In our last podcast, we discussed how Jesus is the bright morning star, the light that pierces through our darkness. Then we dove into an interesting expose of Lucifer who was created as an imager of Jesus, as a picture of the one who is the Bright Morning Star.

In contrast, Lucifer corrupted his ways and was overcome by pride, so God cast him down as an abhorred branch, and filled him with the fire that fuels the "*hamas*" or the violence in his heart. Lucifer's mistake was that he believed that through the work of his hands, he could be like the Most High.

In the same way, we discovered that instead of being imagers of the true Bright Morning Star, we are imagers of this poser every time we try to be good for God, good like God. Every time we declare that through our efforts, through our discipline, through our choices (through the **works of our hands**), we can be like God, we emulate the demonic and are detestable idolators. There can be only One Bright Morning Star.

With that word of **WARNING**, let's continue in ***Revelation 22***.

EP201 Revelation 22:17

COME

Revelation 22:17

The Spirit and the bride they **now** state, "*you are commanded to choose to **now** come*."

And the one **now** hearing, he is commanded to say, "*you are commanded to choose to **now** come*."

And the one **now** thirsting, he is commanded to choose to **now** come.

And to the one **now** willing, he is commanded to take water of life gratuitously {without cost}.

In the first two lines, there are three commands, two of which are directed to Jesus and one of which is directed to the one who is now hearing. In the Greek, the command's which are directed at Jesus use the 2nd person singular, or "you" whereas the command directed to the one who is now hearing uses the 3rd person singular, or "he." You are command, and he is commanded.

Then in the final two lines the two commands are given to third parties, the one now thirsting and the one now willing (both of which are rendered in the 3rd person singular).

Commanding Jesus

Let's start with the very first set of two commands. "*The Spirit and the bride they **now** state, 'you are commanded to choose to **now** come.' And the one **now** hearing, he is commanded to say, 'you are commanded to choose to **now** come*.'"

Instead of assuming, we need to ask, who is being commanding? To whom is the "you" in both commands referring? Fortunately, the answer is given to us as bookends to our passage, both before and after these commands, to ensure that we do not get it wrong.

In ***Revelation 22:12*** Jesus said, "*Behold, I choose to **now** come quickly*…" and then in ***Revelation 22:20***, He says, "*He who is **now** testifying to these things **now** says, "Yes, I choose to **now** come quickly*." And then to seal the deal on our understanding, in response it is said, "*Amen. You are commanded to **now** choose to come, Lord Jesus.*"

With these affirmative answers and identification of the Lord Jesus, we can be confident that the one being commanded by the Spirit and the bride, rendered as "you," is Jesus.

The Spirit

The Word of God is clear that the Holy Spirit is the Spirit of truth, the Spirit of God, who comes forth from the Father.[1] At the same time, we are told that He is the Spirit of Christ, the Spirit of the Son.[2] The Spirit of God is a divine person who emanates from both the Father and the Son completing the triad or trinity of three beings who are united in one God. "*Hear, O Israel! **Yahweh** our Gods one*."[3]

Across the **Codex**, we are told little about how the authority structure amongst the Godhead works, but we do know that Jesus only now does what the Father tells Him to do and only now says what the Father tells Him to say and only goes where the Father tells Him to go.[4] Thus, it makes sense that the Spirit who proceeds from the Father would utter commands to Jesus, commands which reflect the desires of the Father's heart while at the same time reflecting the desires of the Son's heart. Both the Father and Jesus want this.

The Bride

Ok, that makes sense, but it seems a bit ludicrous that we humans can command Jesus. How can the bride, a collection of mere men and women, command Jesus? After all, He is the Lord, the **Adonai**, our Lord the **Adonai**, and although He shares His throne with His bondservants, it is still His throne.[5] He is the master, and we are His volitional servants. Generally, servants do not command their master.

And just to be clear, the verbs are all rendered in the *imperative* mood, not the *optative*, mood, so we know it is a straight up command and not a wish or a suggested course of action pleaded by a subordinate.

