

Revelation

Chapter 11, Verses 1-13

Review

- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times.”
 - So far we have studied the first 10 chapters.
 - My review of this material has been shortened

Review

- Introduction (1:1-3)
- First Vision (1:9-20)
- 7 Letters (Chapters 2 & 3)



Review

- Heavenly Throne Room (Chapters 4 & 5)



Review



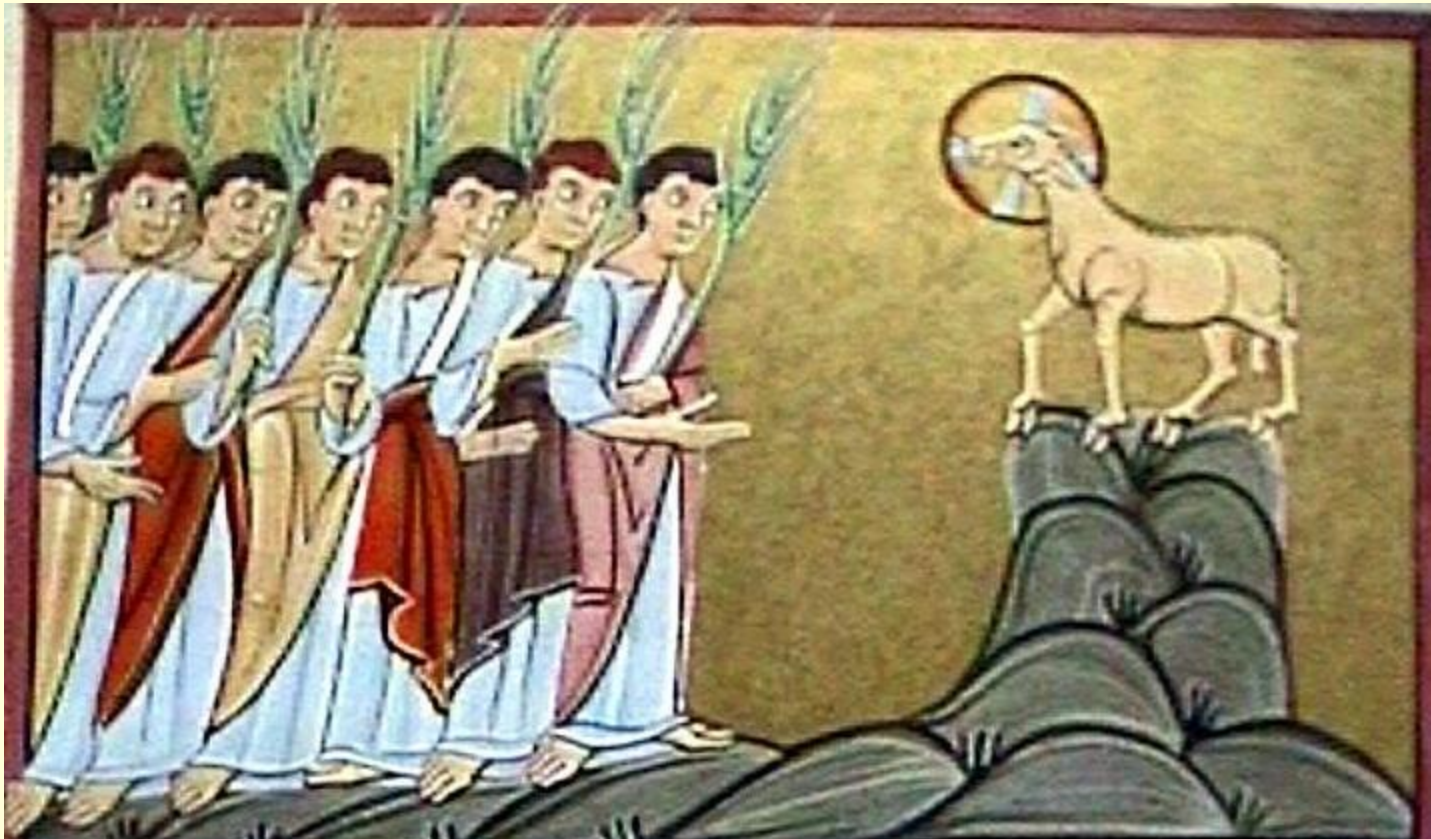
- The First Six Seals (Chapter 6)
 - The 4 Horsemen
 - Souls of Martyrs
 - Vision of the End

Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"

--- Revelation 6:15-17

Review

- The Servants of God (Chapter 7)



