

# HASHEMINI ATSERETH – THE LAST GREAT DAY!

22<sup>nd</sup> of the 7<sup>th</sup> month 2020/2021

Shalom all,

In **Bemidbar/Numbers 29:35** we are told that on the 8<sup>th</sup> day of the Feast of Sukkoth, we are to have an assembly and in **Wayyiqra/Leviticus 23:36**, we are told that on the 8<sup>th</sup> day we are to have a set-apart gathering, as a closing festival for this great rejoicing Feast of Sukkoth.

This 8<sup>th</sup> day of the Feast of Sukkoth is known as the '**shemini atsereth**', or more specifically put, '**hashmini Atsereth**', as we see this phrase being written in **Bemidbar/Numbers 29:35** as

הַשְּׁמִינִי עֲצֵרֶת – hashemiyniy atsereth

This comes from the two root words:

- 1) שְׁמִינִי Shemiyniy – Strong's H8066 which means, '**eighth**' and
- 2) עֲצֵרֶת atsereth – Strong's H6116 which means, '**a set-apart assembling together, solemn assembly**'.

The number **8**, in Scripture, is a number that carries great prophetic significance, in terms of a renewal and cleansing, especially as we take note of the unique shadow picture that this 8<sup>th</sup> day of Sukkoth presents for us.

This last great day of the Feast of Sukkoth, is the last day of the yearly cycle of the Appointed Times of יְהוָה, apart from His continual Sabbath, that occurs each week.

When we take note of Kěpha's instruction, to make sure that we do not let one matter be hidden from us – and that is, that with 1000 יְהוָה years is as one day and a day is as 1000 years – then we are able to glean from the powerful prophetic shadow picture that Creation Week presents to us, in showing us that it was on the 7<sup>th</sup> day that יְהוָה completed His work and rested; and this presents to us the sure promise of Him completing His work of deliverance, in the 7<sup>th</sup> Millennium, when He comes to take up His ready Bride and destroy all evil, after which, the renewed heavens and earth will come forth and we shall be with our Maker forever.

The renewed heavens and earth are brought forth after the 1000-year reign of Messiah, which is the 7<sup>th</sup> day (7<sup>th</sup> millennium), giving us the clear picture of the renewal being brought forth on the '**8<sup>th</sup> day**', so to speak!

In Scripture, we also take note that with circumcision, being the sign of the covenant (until the Seed, which is Messiah), that it was on the 8<sup>th</sup> day that a young baby boy was to be circumcised and this symbolised being turned over to the Covenant. A firstborn animal was to be taken from its mother on the 8<sup>th</sup> day and given to יְהוָה, and a leper was cleansed on the 8<sup>th</sup> day.

The **Shemini Atsereth** is a celebration of New Beginnings.

As we see from Scripture, the 8<sup>th</sup> day is always symbolic of a renewal or new beginning or completion and readiness.

The priests did not start their service to יהוה until the 8<sup>th</sup> day after 7 days of consecration. Anyone who had an infectious skin disease or a bodily discharge was unclean for 7 days and would be separated from the camp and only re-enter on the 8<sup>th</sup> day, after their status change through mikvah cleansing.

From the time of First fruits to Shabuoth/ Pentecost was 50 days – 7 weeks and one day – and so, in the “8<sup>th</sup> week” the Ruah (Spirit) was poured out upon those who were continuing, with one mind, in prayer and supplication where about 120 were gathered.

It is a picture of eternity rather than a return to the first day as we usually do after the Sabbath, and thus it illustrates the "**new heaven and the new earth**", when all that is accomplished during the 7,000 years of building the Kingdom will be finished (for even during the Kingdom there will still be major adjustments to make), and we will finally **BE** the Kingdom.

Each week we typically have an ‘8<sup>th</sup> day’ after the weekly Sabbath and while we know that this is the 1<sup>st</sup> day of the week what we see symbolically being expressed here is that we are to go out from the 1<sup>st</sup> day of the week and live according to that which we have been shown in the Torah (Mosheh) on the 7<sup>th</sup> day!!!

As we therefore consider the significance of the 8<sup>th</sup> day of Sukkoth, which reflects the sure promise of the renewed heavens and earth being brought forth as described in Hazon/Revelation, we can be strengthened in the wonderful knowledge of our Master and Elohim and be urgent in our need to be a people who are living set-apart lives, with much joy as we hold fast to the sure hope we have in our great Husband and King, יהושע Messiah!

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

**Yoḥanan/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 Sukkoth?

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

**Yoḥanan/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 – Σιλωάμ – 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 verb 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 גָּחַח 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.

