

In our last podcast, we closed out *Revelation 21* with some hard words, serious chastisement, and a poignant **WARNING**. But we also discussed the glory of those who are deemed to be the Righteous. Let's pick back up with the final chapter in the Book of *Revelation*.

EP190 Revelation 22:1

Revelation 22

Overview: The River & Tree of Life. Jesus' and John's Closing Words

It is a bit unbelievable, but we are now at the final chapter in *Revelation*. Of course, we are still seeing images that speak of **ETERNITY NOW** and **ETERNITY THEN** as it applies to **Yahweh's** bondservants who are His beautiful bride, the wife of the Lamb. And, as always, we will manically stick to the **Code** to gain our understanding of what the Spirit is now saying to the church. Though there are just 21 verses in this final chapter, they are packed with a whole lot of content for us to embrace.

Revelation 22:1-21

Then he showed me a river of the water of life, clear as crystal, choosing to **now** be coming from the throne of God and of the Lamb, in the middle of the wide-open space. On either side of the river the tree of life, **now** bearing twelve fruits, **now** yielding its fruit every month; and the leaves of the tree for therapy of nations.

There will choose in the future to no longer be any curse; and the throne of God and of the Lamb will in the future choose to be in it, and His bondservants will in the future serve Him; they will in the future choose to see His face, and His name on their foreheads.

And there will in the future choose to no longer be any night; and they do not **now** have need of the light of a lamp nor the light of the sun, for the Lord God will in the future illumine them; and they will in the future reign forever and ever.

And he said to me, "These words, faithful and true."

And the Lord, the God of the spirits of the prophets, sent His angel to show to His bondservants the things which **now** must soon choose to take place.

And behold, I **now** choose to come quickly. Blessed is he who is **now** keeping the words of the prophecy of this book.

I, John, am the one who is **now** hearing and **now** seeing all these things. And when I heard and saw them, I fell to worship at the feet of the angel who is **now** showing these things to me. But he **now** says to me,

"You are commanded to not **now** stare. I **now** am a bondservant of God, just like you and your brothers the prophets, as well as all who are **now** keeping what is written in this book. You are commanded to worship God!"

"May you not seal up the words of the prophecy of this book, for the time is **now** near."

Let the one who is **now** doing wrong, they are commanded to do wrong still; and the one who is filthy, they are commanded to be caused to still be filthy; and let he who is righteous, they are commanded to be righteous still; and the one who is holy, they are commanded to be caused to be holy still."

"Behold, I choose to **now** come quickly, and My reward with Me, to render to every man according to what he **now** has done.

I the Alpha and the Omega, the first and the last, the beginning and the end.

Blessed those who are **now** washing their robes, so that they, in the future, will choose to have the right to the tree of life, and may enter by the gates into the city.

Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who is **now** loving and **now** practicing lying.

I, Jesus, have sent My angel to testify to you these things for the churches. I **now** am the root and the descendant of David, the bright morning star."

And the Spirit and the bride **now** say, 'You are commanded to **now** choose to come.'

And let the one who is **now** hearing be commanded to say, 'You are commanded to **now** choose to come.'

And let the one who is **now** thirsting be commanded to **now** come; let the one who is **now** willing they are commanded take the water of life without cost."

I **now** testify to everyone who is **now** hearing the words of the prophecy of this book: if anyone might add to them, God will in the future add to him the plagues {wounds} caused to being written in this book; and if anyone may take away from the words of the book of this prophecy, God will in the future take away his part from the tree of life and from the holy city, which are caused to being written in this book.

He who is **now** testifying to these things **now** says, "Yes, I choose to **now** come quickly."

Amen. You are commanded to **now** choose to come, Lord Jesus.

The grace of the Lord Jesus with all.

Wow, this is absolutely fascinating how this passage intermixes the *present* tense and the *future* tense and layers it again and again with what is and what will be, what is and what will be.

Let's go back to some verses in our previous chapter, **Revelation 21**, to once again set the stage so we do not lose the impact of this vision.

Revelation 21:1-3, 10-11

And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea now is **now** more. And I saw the holy city, new Jerusalem, **now** coming down out of heaven from God, caused to having been prepared as a bride caused to having been adorned for her husband. And I heard a loud voice from the throne **now** saying,

“Behold, the dwelling place {tabernacle} of the God with these men. He will in the **future** dwell {tabernacle} with them, and they will in the **future** choose to be his people, and the God himself with them will in the **future** choose to be their God.

And he carried me away in spirit to a great, high mountain, and showed me the holy city Jerusalem **now** coming down out of heaven from God, **now** having the glory of God, its radiance like a most rare jewel, like a jasper, **now** being clear as crystal.

