

Revelation 22 – Significance of Water in the Bible

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Section 1: Living Water in Revelation 22 and Its Meaning

Have you ever wondered about the meaning of *living water* in the Bible? The Scriptures refer to water so many times, and in so many different contexts, that one can easily start to wonder about its various uses and purposes.

Jesus said:

“He who believes in Me, out of his innermost being will flow rivers of living water.”
(John 7:38)

Ezekiel’s vision of water flowing from the temple shows a stream that begins small, then becomes deeper and deeper, until it brings life even to the Dead Sea. We are God’s temple on earth — and this same process happens in us. At first, one person’s actions may seem small, but as the effect spreads and touches more lives, it grows greater and greater.

Revelation 22 describes the water of life flowing from the New Jerusalem. It shows that water always produces fruit — meaning that God’s Word will continue to bear fruit in season and bring healing to people’s lives:

“Then the angel showed me the river of the water of life, clear as crystal, flowing from the throne of God and of the Lamb. On either side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.”
(Revelation 22:1-2)

Many people fail to understand that Jesus already reigns in the heavenly Jerusalem — it is not something that will happen only on earth in the future. From that heavenly city flows the river of life, which brings healing to the nations. **And that is where you are if you are Born Again Spirit filled Child of God. That healing happens now, every time the true gospel is proclaimed. Otherwise, there would have to be sickness in the heavenly Jerusalem — but there is none.**

We know this is happening now because Jesus said:

“Every scribe who has become a disciple in the kingdom of heaven is like a householder who brings out of his treasure things new and old.”
(Matthew 13:52)

Thus, every believer is a temple of the Lord, as Ezekiel described, and as confirmed by John in Revelation 22. You and I are part of the New Jerusalem, and from us should flow streams of living water that heal people from the one sickness that only Jesus can cure — *eternal death*.

This is what Isaiah 53 also describes in detail: that Jesus died to make us whole and to heal us from the eternal death caused by sin. This is described fully in Isaiah 53. “Who has believed our message? And to whom has the arm of the LORD been revealed? For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell

upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. (Isaiah 53:1-12)

Ezekiel's temple vision matches Revelation 22's description of the New Jerusalem:

"Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh. "It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes. "And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many. (Ezekiel 47:8-10)

So Jesus is not coming to build a new earthly kingdom — He is coming to gather His children. We must already now give people living water, because Christ has built His temple within us. As He declared:

"If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, out of his belly will flow rivers of living water."
(John 7:37-38)

This is why Peter is called the cornerstone, and why we must build with the stones mentioned in 2 Peter 1 — growing in faith, knowledge, and godliness. We must learn what the covenant truly is, and forget about the false "dispensations," which are nothing more than sensational lies of the Antichrist that have led many teachers and followers astray.

Section 2: Water for Cleansing and the Use of Hyssop in the Bible

When one thinks of *water for cleansing*, the image of lepers in the Old Testament comes to mind — those who had to wash themselves in water and show themselves to the priest to prove that their leprosy had been cleansed. This shows a biblical principle that appears repeatedly: **water is used for purification**.

But where do we first see this practice in Scripture?

One of the earliest references is found in **Numbers 19**, where water had to be specially prepared for purification:

“For the unclean person they shall take some of the ashes of the burnt sin offering, and put fresh water in a vessel. A clean man shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the furnishings, and on the people who were there, and on anyone who touched a bone, a slain person, or a grave. The clean person shall sprinkle the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself, wash his clothes, and bathe in water, and at evening he shall be clean.”
(*Numbers 19:17–19*)

These were, in fact, **basic health laws**. When someone died, an offering had to be made to the Lord, and anyone who had contact with the dead had to be purified with water mixed with hyssop. This not only had spiritual meaning — it also prevented the spread of disease. The hyssop mixture acted as a disinfectant, stopping contagion from spreading among the people.

The Meaning and Use of Hyssop

Hyssop was a **medicinal plant**, freely available in those times, though today it is rare or possibly even extinct. It was known for its ability to grow through cracks in stone walls, such as those around **Jericho**. Its roots were strong enough to grow through stone and find nourishment on the other side — a fitting image of something that purifies and breaks through barriers.

Hyssop was used not only for purification water but also in many **sacred rituals** of cleansing. The first mention of it in the Bible occurs during the **Passover in Egypt**:

“Take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood in the basin. And none of you shall go out of the door of his house until morning.”
(*Exodus 12:22*)

The angel of death would pass over those homes marked with the blood, applied by the hyssop branch.

Throughout Scripture, hyssop appears as a symbol of cleansing and atonement. A few key examples:

- **Leviticus 14:4–6** – Used in the cleansing ritual for lepers along with cedar wood, scarlet thread, and live birds.
- **Leviticus 14:49–52** – Used to purify houses from impurity.
- **Numbers 19:6, 18** – Used in making and applying the purification water.

- **1 Kings 4:33** – Solomon spoke about trees “from the cedar of Lebanon to the hyssop that grows out of the wall.”
- **Psalms 51:7** – “Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”
- **Hebrews 9:19** – Moses sprinkled the book of the law and the people with “the blood of calves and goats, with water, scarlet wool, and hyssop.”

