



OPENBARING HOOFSTUK 16

Skriflesing – Openbaring 16 (Die Boodskap – vertaling)

Die eerste vier bakke: God laat sy straf uitgiet

¹Toe hoor ek iemand wat baie hard praat. Die stem het uit God se blyplek gekom en met die sewe engele gepraat: “Weg is julle! Gaan maak die sewe bakke wat vol van die woede en die straf van God is, op die aarde leeg.”

²Die eerste een trek toe dadelik weg en gaan maak sy bak op die aarde leeg. Dadelik het die vieslikste swere wat jy jou kan voorstel op die mense uitgeslaan. Dit het egter net op daardie mense uitgeslaan wat die merk van die dier gedra en die beeld van die dier soos 'n god aanbid het.

³Die tweede engel gooi sy bak toe op die see uit. Die water het bloederig geword asof dit uit 'n dooie man uitloop. Alles wat in die see geleef het, is daar en dan dood.

⁴Toe volg die derde engel met sy bak. Sy bak se inhoud het op die riviere en fonteine beland. Al die water het in bloed verander. ⁵Die engel wat vir water moes sorg, sê toe: “U straf hierdie mense regverdig. Want U was altyd daar en is nog daar. U is die Gans Andere. Niemand is soos U nie! Hierdie slegte mense het die mense wat aan U behoort, doodgemaak. ⁶Hulle het die bloed laat vloei van mense wat ander van U vertel het. Daarom gee U huis vir hulle bloed om te drink - dit is hulle verdiente loon!”

⁷Uit die rigting van die altaar hoor ek toe: “Ja, Here God. Daar is niks wat U nie kan doen nie en daar is niemand so sterk soos U nie. As U iets besluit, is dit soos dit moet wees. U maak nooit 'n fout met 'n oordeel nie.”

⁸Die vierde engel gooi toe sy bak op die son uit. Skielik het lang vuurtonge van die son die mense verskroei. Dit was geweldig warm. ⁹Die mense het gevloek en God uitgeskel. Hy is mos die een wat hierdie dinge laat gebeur. Tog het hulle God nie begin dien nie. Hulle wou nie erken dat Hy regtig die belangrikste van almal is nie.

Met die oordeel van God moet 'n mens nie speel nie

¹⁰Toe kom die vyfde engel aan die beurt. Die inhoud van sy bak het op die troon van die dier beland. Oral waar hy invloed uitgeoefen het, het dit so donker geword dat jy

nie jou hand voor jou oë kon sien nie. Buite hulleself van pyn het die mense wat Satan dien hulle tonge gekou. ¹¹Hulle het die God van die hemel gevloek en sleggesê oor hulle pyn en hulle sere. Tog wou hulle nie ophou om verkeerde dinge te doen nie.

Hulle wou nie reg begin lewe soos God dit wil hê nie.

¹²Toe slaan die sesde engel toe. Sy bak se inhoud beland op die Eufraatrivier. Dit was 'n groot, magtige rivier, maar elke druppel water het opgedroog. Nou kon die konings uit die ooste sonder moeite deur die rivier kom. ¹³Toe sien ek die duiwel, die draak, staan saam met die dier en dié een wat voorgee om almal van God te vertel, maar die hele tyd lieg. Hulle maak hulle monde oop, en daar kruip drie bose geeste uit. Hulle het net soos paddas gelyk. ¹⁴Hierdie geeste het reguit van die duiwel af gekom en vir hom gewerk. Hulle het allerhande dinge gedoen om die mense te beïndruk. Hulle is na al die leiers en konings toe. Hulle het nie een oorgeslaan nie, maar almal omgepraat om saam met hulle te kom oorlog maak teen God. Maar dié dag wanneer hulle God gaan aandurf, sal in die geskiedenis uitstaan as 'n geweldige belangrike dag. Dit gaan God se dag wees, want Hy is sterker as almal saam.

¹⁵(Julle is natuurlik onseker wanneer die dag presies is. Luister wat sê God: "Wees wakker. My koms sal wees soos 'n dief s'n - as mense dit nie verwag nie. Die mense wat wakker en gereed is, sal gelukkig wees. Hulle sal te bly wees dat hulle vir My gewag het. Hulle sal nie rooi in die gesig en skaam uit die bed hoef op te spring omdat hulle nie reg was nie.") ¹⁶Die duiwel en sy helpers het al die leiers van die wêreld saamgetrek by 'n plek wat in Hebreus Armageddon genoem word.