It was after the Great White Throne Judgment that John saw the new heaven and earth, and the new Jerusalem that is, even **now**, in our day, coming down out of heaven from God. This holy city was an image of the bride, the wife of the Lamb. Then John was carried away to a great high mountain, most likely Mount Zion, where he was given a close-up view of the bride, imaged as the holy city Jerusalem **now** coming down out of heaven from God, **now** having the glory of God, its radiance like a most rare jewel, like a jasper, **now** being clear as crystal.

Then it is as if we are being ushered into the city to view it not just from the outside, but from within where we see the streets of the city, the throne of God, and a river proceeding from the throne. And as amazing as this image is, it is an image, a picture, a metaphor of sorts. And it is a continuation of the picture that John has been seeing.

As we go through this text, we must not forget that we are being shown, in picture form, the full collective of the bondservants of Jesus Christ, the 144,000, the **Called and Chosen and Faithful** of God, those who are **now** overcoming, all Israel, and in that regard, what is and what will be, both in **ETERNITY NOW** and **ETERNITY THEN**, as it applies to the bride, the wife of the Lamb. With that firmly in our understanding, let's move forward with **Revelation 22**.

The Holy Spirit

Revelation 22:1-2

Then he showed me a river of the water of life, clear as crystal, choosing to **now** be coming from the throne of God and of the Lamb, in the middle of the wide-open place.

With the use of the *present* tense, we know that this is speaking about our **ETERNITY NOW**. This is a statement of reality today, every moment of now. This is not something we are waiting for.

As for the imagery, we do not have to reach too far back into the **Codex** to be given a specific understanding. In 2-different scenes, in the gospel of John, Jesus called people to come and drink of this water of life. Spoiler alert, the “*water of life*” is **Code** for the Holy Spirit.

In the first scene, Jesus was talking to the famed “woman at the well.”

John 4:7-14

There chooses to **now** come a woman of Samaria to draw water. Jesus **now** says to her, "You are commanded to give Me a drink." For His disciples had **gone away** into the city that they may buy food.

Therefore, the Samaritan woman **now** says to Him, "How is it that You, **now** being a Jew, **now** ask me for a drink since I **now** am a Samaritan woman?" (For Jews choose to **now** have no dealings with Samaritans.)

Jesus was caused to answer and said to her, "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 **now** living water."

She **now** says to Him, "Sir, You **now** have nothing to draw with and the well is **now** deep; where then do You **now** get that **now** living water? "You are not **now** greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

Jesus was caused to answer and said to her, "Everyone who is **now** drinking of this water will in the **future** thirst again; but whoever drinks of the water that I will give him will in the **future** never 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 choosing to **now** be springing up to eternal life."

The second scene is when Jesus was at the Great Feast, which is the Feast of Tabernacles, and in this passage, we receive the direct tie between the living water and the Holy Spirit.

John 7:37-39

Now on the last day, the great day of the feast, Jesus stood and cried out, **now** saying, "If any one may **now** thirst, he is commanded to choose to **now** come to Me and is commanded to choose to **now** drink. He who is commanded to choose to **now** be 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.

There is also a beautiful Psalm in the **Codex** that addresses this river or flow of the Holy Spirit. "*There is a river whose streams make glad the city of God, the holy dwelling places of the Most High.*"¹ The idea is that the Holy Spirit is the source of joy both now and forever for those who are now dwelling in the holy city, the new Jerusalem.²

Within those who are now believing, there is a well, a reservoir, of the Holy Spirit, and He springs up and flows out from us like a river. This is imaged in the collective of believers as a river *choosing to **now** be coming from the throne of God and of the Lamb, in the middle of its wide-open space.*" This is not an

¹ **Psalm 46:4**

² **Galatians 5:22**, *the fruit of the Spirit is joy*

image of what will be, but of what is, our **ETERNITY NOW**.

Clear as Crystal

The fact that this river is clear, or literally “radiant” as crystal speaks of its lack of impurities. Quartz (rock crystal) can be extremely transparent. So is diamond, glass, and Selenite, which are also naturally occurring forms of crystals. Used as a metaphor, it depicts the extreme transparency or the absence of all impurities. The Holy Spirit is pictured as a river that is on-the-one hand a life-giving force, but on-the-other hand, like all rivers, can be a powerful, eroding, and even a destructive force. However, He is always pure in His intentions and His purposes.

Similarly, crystals have both absorbing and amplifying properties. A crystal takes scattered rays of energy and makes the energy field so coherent and unidirectional that a tremendous force is generated from the crystal.

Flowing across the wide-open space, the picture is communicating that the Spirit of God is both absorbed and amplified through His people, flowing out from within our New Creation, which is the “*naos*” or the literal Sanctuary of God. This occurs on both an individual and a collective basis.³ As such, He flows in the middle of the street, or from the middle of our being, both individually and collectively, and a tremendous force is generated as He amplifies His presence forth from our lives.