יהוה is the provider of water and rain and so this abundant source of water was understood as being *sent* by יהוה 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 יהוה'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, יהושע 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 יהושע, 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 יהוה for His provision in watering the land as well as asking יהוה 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 יהוה'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).

In Scripture, we are clearly told that life is in the blood and we are also told that whoever drinks of the water, that the Master gives, will never thirst and shall become in him a fountain of living water, springing up into everlasting life.

Therefore, we see from Scripture, the clear symbolic picture of both blood and water being that which pertains to life. Wine that was used, in the drink offerings, was also symbolic of the blood that was poured out, as a prophetic shadow picture of the blood of Messiah.

When the Master died, He was pierced in His side and both blood and water came out of His side:

**Yoḥanan/John 19:34 "But one of the soldiers pierced His side with a spear, and instantly blood and water came out."**

This act carried a very significant fulfilment, that would allow the True Bride of Messiah to come forth and be washed clean of all defilement.

The Greek word that is used for 'side' is πλευρά pleura – Strong's G4125 and is the same word used in the LXX (Septuagint) in Berēshith/Genesis 2:21 which is translated as 'ribs', when יהוה took one of the ribs of Aḏam from his side and made the woman.

The Hebrew word that is translated as 'ribs' comes from the word צֵלָע tsela – Strong's H6763 and is translated as, '*rib, side, corner, beam, board, side chamber*'.

When Aḏam woke up and saw Ḥawwah he said, "**This is now bone of my bones and flesh of my flesh. This one is called 'woman,' because she was taken out of man.**"

As a prophetic picture, we see how Messiah was put to sleep, so that the drink offering of His own life could be given, in order for His Bride to be brought forth and be made one with Him, having been poured out for our sins, so that we could be brought near to His Covenants of Promise and be cleansed through the washing of the Word!

What is worth taking note of, is that this root word **צֵלַע tsela** – **Strong's H6763** is used 18 times in 15 verses in **Shemoth/Exodus**, in the instructions regarding the building of the Tabernacle, slaughter-place and Ark!

It is also used 11 times in 7 verses in **Yehezqěl/Ezekiel 41**, in describing 'chambers' of the Hěkal that Yehezqěl was shown and told to measure.

In **Melakim 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 (Ađam 's) and once for the side of a hill, but elsewhere, it is used as an architectural term, in a clear reference to the Tabernacle, House and Hěkal of **יהוה!**

When Messiah 'fell asleep', a soldier pierced His side:

**Yođanan /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 up – 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 12:3**, was a call to repentance and a call to return to the True Living Waters!

When Ađam 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!

The prophetic significance of this last day of Sukkoth, reminds us that our Master has provided a complete work for us, in order for us to serve as a Bride that has been given the living waters, so that we shall never thirst, and be equipped to be making ourselves ready for His soon return, as we too pour out our lives as a daily living offering, rendering a pleasing worship before our Husband and King.

Drawing water with joy, was a practice that was done during Sukkoth, in recognition of the provision of Elohim and the promise of Messiah; and here at this Feast, on the last great day, the Yehudim were still blinded in seeing יהושע as the very Rock that the water comes from:

**1 Corinthians 10:1-4 “For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, 2 and all were immersed into Mosheh in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.”**

The Rock Mosheh struck, that brought forth water, was spiritually יהושע; and now, at this water pouring ceremony, the Rock, who was about to be struck, at the next Passover feast a few months away and bring forth the waters of life, was there with them!

The very One who would satisfy their needs and thirsts was right there and they did not recognise Him!

Without יהושע mankind will never find satisfaction, and the very One who satisfies one's thirst was right with them in the flesh.

The 8<sup>th</sup> Day was very dramatic, one of great celebration and it would be certainly carried out with great joy and thanksgiving, as well as expressing to יהוה their need for rain, and this Feast symbolises for us how we will rejoice when He comes to dwell with us – to make His booth with us.

Now, having said that – I am not sure how many of you have truly been rejoicing like you will when He comes again!!!

The Feast of Sukkoth is a Feast where we are commanded to rejoice and ‘only be rejoicing’! How has that been going for you?

When we recognise the wonderful work that our Master has done for us, then rejoicing should not be one that needs to be commanded, but rather should be a natural expression of our thankfulness for His great love and provision that satisfies our thirst!

It was at this point in the ceremony, when the priest had poured the water on the slaughter-place and was sharing with the joyous people, that יהושע stands up to speak!

