

35 Q. Moreover, in Rom. 11: 25, we are taught that "blindness in part is happened unto Israel until the fulness of the Gentiles be come in." Now, supposing that the secret coming of the Lord for His saints should take place to-night, and the Jews be sent out to preach the gospel of the kingdom tomorrow, can it be said that "the fulness of the Gentiles" is now brought in?

36 Q. Would not the conversion of several whole nations of Gentiles be their "fulness" in a much more appropriate sense than what is at present true of them?

37 Q. Is it definitely known how long it will be after the Lord comes *for* His saints, until He comes *with* His saints? Are the Plymouth Brethren right in fixing it at seven years? If so, will the "nations" not know just that length of time beforehand when the coming of the Son of Man and their judgment will be? and how does this agree with other scriptures, such as Matt. 24: 36, 42, 44; Mark 13: 32 &c.?

38 Q. Again it is declared in Matt. 24: 30, 31, that when the Son of Man comes visibly in the clouds of heaven with power and great glory, that *then* He "shall send His angels with a *great sound of a trumpet*, and they shall gather together His elect from the four winds, from one end of heaven to the other." Presumably this will be His premillennial coming at the close of the secret rapture. Now, if He came seven years before and gathered His elect together, and took them away into the air, who will the elect be that are gathered together at *this* time? will they be the "nations" which were converted during the rapture, or some that were missed at the first gathering?

35 A. The word rendered "fulness" in Rom. 11: 25, means also the "complement," the "set number" and refers to the ingathering of the Church, the "called out" of God from the nations during this present age. This will not be finished until the close of the great tribulation.

36 A. No, because "fulness" does not mean "wholeness," but the "election" promised to Christ for His Bride.

37 A. Scriptures distinctly state that the time is not known, the limit of seven years, or of more or less time, is wholly of conjecture.

38 A. It is difficult to answer this with satisfaction, whatever view is held of the millennium, because of the differing and confused views held concerning the elections mentioned in the Bible. The presumption of the question, I think is right. This gathering from the four points of compass, takes place at the Lord's return with His bride. Matt. 24: 30, 31 is in connection with His words to the Jews, as the *fig tree* is their symbol. We think therefore, that this is the gathering of that *elect* nation. All students of the Bible must have noticed, that the *Jewish election* is of a nation, and the *Christian election*, of individuals out of all nations, including the Jews, and called