

referred to their source in Isa 34:4. If then at or near the earthquake of Rev 6:12 we envision the resurrection, the picture of the 144,000 and the triumphant multitude of chap. 7 become intelligible as an explanation and commentary on the circumstances of the rapture.

We can readily pursue the parallels in the trumpet series. Between the sixth and seventh trumpets, there is a block of explanatory material (10:1-11:14). The linkage of the ascension of the two resurrected witnesses with an earthquake suggests that this is the same earthquake as that of 6:12 and strengthens the assumption that this event is the rapture of the church. We conclude that the seventh and last trumpet is the trumpet of the rapture of the church. The death and resurrection of the witnesses is precisely dated at the middle of the week (11:3). This fits well with the same precise dating of the ascension of the child in chap. 12. We must understand then that the sounding of the trumpet at the rapture in the middle of the week measures out the last half of the week, leading to the climactic second earthquake of 11:19.

The occurrence of two earthquakes in both the seal and trumpet series throws into contrast the fact that only one earthquake occurs in the climactic bowl series. This is readily explained if we see the bowls as a climactic exposition of only the last half of the week. The introduction to the bowl series in chap. 15 portrays again the raptured church singing its song of triumph, anticipating her millennial reign. The first earthquake and seventh trumpet are past. The bowls then narrate the details of the last half of Daniel's seventieth week and conclude with the stupendous second earthquake, in parallel with that of the seventh seal and the one following the seventh trumpet.

John, in a tightly organized manner, has used the concept of the seventieth week of Daniel, focusing attention at the middle and end of the week by using the earthquake motif. The outstanding theme holding it all together is the resurrection of the righteous.

The Woman and the Child

Guided by John's orientation to Daniel's seventieth week, we see the justification for J. O. Buswell, Jr.'s emphasis on the concentration of events at the middle of the week. Buswell argued that the resurrection and ascension of the two witnesses is the same event as the catching up of the male child of Rev 12. The persecution of the woman by the dragon for 1,260 days after the birth of the child marks the second half of Daniel's seventieth week. In an earlier study of Buswell's exegetical method, I said:

If, as Buswell suggests, Revelation 12 pictures the catching up of the true church, then the whole scene is moved into the eschatological future along with clear references to the seventieth week in Chap. 11 and 13, of the Revelation. They fit together very well with the picture from Daniel already placed in the Olivet Discourse. There is a double parallelism and confirmation not only that Daniel fits into the Olivet Discourse, but that both the Olivet Discourse and Daniel find their parallels in the book of the Revelation. Buswell suggests that the child is the true church The language is adequately suited to convey that fact. The very word that is used by Paul in I Thessalonians 4 is used by John, the verb *harpazo*, in the