

essential ingredients preparatory to the millennium. The resurrected righteous are prepared to reign with Christ (Rev 2:26-27; 5:10; 12:5; 20:4).

Paul is emphatic that only the resurrected ones can inherit the Kingdom and reign (1 Cor. 15:50). Moreover, a converted Israel, a pure church, is now ready "to blossom arid sprout, and fill the whole world with fruit" (Isa 27:2-6). It is notable that in this latter passage from which Paul drew, there is the promise that the Lord will punish Leviathan ". . . and kill the dragon who lives in the sea" (Isa 27:1). The Ugaritic parallels, as well as the ancient art motif from cylinder seals, make it plain that the dragon is a seven-headed creature. John must have drawn his image of the seven-headed dragon rising from the sea from the same context Paul used. The apocalyptic destruction of Satan's power as spelled out by John was immediately available in the context from which Paul quoted. Where John's narrative of the destruction of Satan is full and vivid, Paul is content with the pregnant allusion to Gen 3:15: "And the God of peace will soon crush Satan under your feet" (Rom 16:20).

John holds the prospect of all the nations experiencing the Abrahamic blessing. In Rev 15:3,4, the resurrected host sing

... the song of Moses the bond-servant of God and the song of the Lamb, saying, Great and marvellous are Thy works. O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations. Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; For all the nations will come and worship before Thee. For Thy righteous acts have been revealed.

All of this is made possible by the reign of Christ and His people as Rev 20 reveals.

Paul's presentation of millennial material in Rom 15 is very compact, but when the Old Testament contexts are consulted, the millennial implications are clear. As was previously shown, the millennial motif is needed, both to serve as a model for the church's ethical activity and to give the inspiration of hope to her missionary task.

It appears that the end-historical scheme that Paul has in view is harmonious with that of John. This is strikingly so in the compact but precise statements of Rom 11. It may well be argued that the futurist view of Revelation, sharpened by Dr Buswell's suggested interpretation of Rev 12, has furnished a much needed key to the interpretation of Romans.

NOTES

^{^1} *Against Heresies* (ed. A. Roberts and J. Donaldson: ANF I; Grand Rapids: Eerdmans, 1980), V. xxv. This chapter gives a complete outline of Irenaeus' end-historical scheme. In Sect. 1. Irenaeus describes Antichrist and identifies him as the son of perdition of 2 Thess 2:3, 4. In Sect. 2, he identifies Antichrist in connection with the abomination of desolation in Matt 24:15. In Sect. 3. he identifies Antichrist as the little horn who rises among