

The River of One Name

Key Verse: Revelation 22:1 (KJV) – “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

There is a river that has no end. It does not begin in the mountains of a mortal geography, nor does it empty into any sea of forgetfulness. This river is the very life of God poured out, and if you have ever felt the dry ache of a spiritual thirst that no earthly thing could quench, you have already heard its distant roar. The apostle John, exiled on the isle of Patmos, saw the end of all things. He saw no more curse, no more night, no more temple made with hands. And in the center of that final vision, he saw a river. A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

But here is the question that has divided the church for centuries: How many thrones are there? John sees one throne. And from that one throne proceeds one river. Yet he names two who sit on that throne: God and the Lamb. How can two be one? The answer is not a mystery of mathematics but a mystery of revelation. The God who sits on the throne is the same person as the Lamb who sits on the throne. The Father is not a separate being from the Son. The Son is not a separate being from the Father. They are one Person whose name is Jesus. For Isaiah declared, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6, KJV). The child is called the everlasting Father. Not another Father. The same. And from the throne of this one God, who is both Father and Son, proceeds the river of the Holy Spirit.

Now consider the river itself. John says it is the water of life. Earlier in his gospel, he recorded Jesus standing in the temple and crying out, “If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37-38, KJV). Then John adds an explanation: “But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified” (John 7:39, KJV). Do you see the thread? The river that flows from the throne in Revelation is the same living water that Jesus promised. And that living water is the Holy Spirit. But the Spirit was not yet given because Jesus was not yet glorified. What changed at the glorification of Jesus? He was raised from the dead and exalted to the right hand of the Father. And Peter explained what happened next: “Therefore

being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33, KJV). Jesus shed forth the Holy Spirit. The Spirit came from Jesus. The Spirit is not a third person arriving from a different direction. The Spirit is the glorified Jesus, now poured out as a river.

This is the unifying truth that changes everything about how you pray, how you worship, and how you live. The river has one source. That source is the throne. And the throne is occupied by one Person who is both God and Lamb, both Father and Son, both the Ancient of Days and the slain sacrifice. His name is Jesus. When you drink of the river, you are not connecting to a separate divine being called the Holy Spirit. You are drinking directly from Jesus. Paul understood this when he wrote, “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Corinthians 10:4, KJV). In the wilderness, water came from a rock. That rock was Christ. Now the water comes from the throne. That throne is still Christ. The river has not changed its source. It only changed its form.

Now we must press deeper into the meaning of “proceeding.” The river proceeds out of the throne of God and of the Lamb. The word “proceed” does not mean a new person is generated. It means the same person extends Himself. Think of the sun and its rays. The sun does not send out a separate sun when it shines. The rays are the sun’s own energy, the sun’s own presence, reaching you across the void. When you feel the warmth on your face, you are not feeling a second sun. You are feeling the first sun. So it is with the Spirit. The Spirit is the ray of the one God, the active presence of Jesus filling all things. David asked, “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” (Psalm 139:7, KJV). He treated the Spirit and the presence of God as the same thing. Because they are. The Spirit is not a different person to flee from. The Spirit is God’s own personal presence, and that presence now wears the name of Jesus.

Consider the vision of Ezekiel, whom John echoes throughout Revelation. Ezekiel saw a river flowing from the temple, growing from ankle-deep to a river that could not be crossed (Ezekiel 47:1-5). That river brought life wherever it went: “And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live” (Ezekiel 47:9, KJV). The temple in Ezekiel’s vision was a symbol of God’s dwelling. But the New Testament reveals that the true temple is not a building. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16, KJV). The river that Ezekiel saw now flows from the throne of Jesus inside every believer. And because

the river is Jesus Himself as the Holy Spirit, the life it brings is not a generic life. It is the life of the resurrected Christ. “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12, KJV). The river is the Son. The water is the Son. The Spirit is the Son.

Now we must confront a practical danger. Many sincere believers have been taught to treat the Holy Spirit as a separate person to seek, a distinct “third” to encounter. They pray, “Holy Spirit, come,” as if He were not already there. They ask for a baptism in the Spirit as if it were a different experience from being filled with Jesus. But the Scripture knows no such division. When the Samaritans believed Philip’s preaching, they were baptized in the name of the Lord Jesus (Acts 8:16). Then Peter and John prayed for them to receive the Holy Ghost. But note: they had already believed in Jesus. Why did they not have the Spirit? Because the Spirit is not a separate person who comes after Jesus. The Spirit is Jesus in His post-ascension mode of dwelling. To receive the Spirit is to receive Jesus more fully. And when Simon the sorcerer saw that the Spirit was given through the laying on of apostles’ hands, he offered money. Peter rebuked him: “Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God” (Acts 8:21, KJV). Simon wanted the power of the Spirit as a commodity. But you cannot commodity the Spirit because you cannot commodity Jesus. The Spirit is a Person—the same Person who died for you.

So the river flows. And it flows from one throne. Not two thrones side by side. Not three thrones in a triangle. One throne. And on that throne sits the God who is also the Lamb. John saw no distinction of persons in heaven. He saw a single throne and a single river. When he worshiped, he did not divide his worship among three separate beings. He fell before the One who sits on the throne. And that One, in the last chapter of the Bible, speaks with a voice: “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” (Revelation 22:16, KJV). Jesus identifies Himself as both the root (the source, the Father) and the offspring (the Son). He is the Alpha and Omega, the beginning and the end. The river that proceeds from the throne is His own Spirit. And He invites you to drink freely.

What does it mean to drink from this river? It means to stop looking for God in pieces. You do not need to go to the Father through the Son, and then ask the Spirit to help. You come to Jesus. He is the Father in creation, the Son in redemption, and the Spirit in indwelling. When you pray, you pray to Jesus. When you worship, you worship Jesus. When you are filled, you are filled with Jesus. Paul wrote, “For in him dwelleth all the fulness of the

Godhead bodily” (Colossians 2:9, KJV). Not one third of the Godhead. All the fulness. The Father is in Him. The Spirit is in Him. He is not a separate person from the Father or the Spirit. He is the one Person who is all that God is. And from His throne, the river flows.

Now let us speak to the thirsty. You have tried to fill yourself with approval, with achievement, with relationships, with escapes. And you are still dry. That is because you were made for a river that never runs dry. Jesus said, “Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13-14, KJV). That water is the Holy Spirit. That water is Jesus Himself, now living in you. You do not have to climb a mountain to find the river. You do not have to perform rituals to summon it. The river is already proceeding from the throne. And because you are a believer, the throne is within you. Jesus said, “The kingdom of God is within you” (Luke 17:21, KJV). Where the King is, there is the throne. Where the throne is, there is the river. Drink.

One final depth. The river in Revelation is not a future promise only. It is a present reality that will be fully revealed. John saw the end, but the end reveals what was always true. From the beginning, the Spirit of God moved upon the face of the waters (Genesis 1:2, KJV). That same Spirit, who is Jesus before He was named Jesus, brooded over creation. And at the end, the river still flows. There is no gap. The Spirit who spoke through the prophets is the same Spirit who descended as a dove at the Jordan and the same Spirit who filled the upper room. And that Spirit has a name. His name is not a separate list of titles. His name is Jesus. For “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12, KJV). The river of life has one name. Drink. Drink deeply. And never thirst again. Amen.