Now, in order to understand the impact that our Master's actions and words would have on this day, you must understand that the teachers, or religious leaders, would sit and teach, as they would sit in ‘the seat of Mosheh’ and teach the assembly.

So, for someone to stand up and speak, or teach, from the crowd was just not done!

And here יהושע stands up!!!

This is a great picture for us, of when the world just sits and shuts its mouth to lawlessness, or when the religious systems of the world are sitting oblivious to, or manipulating, the Truth -

יהושע stands up for us and speaks, amēn!

He is our defender and as we walk in His Torah, He defends us.

יהושע stands up and makes Himself heard!

This would certainly have gotten the attention of all those who had assembled, for it was at this point that יהושע would 'shout' out His invitation to the thirsty.

Picture the scene for a moment – they had just done this whole ceremony, very 'religiously', and as they were praying and crying out to יהוה for rain, for the coming year, as well as the Living rain of Messiah – then – all of a sudden – the thunderous sound of יהושע's voice, is raised over the crowds!

As they were crying out, in thirst for יהוה's provision for the coming season – יהושע was basically saying, **"Here I AM, I AM the very rain you are asking for!!!"**

We are told that instructions are likened to rain, when Mosheh/Moses spoke the words of this song in:

**Debarim/Deuteronomy 32:2 "Let my instruction fall as rain, My speech drop down as dew, as fine rain on the tender plants, and as showers on the grass."**

The Living Word – יהושע Messiah – had come down to bring the refreshing, nourishment, renewal and life, to a thirsty people, just as rain does to plants and grass. He was saying that He had come down teaching!

The instructions for life had come down and had invited all who were thirsty for life to drink of Him; for He is what they were praying for!!!

It is the very Word that washes us and refreshes us and restores our soul.

The Torah can be compared to pure spring water that is needed to refresh a covenant people – it originated at Mount Sinai and came down the mountain with Mosheh/Moses.

However, since then it has picked up all kinds of silt, debris and pollutants, and has sadly become diluted to the point that it is not safe to drink, as it is being provided at the supposed well points, or streams, that have been muddied by the false shepherds.

This has left many who are thirsty, and those who truly thirst for the pure unadulterated truth have to make their way upstream, back to the pure source.

Religions and doctrines of man are like streams that have been polluted and muddied by man's laws and traditions and false teachings that tickle ears!

The Bride must return to Sinai, so to speak, in order to get to the source of pure water.

The source is יהושע – the Word of Elohim – the River of Life – the Living Torah!

**Hoshĕa/Hosea 6:3** tells us that יהוה comes to us like the latter rain, watering the earth, and so here we have יהושע 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 Ruaḥ being poured out, at Shaḅuoth, fulfilled the type of early rains and we can, with great rejoicing, look forward to the Ruaḥ 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?’**

How about this week, as we have had the opportunity to think on the days back in the Wilderness when יהוה poured forth His provision from the rock and also, as we look toward the future when He comes to dwell with us forever?

Have you allowed the Word to wash you this week?

Have you, with great joy, drawn water from the wells of deliverance?

Or, have you simply just been going through your same old routine?

The world has a way of getting us to flow in its routines and follow its pagan feasts of Christmas etc., but what about this feast that we have just been going through – did you drink from the very Living Water?

I believe that just as they went through the motions on that day and יהושע cried out an invitation, so too, do we see the same invitation being made loud and clear for us today – He is crying out – to all who are thirsty.

**All who are thirsty!**

The Greek word that is translated here in **Yohanan/John 7** as ‘thirsty’ is διψάω 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 יהושע 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 יהושע told the Samaritan woman at the well, that whoever drinks from Him would never thirst again! For 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 not quenched can be one of the most painful things.



There are various kinds of thirst:

**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 comes by hearing the Word of Elohim – **יהושע** Messiah is the Word made flesh!

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

Drinking from Him in faith must then be lived out – 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 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 '**kailos**' 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 will flow rivers...!!!

We have to ask why is this place described as hollow – now, I know many of you like to fill your tummy at Shabbat and His feasts, but we are speaking here of the empty hollow inside of a man.

If there is a hollow place then it symbolises that something is missing or needs to be filled as it has been designed to be.

Well, we need to understand that when man sinned, יהודה left the garden of Eden – in fact, when you look at the map, Eden was possibly somewhere in the region of modern-day Iraq – desert!

Symbolically, this shows us that, through sin, man was now empty!

Here at this feast יהושע calls out the promise to have the empty arid places of the inner man gushing forth with Living Waters – He will dwell in the hollow places and turn them into rivers of abundance!

