

Notes: November 10, 2018

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: *Fountain Of...*

Sometimes I have been asked about how my sermons come about?

In some cases there may be something in the weekly Parsha that stands out and is expanded into a sermon.

In some cases it can be a single verse that I expand upon.

In some cases it is experiential. Taking something that has happened and expanding upon it.

In the case today, it was three simple words that were part of an email.

The words - “fountain of truth”

These words were not the focus of the subject of the email, but rather a description by the author of the email.

My first action was to look at the definition...

What is a fountain? a natural spring of water.

We tend to think of a fountain as a physical structure where water shoots up out of it.

Yet, it is more like a spring, “a place where water or oil wells up from an underground source, or the basin or flow formed in such a way.” Think of something like Poland Springs,

These words would permeate my thinking for the week as I began to play with the words and look at Scripture.

The rhyming element was the first to come.

Fountain of Truth ---- fountain of youth.

Once this connection was revealed to me. The rest fell into place.

When we look at the folklore of the fountain of youth, the desire for those who seek it is in essence to live a youthful life forever. Another way of saying this is “eternal life”

*The **Fountain of Youth** is a spring that supposedly restores the youth of anyone who drinks or bathes in its waters. Tales of such a fountain have been recounted across the world for thousands of years, appearing in writings by Herodotus (5th century BC), the Alexander romance (3rd century AD), and the stories of Prester John (early Crusades, 11th/12th centuries AD). Stories of similar waters were also evidently prominent among the indigenous peoples of the Caribbean during the Age of Exploration (early 16th century), who spoke of the restorative powers of the water in the mythical land of Bimini.*

*The legend became particularly prominent in the 16th century, when it was attached to the Spanish explorer [Juan Ponce de León](#), first [Governor of Puerto Rico](#). According to an apocryphal combination of New World and Eurasian elements, Ponce de León was searching for the Fountain of Youth when he traveled to what is now [Florida](#) in 1513. The legend says that Ponce de León was told by Native Americans that the Fountain of Youth was in Bimini and it could restore youth to anyone.*

[https://en.wikipedia.org/wiki/Fountain\\_of\\_Youth](https://en.wikipedia.org/wiki/Fountain_of_Youth)

This is man's desire, never to grow old, to live forever, yet, in many cases it not involve God.

The tantalizing and seductive attraction of perpetual youth, empowered by our own “old nature” desire of eternal existence absent of God. Has the fingerprints of the Adversary all over it.

A deception, wrapped in a desire to be like God.

**Gen 3:4** The serpent said to the woman, "It is not true that you will surely die;

**Gen 3:5** because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil."

Whereby the intent of the Adversary is to separate us from Adonai, by any means possible, with the exception of being able to take our lives from us...

In relation to Adonai's conversation with the Adversary, pertaining to Iyov (Job)...

**Job 2:6** Adonai said to the Adversary, "Here! He is in your hands, except that you are to spare his life."

In that Adonai is the only one who is able to create life and therefore bring life to an end.

We first saw the concern of Adonai, should we become eternal like Him, yet in our state of transgression.

**Gen 3:22** Adonai, God, said, "See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever — "

**Gen 3:23** therefore Adonai, God, sent him out of the garden of `Eden to cultivate the ground from which he was taken.

It was for this reason we were removed from the garden where the Tree of Life resided. To live as eternal in our transgression meant we would never die and as such there would be no first or second death, meaning Adonai would not be able to redeem His creation. We truly would have been in a state as conveyed by Sha'ul to Gentiles in Ephesus:

**Eph 2:11** Therefore, remember your former state: you Gentiles by birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —

**Eph 2:12** at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

There would have been no former state. Without being separated from the Tree of Life, hence the ability to partake in it, our state of transgression would have been our past, present and future. We would have existed in this state of transgression throughout eternity with no hope and no God.

The deception of the Adversary is to be like God, yet without God.

This is the fountain of youth – a desired state of existence, wrapped in a lie.

Yet, there is such a fountain that does exist, and it is the “Fountain of Truth”

The water that comes from this fountain or spring does bring forth life.

We first read, in detail of this life giving source in Ezekiel 47:

**Eze 47:1** Then he brought me back to the entrance of the house, and I saw water flowing eastward from under the threshold of the house, for the house faced east. The water flowed down from under the right side of the house, south of the altar.

The source began from “the house” in other words Ezekiel's Temple, the very one where the Throne of God and of the Lamb would reside...

**Eze 43:2** There I saw the glory of the God of Isra'el approaching from the east. His voice was like the sound of rushing water, and the earth shone with his glory.

**Eze 43:3** The vision seemed like the vision I had seen when I came to destroy the city; also the visions were like the vision I had seen by the K'var River; and I fell on my face.

**Eze 43:4** Adonai's glory entered the house through the gate facing east.

**Eze 43:5** Next, a spirit took me up and brought me into the inner courtyard, and I saw Adonai's glory fill the house.

**Eze 43:6** I heard someone speaking to me from the house, and a man was standing by me.

**Eze 43:7** He said, "Human being, this is the place for my throne, the place for the soles of my feet, where I will live among the people of Isra'el forever. The house of Isra'el, both they and their kings, will never again defile my holy name by their prostitution, by *[burying]* the corpses of their kings *[on]* their high places,

**Eze 47:2** Next he led me out through the north gate and took me around outside to the outer gate, by way of the east gate, where I saw water trickling from the south side.

