

Shalom AZ Ministries

In Pursuit of Israel's Redemption



"A Way of Escape, A River of Life"

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Devotion and Discussion Questions

Key Texts (TLV): Zech. 14:1-8; Zech. 13:8-9; Joel 4:1-2; Ezek. 38:10-12, 16; Gen. 1:3-5; 2:13; Ezek. 47:8, 12; Is. 12:2-3; Jn. 7:37-38; Rev. 21:3-6; Jas. 1:2-4

Sometimes it feels as though everything around us is breaking apart. Things we thought were stable begin to shake, circumstances seem to move in the wrong direction, and we may wonder where the LORD is in the middle of it. Zech. 14 begins in that kind of place. Jerusalem is surrounded, the nations have gathered against her, the city is captured, and there is terrible suffering. Yet this is not a story about the purposes of God being defeated. It is the painful movement toward the Day of ADONAI—the day when the LORD Himself steps into the situation and brings history toward the restoration He has intended from the beginning.

The closing words of Zechariah 13 prepare us for this. The remnant is brought through the fire, refined like silver and tested like gold, until they call upon His Name and He answers them: *"I will say, 'They are My people,' and they will answer, 'ADONAI is my God'"* (Zech. 13:9). That is ultimately where all of this is going: God with us, God dwelling among us, His people belonging to Him and He to them. But before the full manifestation of His kingdom comes, there is refining, shaking, exposing, and cleansing. Even when the earth is shaking, the LORD has not lost control. He is bringing everything toward a day when He will stand, He will make a way, and living water will flow.

1. THE LORD ALLOWS WHAT IS IN THE HEART TO BE REVEALED

Zechariah begins, *"Behold, a day of ADONAI is coming, when your plunder will be divided in your midst"* (Zech. 14:1). Then the LORD says, *"I will gather all the nations against Jerusalem to wage war"* (Zech. 14:2). The nations are drawn around Jerusalem, and while the LORD is gathering them, He is not putting wickedness into their hearts. Ezekiel describes those nations as already devising an evil plan, seeking to seize spoil and plunder (Ezek. 38:10-12). What is already in their hearts is being given opportunity for expression. The LORD gathers them, as it were, and what has been hidden comes forth into the open.

There is something sobering here for all of us. Refining has a way of revealing what is really inside. Pressure does not necessarily create what is in the heart; often it exposes it. That is true of the nations in Zechariah, but it is also true of the people of God. Zechariah has already spoken about false shepherds and those willing to follow them. The fire reveals what is genuine. He refines in order to purify. He allows the silver to enter the fire so that what does not belong can be removed. So when circumstances expose fear, pride, bitterness, misplaced trust, or compromise within us, the question is not simply, "How do I get out of this?" It is also, "LORD, what are You revealing in me, and what do You want to purify?"

2. WHEN THE LORD STEPS IN, HE MAKES A WAY OF ESCAPE

At the end of verse 2 there is one small glimmer of hope: *"the remainder of the people will not be cut off from the city."* Then that glimmer becomes brilliant light: *"Then ADONAI will go*

forth and fight against those nations as He fights in a day of battle" (Zech. 14:3). The LORD Himself goes forth as the warrior. His feet stand upon the Mount of Olives east of Jerusalem, and the mountain splits from east to west, forming *"a huge valley"* (Zech. 14:4). The very landscape changes beneath His feet. What had been an obstacle becomes an opening.

Verse 5 tells us why: *"Then you will flee through My mountain valley"* (Zech. 14:5). The mountain does not split simply to demonstrate the LORD's power; the breaking creates a way of escape for His people. That is an extraordinary picture. What looks like the earth breaking apart is actually God opening a path. Sometimes we see the breaking and assume only destruction, while the LORD sees the way He is making through it. The remnant still had to walk through the valley. They still had to flee. But the LORD Himself made the way. There are moments when He does not remove us from every difficult circumstance before it begins; instead, He meets us in it, stands in the middle of it, and opens a path that was not there before. When He puts His feet down, mountains move.

