

Romans 11:1-18

1. **I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.**

A. **I say then, has God cast away His people?**

1. **cast away**- Gr. **apothemai**- *to shove away*

2. **people**- Gr. **laos**- *a people, people group, tribe, nation, all those who are of the same stock and language*

a. This is the Greek word always used of the nation of Israel. The word used for the Gentiles is **ethnos**.

B. **Certainly not!**- Gr. **me ginomai**- *may it never come to be!*

C. **For I also am an Israelite**

1. Paul is proof that God has not cast away His people. He was an Israelite! In chapter 9 we saw that not all Israel is considered Israel. Only those who believe in the Lord Jesus are Israel. Paul, was a Jew, and he believed and received Jesus the Messiah. Therefore, Paul is proof that God had not totally abandoned the Jews. There were many Jews that would believe and receive Jesus the Messiah. Most Jews however would reject Jesus. These are not God's people. This chapter will go on to explain that a blindness is over most of the Jews right now, but in coming days when the full number of Gentiles comes in, then the blindness will be lifted and a large amount of Jews will believe and receive Jesus the Messiah. These are God's people.

D. **of the seed of Abraham**

1. Paul was both of the natural seed of Abraham [the sand by the sea] and of the spiritual Seed of Abraham [stars of heaven]

E. **of the tribe of Benjamin**

1. This was one of the only two tribes that stayed faithful to God when Israel was split into two parts, northern and southern.

2. **God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,**

A. **God has not cast away His people whom He foreknew.**

1. **foreknew**- Gr. **proginosko**- *to know in advance*

a. God's predestination is connected with His foreknowledge. [Rom. 8:29, 1 Peter 1:2]He knows in advance who will accept His terms of salvation, which is the believe upon the finished work of Christ. These are the elect of God. This term "foreknew" always speaks of those who are saved, not those who are damned. So here God has not cast away those

who He foreknew who would believe upon Christ. Notice the words "His people". His people are not just a natural race, but all that believes upon Him. "His people" definitely does not speak of unbelievers. In this context Paul is speaking of all the Jews who believe upon Christ. God has not forsaken all the Jews. There are many who have and will believe and receive Jesus. Paul is living proof of that.

B. Or do you not know what the Scripture says of Elijah

1. [1 Kings 19:10]

C. how he pleads with God against Israel, saying,

1. **pleads**- Gr. **entugchano**- *to go to or meet a person, especially for the purpose of conversation, consultation, or supplication; make intercession for any one*

2. **against**- Gr. **kata**- *against, concerning*

a. Elijah was called by God to intercede **FOR** Israel, but he ended up interceding **AGAINST** Israel!

b. Pastors need to be careful to intercede **FOR** the people of God, not **AGAINST** the people of God!

3. "LORD, THEY HAVE KILLED YOUR PROPHETS AND TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY SEEK MY LIFE"?

A. Lord, they have killed your prophets

1. **killed**- **apokteino**- *to kill outright.*

2. **prophets**- Gr. **prophetes**- *foretellers*

B. and torn down your altars

1. **torn down**- Gr. *to dig under, dig down, demolish, destroy*

2. **altars**- Gr. **thusiasterion**- *place of sacrifice*

3. The altars speak of the animal sacrifices that atone for sin. The prophets main task in the OT was to cause people to see their sin and return to the altars. At the time of Elijah the altars had been removed and sin guilt was upon the people because the sacrifices God's commanded had ceased. God sent the prophets to reveal this sin so the people would return to the altars to receive atonement. The people were unwilling to do this, so they simply killed the only ones left standing in their way which were the prophets. They did this so nothing could hurt their consciences. Is this not happening today? People know their own guilt but are unwilling to come to Christ for forgiveness, so they are trying to shut up the churches and preachers. They call them hate mongers. We are not at the point in the USA to where ministers are being killed but sad to say we are on that track.

