

Shalom AZ Ministries

In Pursuit of Israel's Redemption



“An Invitation to the Thirsty, Hungry, and Broke(n)”

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Devotion and Discussion Questions

Key Texts (TLV): Isaiah 55:1-5; Is. 53:4-6; Is. 54:10-14; Rev. 21:10-22:5; John 4:13-14; John 7:37; Ps. 89:1-4, 33-37

Isaiah 55 opens as a response to everything that has just unfolded. The Righteous Servant of Isaiah 53 has borne our iniquities and secured our shalom, and Isaiah 54 paints the breathtaking picture of what that work produces—a restored bride, a transformed city, and a people established in righteousness and peace. It is a vision so dazzling that it echoes forward into the imagery of the New Jerusalem, where God Himself dwells with His people, where there is no more curse, and where life flows from His presence.

But Isaiah 55 shifts from description to invitation. The city is prepared, the covenant of peace is established, and now the call goes out to fill it. It is not a call to the strong, the accomplished, or the deserving—it is a call to the thirsty, the hungry, and the broke. It is the voice of God Himself, urgently and tenderly calling out, not for His gain, but for ours. This is not merely an invitation to survive—it is an invitation to truly live.

1. COME TO THE WATER: YOUR NEED IS MET BY HIS PROVISION (IS. 55:1)

“Ho, everyone who thirsts, come to the water—and you who have no money, come, buy and eat!” (Is. 55:1). The opening cry sounds like a street vendor calling out, urgent and repeated: “Come... come... come.” Yet this voice is not seeking profit—it is seeking people. The invitation assumes need. There is thirst, there is hunger, and there is poverty. And yet none of these disqualify the one being called. In fact, the one who has nothing is precisely the one being invited. The provision is not limited; it is abundant, and it is extended to all.

There is a tension built into the language: “buy... without money.” The idea of purchase is not removed, but the cost is not borne by the one receiving. This is no casual offering—it is something of great value, something costly, yet freely given. When Yeshua cried out, *“If anyone is thirsty, let him come to Me and drink”* (John 7:37), He was not offering a metaphor alone—He was declaring Himself as the fulfillment of this invitation. The water we need is not found in effort, but in Him. The invitation is open, but it requires a response.

2. WHY SPEND ON WHAT DOESN'T SATISFY? THE CALL TO TRUE FULFILLMENT (IS. 55:2)

“Why do you spend money for what is not bread, your wages for what does not satisfy? Listen diligently to Me, and eat what is good.” (Is. 55:2). The Lord now confronts the pattern of a life spent chasing what cannot satisfy. There is effort, there is expenditure, there is exhaustion—and yet there is no fullness. The language is striking: weighing out money for “not-bread,” laboring for what does not satiate. It is a picture of pouring oneself out continually and finding that nothing remains. The question is not merely rhetorical—it is diagnostic. What we pursue reveals what we believe will satisfy us.

Against that emptiness, the Lord offers something entirely different: “eat what is good... delight yourself in abundance.” This is not an invitation to minimal provision, but to richness. The

language recalls the garden—“it was good”—and points forward to the life of the restored city where healing and life flow freely. Yeshua’s words to the woman at the well reflect this same reality: “Whoever drinks of the water that I will give him shall never be thirsty... it will become a fountain... to eternal life” (John 4:14). The call is not only to stop striving, but to receive what truly satisfies.

3. LISTEN AND LIVE: THE COVENANT THAT SECURES THE PROMISE (IS. 55:3-5)

“Incline your ear and come to Me. Listen, so that your soul may live. I will make an everlasting covenant with you—the faithful love of David.” (Is. 55:3). The invitation deepens from provision to relationship. The repeated call—“listen... come... hear”—is personal. Though the invitation is extended to all, each individual must respond. The purpose is clear: “so that your soul may live.” This is the heart of God’s call throughout Scripture—life set before His people, with the invitation to choose it.

What is being offered is not temporary relief but covenant. The Lord speaks of an everlasting covenant rooted in the faithful love shown to David—*chesed* (love) that is steadfast and *Emunah* (faithfulness) that is unshakable. What Psalm 89 wrestled with—“Where is Your former lovingkindness?”—finds its answer here. The covenant is not abandoned; it is being extended. Through the Servant, the promises are opened outward, and even the nations are drawn in. The Lord Himself becomes the one who draws them, beautifying His people and making them a witness to the world.

CONCLUSION

Isaiah 55 leaves us with a clear and urgent invitation. The provision has been made through the Servant. The covenant has been secured. The city of peace and righteousness stands ready. And now the call goes out—not to achieve, not to earn, but to come. The repetition of “come” presses the question: will we respond, or will we continue walking past what God is offering? The invitation remains as present now as it was then. If you find yourself thirsty, if what you have pursued has not satisfied, then this word is for you. Turn your ear. Come near. Receive what He freely gives. Do not spend your life on what is not bread. Respond to His voice, and let your soul live.

DISCUSSION QUESTIONS:

1. Where do you see the connection between Isaiah 53, 54, and 55 in this passage?
2. What does it mean that the invitation is for those who have “no money”?
3. In what ways do people “spend” themselves on what does not satisfy?
4. How does the command to “listen diligently” shape our response to God?
5. What does the “everlasting covenant” reveal about God’s character?

CLOSING PRAYER:

Avinu Malkhenu, Our Father, Our King, Father, You are the One who calls to the thirsty, the hungry, and the empty. Thank You for making a way through Your Servant, for establishing peace, and for inviting us into Your covenant. Teach us to listen—to truly hear Your voice and respond. Turn our hearts away from what does not satisfy, and draw us to what is good. Let our souls live in the fullness of what You have provided, and establish us in Your faithful love.

B'Shem Yeshua, In the name of Yeshua, amen.