Review

- Chapter 8
 - 7th Seal (Silence in Heaven)
 - Prayers of the Saints
 - The First 4 Trumpets



Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!" (**Revelation 8:113**)



Review

- Chapter 9
 - 5th Trumpet/1st Woe
 - Scorpion Tailed Locusts
 - 6th Trumpet/2nd Woe
 - Fire Breathing Horses



Review

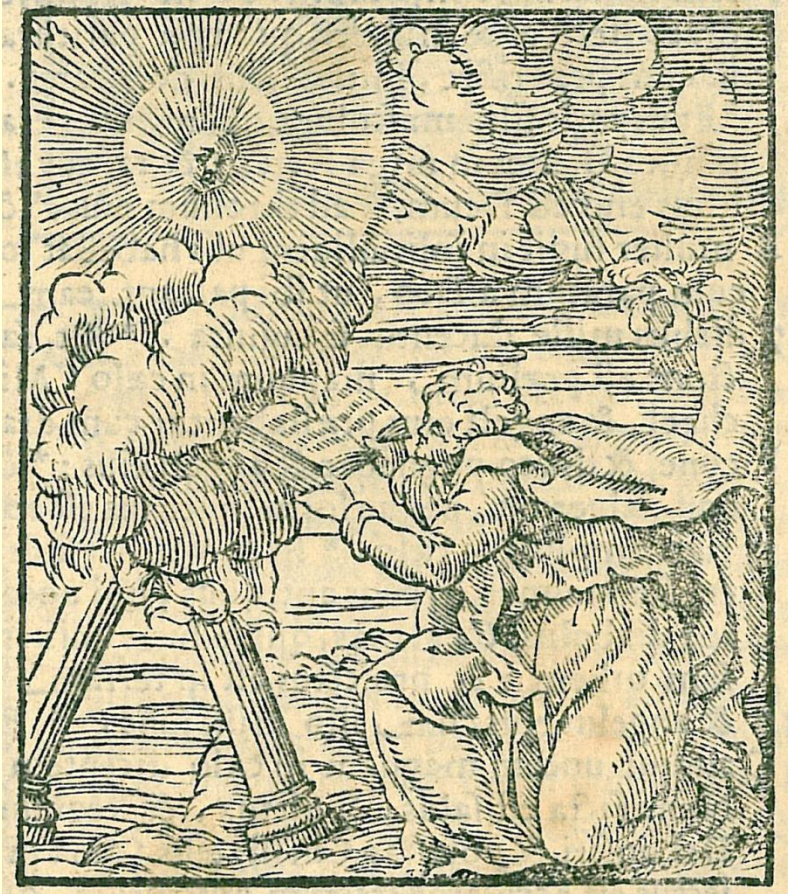
- So far today we have reviewed the first **nine** chapters of Revelation, which brings us past the first six of seven trumpets and the first two of three woes.
- Looking ahead we will see in **Verse 14 of Chapter 11** the pronouncement that the third woe is about to begin and, then, the 7th trumpet blows in Verse 15 of Chapter 11.

Review

- In other words, Chapter 10 and the first 13 verses of Chapter 11 represent a pause in the narration of the series of trumpets and woes.
 - Last week we read Chapter 10.
 - Tonight we will read Chapter 11, Verses 1-13.

Review

- Chapter 10



- A mighty angel comes down with a little book.
- He swears that there will be no further delay, that when the 7th trumpet blows, the mystery of God finally will be fulfilled, as announced by the prophets.
- John eats the book as he was commanded to do, by a voice from heaven.
- As promised by the angel, John finds the book delicious but it leaves him with a bitter stomach.
- He is commanded to go and prophesy again to many and various people.

Observations

- The little book in the vision, represents the substance of what John is commanded to prophesy.
- It has to do with the mystery of God to be fulfilled, after the 7th trumpet sounds.
- It is, therefore, consistent with other Biblical prophecy (10:7) but regarding the precise content of the book, opinions vary.

Observations

- That the little book tastes good but leaves one with a bitter stomach, seems to signal a “good news / bad news” dichotomy.
- The good news, for those who are being saved by it, is ... the gospel of Jesus Christ.
- That bad news is...that not everyone will be saved and, also perhaps, that even those who will be saved will suffer before the end.

