

familiar rapture passage. This is the basis for Buswell's suggestion of a 'mid-week rapture.' It would be well to remark in this connection that there has been much looseness and confusion attaching to what is meant by the tribulation. In popular terminology, tribulation means the seven-year period. Daniel's seventieth week. More discriminating commentators are ready to admit that there is no precise proof of the fact that the tribulation must refer to the seven years, or the first three and one-half years, or the last three and one-half years. Rather, Buswell proposes a brilliant and entirely satisfactory suggestion that the tribulation is the brief, intense and terrible period which lies between the appearance of the abomination of desolation and the time of the actual rapture of the church. As Buswell suggests, in Chapters 11, 12, and 13, there is a considerable emphasis on the material at the middle of the week. The best explanation of the tribulation is that it is the brief period, three and one-half days, when the dead bodies of the two witnesses lie in the streets of Jerusalem Buswell's significant exposition of the mid-week rapture and related events solidly paralleled in the Olivet Discourse may well mark a distinct advance in the interpretation of the Revelation. Such clarification is sorely needed in this twentieth century. Ironically, the 'consistent eschatology' of Schweitzer at the beginning of the century was really the disavowal of biblical eschatology as mythological. Meanwhile, from roots in nineteenth century England, premillenarianism has been brought on the stage as the faith of multitudes of devout, Bible-believing people. These movements seem to be providential. In other ages, great doctrines were brought to a definitive settlement. So today we may hope that details of *endgeschichtliche* eschatology may be clarified in the current discussions. Certainly Buswell's work will be a landmark, as a well-knit, powerful statement of premillenarian exegesis.²⁷

As we say, the woman is certainly Israelitish. The motif of the sun, moon, and twelve stars is clearly taken from Gen 37. Joseph is added in the list of the tribes in Rev 7, thus showing John's perspective. With Joseph are counted his brothers to make up the twelve stars, while the sun and moon speak of Jacob and Rachel. The pregnant woman bears a child who is to rule the nations. There is a parallel here to Rev 2:26, 27, where the promise of ruling the nations, the motif of Ps 2:8-9, is applied to all believers. Hence, the woman's offspring must include Gentiles as well as Jews. This composite group is more fully portrayed in the raptured host of Rev 7. There also we see a specifically Israelitish contingent as well as a multitude of Gentiles. Moreover, John identifies the Jewish contingent, the 144,000 of chap. 7, as firstfruits (Rev 14:5). In developing the idea of firstfruits, John has the complement to, and the prophecy of, the conversion of another group which he calls "the remnant of her seed." This event has already been signaled as of major importance as the headline of the Revelation in 1:7. John, therefore, has portrayed the existence of the elect remnant of ethnic Israel continuing to the resurrection of the righteous. The momentous event of the salvation of the remainder of Israel is contemplated in Rev 1:7, which is, in turn, a composite of Dan 7:13 and Zech 12:10-14.

John emphasizes the existence of "the remnant of the woman's seed" and its harassment by the dragon for the last three and one-half years of Daniel's seventieth week. The "remnant of her seed" may include more than Israelites, but John's emphatic placement of Zech 12:10-14, combined with Dan 7:13, as the headline and major motif of the Revelation, demands that at some point in his book, the salvation of all Israel -- the remnant of her seed -- be exhibited. Surely that is the burden of the last chapters of Zechariah. The translation of τῆς γῆς (*tes ges*, Rev 1: 7) as