

In our last podcast, we focused on all that has been done, all of **Yahweh's** amazing works. We then dove into a beautiful description of Him being the Alpha and the Omega, the Beginning and the End. From there we took the first step in **Revelation 21:6** regarding the Inheritance He promised us, which is both a future reality and a present reality. Let's pick back up with the inheritance.

EP180 Revelation 21:6-7

Spring of Water of Life

*"I will, in the **future**, give to the one who is **now** thirsting from the spring of the water of life without cost."* This promise is a riff on something Jesus previously told all those who had gathered to hear Him during the Feast of Tabernacles (also known as *Sukkot*), of which the last day, or the eighth day (the *Shemini Atzeret*), is the Great Day (also known as *Hoshana Rabbah* – which is essentially a plea for a great salvation). The last day which was deemed to be the day when the "final sealing" of the judgments was set immediately prior to the day of judgment (also known as *Yom Kippur*).

John 7:37-39

Now on the last day, the great day of the feast, Jesus stood and cried out, **now** saying, "If anyone may **now** thirst, His is commanded to choose to **now** come to Me and is commanded to **now** drink. He who is **now** believing in Me, as the Scripture said, 'From his innermost being will in the **future** flow rivers of **now** living water.'" But this He spoke of the Spirit, whom those who were believing in Him were to **now** receive; for the Spirit was not yet given, because Jesus was not yet caused to be glorified.

Once again, we see that this promise of living water is activated in the now, but it has a future fulfillment. How does it all start?

Psalms 42:1-2

As the deer pants for the water brooks, so my soul pants for You, O God. My soul thirsts for God, for the living God; when shall I come and appear before God?

Psalms 63:1

O God, You are my God; I shall seek You earnestly; my soul thirsts for You, my flesh yearns for You, in a dry and weary land where there is no water.

To ever be satisfied by this living water, we must now be thirsting; we must now have a craving for the water of life. We must realize that every other drink leaves us dehydrated and will not satisfy our need; regardless of how much we drink, we will remain parched. Therefore, our soul must be thirsting to be satisfied by the Spirit of God. If we are not now thirsting, we will never choose to come to Him to drink this living water. Being rendered in the *present active participle*, we know it is not referring to a temporary

craving for this amazing water; similarly, we know it is not enough to be desiring this drink now and then, but we must now be thirsting, we must now be craving for the living water.

To have access to this living water, we must come to the source, to Jesus who is the source. This is pictured for us when Jesus met the Samaritan woman at the well. Jesus said to her:

John 4:10, 13-14

If you knew the gift of God, and who it **now** is who is **now** saying to you, 'You are commanded to give Me a drink,' you would have asked Him, and He would have given you living water.

Everyone who is **now** drinking of this water will in the **future** thirst again; but whoever may drink of the water that I will in the **future** give him shall never in the **future** thirst; but the water that I will in the **future** give him will in the **future** choose to become in him a well of water **now** springing up to eternal life.

We simply must be **willing** to come to Jesus and to drink deeply of the Spirit of God. Staring at the fountain of living water will do us no good, we must taste it, "*O taste and see that **Yahweh** is good; how blessed is the man who takes refuge in Him.*"¹ And then knowing how good it is, we are to continually recognize that without Him we can do nothing. In effect, the truth is that we are always thirsting, we are always needy, but we must drink from the true source of living water.

Coming to and drinking from the springs of living water will, over time, become within us a well of water now springing up to eternal life. Unfortunately, many of us spend way too much time seeking to have our thirst quenched with the wine of the Harlot's immorality, that cup of religious legalism, and over time we forsake the living water for all that is worthless and putrid – that which springs up to eternal destruction.

Jeremiah 2:13

For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water.

Again, we must now be thirsting and now be drinking.

Living Water

So why "living water"?

The concept comes from the **Codex**. Living Water or "*mayim chayim*" in Hebrew, is a term that refers to water that has not been stagnant or contained artificially. The idea is that it must be in a natural, dynamic state that is moving and flowing freely. Springs, rivers, streams, and flowing rainwater are considered naturally pure and in effect untouched by human intervention.

