



# ShalomAZ Ministries

*In Pursuit of Israel's Redemption*

**"All Who Are Thirsty"**

Rabbi Cosmo Panzetta

**Devotion and Discussion Questions**

**Key Passages:** John 7:37-38; Isaiah 55; Isaiah 12:2-3; Jer. 2:12-13; Ezek. 47:1-2; Zech 14:4, 8-9; 16; Gen. 2:9-10; Rev. 21:3-6

Sukkot, "The Feast of Tabernacles," is a time to remember and rejoice in the God who tabernacled among His people in the wilderness. For seven days, Israel lived in fragile booths to recall their dependence on His presence. By day, the cloud of glory shaded and led them; by night, the fire of His glory gave light and warmth. He provided manna to sustain them and water from a rock to refresh them. During the Second Temple period, the people commemorated His provision through the *Simchat Beit Hasho'eivah*—the Water-Drawing Celebration. Each day, priests drew living water from the Pool of Siloam (fed by the Gihon spring) to pour out on the altar while the people sang *Isaiah 12:3*: "*With joy you will draw water from the wells of salvation.*"

Against this vibrant and prophetic backdrop, *John 7:37-38* declares: "*On the last and greatest day of the Feast, Yeshua stood up and cried out, 'If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture says, out of his innermost being will flow rivers of living water.'*" At the height of celebration, the true Source of Living Water stood among them. This message follows the flow of God's redemptive story—from His provision in the wilderness, to His presence in Messiah, to the bursting forth of the River of Life that will renew all creation.

## **1. GOD'S PROVISION IN THE WILDERNESS**

During the pinnacle of Sukkot—the seventh day, Hoshana Rabbah—the people circled the altar seven times, crying out "Hosheana!" ("Save us!"). It was then that Yeshua stood and cried out, "*If anyone is thirsty, let him come to Me and drink.*" He was not offering physical water but revealing Himself as the fulfillment of *Isaiah 55*: "*Ho! All who are thirsty, come to the water... Why do you spend your wages for what does not satisfy?*" For centuries they had sung of drawing water from *mi-mai-nay HaYESHUA*—"the wells of salvation." Now Yeshua (whose very name means "salvation") stood among them, the Fountain of Living Waters calling His people to Himself.

This is the same Messiah who met the Samaritan woman at the well in *John 4*. She came carrying not just her buckets but the weight of broken dreams, shame, and spiritual thirst. He saw through it all and offered her living water that would become a fountain within her, springing up to eternal life. Like her, we often shoulder heavy burdens, digging cracked cisterns of our own making—seeking satisfaction in possessions, relationships, or religious performance. But Yeshua stands in our midst, crying out with desperate love: "Come to Me and drink."

## **2. THE FOUNTAIN OF LIVING WATERS IN OUR MIDST**

During the pinnacle of Sukkot—the seventh day, Hoshana Rabbah—the people circled the altar seven times, crying out "Hosheana!" ("Save us!"). It was then that Yeshua stood and cried out, "*If anyone is thirsty, let him come to Me and drink.*" He was not offering physical water but revealing Himself as the fulfillment of *Isaiah 55*: "*Ho! All who are thirsty, come to the water... Why do you spend your wages for what does not satisfy?*" For centuries they had sung of drawing water from *mi-mai-nay HaYESHUA*—"the wells of salvation." Now Yeshua (whose very name means "salvation") stood among them, the Fountain of Living Waters calling His people to Himself.

This is the same Messiah who met the Samaritan woman at the well in John 4. She came carrying not just her buckets but the weight of broken dreams, shame, and spiritual thirst. He saw through it all and offered her living water that would become a fountain within her, springing up to eternal life. Like her, we often shoulder heavy burdens, digging cracked cisterns of our own making—seeking satisfaction in possessions, relationships, or religious performance. But Yeshua stands in our midst, crying out with desperate love: “Come to Me and drink.”

### **3. FROM EDEN TO ETERNITY: THE BURSTING FORTH RIVER**

I The story of living water stretches from Genesis to Revelation. In Eden, God placed a river at the center of His abundant garden, flowing out to nourish the world (*Genesis 2:10*). One of those rivers was named Gihon—“bursting forth.” Jerusalem has no great surface rivers, yet its life has been sustained for millennia by the hidden Gihon spring beneath the city. From Eden’s river to Siloam’s pool, the Source has always been God Himself.

Prophets like Ezekiel and Zechariah looked forward to a day when living waters would burst forth again. Zechariah 14 describes Messiah standing on the Mount of Olives, splitting it, and unleashing a river flowing to both seas—signaling cleansing, healing, and escape. Ezekiel 47 sees water trickling from the Temple, becoming a mighty river that brings life and healing wherever it flows. Revelation 21–22 brings the story full circle: *“Behold, the dwelling of God is among men... To the thirsty I will freely give from the spring of the water of life.”* This is Sukkot’s ultimate fulfillment—God tabernacling among us forever, every tear wiped away, death no more.

### **CONCLUSION**

From the wilderness to the Temple, from Eden’s river to the river of life in the New Jerusalem, God’s desire has always been to be our Source. He invites us not to religious motions but to Himself. On the last and greatest day of the Feast, the Fountain of Salvation cried out: *“If anyone is thirsty, let him come to Me and drink.”* That invitation still stands. He offers water that cleanses, satisfies, and bursts forth into rivers of life from within us. Sukkot is not only a remembrance of His past provision but a prophetic rehearsal of His future restoration.

### **DISCUSSION QUESTIONS:**

1. How does remembering God’s provision in the wilderness help you trust Him in your current “desert” seasons?
2. What are some “cracked cisterns” you’ve relied on that ultimately left you thirsty?
3. How does Yeshua’s invitation in John 7 speak personally to areas where you feel dry?
4. How does the Eden-to-Eternity water theme deepen your understanding of God’s redemptive plan?
5. In what ways can you let the rivers of living water flow from you to others this week?

### **CLOSING PRAYER:**

*Abba*, Fountain of Living Waters, thank You for being our Provider in the wilderness, our Fountain in the present, and our River for eternity. We confess that we’ve often turned to cracked cisterns that cannot satisfy. Today, we hear Your cry: “Come to Me and drink.” We draw near to You, Yeshua, and ask You to fill us afresh. Let Your living water flow through us to bring life, healing, and refreshing to others. Teach us to live each day with eyes fixed on Your provision, Your presence, and Your promises.

*B'Shem Yeshua, In Yeshua's Name, Amen.*