The water is now trickling from its source and is now outside of the Temple and flowing eastward.

**Eze 47:3** With a line in his hand the man went out toward the east and measured a thousand cubits *[one-third of a mile]* and had me wade across the stream; the water came up to my ankles.

From the outside of the source, Ezekiel was taken a thousand cubits or a third of a mile and the water was at his ankles.

It went from a trickle to a collection 2 – 3” deep.

**Eze 47:4** He measured another thousand and had me wade through the water, which reached my knees. He measured another thousand and had me wade through water up to my waist.

Ezekiel was taken another 1/3 of a mile from the source, now 2/3 of a mile, and now the water was at his waist. This trickle of water coming from the source of the Temple is now 2 – 3' deep.

**Eze 47:5** Finally he measured a thousand, and it was a river I couldn't cross on foot, because the water was so deep one would have to swim across; it was a river that could not be waded through.

Now, one mile from the source in the Temple, the water was so abundant, so deep that one could no longer walk, but would have to swim. We are not given the depth, but it is significant.

From this little spring that began as a trickle came an enormous body of water.

**Eze 47:6** He asked me, "Human being, have you seen this?" Then, guiding me, he got me back to the riverbank.

**Eze 47:7** After being returned, I saw on the bank of the river a great number of trees on the one side and on the other.

**Eze 47:8** He said to me, "This water flows toward the eastern region and continues down to the `Aravah. When it enters the sea, the sea of stagnant water, [*the Dead Sea,*] its water will become fresh.

The water flows as an enormous river, in abundance, whose origin was a spring, which began as a trickle that will do something so powerful, it can only come from Adonai. Taking a large body of water, the Dead Sea, and making its water become fresh, not stagnant.

**Exo 15:22** Moshe led Isra'el onward from the Sea of Suf . They went out into the Shur Desert; but after traveling three days in the desert, they had found no water.

**Exo 15:23** They arrived at Marah but couldn't drink the water there, because it was bitter. This is why they called it Marah [*bitterness*].

**Exo 15:24** The people grumbled against Moshe and asked, "What are we to drink?"

**Exo 15:25** Moshe cried to Adonai; and Adonai showed him a certain piece of wood, which, when he threw it into the water, made the water taste good. There Adonai made laws and rules of life for them, and there he tested them.

**Exo 15:26** He said, "If you will listen intently to the voice of Adonai your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am Adonai your healer."

**Exo 15:27** They came to Eilim, where there were twelve springs and seventy palm trees, and camped there by the water.

**Eze 47:9** When this happens, swarms of all kinds of living creatures will be able to live in it wherever the streams flow; so that there will be a vast number of fish; for this water is flowing there, so that, wherever the river goes, everything will be restored and able to live.

**Eze 47:10** Then fishermen will stand on its shores spreading their nets all the way from `Ein-Gedi to `Ein-`Eglayim. There will be as many kinds of fish there as in the Great Sea, [*the Mediterranean,*] a great variety.

**Joh 4:9** The woman from Shomron said to him, "How is it that you, a Jew, ask for water from me, a woman of Shomron?" (For Jews don't associate with people from Shomron.)

**Joh 4:10** Yeshua answered her, "If you knew God's gift, that is, who it is saying to you, 'Give me a drink of water,' then you would have asked him; and he would have given you living water."

**Joh 4:11** She said to him, "Sir, you don't have a bucket, and the well is deep; so where do you get this 'living water'?"

**Joh 4:12** You aren't greater than our father Ya`akov, are you? He gave us this well and drank from it, and so did his sons and his cattle."

**Joh 4:13** Yeshua answered, "Everyone who drinks this water will get thirsty again,

**Joh 4:14** but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!"

**Joh 4:15** "Sir, give me this water," the woman said to him, "so that I won't have to be thirsty and keep coming here to draw water."

**Psa 36:7** How precious, God, is your grace! People take refuge in the shadow of your wings,

**Psa 36:8** they feast on the rich bounty of your house, and you have them drink from the stream of your delights.

**Psa 36:9** For with you is the fountain of life; in your light we see light.

**Pro 10:11** The speech of the righteous is a fountain of life, but the speech of the wicked is a cover for violence.

The righteousness comes from Adonai, the source of the fountain.

**Lev 19:36** Rather, use an honest balance-scale, honest weights, an honest bushel dry-measure and an honest gallon liquid-measure; I am Adonai your God, who brought you out of the land of Egypt.

**Lev 19:37** Observe all my regulations and rulings, and do them; I am Adonai.' "

**Rom 1:17** For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust — as the Tanakh puts it, "But the person who is righteous will live his life by trust."

An unrighteous person can not make a person righteous, therefore the source of the righteousness comes from one who is righteous.

