



OPENBARING HOOFSTUK 22

Skriflesing – Openbaring 22 (Die Boodskap – vertaling)

Kort film

Kyk eers Openbaring Hoofstuk 22 – dr. Stephan Joubert–

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

DIE EPILOOG

Die slot van Openbaring word gekenmerk deur herhaaldelike aankondigings van Christus se spoedige terugkoms. Verskillende sprekers kom hier aan die woord, naamlik 'n engel (6, 9-11); Johannes (8; 20b-21) en Christus (12-16; 20a). Johannes en sy lesers hoor in vers 10 dat die inhoud van hierdie profetiese openbarings glad nie geheim gehou mag word nie. Dit moet bekend gemaak word, want die einde is naby, soos wat vers 7, 10, 12 en 20 bevestig. Die Gees Self is die Een wat hierdie woorde se waarheid in die harte van mense moet inbrand. Daarom volg die dringende uitnodiging in vers 17 aan letterlik alle mense deur die Gees en die Bruid (vgl. Jes. 55:1) om te kom deel in sy ewige redding. Na 'n ernstige waarskuwing om hierdie profetiese woorde nie te verag of af te water nie, omdat dit ewige implikasies inhou vir mense wat so dwaas sou wees (vers 18-20), volg 'n laaste seën as Christus vir die derde keer in hierdie gedeelte uitroep: “Ek kom gou!” Hierop sê die ganse kerk dan amen. Oor en oor roep God se aarde-kerk steeds hier aan ons eie kant van die draad uit: “Maranata! Kom Here!” Asseblief, kom tog gou!

* Teks geneem uit *Ontsluit die Bybel*. 2015. CUM uitgewers.

Reformation Study Bible Notes (2016), NKJV

22:1-5 The final description of paradise contains elements alluding to the garden of Eden. The intimacy of God with His people (vv. 3, 4) and the abundance of His blessing (vv. 1, 2, 5) are emphasized even more than in the preceding verses. The

final state restores the unbroken, idyllic communion between God and human beings. But the apex of history is more magnificent than the beginning. The garden is now also a city and a temple, and the light has driven out all night.

Revelation is designed not only to inform and assure Christians about God's final purposes, but also to increase their longing for God and the realization of His purpose. The certainty of that consummation comforts saints during times of temptation and persecution.

22:1 river of water of life. This abundant supply of life-giving water comes from God. Revelation weaves together allusions to Gen. 2:10-14; Ps. 46:4; Ezek. 47:1-12; Joel 3:18; John 4:10-14; 7:37-39.

22:2 tree of life. Access to God's life-giving blessings, barred after the fall, is here renewed (vv. 14, 19; 2:7; Gen. 2:9; 3:22-24; Ezek. 47:12).

22:6-21 The central visionary part of Revelation ends with v. 5. The book now concludes with promise, exhortation, and confirmation in order to drive home the message of the visions and to stir up hope for the coming of the Lord Jesus (v. 20). Its major themes continue to be woven into this concluding section. There are many allusions to ch. 1.

22:10 Do not seal. Daniel's scroll was sealed because the time of fulfillment was distant (Dan. 12:4), but now fulfillment has begun and will be consummated in the future.

22:11 See Ezek. 3:27; Dan. 12:10; 2 Cor. 2:15, 16. If people do not repent when they hear the Word of God, it increases their hardness. If hearing Revelation does not change the course of people's lives, it sets them more firmly in their present course of opposition to the Lord. Those who hear and believe, however, persevere and grow in righteousness.

22:15 outside. See 20:15; 21:8, 27. All evildoers are banished from the holy city (which is the entire new creation) not only to punish them for their evil, but to protect the city from their contamination. The firmness of God's commitment to exclude evil from the final kingdom is a blessing and an encouragement to the saints.

22:18, 19 This warning against adding or subtracting puts the book of Revelation on the same level as the OT words of God (Deut. 4:2; 12:32). The Word of God is to be protected from corruption and distinguished from mere human words.

22:20 come, Lord Jesus. The whole of Revelation is meant to stir Christians' longing and prayers for the realization of God's purposes accompanying the second coming. Revelation ends on this note of expectation and hope for Christ's return (1 Cor. 16:22). May this be our prayer as well: "Amen. Even so, come, Lord Jesus!"

Life Application Study Bible

22:1 The water of life is a symbol of eternal life. Jesus used this same image with the Samaritan woman (John 4:7–14). It pictures the fullness of life with God and the eternal blessings that come when we believe in him and allow him to satisfy our spiritual thirst (see 22:17).

22:2 This tree of life is like the tree of life in the Garden of Eden (Genesis 2:9). After Adam and Eve sinned, they were forbidden to eat from the tree of life because they could not have eternal life as long as they were under sin's control. But because of the forgiveness of sin through the blood of Jesus, there will be no evil or sin in this city. We will be able to eat freely from the tree of life when sin's control over us is destroyed and our eternity with God is secure.

22:2 Why would the nations need to be healed if all evil is gone? John is quoting from Ezekiel 47:12, where water flowing from the temple produces trees with healing leaves. He is not implying that there will be illness in the new earth; he is emphasizing that the water of life produces health and strength wherever it goes.

22:3 "No longer will there be any curse" means that nothing accursed will be in God's presence. This fulfills Zechariah's prophecy (see Zechariah 14:11).