¹ **Psalm 34:8**

Metaphorically, the Spirit of God is the living water that flows from the spring, the well, the source, which is Jesus. And this living water is necessary for our cleansing, for our belonging in the community of God, and for our wholeness of being.

Leprosy

Hansen's disease, also known as leprosy, is a chronic infectious condition that results in skin lesions, open sores, and nerve damage. In the **Codex**, leprosy is used as **Code**, a picture of the manifestation of the sin that deeply infects our being. For example, in **Numbers 12:9-15**, Moses' sister Miriam is struck with leprosy as a physical manifestation of divine judgment for her sin of rebellion. Similarly, in **2 Chronicles 26:16-21**, King Uzziah is struck with leprosy because of his pride and disobedience when he chose to burn incense in the Sanctuary. And in **Isaiah 1:4-6**, the Spirit uses a description of leprosy, open sores and wounds on a diseased body, to describe Israel's sin.

Yet, according to **Leviticus 14:5**, a leper was to be cleansed by living water. In **2 Kings 5:1-14**, King Naaman's healing of leprosy came when, in obedience to the Word of God, he dipped himself in the flowing waters (living water) of the Jordan River.

Corpse

In a similar manner, in the Jewish community, if a person touched a corpse, they were made unclean, excluded from the fellowship of the community. Metaphorically, a "corpse" is a picture of our "flesh," our "Old Man," our sinful nature. Hence, the Spirit says that we were dead in our transgressions and the uncircumcision of our flesh, dead in our trespasses and sins.² However, according to **Numbers 19:14-22**, living water was used to cleanse such a person permitting them to rejoin the community, or as it is expressed in the New Testament, "to make us alive together with Him," with Jesus.³

The only way to be cleansed and admitted into the community of God's household is with living water. This is the reason that the Spirit said, in **Romans 8:9**, "However, you are not **now** in the flesh but in the Spirit, if indeed the Spirit of God **now** dwells in you. But if anyone does not **now** have the Spirit of Christ, he does not **now** belong to Him."

Without Cost

"I will, in the **future**, give to the one who is **now** thirsting from the spring of the water of life without cost." The implication of this statement is a bit staggering yet at the same time is very easy to miss. In the future, drinking from this spring of the water of life will be without cost, which implies that now there is a very big and steep cost to be drinking from this well.

Our first sip from this spring is essentially free, all it takes is our **willingness** to believe that Jesus is the **I AM**, that He wants to be our **I AM**, and then we must make the choice to drink. Another way to explain this is that a person needs to invite Jesus to come to live His life in-and-through their life. How does this work? Good question.

Upon invitation, God will cause a person to be born again.

What that means is that He will birth within their being what the **Codex** calls the "New Creation," which

² **Ephesians 2:1, 5; Colossians 2:13**

³ **Colossians 2:13**

is a place where He, through the Spirit of God, will take up residency in their life.⁴ He will literally come to live within them and the New Creation becomes His abode. This is what it means to be caused to be converted by God, or to be “born again.” The New Creation is a gift for all who are willing to invite Him into their lives. Receiving this gift, by faith, is the first sip we take from the spring of living water.

Then begins the diving conquest for dominion in our lives over everything that does not want Jesus to be our **I AM**. This conquest is how God teaches us to depend upon Him for all things all the time. It is how He leads us to choose to become that little child who looks only to the Father for all our needs.⁵

But keep in mind, one sip from this well is not enough, we are commanded to **now** be caused to be filled, or to be crammed full, with the Spirit.⁶ We need to now be thirsting and now be drinking.

Let’s also keep our focus on the fact that this promise of receiving water of life **without cost** is rendered in the *future* tense, a *future* promise, for the one who is even now thirsting. Thirsting is their now and continual experience.

First, It Will Cost Everything!

Let’s examine this play on words.

Receiving this water of life is essentially free, one just needs to be **willing**. All those who are willing to accept Jesus as their Lord (their **Adonai**) and as their Savior (their deliverer from all that does not want Him to be our **I AM**), will receive the Holy Spirit. Again, it costs nothing but our willingness.