ヨハネの黙示録 11:1-13

1. それから、わたしはつえのような測りざおを与えられて、こう命じられた、「さあ立って、神の聖所と祭壇と、そこで礼拝している人々とを、測りなさい。
2. 聖所の外の庭はそのままにしておきなさい。それを測ってはならない。そこは異邦人に与えられた所だから。彼らは、四十二か月の間この聖なる都を踏みにじるであろう。

ヨハネの黙示録 11:1-13

3. そしてわたしは、わたしのふたりの証人に、荒布を着て、千二百六十日のあいだ預言することを許そう」。
4. 彼らは、全地の主のみまえに立っている二本のオリーブの木、また、二つの燭台である。

ヨハネの黙示録 11:1-13

5. もし彼らに害を加えようとする者があれば、彼らの口から火が出て、その敵を滅ぼすであろう。もし彼らに害を加えようとする者があれば、その者はこのように殺されねばならない。
6. 預言をしている期間、彼らは、天を閉じて雨を降らせないようにする力を持っている。さらにまた、水を血に変え、何度でも思うままに、あらゆる災害で地を打つ力を持っている。

ヨハネの黙示録 11:1-13

7. そして、彼らがそのあかしを終えると、底知れぬ所からのぼって来る獣が、彼らと戦って打ち勝ち、彼らを殺す。
8. 彼らの死体はソドムや、エジプトにたとえられている大いなる都の大通りにさらされる。彼らの主も、この都で十字架につけられたのである。

ヨハネの黙示録 11:1-13

9. いろいろな民族、部族、国語、国民に属する人々が、三日半の間、彼らの死体をながめるが、その死体を墓に納めることは許さない。
10. 地に住む人々は、彼らのことで喜び楽しみ、互に贈り物をしあう。このふたりの預言者は、地に住む者たちを悩ましたからである。

ヨハネの黙示録 11:1-13

11. 三日半の後、いのちの息が、神から出て彼らの中にはいり、そして、彼らが立ち上がったので、それを見た人々は非常な恐怖に襲われた。
12. その時、天から大きな声がして、「ここに乗ってきなさい」と言うのを、彼らは聞いた。そして、彼らは雲に乗って天に上った。彼らの敵はそれを見た。

ヨハネの黙示録 11:1-13

13. この時、大地震が起って、都の十分の一は倒れ、その地震で七千人が死に、生き残った人々は驚き恐れて、天の神に栄光を帰した。

Revelation 11:1-13

1. Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there,
2. but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

Revelation 11:1-13

3. And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."
4. These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Revelation 11:1-13

5. And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.
6. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

Revelation 11:1-13

7. And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,
8. and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

Revelation 11:1-13

9. For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,
10. and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

Revelation 11:1-13

11. But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.
12. Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

Revelation 11:1-13

13. And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

11:1

それから、わたしはつえのような測りざおを与えられて、
こう命じられた、「さあ立って、神の聖所と祭壇と、そ
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- Who was given a measuring rod?

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- Who was given a measuring rod?
 - John

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- Who gave it to him?

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 - God's messenger

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- Who was given a measuring rod?
 - John
- Who gave it to him?
 - God
 - God's messenger
 - It amounts to the same thing

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- This “measuring rod” is described in the ESV as being “like a staff,”
- Another translation reads “I was given a reed like a measuring rod.”
- In either case, I think we are right to imagine something long and straight which can be used for measuring.

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- Indeed John is told to use the object he has been given to measure.

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- Who issues these instructions?

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- Once again:
 - God

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- By divine decree, John is sent to “measure” three things:

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 - the “temple of God”

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- By divine decree, John is sent to “measure” three things:
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 - the “alter”

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- By divine decree, John is sent to “measure” three things:
 - the “temple of God”
 - the “alter”
 - those who worship there.
- It seems clear that simple physical measurement is not literally what is meant here.

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 - Sometimes in the Bible, we read of territories, cities, buildings, and things being measured for either destruction or restoration and rebuilding.

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 - Sometimes in the Bible, we read of territories, cities, buildings, and things being measured for either destruction or restoration and rebuilding.
 - The measuring of men may refer to enumeration (counting them) or to evaluation and assessment --- “taking a man’s measure.”
 - In almost every case, measuring serves to demarcate --- at once to both include some and to exclude others.

11:2

聖所の外の庭はそのままにしておきなさい。それを測ってはならない。そこは異邦人に与えられた所だから。彼らは、四十二か月の間この聖なる都を踏みにじるであろう。

but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

- This concept of demarcation is brought forward in what follows, here in Verse 2.
- The court is part of what is not measured.
- It is left out...outside of that which is to be measured.
- John is at once to ignore the court outside the temple while concentrating all his attention within the temple.