22:8, 9 Hearing or reading an eyewitness account is the next best thing to seeing the event yourself. John witnessed the events reported in Revelation and wrote them down so we could see and believe as he did. If you have read this far, you have seen. Have you also believed?

22:8, 9 The first of the Ten Commandments is “You shall have no other gods before me” (Exodus 20:3). Jesus said that the greatest command of Moses’ laws was “Love the Lord your God with all your heart and with all your soul and with all your mind” (Matthew 22:37). Here, at the end of the Bible, this truth is reiterated. The angel instructs John to worship God, and worship is a major emphasis in Revelation. The first step toward meaningful worship is a desire to know God. If we thirst for him, the Bible promises that he will provide for us and satisfy our needs. Would you like your worship to be completely transformed? Confess any sins that might be hindering your fellowship with God. Then ask God to stir your heart, to instill within you an unquenchable thirst to know him. Meditate upon how God has revealed himself in the Bible, and ask him to reveal himself to you again. When you see God in a new way, worship will be your only fitting response.

22:10, 11 The angel tells John what to do after his vision is over. Instead of sealing up what he has written, as Daniel was commanded to do (Daniel 12:4–12), the book is to be left open so that all can read and understand. Daniel’s message was sealed because it was not a message for Daniel’s time. But the book of Revelation was a message for John’s time, and it is relevant today. As Christ’s return gets closer, there is a greater polarization between God’s followers and Satan’s followers. We must read the book of Revelation, hear its message, and be prepared for Christ’s imminent return.

22:12–14 Those who wash their robes are those who seek to purify themselves from a sinful way of life. They strive daily to remain faithful and ready for Christ’s return. This concept is also explained in the second note on 7:14.

22:14 In Eden, Adam and Eve were barred from any access to the tree of life because of their sin (Genesis 3:22–24). In the new earth, God’s people will eat from the tree of life because their sins have been removed by Christ’s death and resurrection. Those who eat the fruit of this tree will live forever. If Jesus has forgiven your sins, you will have the right to eat from this tree. For more on this concept, see the first note on 22:2.

22:15 Jesus will exclude from the holy city “everyone who loves and practices falsehood.” These are people whose lives have gone so wrong that they resemble

Satan, who deceived the whole world (12:9; 13:13–15; 16:14). They are hypocrites, trying to live one way while pretending to believe another. They are like the Nicolaitans, mentioned in 2:15, who were among the believers but compromised their faith in order to also include worship of the Roman emperor. John records Jesus' statement that Satan is the father of lies (John 8:44).

Today we see leaders who twist the truth to serve their purposes. Many people have lost the ability to distinguish what's true from what they wish was true. Dishonest people soon begin to believe the lies they construct around themselves. Then they lose the ability to tell the difference between truth and lies. By believing your own lies, you deceive yourself, you alienate yourself from God, and you lose credibility in all your relationships. In the long run, honesty wins out.

22:16 Jesus is both David's "Root" and "Offspring." As the Creator of all, Jesus existed long before David. As a human, however, he was one of David's direct descendants (see Isaiah 11:1–5; Matthew 1:1–17). As the Messiah, he is the "bright Morning Star," the light of salvation to all.

22:17 Both the Holy Spirit and the bride, the church, extend the invitation to all the world to come to Jesus and experience the joys of salvation in Christ.

22:17 When Jesus met the Samaritan woman at the well, he told her of the living water that he could supply (John 4:10–15). This image is used again as Christ invites anyone to come and drink of the water of life. The gospel is unlimited in scope—all people everywhere may come. Salvation cannot be earned, but God gives it freely. We live in a world desperately thirsty for living water, and many are dying of thirst. But it's still not too late. Let us invite everyone to come and drink.

22:18, 19 This warning is given to those who might purposefully distort the message in this book. Moses gave a similar warning in Deuteronomy 4:1–4. We too must handle the Bible with care and great respect so that we do not distort its message, even unintentionally. We should be quick to put its principles into practice in our lives. No human explanation or interpretation of God's Word should be elevated to the same authority as the text itself.

22:20 We don't know the day or the hour, but Jesus is coming soon and unexpectedly. This is good news to those who trust him, but a terrible message for those who have

rejected him and stand under judgment. Soon means at any moment, and we must be ready for him, always prepared for his return. Would Jesus' sudden appearance catch you off guard?

22:21 Revelation closes human history as Genesis opened it—in paradise. But there is one distinct difference in Revelation—evil is gone forever. Genesis describes Adam and Eve walking and talking with God; Revelation describes people worshiping God face to face. Genesis describes a garden with an evil serpent; Revelation describes a perfect city with no evil. The Garden of Eden was destroyed by sin; but paradise is recreated in the new Jerusalem.

The book of Revelation ends with an urgent request: “Come, Lord Jesus.” In a world of problems, persecution, evil, and immorality, Christ calls us to endure in our faith. Our efforts to better our world are important, but their results cannot compare with the transformation that Jesus will bring about when he returns. He alone controls human history, forgives sin, and will recreate the earth and bring lasting peace.

Revelation is, above all, a book of hope. It shows that no matter what happens on earth, God is in control. It promises that evil will not last forever. And it depicts the wonderful reward that is waiting for all those who believe in Jesus Christ as Savior and Lord.