Die sewende bak: dit is verby

¹⁷Net toe strooi die sewende engel sy bak in die lug uit. Uit die rigting van die troon in God se woonplek, sy tempel, hoor ek toe 'n harde geskree: "Alles is klaar; dit is verby!" ¹⁸Toe begin die hele aarde ruk en bewe soos nooit tevore nie. Die blitse het geslaan en die dreuning van die donder was verskriklik. ¹⁹Met die groot aardbewing is die belangrikste stad, Babilon, met al die bose mense in stukke geruk. Dit het in drie gebreek. Van die stede en mense wat God nie gedien het nie, het niks oorgebly nie. Ja, so sal dit gaan. God vergeet nie wat die klomp slegte mense van Babilon alles teen Hom gedoen het nie. Hulle sal moet betaal, daarvoor sal God sorg. Elke stukkie van God se straf en woede sal Babilon tref. ²⁰So verskriklik sal dit wees dat eilande sal verdwyn en berge sal platval. ²¹Hael so groot soos rotse sal uit die hemel op die mense neerreën. Wat 'n verskriklike ramp gaan dit nie wees nie! Mense gaan God daaroor beledig en vloek.

Kort film

Kyk eers Openbaring Hoofstuk 16 – dr. Stephan Joubert–

<https://www.youtube.com/watch?v=RqqJbptwnbc&feature=youtu.be>

The IVP Bible Background Commentary: New Testament

16:1. The Old Testament commonly used the phrase “pour out wrath” (especially throughout Jeremiah and Ezekiel); the image of the cup may be related to this idea.

16:2-11

The First Four Bowls of Wrath

Like the trumpet plagues, the imagery for these judgments is especially borrowed from the judgments on Egypt in the Old Testament book of Exodus, reminding John’s hearers that they, like Israel of old, were protected from these judgments that would eventuate in the capitulation of their oppressors and their own deliverance.

16:2. Sores were the sixth plague in Exodus 9:10.

16:3. This plague was the first in Exodus 7:20 (the second plague in the listing in Rev 8:8).

16:4. This judgment also extends the first plague (Ex 7:20; cf. comment on the third plague in Rev 8:10).

16:5. The oppressed often cried to God to vindicate them; and when vindicated, they praised God for his justice (often in psalms; the language was also used for his mercy, e.g., Tobit 3:2). In the Old Testament God often let people destroy themselves (the wicked fell into their own trap), and Judaism developed this theme, emphasizing the appropriateness of particular punishments against the wicked. Jewish people believed that angels had charge over different elements of nature, including over the seas (see comment on Rev 7:1).

16:6-7. Early Jewish tradition declared that God turned the water of Egypt to blood to requite them for shedding the blood of Israel’s children (Wisdom of Solomon 11:5-7). (On the wicked being “worthy” of punishment, compare Wisdom of Solomon 16:1, 9; 17:4; 19:4; cf. Josephus War 6.3.5, 216.) The image of drinking blood was sometimes

used metaphorically for shedding it, so the justice of the judgment would be apparent even to the few hearers unfamiliar with the exodus story (some recent Gentile converts). The altar speaks up as a witness to the lives of the righteous sacrificed on it by martyrdom (see comment on 6:9).

16:8-9. The Old Testament mentions being stricken by heat as a common suffering of field laborers and wanderers in the desert (e.g., Ps 121:6; cf. Ex 13:21), although it is not one of the plagues on Egypt. On unrepentance, see comment on 9:21; the purpose of judgments, up until final destruction, was to secure repentance (Amos 4:6-11).

16:10-11. Darkness was the ninth plague (Ex 10:22; the fourth plague in Rev 8:12); the darkness in Egypt could be “felt” (Ex 10:21).

16:12-21

The Final Bowls of Wrath

16:12. Every informed reader in the Roman Empire, especially in places like Asia Minor and Syria-Palestine near the Parthian border, would understand the “kings of the East” as the Parthians; the river Euphrates was the boundary between the Roman and Parthian empires (although some border states like Armenia kept changing hands); cf. 9:14. Swollen, large rivers could delay the crossing of armies until bridges or rafts had been constructed, but God sees to it that this army will encounter no delays. (The same image of difficulty in crossing major rivers is implied in the new exodus of the Euphrates’ parting in 4 Ezra 13:43-47, but Revelation uses the image for an army [a natural usage], not for captivity and restoration.)

16:13-14. The writer of 2 Baruch mentions the release of demons to wreak havoc in the final period before the end. Frogs were negative symbols (Apuleius, Artemidorus); one ancient writer even suggested tongue in cheek that Nero would be reincarnated as a frog. In this text the frogs may allude to one plague on Egypt which John had not had room to include up to this point (second plague- Ex 8:5-7); here the dragon is compelled to act as God’s agent in bringing judgment. In Jewish texts like the Qumran War Scroll, the army of Belial (the devil), consisting of the nations and apostate Israel, would gather to be destroyed by God and his faithful remnant (cf. 4 Ezra). Gathering the nations for judgment is the judgment language of the Old Testament prophets (Joel 3:2, 11; Zeph 3:8; cf. Is 43:9), as is the “day of the Lord” (e.g., Amos 5:18-20).