From the Throne

It is interesting that we are told the Spirit flows from the throne of God and of the Lamb, which makes it seem that there should be 2 thrones, one for Father God and one for the Son, the Lamb. However, “*throne*” is *singular* and not plural. We are talking about 1 throne. And that is because Jesus has taken His seat on the Father’s throne, just like His Chosen ones will take their seat on His.⁴

Revelation 3:21

He who is **now** overcoming, I will in the **future** grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne

Remember, this is a picture which communicates a very important message. We are not all going to literally be piled up in some huge dog pile on the Father’s throne. **It is a picture of unity and shared authority.** All authority in heaven and on earth has been given to Jesus by the Father, and Jesus in turn shares His Father’s throne of authority with His wife, with those who are **now** overcoming.⁵ And in this picture, the Spirit flows, as living water, from this throne of unity and shared authority through the midst of the people of God bringing refreshment and life to all.

³ **1 Corinthians 3:16, 6:19; 2 Corinthians 6:16; Ephesians 2:21.** Note, though translated as “temple” in most Bibles, the Greek is “*naos*” or Sanctuary and not “*hieron*” or temple. Thus, these are all references to the Holy Place and not to the temple at large. This distinction is paramount given the climatic measurement and division in **Revelation 11:1.**

⁴ **Matthew 19:28**

⁵ **Matthew 28:18**

It is hard to imagine that this is our reality, our **ETERITY NOW**. It is likely that most of us have not exercised the authority that we even now possess. Far too many “believers” act as if they are victims to the enemy and to all of Satan’s demonic hordes. But that is not the case. It is just that we have little to no idea about the authority we have been given in our lives, expressed in and throughout the spiritual realms. But this is real, this is not make-believe. We sit, even now, on the throne of the Father, the throne of Jesus the lamb. It is important that each of us meditate on this truth and seek God about what it means for our lives in the physical realm. This is why, however, we can be conquerors, even now. This is the very reason we can now be overcoming. We have been given the authority of kings.

That is truth upon which we should quietly sit and dwell upon.

The Water of Life

“Then he showed me a river of the water of life ...” Earlier in **Revelation 21:6** this water was referred to as living water or water that is in flow; hence, this idea of a river. This water of life is flowing. We learned that “Living Water” or in Hebrew, “*mayim chayim*” is a term that refers to water that has not been stagnant or contained artificially. The idea is that the water 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.

Metaphorically, the Spirit of God is the living water that flows forth from the throne of God. This “Living Water” is necessary for our cleansing, for our belonging in the community of God, and for our wholeness of being. This living water is what cleanses us from our sin, as imaged throughout the **Codex** as leprosy.⁶ The living water is also what cleanses us from that which is dead and rotting, from a corpse, which is a metaphor for our flesh.⁷ This is why Jesus commands us to now drink, at no cost, knowing that if we let this living water do its work, it may cost us everything, our very lives, to drink. Yet, He promises: “*I will, in the future, give to the one who is **now** thirsting from the spring of the water of life without cost.*”

Stop the Flow

Sadly, far too many people take a drink of the Spirit, but never choose to let Him become that flowing river that brings wholeness of being. They never let this water of life completely heal their leprosy and permanently cleanse them from the rotting corpse.

This is the condition of those who enter the household of God (they become born-again), but they never subsequently dig down deep in their soul and choose to be that little child that is dependent upon God for all things all the time. As we have learned, according to **Matthew 18:3**, there are two conditions that must be satisfied before a person may enter the kingdom of God. One must be caused to be converted by God, or as we say, they must be born-again, **AND** one must choose to become a little child, both are preconditions.⁸

But somewhere along the journey, as this water of life is working to cleanse the leprosy and the sickness that is spread from the rotting corpse, people slow down their consumption of living water, many even quit drinking. And this is a huge problem because this water flows, and if it is not replenished at the

⁶ See **Numbers 12:9-15; 2 Chronicles 26:16-21; Isaiah 1:4-6; Leviticus 14:5; 2 Kings 5:1-14**

⁷ See **Numbers 19:14-22; Romans 8:9**

⁸ “may be converted” is rendered in the *aorist passive subjunctive*; **AND** “may become as little children” is rendered in the *aorist middle subjunctive*.

source, it might just flow completely out of a person's life. So, instead, they opt for the ever so delicious wine of the harlot to satisfy the thirst within their being, and in so doing they forsake the fountain of living waters.

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.

In this image Jesus is broken hearted. The cisterns, or the wells which His people have dug are broken and they can hold no water. The cistern that should be holding the water is a metaphor for the **New Creation**, the abode of the Holy Spirit. But instead of drinking from that cistern, they have forsaken Him and instead have a cistern that holds no water, that cannot hold the Spirit of God.

