfect sacrifice of our Master and Elohim, we are able to enter in by His Blood and drink of the Living Waters and be filled with His Spirit and thirst no more as we learn to be content in all circumstances!

The Aramaic text renders this call for the thirsty to come as “**those who want to learn**” must come!

This is also a clear message that the Truth cannot and must not be commercialised! It is freely available to all!!!

This is a call to obedience and more specifically a ‘walk of obedience’, in other words this is a call to hear, guard and do the Word, for then you will never thirst!

In the ancient pictographic letters, we are able to glean a powerful lesson from this word for ‘come’.

The Hebrew word that is translated as ‘come’, in this first verse, is לָכֹּחַ – lekhu, which comes from the

Hebrew root word הָלַךְ halak - Strong’s H1980 which carries the meaning, ‘to walk, to live, manner of life, cause to live’, and it literally and figurately speaks of how one lives.

It is used as a verb, indicating that it is an active expression of one’s life.

This verb is written in the ‘qal active’ tense and therefore renders the meaning, ‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’.

When one look at this root word and the word that is used here in the ancient text we are able to get a clearer understanding of how we are able to walk in complete obedience!

The Hebrew root word for walk - הָלַךְ halak - Strong’s H1980, in the ancient pictographic script, looks like this:



Hey – הָ:

The ancient script has this letter pictured as הָ, which is ‘a man standing with his arms raised out’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to הָאֱלֹהִים as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - לָ:

The ancient script has this letter as לָ, and is pictured as a ‘shepherd’s staff’, can give the meaning of ‘to or toward’ and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - כָּ:

The ancient form of this letter is כָּ - meaning ‘the open palm of a hand’. The meaning behind this letter is ‘to bend and curve’ from the shape of a palm as well as ‘to tame or subdue’ as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for ‘walk’ we are able to see a great declaration:

### BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherd’s staff, and the open palm of the hand, we are able to see the concept of ‘**staff in the palm**’ and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

Let us now look at the construct of this root word that is used, in the call to 'come', which is written as:

לְכוּ – leku.

In the ancient pictographic script, it looks like this:



You will notice that the 'hey' (ה) has fallen away and the letter 'waw/vav' (ו) is added to the end!

**Waw/Vav – ו:**

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Looking at these three pictographic letters in terms of the call to come, we take note that the following meaning can be rendered:

### **THE STAFF IN THE PALM IS SECURED!**

With the letter 'hey' (ה) removed and the letter 'waw' (ו) added to the end, we are able to see how it is by faith that we are to walk, and by the clear revelation of our Master and Elohim, who died in the flesh and was made alive in the Spirit, we are able to walk upright as we stay in Him and continue to drink of the Living Waters that He has secured for us!

With the picture of 'the rod in the hand', we also recognise that our walk and proper response to the call to 'come' can only be done as we walk in complete submission to the commands of the Good Shepherd and Elohim who revealed His Hand to us and secured for us His everlasting Covenants of Promise, enabling us to cling to His Torah and be properly supported in our walk and stand armed against the enemies arrows!!!

When considering this picture of the rod in the hand enabling us to walk as we should and be nourished with the living waters of life, and never thirst again, I am reminded of the doubts that Mosheh had in the people actually listening to him.

**Shemoth/Exodus 4:2 "And יהוה said to him, "What is that in your hand?" And he said, "A rod."**

A rod in his hand!!!

This is a clear picture for us too as we consider how our Master has secured for us our ability to walk by faith in Him, as He puts in our hands His Word, in order that we 'DO' His Word and not simply be hearers only! As we hear, guard and do His Torah, we find that we are satisfied and have no lack!

The key is to be a people who hunger and thirst for righteousness, for we know the promise is that we will be filled!

**Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us."**

Do you hunger and thirst for righteousness?

Do you hunger and thirst to do all that is commanded?

Then the only way to be satisfied is to come to the Living Waters and learn and be refreshed!

Every week, on the Sabbath, we come together, as an assembly, to 'eat, drink and be satisfied' by the Bread of life and the Living Waters, as we read the Torah, Prophets and Writings!

However, each and every day, we are required to come and eat and drink, as we receive our daily manna and the refreshing water of His Word that sustains us!

If you are still “hungry and thirsty” after reading the Torah, it means that you are not listening to what it is really saying.