MAINTAINING THAT FLOW OF LIVING WATER, HOWEVER, WILL COST US EVERYTHING.

Although the people of God have the Spirit dwelling in their **New Creation**, it comes at a great cost, the giving up of our lives; hence, the call for us to present our bodies as a living sacrifice, this is our spiritual service of worship – laying down our lives on the altar before the one who holds both the fire and the knife (the typical implements used in sacrifice).⁷ It is a grisly word picture. This extreme cost is captured in the following:

Matthew 10:37-39

He who is **now** loving father or mother more than Me is now **not** worthy of Me; and he who is **now** loving son or daughter more than Me is **not now** worthy of Me. And he who does not **now** take his cross and **now** follow after Me is **not now** worthy of Me. He who has been finding his life will in the **future** lose it, and he who has been losing his life for My sake will in the **future** find it.⁸

⁴ *John 4:10; Acts 2:38; Hebrews 6:4*

⁵ *Matthew 18:3; Ephesians 2:8-9; John 3:1-8*

⁶ *Ephesians 5:18*

⁷ *Romans 12:1-2*

⁸ Note: “loves” is rendered in the *present active participle*; “is not” is rendered in the *present active indicative*.

In still another rendering:

Luke 14:26-27

If anyone chooses to **now** come to Me and does not **now** hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot **now** be caused to **now** be My disciple. Whoever does not **now** carry his own cross and **now** choose to come after Me cannot **now** be caused to **now** be My disciple.⁹

Simply said, on this side of eternity, we have got to die to live. Unless a person is **willing** to let God put to death their old sinful nature (also referred to in the **Codex** as the “*flesh*”), that is the enemy who does not want Jesus to be the **Adonai**, Jesus will not cause them to be His disciple no matter how much they do for God, how sincerely they do it, or how much they evoke His name in all that they do.¹⁰

Take for example the parable of the 10 virgins. The imagery of their virginity speaks of their devotion only to **Yahweh** and to no other god. All ten were given lamps with oil. The lamps speak of their witness for Christ (just like the lamps of the 7-churches) and according to the **Code**, oil is an idiom for the Holy Spirit. Tragically, five of these virgins let the oil run dry and they were not ready, they were not prepared, when the bridegroom came to collect his friends to participate in his marriage ceremony.

The five virgins who had enough oil and whose lamps remained lit were welcomed into this ceremony, but the other five were left out. When they came knocking on the door asking to be let in, the bridegroom responded: “*Truly I say to you, I have not known you.*”¹¹ Being rendered in the *perfect* tense, we are to understand that despite their virginity and despite their devotion, He never did actually know them. Bringing it out of the metaphor, in effect, they never let Him conquer all those enemies in their soul and they never let Him take up possession, authority, and residency in those places.

Sadly, the five virgins who were left out did not maintain their witness of light, the witness that can only be produced by the burning oil, i.e., the testimony of the Spirit of God that one belongs to Jesus Christ. They had it temporarily, but their oil was consumed and not replenished. They were waiting for the bridegroom, just like the other five virgins, they were loyal to the bridegroom, just like the other five virgins, they wanted to participate in the marriage feast, just like the other five virgins, but they did not maintain their supply of oil.

If they had truly known the bridegroom, they would have been expecting him to come at any moment and they would have been prepared, they would have had plenty of oil. But since they did not truly know him, they were caught off guard and their oil ran out, or using the language in our passage, they did not keep drinking from the spring of the water of life, and so the spring of water dried up. The Spirit was given to them, but they did not remain thirsty, they did not remain needy; therefore, they did not continue to go to the source to replenish their supply, and so the Spirit they had been given was in effect used up and

⁹ Note: “hate” and “carry” are rendered in the *present active indicative*; “cannot” is rendered in the *present passive indicative*; “come” is rendered in the *present middle indicative*.

¹⁰ See **Matthew 7:21-23**

¹¹ **Matthew 25:1-11**

their lamp was dry.