This can probably best be understood by the relationship between the Spirit and the bride more so than the relationship between men and the **Adonai**. The bondservants of Jesus Christ, His bride, are those deemed to be "*in Christ,*" those who have been *willing* to allow Jesus, through His Spirit which dwells in the New Creation, to live-in-and-through them, expressing the desires and the words of both the Father and the Son through the indwelling presence of the Spirit. These bondservants are those reeds which flow with the oil of the Spirit, they are vessels which carry the oil (representing the Spirit) wherever they go.[6] They are those few who, like Jesus, are willing to only say what God tells them to say.

In this instance, the Spirit of God moves and brings humanity, people, Jesus' bondservants, into unity with the deepest desires of the Godhead reflected in these commands to the Son. For a true bondservant

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[1] ***John 15:26.*** *See* also ***Matthew 10:20; Romans 8:9, 11***

[2] *See* ***Galatians 4:6; Romans 8:9; Philippians 1:19; Acts 16:7***

[3] ***Deuteronomy 6:4***

[4] ***John 5:19, 12:49-50***

[5] *See* ***Revelation 3:21***

[6] *See* our discussion in ***Revelation 11:1***

of Jesus, uttering this command indicates a burning truth, a burning desire, for Jesus to now come. The implications of this command are staggering and not, as everyone has assumed, tied merely to Jesus' Second Coming. It is the type of thing that one commands only when they have come to know **WHY** they can trust themselves fully to Jesus and **HOW** to trust themselves fully to Jesus.

These first two commands given to Jesus are a cry of the Godhead that is being communicated by the Spirit of God Himself and by the Spirit of God as He expresses Himself through the bondservants of Jesus Christ, through the bride, as they are moved by the Spirit of God, and through those who are now hearing.

The Others

In addition to the Spirit and the bride, there are three other players in the mix, those who:

- Are **now** hearing
- Are **now** thirsting
- Are **now** willing

Each of these "others" is addressed in the *present* tense. The underlying message, therefore, serves as a serious **WARNING**. It does not matter if you used to hear, or if at one point in your life you were thirsty, or once was willing, what matters is the now.

Throughout this book, the Spirit has consistently rendered our choice and our action in the *present active participle*, something we are to now and continually be choosing and to be doing. The consequences of resting on our past choices or upon what we intend to choose and do in the future are simply terrifying. We must live in the now and relate to Jesus in our now, every moment of our now.

We learned this early on, where all the promises of Jesus made to the seven churches were given to those who are "***now*** *overcoming*," always rendered in the *present active participle* – to those who are now and continually overcoming.[7]

Through all the complexity of this book and all the back and forth in the **Codex** and all the technical details provided by the **Code**, perhaps if we can remember just this one truth, it will keep us safe and connected to Jesus.

WHAT MATTERS IN OUR RELATIONSHIP WITH JESUS IS OUR NOW!

The Problem with Bias

"*The Spirit and the bride they* ***now*** *state, 'you are commanded to choose to* ***now*** *come.' And the one* ***now*** *hearing, he is commanded to say*, '*you are commanded to choose to* ***now*** *come*.'"

This seems to be one of those passages where an assumption is made about the passage and that assumption spreads and spreads amongst the Christian masses until this passage can only be seen through the lens of the assumption. That process creates a bias that becomes embedded into Christian thought and culture with few ever willing to challenge the bias.

[7] *See* ***Revelation 2:7, 11, 17, 26; 3:5,12,21***

Perhaps what we need is a fresh look at this passage with fresh eyes that can see the inconsistency between the assumption about the text and the message of the text when the text is compared to what has already been revealed in the ***Revelation*** narrative and across the **Codex**.

The general understanding, or assumption, has been that this is a set of commands connected to Jesus' Second Coming, but what if this assumption is flawed? What if there is so much more to these command? Perhaps it is layered and does address Jesus' Second Coming, but if we stick to what has been revealed, we can understand these commands to address so much more, and it deals with our now, our relationship with Jesus in the now.