The clear call that is given in **verse 2** is to ‘listen carefully’!!!

The Hebrew root word שָׁמַע *shama* – Strong’s H8085 is used twice in a row, giving emphasis on the need to be listening attentively!

The Hebrew word שָׁמַע *shama* – Strong’s H8085 means, ‘*listen with attention, comprehend and discern, give heed to what is being spoken*’.

Here it is written in the active voice which is a very clear command to ‘listen up’, and literally can be expressed as ‘hearing you hear’!!!

In **Hazon/Revelation** we see a phrase that is given to all of the assemblies:

**“He who has ears let him hear what the Spirit says.”**

And what we take note of hear is the clear call that is being given, along with the invitation to ‘come’, is to **LISTEN UP** – in other words, ‘**have a hearing ear**’!!!

To listen, you must be still and focus—and that is where true shalom is found!

The call given to listen is clear and with proper listening we are told to let our being delight itself in fatness! To delight in fatness is to enjoy the very best of the best!

The Hebrew word that is translated as ‘delight itself’ comes from the root verb עָנַג *anog* – Strong’s H6026 which means, ‘*to be soft, dainty, delicate, take delight*’, and a noun that is derived from this root verb is עֲנָגָה *oneg* – Strong’s H6027 which means, ‘*daintiness, exquisite delight, luxurious*’, and we take note that both this noun and verb is used in:

**Yeshayahu/Isaiah 58:13-14** “**If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יְהוָה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you shall delight yourself in יְהוָה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya‘aqob your father. For the mouth of יְהוָה has spoken!**”

We are told, here in **Yeshayahu/Isaiah 58**, that we are to call the Sabbath a ‘delight’ and so, we recognise that, in Scripture, the picture of the fat that belongs to יְהוָה, teaches us a great lesson here on how we are to delight ourselves in יְהוָה as we come on His Sabbaths and Appointed Times to attentively listen to His Voice and learn how to walk as we should!

**Verse 3** of **Yeshayahu/Isaiah 55** continues to emphasise our need to ‘cup our ear’, so to speak, and listen very carefully, giving our complete attention and being obedient to take it all in!

The Torah (instructions and commands) of Elohim teaches us how to pay attention and learn, putting us in the best position to have a prosperous, meaningful life, as we meditate day and night upon that which we hear, with hearing ears, and diligently guard and do!!!

The call here, in **verse 3**, is to **listen up and live!**

The Hebrew word that is translated here as ‘ear’ is the word אוֹזֵן *ozen* – Strong’s H241 which means, ‘*an ear, hear, attentive, closely, recite, reveal*’ and comes from the root verb אָזַן *azan* – Strong’s H238 which means, ‘*to give, ear, listen, pay attention, perceived by ear*’, and while this also carries the meaning to listen and listen attentively, it literally means to ‘*cup the ear*’ – in other words give your complete attention and be obedient to take it all in.

The call to incline the ear, is to turn one's ear to attentively hear the clear Word of our Master and guard against turning one's ear away from hearing His Word!

The prayers of those who turn their ears from the hearing of the Torah are an abomination to Elohim:

**Mishlê/Proverbs 28:9** **“He who turns away his ear from hearing the Torah, even his prayer is an abomination.”**

In this urgent call to come and hear, we see in **verse 6** another clear call to be seeking יְהוָה, while He is to be found!

The Hebrew root word that is used here in **Yeshayahu** for ‘seek’ is דָּרַשׁ darash – **Strong’s H1875** which means, **‘to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question’**.

Now, when we see that this word carries more than simply just take a quick peek, but rather emphasises the need to be digging deep in seeking out carefully and with great diligence, through consultation, and asking, we would do well to make sure that we are doing just that!

**Mattithyahu/Matthew 6:33** **“But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”**

When we are told to ‘seek’ first the Kingdom – we must recognise that this is not an instruction that gives the notion that you look at it and now that you have seen it you can go on your merry way – NO!

To seek His Kingdom requires hard work and discipline each and every day. Here we are being clearly instructed to ‘seek’ יְהוָה and His strength.

We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

A word that is derived from the root word דָּרַשׁ darash is מִדְרָשׁ midrash – **Strong’s H4097** means, **‘a study, record, writings or story, commentary’**.