C. and I alone am left

1. **left**- Gr. **hupoleipo**- *to leave under*

- a. Here we see the mental state of Elijah after he killed the prophets of Baal and Jezebel threatened to kill him. He felt like he was the only person "left under" the pressure of serving God. This is a dangerous place to be my friend!
- b. Elijah knew he was not the only prophet left. He knew better! Obadiah had previously told Elijah that he had hid 100 prophets in caves. [1 Kings 18:13] Elijah knew there were prophets but he probably felt they were not really serving God by hiding. They were not out serving God like him "under the pressure". He basically judged these other prophets. We need to be careful about judging other Christians we feel are not standing up like they should or living like they should. God is our judge! God saw these 100 prophets not kneeling to the pressure of Baal. They might not have been out holding protest rallies and great public exhibitions like Elijah, but God still saw them serving Him! Matter of fact God saw 7000 that had not kneeled to the the pressure of Baal. Elijah had slipped into pride and self righteousness.
- c. It is interesting that when Jezebel sent a note to Elijah that he would be dead in 24 hours, it says when he **SAW** that he ran! [1 Kings 19:3] Elijah had just killed 400 prophets of Baal and had blood all over him. When he got the note from the queen, Elijah allowed his imagination to go wild and he saw himself like one of the prophets of Baal! [*This can happen to us my friend*] He killed 400 male prophets but ran in fear of a bony old woman! When we get into pride and self righteousness we will always open ourselves to fear and vain imaginations. Our grace covering is not in place when we are in pride and self righteousness.

D. and they seek my life

1. life- Gr. **psuche**- *soul*

- a. Elijah did not know that Jezebel had already gotten Elijah's soul! Elijah was filled with vain imaginations and fear. He was filled with pride and self righteousness.
- b. The enemy seeks our life [soul]. We are to possess our soul with patience. [Luke 21:19] The enemy wants to possess our soul like Elijah. The enemy is constantly sending us mental and verbal "notes" to get us to see his evil plan for us. He wants to get us into fear, pride, and self righteousness. He seeks our life [soul].
- c. We can possess our soul for God by staying in the Word of God. Let the Word paint a godly imagination in you. See all the promises of God as yours! See yourself being, having, and doing all God's Word says about you!

4. **But what does the divine response say to him? "I HAVE RESERVED FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."**

A. **But what does the divine response say to him**

1. **divine response-** Gr. *chrematismos*- *a needed oracle from God*

- a. Elijah badly need to hear this answer from God. We need to know that we are not the only one under the pressure of this world and enemy. [1 Peter 5:9]

B. **"I have reserved for myself seven thousand men who have not bowed the knee to Baal"**

1. **reserved-** Gr. *kataleipo*- *to leave down*

- a. Elijah saw himself under the pressure [**hupoleipo**]. God saw the 7000 on top of the pressure and pressing down on it! [**kataleipo**]

2. **bowed-** Gr. *kampto*- *to bend down*

3. **Baal-** Gr. *Baal*- *lord*

- a. The enemy wants to be lord. He wants the place of the Lord Jesus. He always wanted worship. That is why in tempting Jesus he wanted him to bow to him. [Matt. 4:9]
- b. If we don't bow to Jesus we will bow to the enemy. There is no getting around it! When we get into pride and self righteousness we bow to the enemy. When we place our faith in the finished work of Jesus and obey by faith then we bow to Him!
- c. Every knee will bow to the Lord Jesus one day- [Phil. 2:10] We get to choose to do it now!

5. **Even so then, at this present time there is a remnant according to the election of grace.**

A. **Even so then-** As there were 7000 back in Elijah's day that still believed in the Lord, so it was in Paul's day. Most Jews did not believe in the Lord, but there were some that did. Paul was one of them.

B. **present time-** Gr. *nun kairos*- *now season*

C. **remnant-** Gr. *leimma*- *a remainder*

D. **election of grace**

- 1. The election of God is according to grace. Grace is God's sovereign choice for His selection and salvation. It is by grace through the finished work of Christ. Salvation is a gift that must be received. Those who accept this term by faith are the elect. Most of the Jewish nation rejected God's offer and terms. Some Jews however accepted and believed and were counted as God's people and elect.

6. **And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.**
- A. **And if by grace, then it is no longer works**
1. **by grace**- God's unmerited favor, ability and supply
 2. **works**- man's ability or supply
- B. **otherwise grace is no longer grace**
1. If you add in man's works then grace is destroyed. Grace is all of God's initiative and doing. We are called to good works that is in response to grace.
- C. **otherwise work is not longer work**
1. If you add grace to man's work you destroy works. Man's works is all of man working for God.
- D. This is exactly where many Christian get hung up. They try to mix grace and works. They want God's grace but they also want to have something to add in the achieving. Our only proper response to grace is to believe and receive. Grace will produce work, but work cannot help achieve what grace produces. However, the force of grace in our life will cause us to become very energetic! [1 Cor. 15:10] Just as a golf ball does not help the golfer swing, but it is quite energetic upon impact, so it is with us. We cannot help God produce anything, but we become quite energetic when His grace makes impact in our heart and life!
- E. The grace/faith principle will empower us. The law/works principle will condemn us. If you try to mix the two you lose the power of both! God would have us either hot or cold. Mixing grace and works will make us luke-warm. If you are living under pure law/works it will eventually teach you of your corrupt nature and need for a Savior and pure grace. If you try to mix grace and law you rob the law of it's doing it's proper job to lead you to grace.

