

St. Paul's words to the Jews at Antioch indicate the actual point in history, when such a transfer was made. "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Rom. xiii. 46.) And the language of the same Apostle in the eleventh Romans, justifies and explains it. Speaking of the nation as a nation, he admits that a large portion of it had, in consequence of the self-righteous pride, become the subjects of judicial blindness; as a nation they had stumbled; as the natural branches of the Abrahamic root they had been broken off, deposed from present favours, and excluded from their position of honour and pre-eminence. But the Gospel which they rejected was not to lie fallow. The turning away of the Jews was coincident with the free admission of the Gentiles into the Church, their deposition was accompanied by the outpouring of the riches of God's mercy upon the nations, their lapse was the world's wealth; their loss the world's great gain. (Rom. xi. 11-22.)

(c) It was the purpose of God that during the national deposition of Israel, a remnant should be saved.

The rejection of Israel was neither absolute nor final. "I say then, hath God cast away His people?" His people, that is, nationally considered, "God forbid." "For I also am an Israelite." Such an hypothesis, if conceded, would exclude from God's Kingdom St. Paul himself. A national deposition comes