This word, מִדְרָשׁ midrash – **Strong’s H4097**, speaks of the ability to search out something and often refers to that which is written to teach, and later became known as a Hebrew word relating to the in-depth study of the word, often done together.

The point is that we are to be a people who are earnestly growing in wisdom and understanding of the Scriptures so we can remember what we look like when we look intently into the mirror of His Word! Seeking Him while He is to be found implies that there will be a time when the window (or door) of being able to find Him will be closed, as it was when He closed the door of the ark after Noah and his family entered in and was saved from the flood!

We cannot sit around saying, **“Oh I’ll get to it sometime soon!”**

That may be too late. All too often most are seeking their own ways and desires and trying to accomplish their goals before attending to the need of making יְהוָה and His Word priority in their lives. יְהוָה tells us not to worry about tomorrow, not to worry about what we will eat, what we will drink or what we will wear, for that is what the pagans run after.

We are to **seek** first His Kingdom and His righteousness and all these things will be added to us as well! Hunger and thirst for righteousness and we will be filled!!!

Dawid says in:

**Tehillah/Psalm 63:1** **“O Elohim, You are my Ėl; I earnestly seek You; My being has thirsted for You; My flesh has longed for You In a dry and thirsty land without water.”**

Dawid starts off by declaring who is Elohim, and who was His Elohim, and he then declares that He earnestly seeks יְהוָה!

“I earnestly seek You!” – Can you declare this honestly – do you earnestly seek יְהוָה?

Bearing in mind that Dawid was in one of the toughest times of his life – and he was earnestly seeking יְהוָה!

The Hebrew word that is translated as ‘earnestly seek’ is שָׁחַר *shahar* – Strong’s H7836 which means ‘**to long for, diligently seek, strongly desire something with a focus on a relationship with that which you seek**’ and is an intensive verb which denotes that it requires exceeding effort and from this we get the noun of the word which means, ‘**at dawn, early, daybreak**’.

Therefore, it is safe to say that what Dawid was actually declaring here was, “**I rise early to diligently seek you**”.

The LXX (Septuagint) translates this as ‘**I rise early for you**’.

What we have here is the picture of ‘**seeking early**’ as having the connotation of great diligence – “**I am seeking you really diligently**” – not with half measures!!!

And this he would do ‘early’, while it was still dark, at the breaking of dawn!!!

How many of you can say that?

Most of the time the majority of people cannot even get out of bed early on a good day! What about when you are in a tight spot, when things are all messed up and your circumstances look dismal – getting up early to seek יְהוָה is, for most, not even a consideration!

What we must also recognise, is that in **Mishlĕ/Proverbs 7:15** we see that the whore will earnestly seek her foolish prey, and will certainly seek those who are in a tight spot and smooth talk them into her home and seduce them with lies and falsehood! This, in itself, is a severe warning, teaching us that if we are not earnestly seeking יְהוָה, then be warned that the whore will be earnestly seeking you!

The Hebrew word that is translated as ‘found’ in **Yeshayahu/Isaiah 55:6** comes from the root verb מָצָא *matsa* – Strong’s H4672 – ‘**to attain, find, locate, discover**’.

With the concept of being able to find something, or someone, reveals that it needs to be sought after, not that it is lost but that it needs to be discovered and learnt.

While, in many ways, the Word was lost to us, while being right in front of us, we thank יְהוָה for opening our eyes so that we may seek Him and His righteousness, and find Him!

**Mishlĕ/Proverbs 7:15** “**Therefore I came out to meet you, to earnestly seek your face, and I found you.**”

How earnestly are you seeking יְהוָה?

How many times do you find yourself in a state of running around like a chicken without a head, or going in circles over an issue or situation and do not know what to do?

How earnest is your seeking of יְהוָה and His Righteousness?

**Mishlĕ/Proverbs 8:17** “**I love those who love me, and those who earnestly seek me do find me.**”

He loves those who love Him – and a major part of loving Him is ‘seeking’ Him; because to love Him is to do what He has instructed us to do! So how will we know how to love Him if we do not seek out what His instructions are???

The Hebrew word here for ‘love’ is אָהַב *ahab* - Strong’s H157 and an interesting side note is that the numerical value for this word for love is ‘8’ – which speaks of ‘**fullness, complete and everlasting**’!

