

made it clear that the nation of Israel has not been rejected: a representative remnant remains and continues. This answers to the "in part" of v25: the hardening of a portion of Israel clearly says that a portion is not hardened. After the rapture, the **πλήρωμα** will be saved. This body, plus the now glorified remnant, constitute the resulting total when "all Israel" is saved. The **πλήρωμα** is a contingent relative to the continuing (and now glorified) remnant. The total at this point is not the absolute sum-total of all elect Israelites, but the total achieved at the point when Israel says. "Blessed is He that comes in the name of the Lord."

Again, the clear nuance of **πλήρωμα** is completion, the number added to make up the total, at that point, of "all Israel." The delicate harmony of the Johannine and Pauline phraseology is very striking. Paul speaks of the "entering in" of the Gentile **πλήρωμα**, thus implying the presence in the rapture of the Jewish remnant, the 144,000. John speaks of the 144,000 as "firstfruits", thus implying the Jewish **πλήρωμα** of Rom 11:12b, the harvest to come after the rapture of the church.

The Millennium in Romans 15

The dramatic picture Christ gives of the resurrection gathering of the elect (Matt 24:31: 8:11: Luke 13:29) in order that they may rule over Israel in the Kingdom of God (Matt 19:28) is a fitting transition to the neglected millennial context of Rom 15. Romans 15:7-13 is millennial.

A number of the Pauline epistles show a clear pattern of concluding benedictions. I Thessalonians 5:23, 24 and 28, which express a double benediction of hope, show the typical pattern. The first full and formal benediction uses the stately optative and strikes the note of peace. After the brief concluding personal notes, the final terse benediction rounds off the epistle. There is a notable artistic balance in the chiasmic arrangement of these two benedictions. In his opening greeting, Paul prays for the Thessalonians' grace and peace: in the benedictions, the order of the blessings is reversed, so that the first and last word of the epistle is "grace."

We cannot explore in detail the problem of the multiple benedictions of Romans. Our present purpose is to show the continuing eschatological impetus carrying over from chap. 11, and expressed in the strong notes of hope in the benedictions of Rom 15:5-6 and 15:13. Paul seems to have intended the two formal benedictions to draw together complex lines of thought, giving a strong emphasis even beyond that of the single formal benediction of I Thess and elsewhere. These benedictions strike harmonious and complementary notes. The first emphasizes unity, while the second concludes the appeal of v7 that they receive one another. Vv8-13 are the argumentative reinforcement of the appeal, as the **γάρ** (gar) of v8 shows. Here Paul completely and grandly draws together his twin concerns: the longing for the conversion of Israel and his mission to the Gentiles. Christ stands as a minister of circumcision to accomplish a double end. The promises to the fathers are confirmed, and within the promises to the fathers is the goal that Gentiles should glorify God for His mercy. The pregnant force of Paul's appeal seems to be: (I) Christ has received us to