Let's review a bit of what we learned in five of Jesus' personal letters to the seven churches.

In the letter to the church at Ephesus, Jesus said in ***Revelation 2:5***, "*Therefore you are commanded to **now** remember from where you have fallen, and you are commanded to repent and you are commanded to do the deeds you did at first, if then; or else I choose to **now** come to you and will in the* **future** *remove your lampstand out of its place—though unless you repent*."

History tells us that they did not repent, and that Jesus acted in their now and eventually, in their future, removed their lampstand. The church at Ephesus died and disappeared from the face of the earth, only to be remembered in the two letters in the **Codex** that addresses them.

This same dynamic is repeated in the letter to the church at Pergamum, Jesus said in ***Revelation 2:16***, "*Therefore you are commanded to repent; if then, or else I choose to **now** come to you quickly, and I will in the* **future** *make war against them with the sword of My mouth*." Being rendered in the *present* tense, we can be sure that when they received this word, they were not thinking about Jesus' Second Coming, they were thinking about Jesus acting in their now, if they did not repent, and His going to war, in the future, against those who did not repent.

Sadly, today Pergamum lies in ruins. There is no longer a church in that area. It seems that they did not repent, and He did come and, as promised, went to war resulting in their inevitable ruin.

In His letter to the church at Thyatira, He addressed false prophecy being led by a woman in the church who was teaching the people to go astray, into immorality, and into the deep of Satan. In ***Revelation 2:22-25***, He threatened that He would ***now*** come and throw the prophetess and her followers on a bed, and in the future kill them with death, specifically so that all the churches will in the **future** know that He is ***now*** the one who is ***now*** searching the minds and hearts and will in the future give to each one according to their deeds. Then He commanded those who were not following this prophet and not delving into the deep of Satan, to hold on until He may come, in effect, to endure and not give into to the pressure.

Thyatira today is the modern city of Akhisar (the community grew around the ancient city). There are few if any people openly practicing Christianity. Most of the Christians were killed (with death) or fled as the area became overrun by the Islamic peoples. For active worship, Christians must travel to nearby Izmir or Istanbul where more established Christian communities and churches exist.

In the letter to the church at Philadelphia, Jesus set a very present expectation, one they were to understand as pertaining to their now. In ***Revelation 3:11***, Jesus said, *"I choose to **now** come quickly; you are commanded to **now** hold fast what you **now** have, so that no one may take your crown.*" The instruction, guidance and direction they received was all for their now. The idea was that His presence is what will help them hold fast so that no one would take their crown.

Today Philadelphia is the modern Turkish city of Alasehir. While most other nearby cities had been destroyed and overrun by invaders, Philadelphia continued to stand throughout time and even today this modern city has thousands of Christians in it. They held fast in their now and no one took their crown.

In stark contrast to the expectation that was rooted in the now, Jesus took a different approach with the church at Sardis, and He communicated an expectation that was rooted in the future. He utilized "*thief*" terminology that prophetically pointed forward to His Second Coming. In ***Revelation 3:3***, Jesus said, "*Therefore you are commanded to **now** remember what you received, and you have heard; and you are commanded to **now** keep, and you are commanded to repent. Therefore, if you do not possibly wake up, I will in the* **future** *come like a thief, and you may not know at what hour I will in the* **future** *come to you*."

It is telling that the only church of the five that we are addressing, that Jesus did not say "*I **now** choose to come,"* is to the ancient mega church that loved their religion and had this grand reputation for being alive, but in reality, they were dead and dying. To this group of "Christians," Jesus threatens that if they did not repent, then when He comes like a thief, at an hour, in the future, that they may not know, that they will not be ready for Him, they will not be dressed in white, they will not be worthy. As a result, they will be among those whose names will be erased from the Lamb's Book of Life.

Today, this once important Christian city is non-existent, just ruins.