We are to give our full attention to seeking our Elohim with all our heart, soul and mind – anything less would not render true love, but may rather cause one to end up forsaking Him, rather than loving Him.

Part of earnestly seeking Him is the ability to forsake that which is of no value.

**Yeshayahu/Isaiah 55:7** says it clearly – let the wrong forsake his way, and the unrighteous his thoughts!

The thoughts and ways of יהוה are higher than ours and we would do well to learn this very quickly, as many often think that their own ways are better!

This was a call to forsake wicked ways and return to obedience!

This was a call for true repentance!

We take note of how chaotic it was in Yisra'el, when everyone did what was right in their own eyes, and sadly this is what we find happening in many ways today – everyone doing what is right in their own eyes and as a result they are unable to properly submit to the clear order and functional design of יהוה, and that which He has appointed to equip His body!

The Hebrew word that is translated as 'return' in Yeshayahu/Isaiah 55:7 comes from the root word שׁוּב **shub** – Strong's H7725 which means, '*to turn back, return, repent, recover*', meaning to turn away from sin and turn back to Elohim and follow in His ways.

In the ancient pictographic script, the Hebrew word שׁוּב **shub** – Strong's H7725 is written as follows:



**Shin - שׁ:**

As already discussed, this is the letter 'shin' which in the ancient script is pictured as , which is '**two front teeth**' and carries the meaning of '**sharp or press, chew or devour**'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth '**chew**' or '**meditate**' on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**Waw/Vav – וּ:**

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

**Beyt – בּ:**

The ancient script has this letter as , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

When we understand the combination of these pictures, as rendering '**a returning or repentance**', we are able to recognise that the teeth, which speaks of a 'pressing', and the picture of the peg that 'secures', and the house, which speaks of 'dwelling', we are able to understand this representing the following:

**THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO.**

This word, שׁוּב **shub** – Strong's H7725, in the ancient form, represents for us a:

**RETURNING TO THE SECURE HOUSE WHERE WE ARE FED,  
AS WE MEDITATE ON THE WORD OF THE HOUSE**

While this certainly represents for us a clear understanding of true repentance, which entails a proper return, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience and inability to submit and obey reveals that their repentance is merely a lip service that is given in the hope of getting something favourable back in return.

When the Pharisees and crowds came out to see Yoḥanan immersing he asked them a clear question: **Mattithyahu/Matthew 3:7-8** **“And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? 8 “Bear, therefore, fruits worthy of repentance”**

**Luqas/Luke 3:7-8** **“He said therefore to the crowds that came out to be immersed by him, “Brood of adders, who warned you to flee from the wrath to come? 8 “Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, ‘We have Aḇraham as our father.’ For I say to you that Elohim is able to raise up children to Aḇraham from these stones.”**

Many may certainly ‘return’ and seek to be immersed while their lives did not display the proper fruit forty of repentance. The Greek word that is translated as ‘repent’ is μετανοέω *metanoeō* – **Strong’s G3340** which means, **‘to change one’s mind or purpose, to repent, relent’** and involves a complete change in one’s attitude and thought.

Those who continue to walk according to the flesh may find themselves desperately seeking the inheritance and promises of Elohim, and even do so with tears, yet they find no place for true repentance from dead works, like Ėsaw!

**Iḇ’rim/Hebrews 12:15-17** **“See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.”**

Many tears are not necessarily a clear and true sign of repentance!

Turning away from dead works to serve the Living Elohim in sincerity and Truth, bearing fruit worthy of repentance is what is required!

Many ‘return with tears’, yet fail to change their lifestyles, rejecting the need to walk in Covenant by guarding the commands and Elohim and think that their prayers are still going to be heard!

**Tehillah/Psalm 50:16-17** **“But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?”**

True repentance involves a complete forsaking of wrong ways and earnestly pursuing set-apartness, in order to make sure that whatever we do, whether in word or deed, we are doing in the Name of **יהושע** Messiah! If what we do or say, cannot have the Name of our Master associated with it, then it should not be done!

That means that we must guard our thought life too!!!