David’s prayer in **Psalms 51** is especially moving: he asks God to cleanse him *with hyssop*. It is as if he is saying, “Lord, You must declare me clean — only You can make me pure again.”

Thus, in both the Old and New Testaments, water mixed with hyssop becomes a symbol of **God’s forgiveness and inner cleansing**.

Section 3: Baptism and the Transformation It Represents

The next important aspect of water in Scripture is **baptism**, which symbolizes not only cleansing from sin but a complete **change of ownership and identity**.

Through baptism, believers are reminded that their sins are washed away, and they rise again as new people — spiritually cleansed and dedicated to God. Unfortunately, this truth is often misunderstood or neglected.

The act of baptism signifies that we enter the water as slaves under Pharaoh — representing *Satan* and the bondage of Egypt — and come out the other side having died with Christ and now living under His authority. In other words, **baptism changes our allegiance**.

This is clearly seen in the words spoken to Paul at his own conversion:

“The God of our fathers appointed you to know His will, to see the Righteous One, and to hear a voice from His mouth; for you will be His witness to all people of what you have seen and heard. And now, why do you delay? Rise and be baptized, and wash away your sins, calling on His name.”
(Acts 22:14–16)

Peter further explains this in his first letter:

“For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the Spirit, in which He went and proclaimed to the spirits in prison, because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. **Baptism, which corresponds to this, now saves you** — not as a removal of dirt from the body but as an appeal to God for a good conscience — through the resurrection of Jesus Christ.”
(1 Peter 3:18–22)

Paul’s letter to the Romans expands this even more beautifully:

“Do you not know that all of us who were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His. We know that our old self was crucified with Him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. Now if we died with Christ, we believe that we will also live with Him.”(Romans 6:3–8)

Even though born again believers may still sin after baptism, the apostle John gives us a clear instruction for forgiveness:

“If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us.”(1 John 1:8–10)

This means baptism is not a “blank check” to sin freely — we are still responsible for our choices. Since the Fall, humanity has known the difference between good and evil. Every day, we must choose to live according to God’s will.

Through baptism, we are reminded that our old self is buried, that we have passed through the waters of death with Christ, and that we now live for God. Baptism is not merely symbolic; it is a spiritual declaration that **we belong to Him**.

Section 4: Water as Judgment and Purification — Noah’s Flood, Fire, and Israel’s Apostasy

The world has already been **cleansed once with water** — during the great flood in the days of Noah. But Scripture reveals that it will **never again be purified by water**. The next time, the cleansing will come by **fire**.

In Noah’s day, the entire earth was washed clean by the waters of judgment. All who were part of that sinful generation perished in the flood. This event foreshadowed baptism: the old world died, and a new beginning emerged through water. Peter even connects these two events, as we saw earlier — saying that *baptism now saves us as the flood once did*.

But in the future, Scripture says, the world will not be purified by water again, but by fire — a symbol of final judgment and refinement.

In the time of the prophets, God often accused Israel’s kings and priests of turning away from Him and of offering their children “through the fire.” This practice of child sacrifice was one of the greatest abominations in God’s eyes — a distortion of His command that **flesh is purified by water, but metals by fire**.

Here lies the contrast:

- *Water* was given for cleansing and life.
- *Fire* was given for testing and judgment.

Yet the kings of Israel misused fire in the service of idols.

The Bible gives a striking example in **2 Chronicles 33:1–7**, describing the reign of King Manasseh:

“Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. But he did what was evil in the eyes of the LORD, following the detestable practices of the nations that the LORD had driven out before the Israelites. He rebuilt the high places his father Hezekiah had broken down, erected altars for the Baals, made Asherah poles, and bowed down to all the host of heaven and served them. He built altars in the house of the LORD, of which the LORD had said, ‘In Jerusalem My name shall be forever.’ He built altars for all the host of heaven in both courts of the temple of the LORD.

He even made his sons pass through the fire in the Valley of Hinnom, practised witchcraft, divination, sorcery, and consulted mediums and spiritualists. He did much evil in the sight of the LORD, provoking Him to anger.”

Because of this corruption, the **Israelite church collapsed** — that is, the religious institution dominated by the Pharisees and Sadducees. They had turned away from the true God and His law. Yet the **true Church**, founded by the apostles and disciples of Christ, continued. They recognized Jesus as the *perfect sacrifice for sin* and understood that daily sacrifices were no longer required. Instead, their lives themselves were to become *living sacrifices*, bringing forth living water for others.

This is why, throughout Scripture, **water** is both a means of *cleansing* and a symbol of *new life* — while **fire** represents *judgment* and *refinement*. Those who live by the Spirit bring forth living water; those who reject God will face the refining fire.

Section 5: Healing Waters (Bethesda) and the Contrast Between Water and Fire

Another remarkable example of the power of water in Scripture is found in the **pool of Bethesda** in Jerusalem — a place where people came seeking healing.