Keeping consistent with what has been revealed across the ***Revelation*** narrative, Jesus was addressing the now of His audience and not setting an expectation for His Second Coming. Even when He used the **future** tense speaking about what He would do if they did not take seriously His warning about their now, it was realized in their historical timeline and is not something of which they are still waiting to occur at His Second Coming.

In ***Revelation 22:12*** Jesus said, "*Behold, I choose to **now** come quickly*…" and then in ***Revelation 22:20***, He says, "*He who is **now** testifying to these things **now** says, "Yes, I choose to **now** come quickly*." Learning from the letters to the churches, we are to understand that Jesus promises to personally invade time and space, in the now, giving us the opportunity to learn **WHY** we can trust Him with our heart, mind, soul, and strength, and **HOW** we can trust Him with our heart, mind, soul, and strength. For some, this visit results in judgment, correction, and war. Sadly, many choose to depart and apostatize from Him not liking how He does things. Yet for others, like the bondservants in Philadelphia, it bears the fruit of strength, courage, and endurance.

Maranatha

There is an interesting little phrase at the end of ***1 Corinthians 16:22*** that is not in Greek, but it is in Aramaic, and it is the phrase rendered in our translations as: "*Maranatha*." Depending on which "original" Greek manuscript one examines, some render it as "*Marana tha*," which means "Lord come" and others as "*Maran atha*," which means our "Lord has come."

The whole verse is translated: "*if anyone does not **now** love the Lord* ("*love*" comes from the Greek, "*phileo*"– which speaks of brotherly love)*, he is commanded to **now** be accursed*. *Maranatha.*"

Whichever way it is to be understood, "Lord come" or as "our Lord has come," this picks up the idea that Jesus comes in our now, and in this specific instance, it speaks of judgment, or God cursing someone who is not even the slightest bit kind to Him – one who does not even have a modicum of brotherly love

for Jesus. The Greek word "*anathema*," translated as "*accursed*" speaks of that which has no hope of being redeemed, something or someone that is truly damned. Even though Christians say "*Maranatha*" thinking they are asking Jesus to come, as in His Second Coming, they are unknowingly asking Him to come in the now to judge, which for some means being accursed with no hope of being redeemed.

It is reminiscent of that line in the movie "Princess Bride," "I don't think that world means what you think it means."

Bias Busted

Circling back around to the issue of Jesus' Second Coming, does the command for Jesus to choose to now come have overtones to His Second Coming? Probably, maybe, perhaps, but when we look at the **Codex** and the letters to the churches, that is not what is being communicated through this command.

Believe you me, it is much easier to cry out "*Jesus you are commanded to choose to **now** come*" when addressing a singularity that will bring the world, as we know it, to its knees than it is to invite Jesus to come into our now, into our day-in-and-day-out life, and bring us down upon our knees and either prove out or vet out our faith.

Yet, every moment of "now" the Spirit and the bride, the true bondservants of Jesus Christ, now put forth or literally, "relay in words," this command to Jesus. This marks the distinction between the bondservants of Jesus and all others who reside in His household.

No matter what it might entail, no matter what it means to them personally, the bondservants of Jesus want Him to choose to now come, in fact, they command it. They love Him, and they want Him present in their lives. They want Him to be their source of all things all the time, even though it might mean He needs to kill off all manner of thoughts, beliefs, and ideas that interfere with His role as their **I AM**.

When it is all said and done, they do not care what He needs to do (though they may not like it); they just want Jesus to now come and be with them in all of life's circumstances, in all the good the bad, the ugly, and the gloriously lovely. Thank goodness Jesus' reply is, "*I choose to **now** come, quickly*."

Choice

"*The Spirit and the bride they **now** state, 'you are commanded to choose to **now** come.' And the one **now** hearing, he is commanded to say, 'you are commanded to choose to **now** come*.'"

