

the Gentiles is something to which I wish to call the special attention of my hearers this afternoon. In what manner will the Lord fulfill this work among the Gentiles, that the fullness of their times may come in? We have a little information on this subject, recorded in the eleventh chapter of Romans, which makes the subject very plain in regard to the two great classes of people—the Jews and the Gentiles. They are spoken of in that chapter under the figure of two olive trees, one—the house of Israel—being represented by a tame olive tree, and the other—the Gentiles—by a wild olive tree. Paul, in speaking of the branches of Israel, says—"If some of the branches be broken off and thou, (the Gentiles) being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast thou bearest not the root, but the root thee. Thou (that is the Gentiles) wilt say then, the branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God on them (meaning Israel) which fell, severity; but towards thee (the Gentiles), goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also (the house of Israel), if they abide not in unbelief shall be grafted in again, for God is able to graft them in again. For if thou (the Gentiles) were cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree, how much more shall these, which

be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election they are beloved for the fathers' sake." Again he says in the 30th and 31st verses—"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these now not believed, that through your mercy they also may obtain mercy."

We can see from the instructions that Paul has given, in this chapter, that the Gentiles were grafted in instead of the House of Israel; in other words, the Jews were broken off, as our Savior predicted to them. Said he—"Therefore say I unto you that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." That is, it should be taken from the Israelites, and delivered over into the hands of the Gentiles. The kingdom that was thus rent from the Jews and transferred to the Gentiles may be called a spiritual kingdom, inasmuch as the Saints, to whom the kingdom was given in that day, did not form any particular constituent portion of the nations of the earth, but here was a branch, and there was a branch, one in one place and another in another; having received the blessings of the fullness of the Gospel, the blessings