It is of vital importance that we forsake any thought pattern of man, that is in clear contradiction to His Word; and we must not be conformed to a worldly system that rots, but rather be transformed daily by the renewing our thought life, by renewing our minds through His very life-giving Word, as we come to the fountain of living waters and never thirst again! His Word must saturate our thoughts, which will indeed cause us to hear His voice and return to Him who pardons us for trying to satisfy our thirst in places that simply do not.

His Word becomes Bread for the eater and seed for the sower to sow.

As sower's of His seed, we cannot be dehydrated or thirsty, for we will faint and lose heart, but if we drink and eat of that which truly satisfies, then we will be strengthened with His joy that will cause us to go out, and be brought back, in peace.

What I am trying to point out here in this message is that **יהושע** has opened up His fountain of Living Water for us to freely drink from – that is His Word, and we need to understand the reality of the choices that we make in response to His Word and invitation to the thirsty to come.

If we choose the way of **יהוה** and how He 'sees it' then we will walk in the right way – which is His way of set-apartness.

If we choose the way we "see it in our own eyes", we may just find ourselves on an unrighteous path. There is only One Good way, whereas there are many evil ways.

As we hear the call of **יהוה**, telling us to **Come** to the waters and to **Come** and buy without price, and to **Come** and eat what is good and delight ourselves in fatness, may we constantly be obedient, in hearing attentively as we should and walk upright as we should, as we guard His Sabbaths and Feasts, calling them a delight and finding complete nourishment and rest for our souls.

Have you found yourself being a little thirsty of late?

Perhaps you have neglected the need to have your ears cupped and attentive to the clear voice of His Word and have found that you have grown thirsty and have tried to satisfy the thirst with other things that do not satisfy, but only end up making you even more thirsty!

Hear this clear call given by His Spirit, a call that we as His Bride are to give to many thirsty souls out there – and that is the call to Come and Seek **יהוה** while HE is to be found – for this is the only true remedy for thirst that has come, as a result of sin and the curse of sin, which is death, that came through one man, and spread to all men!

As we consider these prophetic words being given, here in **Yeshayahu/Isaiah 55**, calling for the thirsty to come and drink, we can be reminded of the words of our Master, when He gave this call on the last great day of Sukkoth!

It was on the 8<sup>th</sup> day of Sukkot where **יהושע** spoke the following words:

**Yohanan/John 7:37-38** **"And on the last day, the great day of the festival, יהושע stood and cried out, saying, "If anyone thirsts, let him come to Me, and let him who believes in Me drink. 38 "As the Scripture said, out of His innermost shall flow rivers of living water."**

How do we know that this was the last day (8<sup>th</sup>) of Sukkot?

Well in **Yohanan/John 7:2** we see the clear reference to the Feast of Booths that was near!

**Yohanan/John 7:2** **"And the festival of the Yehudim was near, the Festival of Sukkot."**

As we consider the words of our Master on this last great day of the festival, we also need to understand a little about the context and setting, as there were some customs that had developed by the time Messiah came; and one of these customs was the water pouring ceremony that the Yehudim had celebrated as a part of this Feast.

A ceremony that would remind them of **יהוה**'s great provision and also to rely upon His future provision and blessings.

At the time of **יהושע**, booths were still being constructed as commanded, however there were some additional ceremonies that were added and carried great prophetic significance.

The first of these was the Water Pouring Ceremony.

This ceremony involved the priests, accompanied by a procession of singing people, that would go down to the pool of 'Silōam' – Σιλῶαμ – Strong's G4611, a word that means 'sent'.

The name of this pool is of Hebrew origin, and comes from the word שִׁלּוֹחַ Shiloah – Strong's H7975 which comes from the primitive root שָׁלַח shalah - Strong's H7971 which means 'to send or to bring forth' or 'send forth', and this was one of the principle sources of water supply to Yerushalayim that originated from the 'Gihon' spring which emptied into this pool.

The Hebrew word גִּיחֹן Gihon - Strong's H1521 means, 'bursting forth' and comes from the primitive root word גָּיַח giah - Strong's H1518 which means, 'to break forth, gush forth, labour to bring forth, draw up, take out'.

Scripture speaks of the river called Gihon, that Hizqiyahu the king channelled as a water supply for Yisra'el, which enabled them to endure and withstand an Assyrian siege.