This 8<sup>th</sup> Day of the feast of Sukkoth, the Shemini Atsereth, is a prophetic shadow picture of a restoration and renewal.

In order to understand this, we see that in **Berëshith/ Genesis 2** there is a river that is spoken of that goes forth from Eden and flowed into 4 rivers.

Each one carries significant meaning for us in understanding the fullness of what will be renewed:

**Berëshith/Genesis 2:10-14 “And a river went out of Ĕden to water the garden, and from there it divided and became four heads. 11 The name of the first is Pishon, it is the one surrounding the entire land of Ĥawilah, where there is gold. 12 And the gold of that land is good. Bdellium is there, and the shoham stone. 13 And the name of the second river is Giḥon, it is the one surrounding the entire land of Kush. 14 And the name of the third river is Ĥiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.”**

In these verses we are told of a river from Ĕden that divided and became 4 riverheads, and as we look at each riverhead, we can learn some insights from their meanings as we understand the concept of this river or waters speak of the Word of Elohim:

**1 – Pishon** – פִּישׁוֹן - Strong's H6376 which means, *'increase'* and comes from the primitive root word פּוּשׂ push – Strong's H6335 meaning, *'to spring about, spread, grow up, be scattered'*.

This river is symbolic of changing or doubling as in increase and overflow; and this river surrounded an area where there was gold and so we see the effect of the pure living waters of the Word which will cause us to be increased and be overflowing with the pure richness of His Word that is worth more than gold:

**Tehillah/Psalm 19:7-10 “The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple; 8 the orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes; 9 the fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb.”**

This river surrounded the land where there was bdellium and the shoham stone.

The word **bdellium** in Hebrew is **בְּדֹלָחַ** **bedolah** – **Strong’s H916** which is a white substance like a gum resin, and the only other time we see this word being used in Scripture is in the description of the manna in the wilderness:

**Bemidbar/Numbers 11:7 “Now the manna was like coriander seed, and its appearance like the appearance of bdellium.”**

The shoham stone - **שֹׁהַם** **shoham** – **Strong’s H7718** is a precious stone also translated as an onyx.

The shoham stone is the stone that represents Yosēph on the breastplate of the High Priest and is also the two stones on the shoulder garment of the High Priest upon which all the tribes of Yisra’ēl were inscribed upon

Yosēph kept all the sons of Ya’aqob alive during a famine through his diminishment to slavery and is a wonderful picture of **יהושע** who delivered us from slavery and in whom we are kept safe; and all the tribes names were written on the two shoham stones on the shoulder garment – showing us that the tribes are written in the Rock of their Salvation of which Yosēph was a shadow picture of also the shoulder garment representing that the rule and reign is upon His shoulders:

**Yeshayahu/Isaiah 9:6 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ēl, Father of Continuity, Prince of Peace.”**

**2 – Giḥon** - **גִּיחֹן** - **Strong’s H1521** which means, **‘bursting forth’** and comes from the primitive root word **גִּיחַ** **giah** - **Strong’s H1518** which means, **‘to break forth, gush forth, labour to bring forth, draw up, take out’** and this symbolic of the favour of Elohim from which we are able to draw from in Messiah and in Messiah we are able to overcome!

Scripture speaks of the river called Giḥon that Hizqiyahu the king channelled as a water supply for Yisra’ēl which enabled them to endure and withstand an Assyrian siege.

This is a great picture for us of how we are able to again draw up and gain access to 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 waters of Messiah:

**Yoḥanan /John 7:38 ““As the Scripture said, out of His innermost shall flow rivers of living water.”**

**3 – H̄iddeqel** - הַדִּקְלָה - **Strong's H2313** and means, '*rapid or sharp voice*', and is the Hebrew name of the Tigris river, although we must realise that the Tigris river today is most probably not this river, especially after the flood which may certainly have displaced many of the rivers that were before the flood!

Having said that, we can learn a great deal from these four riverheads!

This river head can be a reminder to us of the sharp voice of Elohim and we take note of the river that Dani'ël heard the voice of Elohim in:

**Dani'ël/Daniel 10:4** "**And on the twenty-fourth day of the first month, while I was by the side of the great river, that is H̄iddeqel.**"

This was after Dani'ël; had been fasting and praying for 3 weeks and what is interesting to take note of is that the date mentioned here would have been after the feast of Pěsaḥ and Matzot which ends on the 21<sup>st</sup> of the 1<sup>st</sup> month.