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- The reason for ignoring what is outside is given.
- The outside has been consigned to “the nations” who will trample the “holy city” for forty-two months.
- John is not supposed to “measure” them or, indeed, to concern himself with anything outside of the temple.
- He is to “measure” only things that lie within the temple.

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- How shall we understand this?

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 - Some read this figuratively to refer to a demarcation between Jews and Gentiles

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- How shall we understand this?
 - Some read this very literally to refer to the temple in Jerusalem.
 - Some read this figuratively to refer to a demarcation between Jews and Gentiles
 - Some read it, also figuratively, to refer to a demarcation between those who accept Christ and those who reject him.

11:2

聖所の外の庭はそのままにしておきなさい。それを測ってはならない。そこは異邦人に与えられた所だから。彼らは、四十二か月の間この聖なる都を踏みにじるであろう。

but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

- It occurs to me that John, a Christian, would be making the latter distinction for sure --- i.e. between those who belong to Christ and those who do not.
- However the use of what are clearly Jewish symbols, may also be a symbol of hope for Jewish Christians and for those who long to see Jews come to faith in Christ.
- We saw a similar mixture of images in Chapter 7.

11:2

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but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

- Finally notice that those who are “outside the temple” are allowed to “trample” whatever is outside the temple for a period of forty-two months.
- Forty-two months = 1,260 days = 3.5 years = “time and times and a half time” are equivalent expressions and well understood in apocalyptic literature as the period of suffering to be allowed prior to liberation of God’s people.

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but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

- John is, in short I suppose, being asked to ignore those who are apostate and prophesy to those whom God has sealed for redemption.
- This Revelation is certainly directed to the latter group and, particularly in view of Chapters 2 and 3, it is difficult to imagine that John is being asked to ignore gentiles!
- In view of 10:11 such a view is almost impossible.

11:3

そしてわたしは、わたしのふたりの証人に、荒布を着て、千二百六十日のあいだ預言することを許そう」。

And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."



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- The connection between verses 2 and 3 is the time period in view --- the period of suffering before the end.
- Almost certainly we are to understand that those who stand "within the temple" are protected spiritually but are not shielded from physical harm.
- On the contrary they suffer physically and are oppressed by those who are "outside the temple."

11:3

そしてわたしは、わたしのふたりの証人に、荒布を着て、千二百六十日のあいだ預言することを許そう」。

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- Who is speaking here, in Verse 3?

11:3

そしてわたしは、わたしのふたりの証人に、荒布を着て、千二百六十日のあいだ預言することを許そう」。

And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

- Who is speaking here, in Verse 3?
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 - Possibly this is the voice of Christ.

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- Who is speaking here, in Verse 3?
 - God
 - Possibly through a messenger, but now it seems more direct.
 - Possibly this is the voice of Christ.
 - The voice calls the men introduced here “my two witnesses.”
 - In any case, John can only mean that the content of their witness is Christ. (i.e. these are Christian prophets)

11:3

そしてわたしは、わたしのふたりの証人に、荒布を着て、千二百六十日のあいだ預言することを許そう」。

And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

- At the same time, we must understand that every true prophet of God, is a witness to Christ and a forerunner of Christ and, in this sense, a Christian prophet.
- Perhaps the most specific illustration of this --- i.e. the fact that all true prophets are Christian prophets --- is to be found in the story of the transfiguration. (e.g. Mt 17:3)

11:3

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- So we have here two Christian prophets who come, not in glory, yet, but during the symbolic time of final suffering, clothed in humble sackcloth.
- But sackcloth is not only or even mainly a sign of humility.
- It is a sign of mourning and of repentance.
- These prophets are calling God's people to repent and be saved.
- It is the same message that Christ through John speaks to the churches in Chapters 2 and 3.

11:4

彼らは、全地の主のみまえに立っている二本のオリーブの木、また、二つの燭台である。

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

- Verse 3 ends with a closed quotation mark.
- So I understand that in Verse 4, it is John and not God who is speaking.
- Evidently John from within his vision understands who these two figures are to whom God refers, because John employs the definite article (i.e. “the”) in describing them.
- And he describes with an allusion to Zechariah 4.
 - Let’s read it.

