

greater blessing for Gentiles after Israel's conversion. However, Murray does not see Paul's end-historical focus, and hence concludes that the "entering in" of the Gentile fulness is their entering the Kingdom in conversion at some point prior to the Parousia. However, some of the very passages he and others cite to prove that Paul is using εἰσέλθη in a pregnant way to mean entrance into the kingdom in conversion also clearly point to an eschatological entrance into the Kingdom. See Matt 7:13, 14, and 21; 18:3; Mark 9:43, 45, 47; Luke 13:24; and John 3:3 and 5. Paul's word in I Cor 15:50 becomes decisive: there can be no eschatological entrance into or inheriting of the Kingdom apart from the resurrection change. The end-historical eschatological nuance is just the illumination needed to understand Paul's pregnant εἰσέλθη (*eiselthe*, Rom 11:2) as implying entrance into the Kingdom by resurrection.

Do Gentiles only enter the Kingdom? John's parallels give a clear answer, as does Paul's whole context in Rom 11. Paul's reference to the Gentile contingent implies, rather than rules out, the Israelitish remnant. Christ's words in Matt 8:11 and Luke 13:29 speak to the same point: "... many shall come from the east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven...." "... And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God." The conversion of all Israel is the vital factor needed to bring the vastly greater blessing to the nations, as already intimated in Rom 11:12. At this point Paul's ecstatic doxology ensues. He does not pause to give details of the bright horizon thus revealed, a time when "o'er our ransomed nature, the Lamb for sinners slain, Redeemer, King, Creator, in bliss returns to reign."

πλήρωμα (*pleroma*) in Rom 11:12 and 25

A lengthy review of the nuances of this word is not necessary, since the most frequently occurring and natural meaning gives excellent sense in the two passages in Rom 11. As the etymology would suggest, **πλήρωμα** is that which is put in to fill up. Or it could mean the completion, as the patch sewed on to mend a garment.

We have argued above that the "entering in" of the Gentile fulness is the eschatological entry of the raptured church by resurrection (1 Cor 15:50-57). But **πλήρωμα** is a relative term. It refers to the Gentile part of the whole number of the elect gathered together at the rapture of the church (Matt 24:31). In terms of the imagery of Revelation (chap. 7), **πλήρωμα** is the great throng from every tongue and nation, distinguished from the 144,000 of Israel. **πλήρωμα** (Rom 11: 25) has its natural force: it is, as S. H. Kellogg said: "... the ... complement [of Gentiles] to the election out of this present dispensation"³⁸ The Jewish portion of the raptured church is the 144,000, whether the number is taken strictly or representatively. This group, in Paul's discussion, is the remnant. For John it is the "firstfruits" (Rev 14:4), clearly pointing to the remainder of the harvest, which is Paul's **πλήρωμα** of v12.

The **πλήρωμα** of Rom 11:12 looks forward to vv25 and 26. Paul has