

Isaiah 6

and which makes up the church, which is predominantly Gentile, but this is a part of a continuous as . It is the followers of the Seed out of Jacob which is Christ, we are very definite, upon the foundation of the apostles and the prophets, upon the foundation of Abraham. We are the Spiritual seed of Abraham. We are the continuation of the work of God which goes on steadily and continuously from Abraham right up to the end. God does not cast aside the Jews and take up a whole new thing of Gentiles, but God brought out of Israel the church, and the original church was exclusively Israelitish, but out of that Israelite church He brought a great mass of people who were from the Gentiles, not from the Jews, and they were grafted in to the olive tree and became part of the servants, the followers of Christ, and so the turning from the Jews to the Gentiles is not a new thing but it is a causing that the predominance of the people of God, for a season, is not made up of Jews, but of Gentiles, although it always has Jews in it and in ancient times it always had some Gentiles. There always were a few proselytes who were brought in, even as Ruth, the Moabite, into the church, but the number of Gentiles was very small before the time of Christ, and the number of Jews, while much greater since than the number of Gentiles was before, is nevertheless a small portion of the entire church during this age. Well now in--we have a contrast here, then, a sharp contrast and we must recognize that this sharp contrast is not an absolute and total contrast. It is not a contrast between all Jews and all Gentiles but that/it is to an extent to be spoken of as the casting aside of the Jews, the calling of the Gentiles, it is really the casting aside of/the Jews had and making the predominant position the one which belongs to the Gentiles for this age. It is as Paul uses it better, a figure of the olive tree, a-grafting out of some branches, a grafting in of some branches of the wild olive tree, and now the contrast is presented in rhetorical terms. Therefore I will number you all to the sword and you shall all bow down to the slaughter. Israel as a whole, Israel as a nation, goes through suffering and goes through misery, goes through slaughter, even after the end of