What He is saying is that when we try to satisfy our thirst through our own means, replacing the living water for the wine of the harlot, we will end up dry and with nothing. This is exactly like those 5 virgins who simply let the oil in their lamp burn out leaving them with nothing unable to enter the wedding supper.⁹ The oil is another metaphor for the Holy Spirit that is used throughout the **Codex**.

The Spirit of God addresses this dynamic in the book of **Hebrews**, as He was writing about those who were tempted, in their *unbelief*, to return to their religious practices (the Harlot's wine) and thereby choose to not continue to drink from the water of life. He uses the example of the Israelites rescue from Egypt and their subsequent wanderings in the wilderness to convey, through analogy, His message.

He speaks of those who, metaphorically, left Egypt (the world). They crossed the red sea (were baptized through the waters). They witnessed God destroy all the armies of Egypt (those from the world) that wanted them to return to Egypt. He literally cut them off by the power and force of the river (analogous to the torrents of living water). They ate spiritual food, the manna (the word of God, Jesus Himself), and they were led by the cloud by day and the pillar of fire by night (experiencing the leading of the Holy Spirit in their lives). God gave them the supernatural strength to conquer their enemies along the way, even defeating giants (they had early victory overcoming major sin and traumas).

However, when it came time to enter the promised land, to cross over the Jordan (that decision to become dependent upon Jesus for all things all the time), their fear overcame them, and they refused to enter. Setting aside what God had done to deliver them from Egypt and from all the enemies along the way, they were terrified about the mighty giants living in the land, as well as the walled and well-fortified cities, and all the multitude of strong enemies living in the land.¹⁰

Filled with fear and *unbelief*, they did not unite with faith their prior experience, all that God had done in rescuing them from Egypt. Though they experienced God in unprecedented and unparalleled ways, such knowledge and experiences did not prosper them because it was not united with faith.

In *unbelief* they fell away from the living God. Therefore, to those who were not believing, He swore

⁹ See **Matthew 25:1-13**

¹⁰ See **Numbers 13:27-29**

that they would not, in the future, enter His rest because of their unbelief. Instead, they would choose to die in the wilderness (in the realm of the demonic).¹¹

This is the picture of those who come to Jesus and let Him cause them to be converted, to be born-again, but then, because of their unbelief, do not choose to become dependent upon Him for all things all the time. They are afraid, and they do not trust that He will rescue them from the giants, from the enemies, from all that is hidden in the well-fortified cities of their soul.

Like the Israelites who wondered in the wilderness for 40-years until all those who refused to enter the Promised Land were killed, they too will wonder in the wilderness until they die.

Ironically, during their time in the wilderness, the Israelites still worshiped God, sacrificed to God, prayed to God, and He provided for them, cared for them, and met them in the wilderness. But He also kept His word; they would not be permitted to enter because of their unbelief.

So too will be the outcome of those who practice their Christianity and are trying so very hard to be good for God, desiring to serve Him and worship Him, trying so very hard to overcome sin and temptation, and so on, all so they can receive His blessings and be right with God. They will not enter because of their unbelief. They have corrupted grace with all types of self-effort, desire, will, discipline, holy habits, religious practices, and adherence to the law. This corruption of grace with the work of their hands is the sin they will never choose to overcome. They are not wholly dependent upon God for all things all the time, including for their righteousness, their transformation, their separation or holiness, and so on.

Hebrews 6:4-6

For in the case of those who have once caused to being enlightened and choose to have been tasting of the heavenly gift and were caused to being made partakers of the Holy Spirit, and choose to have been tasting the good word of God and the powers of the age that is **now** coming, and then have been falling away, it is impossible to **now** renew them again to repentance, since they are **now** crucifying to themselves the Son of God and are **now** putting Him to open shame.

Hebrews 10:26-31

For if we are **now** sinning willfully after receiving the knowledge of the truth, there is **now** caused to no longer remain a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which is **now** being about to **now** consume the adversaries.

Anyone who has been setting aside the Law of Moses **now** dies without mercy on the testimony of two or three witnesses. How much severer punishment do you **now** think he will in the **future** be caused to deserve who has been trampling under foot the Son of God, and has chosen to be regarding as unclean the blood of the covenant by which he was caused to be sanctified, and has been insulting the Spirit of grace?

¹¹ See ***Hebrews 3-4***

For we know Him who has been saying, "vengeance is mine, I will in the **future** repay." And again, "The Lord will in the **future**." It is a terrifying thing to fall into the hands of the **now** living God.

This metaphor of the Israelites release from Egypt and their journey to the Promised Land provides us a picture of how the water of life stops flowing and is drained from a person's life. Faith is the means by which the living water is permitted to flow in and through a person. But when their fear supplants their faith, they have forsaken God, the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water. And that is the reason why the Harlot retains such power and authority and keeps so many captive to her religious ways.

Let's stop here and in our next podcast we will see what is happening in the middle of the city

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