It is notable that Jesus gets a choice in the matter as "come" is a command (an *imperative*) rendered in the *middle* voice, indicating a personal choice. Though commanded by the Godhead (by the Spirit of the Father), Jesus still gets to exercise His choice. Personal sovereignty, in effect, freedom, is a central aspect of how God has designed all relationships; it is even core to the functioning of the Godhead.

This command "*to come*" does not demand compliance or any sort of forced compulsion, but a relational liberty which indicates and presumes autonomy that has been freely submitted.

And we know, without question, that Jesus is not put off by these commands, to Him they are proper and right, which is why He responds accordingly: "*Behold, I choose to **now** come quickly*…" "*He who is **now***

*testifying to these things **now** says, "Yes, I choose to **now** come quickly*."[8]

Understanding all of this through the lens of the **Code**, as well as the letters to the churches, this idea that Jesus comes in our now is all about our relationship with Him. It is how He then calls us to choose to not just come to Him but to live in Him, as a little child who is dependent upon Him for all things all the time.

Now Hearing

"*And to the one who is **now** hearing, he is commanded to say, 'you are commanded to choose to **now** come.'*" This idea of one who is "***now** hearing*" takes us back, once again, to the letters to the seven churches in ***Revelation 2 and 3***, where each of the seven letters ended with the phrase, "*He who is **now** having an ear is commanded to hear what the Spirit **now** says to the churches*."

The implication was that though those in the churches, those in His household, all could hear the words read and spoken to them, only a few were "***now** hearing*." Only a few had the spiritual awakening or awareness to truly bring into their soul the meaning and depth of what the Spirit was communicating. As it was in the seven churches, we might expect it to be the same in our day-and-age, with far too many who are not now hearing. Keep in mind, only the churches at Pergamum and Smyrna remains to this day, the rest were lost to judgment, the result of Jesus now coming to them.

To now be hearing means that whatever it is that blocks, distorts, manipulates, twists, and dilutes the word of God (be it internal or an external influence) has been marginalized to such an extent that the meaning and depth of the Spirit's words are able to penetrate and impact our heart, mind, soul, and strength. It is like a beam of light that has pierced the darkness.

Think of it this way, as Jesus "***now** comes*," and we are now *willing*, He works (or goes to war) to remove that which clogs the communication channel so that we may have open lines of communication. After all, we all know that it is very easy to ignore the voice of the Spirit, it is very easy to be distracted, and to listen to other voices of which we have become so accustomed, especially the voice of the Harlot and the whisperings of the "Image" of the Beast, and the edicts of conformity that are required by those who occupy the Household of God. And quite practically, it is very easy to dismiss what the Spirit says because we tend to not always like what He is telling us.

There are so many things and so many reasons that clog our reed from freely flowing with the Spirit, like an artery that is clogged by inflammation and cholesterol. And that is why the *present* tense is used in this passage, "*And to the one who is **now** hearing,*" because if the lines of communication are not maintained and protected in our now, they will, almost certainly clog or shrink until they close. The lines of communication do not remain static, but they are active and if not kept open they will once again shut. Therefore, to now be hearing, we must be *willing*, in our now, to let Jesus do what He needs to do to open and maintain our channel of communication with the Spirit of God.

Why is it important to the Spirit to have those who are "*now hearing*" to command Jesus to *"choose to now come*"?

The command is rendered in the *aorist* tense which communicates that we are to understand that in

[8] ***Revelation 22:12, 20***

this command there is no specific refence to time; rather, it is a command that stands throughout time. As we have learned, there is no direct or clear English equivalent to the *aorist* tense. It is often rendered as a simple *past* tense in most Biblical translations. However, to be accurate, it is to be understood as displaced from the construct of time, whether past, present, or future.

The point of the *aorist* tense is the specific action associated with the verb and not "when" the action takes place. In a sense, the *aorist* indicates that the action of the verb is to be part-and-parcel of our lifestyle, it is to be a defining aspect of our course of life.