When they heard the shouts of the bridal processional as it made its way through the streets towards the groom's house, they knew they had a serious problem. They tried to get some oil from the other five virgins, but this oil is not something that can be shared. Each person must have their own supply. The presence of the Spirit of God in our lives is personal and not communal, i.e., each person must drink to satisfy their own thirst. So, they went off to find those merchants who could provide them with more oil, but it was too late. The bridegroom came and he shut and locked the door, and they were left out.

They came back hoping that he would open the door because they were virgins after all, and they had been waiting for Him. *"But afterwards, the other virgins also choose to **now come now** saying, Lord, Lord, you are commanded to open up to us."* It is interesting that the Spirit rendered this in the *present* tense (this dynamic is happening even now with people), and instead of asking, they were commanding (an *imperative*) believing they were entitled to enter, believing that the Groom owed them entrance. After all, they were virgins, and they were waiting for Him and Him alone.

Then we are given some of the most harrowing words ever spoken by God:

"TRULY I SAY TO YOU, I HAVE NOT KNOWN YOU."

The presence of the Spirit of God in our lives is all about relationship with Jesus, it is all about knowing who He is, the **I AM**, and betting our lives on all that He is. These 5-virgins, though committed to Him in form and function, did not live in dependency upon the one they called *"Lord, Lord."* Simply said, they did not know Jesus as their **I AM**. If they did, they would have remained needy and they would have maintained their supply of oil believing that without Him they could do nothing.

It is for this reason that we are exhorted to count the cost of entering a journey with Jesus. We must never forget that Jesus comes as a conquering king, as He desires to conquer every enemy within us that does not now want us to know Him and does not now want to be known by Him. He is the **Adonai** and wants us to choose to let Him be our **Adonai**. This is a choice He never takes from us.

For those who are now overcoming and now thirsting, in the *future* we will drink from the spring of the water of life, without cost, but for now we must count the cost, and it is pricey.

Luke 14:28-33

For which one of you, when he is **now** intending to build a tower, does not first, sitting down, **now** calculate the cost to see if he **now** has enough to complete it? Otherwise, when he has been laying a foundation and is not **now** being able to finish, all who are **now** observing it may choose to begin to **now** ridicule him, **now** saying, 'This man chose to begin to **now** build and was not able to finish.' Or what king, when he chooses to **now** set out to meet another king in battle, will not first, sitting down, in the **future** choose to consider whether he **now** is strong enough with ten thousand men to encounter the one who chooses to **now** be coming against him with twenty thousand? Or else, while the other is **now** being far away, he, sending a delegation, **now** asks for terms of peace. So then, you cannot **now** be caused to **now** be My disciple who does not **now** choose to give up all that he is **now**

having.

The apostle Paul explains how he internalized this reality into his personal experience,

Philippians 3:2-12

You are commanded to **now** beware of the dogs, you are commanded to **now** beware of the evil workers, you are commanded to **now** beware of the false circumcision. For we **now** are the circumcision, who are **now** worshipping in the Spirit of God and choosing to **now** be rejoicing in Christ Jesus and have been putting no confidence in the flesh, though I am **now** having confidence in the flesh, if anyone else **now** has a mind to put confidence in the flesh, I far more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, **now** persecuting the church; as to the righteousness which chooses to being in the Law, found blameless.

But whatever things were gain to me, those things I chose to have counted as loss for the sake of Christ. More than that, I choose to **now** count all things to be loss **now** in view of the **now** surpassing value of knowing Christ Jesus my Lord, for whom I have been caused to have suffered the loss of all things, and I choose to **now** count them but rubbish so that I may gain Christ, and may be caused to be found in Him, not **now** having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, caused to **now** being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it or have already been caused to become perfect, but I **now** press on so that I may lay hold of that for which also I was caused to be laid hold of by Christ Jesus.