11:4

彼らは、全地の主のみまえに立っている二本のオリーブの木、また、二つの燭台である。

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

- Zechariah wonders what these symbols represent
- He receives from an angel rather mysterious answers:
 - They represent or embody the Spirit of the Lord. (Zech. 4:6)
 - They are anointed (Zech 4:14).
 - They stand by the Lord of the earth, seemingly forever.
 - Zechariah prophesied in the time of Darius!
- Clearly in the visions of both Zechariah and John these are not simple symbols that can be easily identified, as particular human characters or otherwise

11:4

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- We find ourselves wondering:
 - Are they particular human prophets who depart and reenter human history at various points (c.f. the transfiguration)?
 - Are they particular types of human prophets, the like of which appear from time to time in human history, in a sense breathing the same spirit, the Holy Spirit?
 - Are they particular types of prophetic witness, not necessarily individual humans but most easily understood by personification?
 - Some see here, for example, God's spirit within his people singly and collectively (e.g. Israel, the Church)

11:4

彼らは、全地の主のみまえに立っている二本のオリーブの木、また、二つの燭台である。

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

- However you envision these two witnesses, the lampstands are symbols of witness and prophecy.
- Lamps burn oil; the trees represent the Spirit of God, which fuels the witness in the world.
- It is a common understanding of Old Testament scripture that valid testimony requires two witnesses.
- So we have here a manifold symbol of the Spirit of God giving valid testimony on earth through his people.

11:5

もし彼らに害を加えようとする者があれば、彼らの口から火が出て、その敵を滅ぼすであろう。もし彼らに害を加えようとする者があれば、その者はこのように殺されねばならない。

And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.

- For so long as they are appointed to speak for God in his Spirit, God's people enjoy his protection and no foe can overcome them.
- The enemies of God's people, his prophets, are enemies of God.
- They are at grave risk, both in time and eternity.

11:5

もし彼らに害を加えようとする者があれば、彼らの口から火が出て、その敵を滅ぼすであろう。もし彼らに害を加えようとする者があれば、その者はこのように殺されねばならない。

And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.

- This is a consistent teaching of the whole Bible.
- Certainly Moses and Elijah and many other figures in the history of Israel illustrate this important principle.
- No less so Stephen and the Apostles and others in the history of the Church.

11:5

もし彼らに害を加えようとする者があれば、彼らの口から火が出て、その敵を滅ぼすであろう。もし彼らに害を加えようとする者があれば、その者はこのように殺されねばならない。

And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.

- For so long remain on Earth, God's people, especially those who speak in the power of his Spirit, need God's protection.
- The world hates God and opposes his Spirit.
- As soon as his protection is removed, the world will overcome and kill God's people, condemning itself.

11:6

預言をしている期間、彼らは、天を閉じて雨を降らせないようにする力を持っている。さらにまた、水を血に変え、何度でも思うままに、あらゆる災害で地を打つ力を持っている。

They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

- Not only do God's witnesses breath his Spirit and enjoy his protection,
- They are also given supernatural powers to decorate their testimony.
- This is also a consistent teaching of the whole Bible.

11:6

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- Here we have images that resonate most of all with the Old Testament figures of Elijah and Moses.
- These two figures, perhaps more than any other, might be selected to represent the “Prophets” and the “Law” respectively.
- We have here images of the whole Biblical testimony.

11:6

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They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

- There is so much symbolic resonance here that it nearly overwhelms us.
- Just for example Christ called John the Baptist the Elijah who was to come.
- Christ is often viewed as the fulfillment of Moses statement that other one like him would come. Etc. Etc.

11:7

そして、彼らがそのあかしを終えると、底知れぬ所からのぼって来る獣が、彼らと戦って打ち勝ち、彼らを殺す。

And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,

- Another Biblical constant, but perhaps especially in the New Testament, is the principle that God's people are not preserved forever in this life.
- When our God-appointed task is completed, we are overtaken by death, whether violently or not.
- God's most faithful witnesses are most likely to be taken violently; but all the saints do go down into death.

11:8

彼らの死体はソドムや、エジプトにたとえられている大いなる都の大通りにさらされる。彼らの主も、この都で十字架につけられたのである。

and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

- In John's vision he sees God's two witnesses overcome by evil men and their lifeless bodies placed ignominiously on display.
- The place where he sees this happen is "symbolically" called Sodom and Egypt.
- And it is where their Lord was crucified.

11:8

彼らの死体はソドムや、エジプトにたとえられている大いなる都の大通りにさらされる。彼らの主も、この都で十字架につけられたのである。

and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

- Here is definitive proof, if any was needed, that John has in view prophets who are Christian.
 - Their Lord Was Crucified.
- Some therefore understand the city in John's vision to be Jerusalem.
- But that is not certain.

