

"earth" instead of "land" completely disorients the Zechariah passage. It then no longer has its sharp, localized focus on the land of Israel, with Israel in penitential mourning coming to faith in her Messiah. Rather, it then becomes a picture of the whole world mourning in dread and rejection of Christ.²⁸

With the resurrection of the righteous at the middle of Daniel's seventieth week, John has set the stage for the fulfillment of Dan 7:13 and Zech 12:10-14 at the end of the week. At that point we may put the destruction of the army of the beast, the great host gathered against Jerusalem, and in the same context find the conversion of Israel and her cry of acceptance: "Blessed is he that comes in the name of the Lord."

The Destruction of All Enemies

John's second major vision (chaps. 4-16) is thus an exposition of Daniel's seventieth week. Each of the three series concludes with a climactic earthquake. The bowl series focuses attention on the circumstances of the second earthquake involving the destruction of the army of the beast.

John's third vision, extending from 17:1 through 21:8, gives still more details of the destruction of the army of the beast and the following events which narrate the manner of the final destruction of Satan. The theme of this third vision could well be taken from Heb 2:14. This is indeed the destruction of the one who has the power of death. With his removal, Death itself, as the last enemy, is destroyed by the final resurrection (Rev 20:11-15).

It is a remarkable fact that in John's third vision, the emphasis falls on the destruction of enemies, so that even the millennial episode is subordinated to the larger purpose. In John's outline, it is basically the time of Satan's incarceration. The motifs of blessing during the millennium are concentrated in the suggestion that the resurrected saints are both kings and priests, a unique combination appropriate for the unique transitional and end-historical character of the thousand years.

The birth and ascension of the male child in Rev 12 has long been read as portraying the birth, career, and ascension of Christ. The exegetical alternative of seeing here the rapture of the church is internally consistent within the Revelation itself. Moreover, it rejects the "realized eschatology" which makes the 1,260 day/years refer to the 1,000 years of Rev 20. This rejection is also a rejection of the "recapitulation" theory of Tyconius. Finally, rejection of the traditional view of Rev 12 is harmonious with the obvious literary unity of John's second vision regarded as a threefold exposition of Daniel's seventieth week. The student is then open to see the point of the third major vision of Revelation, the defeat of all enemies focused on the destruction of Satan and Death.

THE ESCHATOLOGICAL PERSPECTIVE OF ROMANS

Recent students of Romans declare that the New Testament does not