“Now there is in Jerusalem by the Sheep Gate a pool, which in Hebrew is called Bethesda, having five porches. In these lay a great multitude of sick people — blind, lame, and paralyzed — waiting for the moving of the water. For an angel went down at certain times into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

And a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there and knew that he had been in that condition for a long time, He said to him, ‘Do you want to be made well?’

The sick man answered Him, ‘Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.’

Jesus said to him, ‘Rise, take up your bed, and walk.’ And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.”

(John 5:2–9)

This passage again shows the vital role water played in **restoring and renewing life**. Whether symbolically or literally, water represents divine intervention — God’s power to heal what is broken.

The Broader Symbolism of Water and Fire

When we look across the Bible, we see that **water** and **fire** function as two divine agents:

- **Water** cleanses and gives life.
- **Fire** purifies and judges.

In the physical world, water washes the body — while fire purifies metals. This same pattern carries spiritual meaning:

- Flesh is cleansed through water (baptism, repentance, renewal).
- The inner nature is refined through fire (trials, suffering, and judgment).

This distinction also explains why King Manasseh’s actions were so evil: he tried to use fire to “purify” his sons — something only water was meant to symbolize. It was a complete distortion of God’s ways.

For Christians today, the lesson is clear:

Through water, we are **reborn**; through the Spirit’s fire, we are **refined**.

The Spirit’s work within us both cleanses and strengthens us to bear fruit for God’s kingdom.

Thus, every believer is called to be a source of living water — to bring healing and life to others through the Spirit of Christ within them. Just as the waters in Ezekiel and Revelation flowed outward to heal nations, so our words and actions should bring renewal and blessing to those around us.

Section 6: Kuyper's Doctrine of explaining Calvinism.

In closing, I want to reflect on a theological issue — the Calvinist view of **God's sovereignty**, particularly as explained by **Abraham Kuyper**, one of the great Calvinist theologians. Kuyper taught that **everything that happens — even human sin — occurs only by God's permission** and according to His eternal plan.

He wrote:

“Even the sinful actions of men can occur only with His consent and by the power which He gives His creatures. Since He willingly, not unwillingly, allows these things, everything that happens — including our sinful acts and the ultimate destiny of humanity — must, in some sense, be in harmony with what He has decreed from eternity.

To the extent that this is denied, God is excluded from governing the world, and we are left with only a finite God. Naturally, certain problems arise that we cannot fully explain with our present knowledge, yet that is no reason to reject what Scripture and sound reason clearly affirm.”

According to Kuyper, therefore, *everything* that occurs in the world happens with God's explicit or implicit approval.

I strongly **disagree** with this idea. Believing this lie and such thinking makes God the **author of sin** — implying that even the most horrific acts occur by His will. For example, how could anyone tell a family who has suffered a violent farm attack or the murder of loved ones that “God permitted it”? To me, that is **absurd and blasphemous**.

If every sin happens with God's consent, then God would be the origin of all evil — an idea completely contrary to the God of the Bible, who is righteous, holy, and just.

The True Biblical Picture

I would like to remind us that in **Genesis**, God rested on the seventh day — He completed creation and entered rest.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because in it He rested from all His work which God created and made.”
(Genesis 2:1–3)

We are still living in that seventh day — the age of God's rest. God has completed His creation on the sixth day and is now resting on the seventh day. The **eighth day**, the eternal day without beginning or end, will come only when we enter the new creation and our names are found in the Book of Life.

I want to note that the **Book of Enoch** (especially the second book, chapters 32 onward) provides detailed insight into the creation order. The **Roman Catholic Church** removed these ancient books from the canon because it did not fit its theology — just as Calvinists, in his view, distorted Genesis 3:5 to support their doctrine.

Genesis 3:5 says:

“For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

I want to insist that this does **not** mean humans would “know everything” or become gods themselves, as some theological traditions suggest. Rather, it means we would gain moral awareness — the knowledge of right and wrong — and therefore bear responsibility for our choices.

A Personal Illustration

I want to share a personal example to highlight the flaw in Kuyper’s reasoning.

A friend of mine once cried out to me during a visit at the friends house, “Why did the Lord allow me to have this terrible accident? I prayed for safety!” Yet the same man admitted to riding his motorcycle at **120 km/h on a curve marked for 60 km/h on a gravel road riding a motorbike causing an accident**, and then later when he bought a new bike bragged about racing at **215 km/h on a highway with a speed limit of 120 km/h**.

Was that God’s will — or his own reckless choice? My main argument with **Calvin’s theology, is that it** allows people to blame God for the consequences of their own actions instead of taking responsibility for their own sinful deeds.

Final Reflections

I am begging of you that **every human being has a choice** — every day — to live like Jesus or like Satan. God does not micromanage our lives or force our decisions; He gives us free will to choose obedience or rebellion.

To claim that every evil act happens “with God’s permission” is, in His words, “madness.” It places the blame for all sin on God Himself, which cannot be true of a righteous Creator.

I pray that those blinded by false doctrine will have their eyes opened — that they will see the **true God the Father, Jesus Christ our Redeemer, and the Holy Spirit our Teacher** throughout Scripture, from **Genesis to Revelation**.

“Go well.” (*Mooi loop.*)