Perhaps we can think of this command as the very thing that will keep the lines of communication with the Spirit open. If we are, as a matter of lifestyle, commanding Jesus to choose to now come, we are commanding **Yahweh Mekoddishkem**, **Yahweh** who sets us apart or sanctifies us, to be vigilant in our lives, every moment of our now, to cause us to be transformed into His image, and we are commanding **Yahweh Qanna**, **Yahweh** who is Jealous, to do whatever He needs to do to secure those communication channels and to ensure our role as His bondservant, to join us together with the bride.

Just because we may now be hearing, it does not mean that we are yet secured as one He identifies as His bride. Remember, His bride is comprised of those who are **Called and Chosen and Faithful**. These are the indices of His bondservants, the ones to whom this letter is written.

When we command Jesus to choose to now come, we are asking **Yahweh Mekoddishkem** to make us faithful, to cause us to be those who, as in ***Revelation 11:1***, are measured off or set apart unto God, because we now abide and are found to now be worshipping in the Sanctuary of God.

"*And to the one who is **now** hearing, he is commanded to say, 'you are commanded to choose to **now** come.*'" By obeying this command, to command Jesus, we find the pathway, the only pathway to becoming the bride of Christ, to becoming one who is **Called and Chosen and Faithful**.

Now Thirsting

"*And the one **now** thirsting, he is commanded to choose to **now** come*." Suddenly, this command switches the context from being about Jesus invading our "now" to a person deciding, in their soul, to let Jesus invade their "now," which will be the byproduct of their choice to now come.

This picture of one who is "***now** thirsting*," suggests someone who has been wondering in the desert places, the places which the demons call home. Those are lonely places, terrifying to the soul, for nothing in those places satisfies, and it seems that everything is bent on hurting or killing. It is a place of desperation, where one hopes there is an answer, one hopes there is a fountain of living water, if only it can be found. Yet, mirage after mirage leaves this person in a pure state of wanting, panged and tormented, aching for something, anything to relieve, refresh, and satisfy their seemingly unquenchable desire that burns within.

Sometimes the thirst starts off small and grows into a screaming desire, whereas for others it has always been a loud and incessant taunt, always.

Psalm 107:3-9

For he has gathered the exiles from many lands, from east and west, from north and south. Some wandered in the wilderness, lost and homeless. Hungry and thirsty, they nearly died. "**Yahweh**, help!" they cried in their trouble, and he rescued them from their distress. He led them straight to safety, to a city where they could live. Let them praise **Yahweh** for his great love and for the wonderful things he has done for them. **For he satisfies the thirsty** and fills the hungry with good things.

Jesus is the only answer. Only Jesus can legitimately say, "*If anyone may **now** be thirsty, he is commanded to choose to **now** come to Me and he is commanded to **now** drink*."[9] By implication, Jesus is saying, declaring, shouting, that He is the fountain, that He is the source of the water of life (which is the Spirit of God). There is no other reliable fountain.

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.

When Jesus gives this command to now drink, the implication is that He will then come and take up His residency in a person's soul. God will inhabit them; He will be their fountain; He will be their source of living water that will flow from within. After all, He promises, "*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*."[10]

Sadly, not all who are **now** thirsty (even His own people) will **now** drink. It will always be their choice; He will not force anyone to come, and He will not force anyone to drink. It is their choice and their choice alone.

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.

Jeremiah 17:13

O **Yahweh**, the hope of Israel, all who forsake You will be put to shame. Those who turn away on earth will be written down, because they have forsaken the fountain of living water, even **Yahweh**.

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[9] ***John 7:37***

[10] ***John 7:38***

Now Willing

"*And to the one **now** willing, he is commanded to take water of life gratuitously* {without cost}."

This command brings out a very interesting dynamic. Just because one is "***now** thirsting*," does not mean that they are "***now** willing*." They may be feeling their need, they may be in agony even, but for many, they are not done trying to be in control of their own life, their own feelings, their own choices, and their own destiny. They simply will not drink what Jesus offers to them, especially those who are drunk with the wine of immorality (the wine of lawless deeds) served to them by the Harlot, the Woman who Rides the Beast.