This, in itself, is a great picture for us of how we are able to draw, with joy, the pure water of the Word, from deep within our hearts, no matter the circumstances we find ourselves in, as long as we are drinking from the pure Living Waters of Messiah.

יְהוָה is the provider of water and rain and so this abundant source of water was understood as being sent by יְהוָה for His city.

At the time of Messiah, this custom of the water pouring ceremony that was developed, would see the priest fill a gold pitcher with water and march back to the Temple where it would be mixed with wine and poured upon the slaughter-place as the drink offering that was required and was symbolic of יְהוָה's salvation as described in:

**Yeshayahu/Isaiah 12:3 "And you shall draw water with joy from the fountains of deliverance."**

This was prophetically speaking of the Messiah, and on this last great day of the feast of Sukkoth, after the drink offering was done, our Master stands up and proclaims very clearly that He is the source of Living Waters.

Here יְהוֹשֻׁעַ was fulfilling this ceremony at the Feast, by declaring that He is the One who gives the water of life! Now, see the fulfilment of this being prophesied as seen by Yoḥanan again in:

**Ḥazon/Revelation 21:6 "And He said to me, "It is done! I am the 'Aleph' and the 'Taw', the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment."**

Here we see יְהוֹשֻׁעַ, at the fulfilment of this Feast, in a revelation that was given to Yoḥanan, declaring that He, the Aleph and Taw, will give a drink to whoever is thirsty, without cost, and in Ḥazon/Revelation 22 you can read about the River of the water of life that flows from the very throne of Elohim.

This concept of the pouring of the water, along with the prescribed drink offerings, and Messiah making it clear that He is the source of the very living waters that we are to draw from with joy, helps us further understand the power of His provision through His sacrifice for our sins and the cost of Him being poured out for us, so that we may have access to life and be filled with His Spirit!

Prayers were offered up with the pouring of the water to thank יְהוָה for His provision in watering the land as well as asking יְהוָה for rain for the next season's crops!

So, Sukkoth was also a time to ask for rain and from Scriptures we know that rain was יְהוָה's provision for obedience to His decrees, and in effect they would, by asking for rain, be declaring their continued obedience to Him and ask Him to once again bless them with rain.

This ceremony also carried with it a deeper spiritual meaning, as it signified the hope of the Messiah for Yisra'el throughout the ages and was also a symbolic picture of the outpouring of the Ruah HaQodesh (Set-Apart Spirit).

**Hoshĕa/Hosea 6:3** tells us that יְהוָה comes to us like the latter rain, watering the earth, and so here we have יְהוָה who is the former and latter rain, calling to a thirsty people.

At Sukkoth, the very rain that is prayed for is coming to dwell, to water and to fill us with His abundant life, amĕn!

The Ruah being poured out at Shabuoth fulfilled the type of early rains and we can, with great rejoicing, look forward to the Ruah being poured out on all Believers in the fulfilment of the latter rains.

At this point let me ask you, **'are you thirsty for righteousness?'**

**All who are thirsty!**

The Greek word that is translated as **'thirsty'** in **Yohanan/John 7** and **Hazon/Revelation 22** is **διψᾶω dipsaō – Strong's G1372** which means, **'to thirst, thirsty, thirsts'**, and figuratively, it expresses the idea of those who are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened.

This word carries the idea of having an all-consuming craving and longing for the Truth

Then יְהוָה says that all who are thirsty are to come to Him – and this speaks of a complete surrender, as you cannot go to drink from the stream of life, carrying an all-consuming craving and thirst and simply just take a little sip, so to speak.

When you come to Him, you must surrender your all and drink, which reflects a wholehearted reception of His Truth in you – for you will not drink anywhere else; just as יְהוָה told the Samaritan woman at the well, that whoever drinks from Him would never thirst again!

The reason for this is that they would have found their source of strength and satisfaction to continually drink from!

Once you drink of the pure Living Water, you will never want to drink the muddied waters of the false traditions, lies and rules of men, that have twisted and muddied the Truth, ever again!

Being thirsty, and not satisfying that thirst, can be hazardous to your health.

Thirst that is not quenched can be one of the most painful things.

There are various kinds of thirst, of which can take note of the following 3 kinds of thirst can be described:

**1 – Adipsia** – this is an absence of thirst, even in the presence of dehydration!

This type of thirst describes how one can be thirsty and they do not even know it!