**Pro 13:14** The teaching of a wise man is a fountain of life, enabling one to avoid deadly traps.

As one who is righteous, can make one righteous, so to one whose wisdom comes from Adonai extends his wisdom in that its source is a fountain of life.

**Pro 14:26** In the fear of Adonai is powerful security; for his children there will be a place of refuge.

**Pro 14:27** The fear of Adonai is a fountain of life enabling one to avoid deadly traps.

The reverence (fear) of Adonai leads to partaking in the fountain of life.

This isn't a fable, a myth or a utopian ideal. It is a reality, so real that it will transcend this current earth.

**Rev 21:1** Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there.

But the spring, the fountain is...

**Rev 21:2** Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband.

**Rev 21:3** I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God.

**Rev 21:4** He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away."

**Rev 21:5** Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!'" "

**Rev 21:6** And he said to me, "It is done! I am the 'A' and the 'Z,' the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.

**Rev 21:7** He who wins the victory will receive these things, and I will be his God, and he will be my son.

**Rev 22:1** Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb.

**Joh 7:37** Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!

**Joh 7:38** Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

**Joh 7:39** (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)

From Stern's Commentary...

**On the last day of the festival, *Hoshana Rabbah***, literally, "on the last day, the great, of the festival." Greek *megalê* ("great") corresponds to Hebrew *rabbah*. The seventh, last day of *Sukkot* was its climax. Throughout the seven days of the festival a special *cohen* had carried water in a gold pitcher from the Pool of Shiloach (Siloam) to be poured into a basin at the foot of the altar by the *cohen hagadol*. It symbolized prayer for rain, which begins the next day, on *Sh'mini Atzeret*; and it also pointed toward the outpouring of the *Ruach HaKodesh* on the people of Israel. The rabbis associated the custom with [Isa 12:3](#), "With joy shall you draw water from the wells of salvation." (In a suggestive reflection of how the holiday used to be celebrated, today's Moroccan Jews pour water on each other at *Sukkot*.) On the seventh day the water pouring was accompanied by *cohanim* blowing gold trumpets, *L'vi'im* singing sacred songs, and ordinary people waving their *lulavs* and chanting the *Hallel* (Psalms 113-118), which includes in its closing verses:

"*Adonai*, please save us! [Hebrew *Hoshia' na* or *Hoshana*]

*Adonai*, please prosper us!

Blessed is he who comes in the name of *Adonai*!

We have blessed you out of the house of *Adonai*.

God is *Adonai*, and he has given us light."

([Psa 118:25-27](#))

The words, "Please save us!" led to the day's being called *Hoshana Rabbah*, the Great Hosanna. This prayer had Messianic overtones, as is seen from its use when Yeshua made his triumphal entry into Yerushalayim a few days before his execution ([Mat 21:9](#), [Mar 11:9-10](#)). It was also a prayer for salvation from sin, for *Hoshana Rabbah* was understood to be the absolutely final chance to have one's sins for the year forgiven. On *Rosh-Hashanah* one asks to "be inscribed in the Book of Life" (see [Rev 20:12](#)), and on *Yom-Kippur* one hopes to have that inscription "sealed"; yet in Jewish tradition there remained opportunity for forgiveness up to *Hoshana Rabbah*.

In addition,

**"A connection between the possession of the *Ruach ha-Kodesh* and ecstasy, or religious joy, is found in the ceremony of water drawing, *Simchat Beit-HaSho'evah* ["feast of water-drawing"], on the festival of *Sukkot*. The Mishnah said that he who had never seen this ceremony, which was accompanied by dancing, singing and music (*Sukkot* 5:4), had never seen true joy (*Sukkot* 5:1). Yet this was also considered a ceremony in which the participants, as it were, drew inspiration from the Holy Spirit itself, which can only be possessed by those whose hearts are full of religious joy (*Jerusalem Talmud, Sukkot* 5:1, 55a)." (*Encyclopedia Judaica* 14:365)**

From this passage we also learn that Yeshua and his *talmidim*, like other Jews, observed at least portions of the Oral *Torah* and did not utterly reject it as "traditions of men" (see [Mar 7:5-13](#))-since the water-drawing ceremony is specified not in the *Tanakh* but in the Mishna.

It was in the midst of this water pouring, trumpet blasting, palm waving, psalm chanting and ecstatic joy on the part of people seeking forgiveness-and in the presence of all 24 divisions of the priesthood (see [Luk 1:5](#))-that Yeshua cried out in the Temple courts, **"If anyone is thirsty, let him keep coming to me and drinking! Whoever trusts in me, as the *Tanakh* says, rivers of living water will flow from his inmost being!"** Compare [Isa 44:3](#), [Isa 55:1](#), [Isa 58:11](#); also the woman at the well, above, [Joh 4:6-15](#); and the ultimate fulfillment at [Rev 22:17](#). In effect Yeshua was declaring, "I am the answer to your prayers." His dramatic cry, supported by the full panoply of Temple ritual, was not misunderstood, as [Joh 7:40-43](#) make abundantly clear. His subsequent proclamation, "I am the light of the world," also based on the passage of Psalm 118 quoted above, provoked an even more agitated reaction ([Joh 8:12](#) [Joh 8:58-59](#)).