3. THE LORD IS BRINGING CREATION BACK TO LIFE

Then something much larger begins to happen. Zechariah says, *"In that day there will be no light"* (Zech. 14:6), and then he describes a day unlike any other: *"It will be a day known only to ADONAI, neither day nor night—even in the evening time there will be light"* (Zech. 14:7). The Hebrew calls it *yom echad*—"one day," the same language used of day one in Genesis: *"So there was evening and there was morning—one day (yom echad)"* (Gen. 1:5). Something is happening to the realities that have been consistent from the beginning. It is as though creation itself is being brought back toward its beginning because God is making something new. The Alpha(Α)/Aleph(א) is bringing history toward the Omega(Ω)/Tav(ת) and the One who said, "Let there be light," is bringing creation toward a day when darkness will no longer have the final word.

Then verse 8 moves from light to water: *"Moreover, in that day living waters will flow from Jerusalem, half toward the eastern sea and half toward the western sea, both in the summer and in the winter"* (Zech. 14:8). Jerusalem's ancient water source was the Gihon Spring—גִּיחֹן/*Gichon*, meaning "bursting forth." It was an intermittent spring, barely sufficient through much of Jerusalem's history. But now the picture is of water bursting forth so abundantly that it flows toward both the Dead Sea and the Mediterranean, no longer dependent upon summer or winter. Ezekiel sees the same river flowing from the presence of God until even the waters of the Dead Sea are healed and filled with life (Ezek. 47:8–12). Where there was death, life comes. Where there was dryness, water flows. Where there was only enough to survive, suddenly there is an overflowing river. This is what happens when the presence of God breaks forth.

CONCLUSION

This is the direction in which the whole story is moving. The Gihon appears near the beginning, as one of the rivers connected with Eden (Gen. 2:13), and now Zechariah sees living water bursting forth again as the LORD establishes His reign. Yeshua stood during Sukkot, when Israel was celebrating its dependence upon God for shelter, rain, provision, and life, 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'" (Jn. 7:37–38). The river that will one day flow in fullness from the dwelling place of God is already meant to be flowing through the people in whom His Spirit dwells. Sometimes that flow may seem like the Gihon spring—small, intermittent, barely visible beneath the surface. But the source is still there.

So our prayer—the prayer of the remnant—is this: “LORD, purify us. Refine us as silver. Test us as gold. Keep us faithful.” Maybe something in your life is being shaken right now. Maybe the pressure is exposing things in your heart that you would rather not see. Do not waste the refining. Bring those things before Him. Ask Him to remove what is impure and deepen what is genuine. And if you are thirsty—if your life has become dry, exhausted, or spiritually empty—come again to Yeshua and drink. The One who makes a way through the mountain is also the One from whom living water flows. Revelation gives us the end of the story: *“Behold, the dwelling of God is among men, and He shall tabernacle among them”* and, *“To the thirsty I will freely give from the spring of the water of life”* (Rev. 21:3, 6). Until that day comes in fullness, may we endure the refining, remain faithful to His Name, and allow His living water to flow from within us.

DISCUSSION QUESTIONS

1. In Zech. 14:1–3, how does the gathering of the nations reveal what is already present in their hearts? What does this teach us about the purpose of times of testing and exposure?
2. What is significant about the LORD Himself going forth to fight for the remnant and creating a valley of escape in Zech. 14:3–5?
3. Zech. 14:6–8 moves from darkness and cosmic change to light and living water. How does this reflect the biblical theme of God restoring and recreating what has been broken?
4. When pressure or difficulty exposes fear, bitterness, pride, misplaced trust, or another weakness in you, how do you normally respond? What might it look like to invite the LORD to use that moment for refining rather than simply asking Him to remove the difficulty?
5. Is there an area of your life that currently feels dry or barely sustained, like the intermittent flow of the Gihon Spring? What would it mean for you to come again to Yeshua as the source of living water and allow His life to flow through you to others?

6.

CLOSING PRAYER

ADONAI, we want to be a people who remain faithful to You. Refine us as silver and test us as gold. When pressure reveals what is hidden within us, give us the humility to bring it before You and allow You to purify our hearts. When the mountains in front of us seem impossible, help us remember that when You step in, You can make a way where there was no way. Yeshua, we come to You thirsty. Fill us again with Your living water, and let Your Spirit flow from within us so that places of dryness, brokenness, and death are touched by Your life. Keep us faithful until the day when You make all things new, when Your dwelling is among Your people and the water of life flows freely. **ADONAI is our God, and we are Your people.**

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