

calls new heavens and a new earth answers well to placing this passage as millennial. The reign of Christ over the nations answers perfectly to fulfillment in Rev 20:4-6. when Christ and His people reign. His people are both kings and priests, performing the necessary intercession for the nations as all nations bow before the Lord (Isa 66:23; Ps 86:9; Rev 15:4).

Conclusion

Paul and John both exhibit far-reaching eschatological perspectives. Both are strikingly similar in using a strategic Old Testament citation as a headline at the outset, and they do not depart from the eschatological matrix these texts suggest, boldly developing millennial end-historical schemes.

Revelation 12 and its apocalyptic imagery fix the resurrection of the righteous at the middle of Daniels seventieth week. Paul approaches the resurrection of the righteous in Rom 8 in the context of hope arising from the presence of the Holy Spirit in the believers. In Rom 11:25, 26. Paul brings the resurrection of the righteous into connection with his central theme of God's covenant faithfulness to Israel. God preserves a believing remnant in Israel in all ages, leading on to the eschatological salvation of "all Israel". The resurrection of the righteous is the appropriate and needed motivation for Israel's conversion in the last half of Daniels seventieth week. At the end of that period the Redeemer comes to deliver Israel and destroy the army of the beast.

It is at the point of the conversion of Israel that Paul and John most strikingly converge. John highlighted that event in the Daniel-Zechariah citation carried forward from the Olivet Discourse. John also intimates Israel's conversion in the remnant of the woman's seed and clearly points to it in the rapture of the 144,000 whom he calls "firstfruits" (14:4). The resurrection of the righteous at the middle of the week and the persecution of the remnant of the woman's seed in the remainder of the week suggest Israel's conversion after the resurrection.

Paul is in full harmony with John in these details. Where John has spread out the eschatological drama in the framework of the seventieth week. Paul in Rom 11 argues in a more concentrated way. He gives a terse fourfold analysis of Israel's career (11:12), emphasizing the hope of Israel's conversion. This is given a profound theological grounding in 11:15, and the conversion is positively put in an end-historical context.

By means of the olive tree image Paul carries forward the continuity of Israel in the remnant until the conversion of the whole nation. John carries forward the continuity of Israel in the image of the pregnant woman and expects Israel's conversion in the fulfillment of the promise of Zechariah. Paul is in full agreement with John in placing the conversion of Israel after the resurrection of the righteous and in an apocalyptic setting. Paul draws on the apocalyptic passage. Isa 59:15b-21, combined with motifs from another apocalyptic context, Isa 27:9, and adds the great new covenant theme from Jer 31, a passage which is thus shown to be properly end-historical in its reference. Paul and John have thus presented the