But there are those who are "***now** willing.*" To them Jesus is willing to be their personal fountain of the water of life. We already addressed the imagery of the water of life in ***Revelation 7:17***, ***21:6***, and ***22:1***. In short, it is a picture of the Spirit of God who brings life and refreshment to the souls of those who are now thirsting and those who are now *willing*.[11]

Think about it, "***now** thirsting*," is essentially a pre-requisites to one being "***now** willing*." All along the journey, Jesus comes, just as He has been commanded. But when it is all said and done, one still must be *willing*, in their "now" to come, to drink, to receive that which Jesus has to offer to them. The Father, the Spirit, and the Son want everyone who is "***now** willing*" to take of the water that is gratuitously and excessively given; and so, the one who is now willing is commanded to take.

A person cannot buy the Spirit, they cannot conjure the Spirit, they cannot steal the Spirit, and they cannot borrow the Spirit. But if they are now determined, Jesus will give them the Spirit, gratuitously. They just need to now be *willing*. The Spirit is gift that just needs to be taken, for He has already been made available and offered to all.

This is emphasized by the fact that "*take*" is rendered in the *aorist active imperative*. This command is not bound by time, it is not bound to the present or a promise for the future. Rather, it just is and is to be understood as separate from time. Simply said, Jesus offers the water of life without cost to one who is "***now** willing*," and in this life they are free to take it.

There was a man named Simon who once tried to purchase the Holy Spirit. In ***Acts 8:9-24***, we read that Simon was a magician and he had everyone in Samaria amazed with his sorcery. He was a local celebrity, if you may. However, after hearing Philip preach the gospel, he believed and was baptized in the name of the Lord Jesus and Simon began to follow Philip's ministry. He observed signs and great miracles taking place in Philip's ministry, and he was continually amazed.

Peter and the Apostle John had heard of the Samaritan converts and came to visit them and prayed that they might receive the Holy Spirit. They began laying hands on them and they received the Holy Spirit. When Simon saw that the Holy Spirit was bestowed through the laying on of hands, he offered the Apostles money saying, "*You are commanded to give this authority to me as well, so that everyone on whom I may lay my hands may **now** receive the Holy Spirit*." He wanted the authority and the personal

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[11] Water cleanses and renews the heart (***Ezekiel 36:25-27; Titus 3:5***). The life-giving water is the Spirit (***John 7:37-39***). This water wells up to eternal life (***John 4:14***). This life-giving water which cleanses and brings life to the hard dry heart of man which is imaged as water that falls on barren and parched land (***Isaiah 41:18***).

glory; he wanted the attention and the laude of the peoples.

Acts 8:20-24

But Peter said to him, "May your silver perish with you, because you thought you could choose to **now** obtain the gift of God with money! You **now** have no part or portion in this matter, for your heart is **now** not right before God. Therefore, you are commanded to repent of this wickedness of yours, and you are commanded to be caused to pray the Lord that, if possible, the intention of your heart may in the **future** be caused to be forgiven you. For I **now** see that you are **now** being in the gall of bitterness and in the bondage of iniquity.

But Simon was caused to be answering and said, "You are commanded to be caused to pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."

The Spirit of God is a gift, gratuitously given by the grace of God. He cannot be purchased, He cannot be conjured, He cannot be stolen, and He cannot be borrowed, but He can be taken, without cost. And He is the one who will cause us to pray, cause us to be answering in accordance with His desires. He is the one who causes us to be willing, if we choose to be willing to come.

The cry for Jesus to now come, and those who are now thirsty and now willing to come to Him is all about what God desires to do in our now to acquire us, to give us the opportunity to be satisfied in Him and be one of the few who are among the **Called and Chosen and Faithful**, to be His bride.

Let's stop here and in our next podcast we will pick up with Jesus' final testimony.

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