16:15. Guards were to stay awake at their posts at night. It was common for people to sleep naked at night in the warm season, but most Jewish people would be horrified to be seen naked in public; perhaps the image is of a naked householder chasing a thief. The ultimate roots of the nakedness image are from the Old Testament, perhaps for the shameful stripping of a captive (Is 47:3; Ezek 16:37) or a drunken woman (Hab 2:16; cf. Rev 3:18); on the thief image, see comment on Revelation 3:3.

16:16. The Lord had promised to gather the nations (Joel 3:2, 11; Zeph 3:8; Zech 12:3; 14:2; cf. Is 13:4; Jer 50:29, against Babylon); Jewish tradition about the end time continued this image (1 Enoch, Dead Sea Scrolls). The nations and the dragon who led them might intend their gathering for other purposes, but God was gathering them to their own final destruction.

The Old Testament site of the end was the valley of Jehoshaphat (Joel 3:2, 12, 14), probably the strategic plain of Megiddo in the valley of Jezreel and Esdraelon. It was the corridor between the easily traveled coastal plain and the road to Damascus in Aram, and thus an essential crossing point for armies avoiding the difficult mountains (Judg 5:19; 6:33; 2 Chron 35:22; Zech 12:11; Pharaoh Thutmose III in 1483 b.c., etc.). Megiddo was a plain, not a mountain (“Har-Magedon,” which the KJV read as “Armageddon,” is literally “mountain of Megiddo”), but so transforming the site would not be incongruent with John’s apocalyptic geography (13:1; 17:1, 3, 9). John’s exact referent is debated, but a site related to the valley of Megiddo remains the most common view and would allow the armies of the East to engage Rome in Palestine.

16:17-18. This language suggests preparation for a theophany, a manifestation of God’s glory, as at Sinai (cf. Ex 19:16; Rev 4:5); the powerful earthquake may suggest the end of the age (6:12; 11:13).

16:19. The oppressed would cry out to God to remember their oppressors’ deeds against them (Ps 137:7). On the cup see comment on Revelation 14:9-10.

16:20. This sort of language normally concerns the “end of the world” (6:14)-vast, cosmic devastation.

16:21. This hail is much more severe than that in Exodus 9:24; it would crush everything in its path, leaving no survivors; this language, too, must be relegated to

the end of the age. People's unrepentance indicated how much they deserved the judgment to begin with (Ex 7:22); see comment on Revelation 16:9.

Reformation Study Bible Notes (2016), NKJV

16:2 sore. Parallel to Ex. 9:8-12.

16:3, 4 blood. Parallel to Ex. 7:14-24.

16:5 righteous. Or "just." See note on 15:3.

16:10 darkness. Parallel to Ex. 10:21-23.

16:14 to gather them to the battle. In the climactic battle, all the forces of wickedness are assembled to make war against the warrior Lamb (17:14). The imagery alludes to the battle between God and Pharaoh in Ex. 15:1-21, but the panorama is universal in scope. Several passages in Revelation describe the final end-time battle with increasing detail and precision (17:13, 14; 19:11-21; 20:7-10; cf. 6:12-17), all based on the eschatological battle of Gog and Magog in Ezek. 38; 39. Throughout the church age, there are times of intense confrontation between God and the forces of Satan (2:10, 13), but the most intense battle takes place at the second coming of Jesus (19:11-21).

16:16 Armageddon. A transliteration of the Hebrew for "mount of Megiddo." In ancient Israel, Megiddo was a key city overlooking a major travel route between the great kingdoms of Mesopotamia and Egypt. Huge armies could assemble in the neighboring Plain of Esdraelon. Thus it is a fitting name for the location of the climactic battle.

16:17-21 The seventh bowl brings the cycle of judgments to an end. Like the other cycles, this one ends with final judgment and the second coming of Christ (Introduction: Literary Features), though the symbols of the second coming are not as obvious as in some other cases. Note the following features: the readers have been told that the end of the wrath of God comes with the seventh bowl (15:1); the removal of all islands and mountains in v. 20 corresponds to the final shaking of the earth in 6:14 and 20:11 (Heb. 12:26, 27); elsewhere, the fall of Babylon is immediately followed by the marriage supper of the Lamb (19:1-10); and in 17:14-17, the fall of Babylon is associated with the last battle, which takes place at the second coming (19:11-21). Moreover, that final battle was imminent in v. 16. The judgment of the

seventh bowl continues the practice of drawing the imagery of the final battle from the conflict with Gog and Magog (v. 14 note) by grouping together an earthquake, the overturning of the mountains, and hail, as in Ezek. 38:19-23. Hence, it describes the divine plague-judgments accompanying the battle; a description of other aspects of the battle is delayed until 19:11-21, in keeping with the dramatic plan of Revelation.