Dani'ël had been fasting all through these feasts as a result of their captivity in Babelon, and he heard the sound of the words of Him who was sent to tell Dani'ël of what would take place in the latter days!

So H̄iddeqel can picture for us the ability of pressing through in prayer and intercession and know that in seeking Elohim we will hear His sharp and clear voice of His Word!

**4 – Euphrates** - פְּרָתַי **Perath** – **Strong's H6578** which means, '*fruitfulness*' and reminds us that we are to be fruitful and multiply – the very mandate given to Aḏam and Ḥawwah in the Garden.

We are to bear fruit of righteousness and Messiah clearly tells us that a good tree cannot bear bad fruit and a bad tree cannot bear good fruit!

As we are rooted and grounded in Messiah and stay in Him, we are able to bear much fruit – fruit that lasts!

These four rivers, with the meaning: "**increase, bursting forth, rapid sharp voice and fruitfulness**", express the fullness of the joy and cleansing that the washing of water by the Word brings to a bride who is loved by her husband – as Messiah our Husband has loved us and set us apart and washed us in His Living Word!

The River flowing from Ēḏen, is a picture and foreshadow of the River spoken of in Revelation, that flows from the throne of Elohim – it is the very presence of יְהוָה flowing forth and bringing great joy, enrichment and fulfilment in very way!

These four riverheads, speak of the effects of the River of Life, in a person's life, where, through the very presence of the Living Water, it brings increase, grace, direction and fruitfulness. These rivers led to jewels and gold, and describe the richness of the then known world, and is for us a picture of the New Yerushalayim, where יְהוָה will make the end like the beginning and restore purity.

**Hazon/Revelation 22:1-2 “And he showed me a river of water of life, clear as crystal, coming from the throne of Elohim and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.”**

This 8<sup>th</sup> day celebration is a celebration of what is to come, where the River of the Water of Life will flow from the throne of Elohim, and the foreshadow of what Eḏen was, will be restored to greater esteem, with the city filled with the great richness of His very presence.

We have much to look forward to as we celebrate this Day with great joy, and we have **יהושע** who has stood up and offered us His Living Water. The question remains – will you draw with great joy water from the well of deliverance?

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, aměn!

This 8<sup>th</sup> day of Sukkoth – the last great day – is a Day of rejoicing – now let us continue to drink from the True source of Life – **יהושע** Messiah, aměn!

On this last great day – the Shemini Atsereth – Messiah made the clear invitation to all who are thirsty, while the drink offering was been done on this day, making a clear and bold statement that He is our source of life and by His life being poured out for us, we can have all we need for life and reverence and therefore be fully equipped to pour out our lives as a daily living offering, and bring His Good News of His Kingdom to all we meet, doing so with great joy, no matter what hardships we may face!

In Sha'ul's letter to Timotiyos he encouraged Timotiyos to be sober in all matters, suffer hardships and accomplish the service of set-apartness completely and then said to him: **Timotiyos Bět/2 Timothy 4:6-7 "For I am already being poured out, and the time of my departure has arrived. 7 I have fought the good fight, I have finished the race, I have guarded the belief."**

Sha'ul had indeed set a great standard for Timotiyos to follow, as he set the standard of following the Master completely and was readily being poured out!  
How many of us can honestly say that our lives are being poured out completely as a drink offering that is pleasing before יהוה?

Having just enjoyed a rejoicing feast of Sukkoth, we need to be reminded of our need to hold firm the heart of gladness and joy, as we continually come to the Master and never thirst, allowing His Living Waters to flow from within us in order that we too may be poured out as a drink offering and living sacrifice that is pleasing to our Husband and King!

Are you drawing water with joy from the Living fountain of deliverance?  
Have you made Elohim your trust and your deliverance, your strength and your song?  
Or have you found yourself pouring out your life to selfish matters and the worries of this age that has caused your ability to trust and not be afraid to be hindered through compromise?  
Will you be glad and rejoice, as Sha'ul did, even while in chains?

Are you being poured out before יהוה or not?

Are you doing that reasonable worship that pleases Him or have you, by wrong ways, been found to provoke Him?

It is time for the True worshippers to worship in Spirit and Truth and be the set-apart Bride that is being poured out before יהוה.

The love of Elohim has been poured out in our hearts, by the Set-Apart Spirit which has been given to us, as a pledge of our inheritance; therefore, there should be no excuse for us to not be being poured out, as a drink offering, before our Master and Elohim!

Now, having been renewed by the Living Waters of Life, go and be poured out in complete joy-filled service to our King!

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 peace!