7. **What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.**

A. **What then?**

1. Paul returns to the issue of Israel and the Gentiles.

B. **Israel has not obtained what it seeks**

1. **obtained**- Gr. **epintugchano**- *to light or hit upon any person or thing to attain to, obtain*
2. **seeks**- Gr. **epizeteo**- *intensely search after*
 - a. Israel did not miss it by not being zealous enough. They missed it about being zealous for the wrong thing! They were zealous about self-righteousness.

C. **but the elect have obtained it**

1. **the elect**- Gr. **ekloge**- *to select out*

2. The elect are all those people who have accepted God's terms for salvation. They accept God's grace through Jesus by faith. Notice this verse says that Israel did not obtain but the elect did. It is interesting that in [Isaiah 45:4] Israel is called "My Elect". This verse seems to divorce Israel from being the elect. It says Israel did not obtain it. Paul is speaking of natural unbelieving Israel. This once again shows that not all Israel is Israel. [Rom. 9:6] The Israel of God accept Jesus the Messiah. We Gentiles who have believed have been grafted into God's true spiritual Israel. [Gal. 6:16]

D. **and the rest were blinded**

1. **blinded**- Gr. **poroo**- *to harden*

a. Just as when Pharaoh set his heart against God, it was hardened, so it is with unbelieving Israel right now. They rejected their Messiah and were handed over to be further hardened in their pre-set state.

8. **Just as it is written: "GOD HAS GIVEN THEM A SPIRIT OF STUPOR, EYES THAT THEY SHOULD NOT SEE AND EARS THAT THEY SHOULD NOT HEAR, TO THIS VERY DAY."**

A. **Just as it is written: "God has given them a spirit of stupor,**

1. **spirit**- Gr. **pneuma**- *spirit of a being or attitude*

2. **stupor**- Gr. **katanuxis**- *a pricking, piercing; insensibility of mind*

B. **eyes that they should not see and ears that should not hear**

1. Jesus said that the disciples had eyes to see and ears to hear. This is given to us when we choose to believe upon Christ.

2. Natural Israel does not have eyes to see and ears to hear. This also was given to them when they rejected and refused to believe in the Messiah.

3. A veil is over the eyes of unbelievers. [2 Cor. 3:14-15] This veil is a result of unbelief. However, when someone decides to turn to the Lord the veil is taken away. [2 Cor. 3:16]

4. Do not misunderstand this verse to say that a Jew cannot be saved during the age of grace. Paul got saved and everywhere he preached a small number of Jews got saved. If this verse means that God is responsible for the condition of Israel and is keeping them from being saved, then why then did so many Jews get saved under Peter and Paul's ministries? If the Jews have no choice in getting saved now then why did so many believe and get saved? Remember, the 3000 that got saved on the day of Pentecost were all Jews! [Acts 2:41]

5. This verse is saying that those who rejected Christ were handed over to their condition and become more and more insensitive to God. This principle is the same today. A person can say no to God which leads them to be more insensitive to God. If this process continues that person can become so callous

that they have a seared conscience. [1 Tim. 4:2]

C. to this very day

1. This does not speak to a 24 hour day, but this day of the Church Age. When the full number of Gentiles come in, then it will be a new day for the nation of Israel.

9. And David says: "LET THEIR TABLE BECOME A SNARE AND A TRAP, A STUMBLING BLOCK AND A RECOMPENSE TO THEM.

A. And David says: [Ps. 69:22-23]

B. Let their table become a snare and a trap

1. **table-** Gr. trapeza- *a table on which food is placed, an eating place -equiv. to the food [feast] placed upon the table; the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits*

- a. This word really speaks of natural prosperity that is ill gotten or trusted in instead of God. The Jews of Jesus and Paul's day sought more for money than God. Judas betrayed Jesus over money. Jesus repeatedly over turned the tables of the money changers in the temple. The Pharisees were filled with covetousness and extortion.