11:8

彼らの死体はソドムや、エジプトにたとえられている大いなる都の大通りにさらされる。彼らの主も、この都で十字架につけられたのである。

and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

- Others understand the city referred to here by John as being Rome.
- Because Rome is frequently called Sodom and Egypt and Jerusalem is almost never referred to in this way.
- Furthermore the Lord was crucified “outside the city” of Jerusalem, which was nevertheless governed by Rome.

11:8

彼らの死体はソドムや、エジプトにたとえられている大いなる都の大通りにさらされる。彼らの主も、この都で十字架につけられたのである。

and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

- In any case, the key point would seem to be that the two witnesses in John's vision are killed and put shamefully on public display in the "same place where their Lord was crucified."
- In this sense, at least, the witnesses in view here are types of Christ --- they share in his character, work, and suffering.

11:9

いろいろな民族、部族、国語、国民に属する人々が、三日半の間、彼らの死体をながめるが、その死体を墓に納めることは許さない。

For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,

- But their fate is not perfectly the same as that of Jesus.
- He died and was laid in a tomb for three days.
- The witnesses die and are NOT placed in a tomb for three and a half days.
- This, again, seems symbolic of the time of suffering before God's people are vindicated.

11:9

いろいろな民族、部族、国語、国民に属する人々が、三日半の間、彼らの死体をながめるが、その死体を墓に納めることは許さない。

For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,

- The key point here, I think, is that during this end time, some people will utterly reject God's witnesses.
- They do this, in the John's vision, by gazing on the dead bodies of the witnesses and refusing even to let them be placed in a tomb.
- Such utter rejection of God's witnesses is utter rejection of the content of their message --- i.e. the gospel that can save them. These people are irretrievably damned.

11:10

地に住む人々は、彼らのことで喜び楽しみ、互に贈り物をしあう。このふたりの預言者は、地に住む者たちを悩ましたからである。

and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

- Likewise irretrievably damned are those who found the testimony of God's witnesses to be a torment, to the extent that they threw a party to celebrate their demise.
- We have here word pictures of those people (mind you it is only "some" people, here and elsewhere described as "those who dwell on earth") who commit the unpardonable sin of actually and comprehendingly preferring evil.

11:11

三日半の後、いのちの息が、神から出て彼らの中には
いり、そして、彼らが立ち上がったので、それを見た
人々は非常な恐怖に襲われた。

But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.

- But not everyone is beyond hope, even in the final time of suffering before John's eyes in this vision.
- When, after three and a half days, God revives his witnesses, some see this and are fearful.
- Where there is fear (rather than merely hatred and derision) there is still hope.

11:12

その時、天から大きな声がして、「ここに上ってきなさい」と言うのを、彼らは聞いた。そして、彼らは雲に乗って天に上った。彼らの敵はそれを見た。

Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

- The fearful ones are also permitted to hear the loud voice from heaven
- which has so often before in John's vision been the voice of Christ,
- and what they hear him say is "come up here!"
- And then they see that happen.

11:12

その時、天から大きな声がして、「ここに上ってきなさい」と言うのを、彼らは聞いた。そして、彼らは雲に乗って天に上った。彼らの敵はそれを見た。

Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

- I am reminded once again of Stephen who, having been stoned by the Sanhedrin, just prior to his death, looks up into heaven and sees Jesus waiting for him.
- What must the members of the Sanhedrin made of that?
- And what of the Saul who stood close by to see it.
- Such an experience could be salvific.

11:12

その時、天から大きな声がして、「ここに上ってきなさい」と言うのを、彼らは聞いた。そして、彼らは雲に乗って天に上った。彼らの敵はそれを見た。

Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

- I mean, some who were enemies of God's witnesses, having themselves been made witness of their death and resurrection, might have been saved by this experience.

11:13

この時、大地震が起って、都の十分の一は倒れ、その地震で七千人が死に、生き残った人々は驚き恐れて、天の神に栄光を帰した。

And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

- This extends the point.
- The resurrection and ascension of the witnesses is marked by a destructive earthquake in which many people were killed.
- But the rest were terrified.
- They gave glory to the God of heaven.

11:13

この時、大地震が起って、都の十分の一は倒れ、その地震で七千人が死に、生き残った人々は驚き恐れて、天の神に栄光を帰した。

And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

- To “give glory to God” is an idiomatic expression which probably indicates that these people had been saved.
- This vision of God’s witnesses is a vision of hope, that some will be saved right up until the end.
- Perhaps this is the sort of “measuring” in mind in Verses 1 and 2 --- demarcation of the living and the dead by the final proclamation of the gospel to those with ears to hear.