As amazing as Paul may have been in this world of humanity, the Spirit of God, over time, caused Paul to consider all things as worthless in comparison to knowing Christ. And one cannot know Christ, or be known by Christ, unless they consider everything else rubbish. When Jesus said that one must take up his cross and now follow, Paul was eventually able to say, *“I have been crucified. I **now** live, nevertheless, not I who **now** lives, but Christ in me; and the life I **now** live in the flesh I **now** live by faith in the Son of God who has been loving me and has been giving himself for me.”*¹²

This confirms what Jesus said, *“... he who has been losing his life for My sake will in the **future** find it.”*¹³ Paul chose to carry his cross and, as a result, he was caused to be a disciple of Christ. He found his life; after all, Jesus now is the way, the truth, and the life.¹⁴ This ongoing choice cost Paul everything of glory that this world had to offer, but He received a far greater glory, for Christ came to live in-and-through Paul.

¹² ***Galatians 2:20***

¹³ ***Matthew 10:39***

¹⁴ ***John 14:6***

THIS IS THE DESIGN POINT OF TRUE CHRISTIANITY: CHRIST IN-AND-THROUGH US.

2 Corinthians 4:16-18

Therefore, we do not **now** lose heart, but though our outer man is caused to **now** decay, yet our inner man is caused to **now** being renewed day by day. For momentary, light affliction is choosing to **now** produce for us an eternal weight of glory far beyond all comparison, while we are **now** looking not at the things which are caused to **now** being seen, but at the things which are not caused to **now** being seen; for the things which are caused to **now** being seen are temporal, but the things which are not caused to **now** being seen are eternal.

Then, It Will Cost Nothing

Revelation 21:6-7

I will, in the **future**, give to the one who is **now** thirsting from the spring of the water of life without cost. He who is **now** overcoming will in the **future** inherit these things, and in the **future**, I will choose to be his God, and he will in the **future** choose to be My son.¹⁵

Perhaps this promise is fulfilled in both our **ETERNITY NOW** and our **ETERNITY THEN**. In our **ETERNITY NOW**, it costs next to nothing to begin to drink from the rivers of living water, however, maintaining that flow of living water costs everything. However, as we are **willing** to let Jesus rule in any area of our life and be our **Adonai**, as His divine conquest successfully puts down His enemies, He will come to fellowship with us in those areas, and we will be able to drink, without cost, for we will have already paid the price (just like the Apostle Paul).

This notion brings to mind that passage in the letter to the Laodiceans where Jesus said, “Behold, I stand at the door and **now** knock; if anyone hears My voice and opens the door, I will **choose** to come in to him and will dine with him, and he with Me.”¹⁶ Jesus now knocks on the doors in our soul, and when we are willing to open a door, He comes in and cleans out that room and makes it a place suitable for the deepest form of intimacy and fellowship, imaged in this idea that we will dine with Him and He with us. Once this room is cleaned out and occupied by the Spirit of God, there is no longer any cost to pay for this living water. In that room, we will have chosen to be His son, and He will have chosen to be our God, and this spring of living water will flow.

Similarly, in our **ETERNITY THEN**, the work will have been completed for we will then be one with Christ – we will be like Him, because we will see Him just as He now is.¹⁷ Therefore, the Spirit will be given

¹⁵ “thirsting” and “overcoming” are both rendered in the *present active participle*; “will give,” “will inherit,” and “will choose to be” are rendered in the *future middle indicative*.

¹⁶ **Revelation 3:20**

¹⁷ **1 John 3:2**

without cost and He will be given in abundance, for His nature will be our nature.

HE WHO IS NOW OVERCOMING WILL INHERIT THESE THINGS.

By the way, this promise was foreshadowed in the **Codex**.

Isaiah 55:1-3

Come, everyone who thirsts, come to the **waters**; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.

Revelation 7:17

For the Lamb in the center of the throne will in the **future** be their shepherd and will in the **future** guide them to springs of living water..."

The command is to come and drink, and then to keep drinking and drinking and drinking. Yes, it costs everything that is already dead and dying, so what does it matter when the promise or the result is eternal life in our now and in our forever life. Besides, as we become like Him, as we are transformed into His image, we will partake of the spring of water of life without cost, for from our innermost being (from those rooms in our soul) will flow rivers of living water.

Let's stop here and we will pick back up in **Revelation 21:8** where the message and the tone take a very dark turn with a very intense statement that doubles as a serious **WARNING!**

I am glad you "tuned in" and have been "ready to listen."