**2 – Hyperdipsia** – this describes how when the normal thirst isn't quenched and there is a temporary intense thirst!

In other words, you just got to drink something right now or else...!

**3 – Polydipsia** – this is a sustained excessive thirst and compulsive water drinking, which can be described as wanting to drink anything yet nothing actually quenches.

Thirst affects every organ in the body and can result in spasms, diseases and even hallucinations.

We must ensure we satisfy our thirst physically as well as spiritually.

Many are walking around in a state of polydipsia – that is that they are having a sustained thirst and drinking every false teaching they can, yet they never get satisfied, as they run from one teaching to the next hoping to hear something nice and refreshing for a moment, in order to take away the continual thirst for filling the void in their lives.

Most are adipsia – they are thirsty and they do not even know it and therefore could not be bothered in drinking from the river of life and in the process, are killing themselves!

There is only one source that gives and sustains life – only One River – and that is **יהושע**.

The picture of this is repeated in Scripture for us and the River we are speaking of here is symbolic of the Ruah HaQodesh (Set-Apart Spirit).

The first step in drinking from the Living Water is simply that we are to thirst for **יהושע** alone and nothing else, for He alone can satisfy, amēn!

As we come to drink of Him, we must believe – **Yohanan/John 6:35** tells us that whoever believes in Him shall not thirst!

Your faith must be in Scripture alone! Not in hearsay or opinions or vain traditions or religious systems – your faith must be in the Word alone – for faith/belief comes by hearing the Word of Elohim –and **יהושע** Messiah is the Word made flesh!

Your receiving is by grace - for He has paid the price and therefore, we can come and buy without cost – the very living water!

Without cost, because He has settled our debt, amēn!

Drinking from Him, in faith, must then be lived out by faith – and that is done by doing His every Word, walking in Him – walking in the Torah, keeping His Appointed Feasts and being refreshed in His Word.

When we drink of Him, He promises that rivers of Living waters will flow out from our innermost parts!

The English word ‘flow’, speaks of a constant pouring out, a constant life!

What is amazing for me is the term ‘**innermost parts**’!

This word, ‘**innermost**’, is translated from the Greek word **κοιλία koilia** – **Strong’s G2836** which means, ‘***hollow, belly, appetite, innermost being***’, and comes from the word ‘**koilos**’, which means, ‘hollow place’ or ‘the inside of a man’ or ‘the belly where food is digested’ or ‘the womb and uterus where reproduction takes place’.

It also speaks of the heart and the desires.

So, what **יהושע** is saying here is that out of the hollow places, rivers will flow ...!!!

Will you diligently respond to His call to the thirsty and drink up, so that you too can be an overflow to others, bringing His Living Water to other thirsty travellers?

How are you at drawing from the Waters of Life – does it just wash off you and your hard heart leaves no room to either be impacted or be used effectively in giving out, or are you like a sponge – soaking up the Water of His Word and giving it out, even under pressure, with great joy!

Do you want to be spiritually refreshed and soak in His Truth and Love, do you want to experience His healing rain?

Then respond to His invitation and drink, obey your thirst in Him.

Drink from the Living Waters of Life, for then rivers will flow out of your hollow place! That is a sure promise of multiplication!

Allow His River of Life to reproduce abundance in you so that you have much to give to others!

Don’t get caught in the routines of life that cause one to neglect to drink from that which has been freely offered; and just as **יהושע** stood up in the midst of the crowd, may we too ‘stand up and declare’ His great truth with gladness of heart, bringing His refreshing truth to a thirsty world, amēn!

The Good News is that the favourable gift of Elohim, through the one time sacrifice of יהושע Messiah, has overflowed to many, causing thirsts to be quenched, having removed the curse of sin, which is death, from those who respond to the call to come and seek, and are immersed in Him and stay in Him, being a people who hear, guard and do His commands, as the staff in the hand has been secured, giving us no excuse not to walk, even as He walked!

**“COME AND SEEK יהוה – THE REMEDY FOR THIRST!”**

Let this be the clear message that we take out there as we sow the Good seed of His Word, into the hearts of many thirsty and weary travelers who are seeking to have their thirst quenched!

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face upon you and give you Shalom!