- b. The love of money is the root of all kinds of evil and can even get a Christian off in a ditch. It will become a snare and a trap. [1 Tim. 6:9]

2. **snare-** Gr. **eis pagis-** *go into a snare or noose in which birds are entangled and caught.*

3. **trap-** Gr. **eis theria-** *go into a hunt of wild beasts to destroy them. They are the prey!*

- a. First those who go after money instead of God turn themselves into carnal beasts that will be caught in a trap instead of sensible people.

- b. Second, those who give themselves over to the love of money and covetousness ENTER into temptation. [1 Tim. 6:9]

- b. They are snared and then pierced through like a caught animal.

- c. The love of money and sexual sin will both do this to a person! [Prov. 7:23]

C. a stumbling block and a recompense to them

1. **stumbling block-** Gr. **eis skandalon-** *unto a "scandal"- trap or snare to catch one.*

2. **recompense-** Gr. **antapodoma-** *from anti- in exchange; apodidomi- to give off or away. It means to be given back to.*

- a. Covetousness is a stumbling block and will cause a scandal to you. It will recompense you with misery.

10. LET THEIR EYES BE DARKENED, SO THAT THEY DO NOT SEE, AND BOW DOWN THEIR BACK ALWAYS."

A. **be darkened**- Gr. *skotizo*- *to obscure with darkness*

1. The law is a shadow of Christ. [Col. 2:17] To have a law mindset is to be obscured with darkness. Christ is the light of the world.

B. **so that they do not see**

1. seeing spiritual light through Christ will cause us to stand up straight and live victorious.

C. **and bow down their back always**

1. **bow down**- Gr. *sumkampto*- *to bend down together under a load of burden*

- a. Being under the law puts you under a load of oppressive burden to perform for God to earn His pleasure, favor, and blessing. It is oppressive because God's demands are perfection! Christ met that demand for perfection for us! We can rest in His finished work, and perform work from that rest. As a golf ball rests upon a tee, so we rest in grace. Once the force of grace impacts us we fly into action!
- b. The law makes slaves, grace makes sons who exercise their authority through faith!

2. **always**- Gr. *diapantos*- *from dia- through; panta- all- through all time; always without end.*

- a. If you live under law you must perform **always**! There is no time you can let down your effort. Failure is not an option! Rest is no option! Jesus called unto those burdened by law and said come unto me you who are weary and burdened and I will give you rest! [Matt. 11:28-29] Only then can you take up His yoke and do empowered work! Those who fail to measure up, which is everyone, they will end up **always** bowed down with a burden of condemnation and guilt.

11. I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

A. I say then, have they stumbled that they should fall?

1. **stumbled**- Gr. *ptaio*- *to trip, that is, (figuratively) to err, sin, fail*
2. **fall**- Gr. *pipto*- *to descend from a higher place to a lower; metaphorically to fall*

under judgment, came under condemnation; perish or be lost; to be cast down from a state of prosperity; to fall from a state of uprightness; to perish, i.e come to an end, disappear, cease; to lose authority, no longer have force; to fail of participating in, miss a share in.

- a. It is one thing to trip and stumble, but it is another to fall down.
- b. Israel has tripped up and stumbled, but they have not completely fallen down for good. God is still saving Jews and He has not forsaken that nation. He will once again visit Israel and a believing nation of Israel will once again be the jewel of the Earth with Christ the Messiah it's king.

B. Certainly not!

1. It is certain that God has not forgotten the nation of Israel. This is seen in the nation being reborn in this past century and its survival though many nations have tried to exterminate them.

C. But through their fall, to provoke them to jealousy

1. **fall-** Gr. **paraptoma-** *a side slip (lapse or deviation-fall to the wayside), that is, (unintentional) error or (willful) transgression*
 - a. Israel's deviation was caused by willful transgression in rejecting grace and the Messiah.
 - b. Israel got out of the plan and will of God by self righteousness and unbelief. The same can happen to us as a Christian. We can deviate from the plan and purpose of God if we stop trusting in God's grace and obeying God by faith.
2. **provoke them to jealousy-** Gr. **parazelo-** *to come alongside and incite*
 - a. Again Israel knows what being blessed through covenant means. If the church are not blessed through covenant then there will be no way natural Israel will be incited to jealousy because of us!

12. Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

A. Now if their fall is riches for the world

1. **riches-** Gr. **ploutos-** *wealth (as fulness), that is, (literally) money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment:*
 - a. The church has greatly erred in generations past by denying the full import of this word. This word literally means **financial wealth**. The church by in large has only made this word figurative and called it spiritual riches. No! We have received both spiritual and natural riches through the transgression of Israel. They were blessed spiritually and

financially in the OT. We now share of the fatness of the covenant with God which is both spiritual AND natural riches!

b. We need to confess- "**NOW**, I am rich! I am rich spiritually and naturally because of the covenant I have with God through Christ!"

2. **world**- Gr. **kosmos**- *orderly arrangement, the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ; fig. for the Gentiles*

B. and their failure riches for the Gentiles

1. **failure**- Gr. **hettema**- *a diminution, decrease: i.e. defeat*

2. **riches**- Gr. **ploutos**

a. Israel was decreased and the Gentile church has made increase.

C. how much more their fulness

1. **fulness**- Gr. **pleroma**- *fulness, abundance*

2. The restoration of Israel will mean even greater blessing to the world than ever. No longer will Israel despise other nations in their pride, but she will open up her arms and heart to the world during the Millennium and be a great blessing to the world.

13. For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

A. For I speak to you Gentiles

1. If Paul spoke these things to Jews he would be killed!

B. inasmuch as I am an apostle to the Gentiles

1. **apostle**- Gr. **apostolos**- *a sent one with a message and authority*

2. Paul was a sent one to the Gentiles

C. I magnify my ministry

1. **magnify**- Gr. **doxazo**- *glorify*

2. **ministry**- Gr. **diakonia**- *deaconing; service, ministry*

a. As I mentioned previously in this commentary on Romans, I believe Paul wasn't always totally happy being an apostle to the Gentiles. He wanted to be sent the Jews. I believe he felt much more qualified to reach the Jews than the Gentiles. Peter who seemed less qualified to reach Jews was sent to them. Paul had to realize that God does not use us so much for our qualifications but because of our trust in His power, strength, and grace.

b. Why did Paul glorify in being an apostle to the Gentiles? It was because it might make the Jews jealous and they might turn to God and be saved! Paul never got the Jews out of his heart even though he did genuinely love the Gentiles.

14. **if by any means I may provoke to jealousy *those who are* my flesh and save some of them.**

A. **if by any means I may provoke to jealousy**

1. **if by any means**- even being an apostle to the Gentiles!
2. **provoke to jealousy**- Gr. **parazeloo**- *to come beside and incite*

B. **those who are my flesh**

1. Jews

C. **and save some of them**

1. Universalism is error. Not all are saved.
2. **save**- Gr. **sozo**- *to save, keep safe and sound, to rescue from danger or destruction; to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health; to preserve one who is in danger of destruction, to save or rescue, to deliver from the penalties of the Messianic judgment [Thayers]*
 - a. Universalists today try to redefine words or use only one part of a definition to make scripture fit their doctrine. They do that with the word "save". They say that the word save only refers to natural preservation and wholeness. They say "saved" only means to heal, make whole naturally, and to prosper naturally. They say that all men are reconciled to God without faith and are in Christ but they need to know this for it to benefit them in the natural and they experience the benefits of salvation in the natural. **However, this word saved most of the time is used to speak of being saved from eternal destruction and Messianic judgment.** This is how the word is used here.
3. **some of them**- this speaks of the Jewish remnant. God has not cast away Israel, and neither is it impossible for Jews to be saved today, although the most part of them are blinded and hardened in heart towards Christ. [Rom. 11:1, 5]

15. **For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?**

A. **For if their being cast away is the reconciling of the world**

1. **being cast away**- Gr. **apobole**- *from apo-away; ballo- to cast or throw- fig. rejected*
2. **reconciling**- Gr. **katallage**- *adjustment of a difference, reconciliation, restoration to favor in the NT of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ*
 - a. It is true that through Christ God has reconciled the world to Himself. [1

Cor. 5:19] However, it is also clear that people must receive that reconciliation. [Rom. 5:11- received the "atonement" is Gr. **katallage-reconciliation**]. People need to be reconciled to God. [2 Cor. 5:20] They do this by receiving Christ by faith. [John 1:12]

B. what will their acceptance be but life from the dead

1. **acceptance**- Gr. **proslepsis**- *admission: - receiving*

2. **life from the dead**

- a. For many centuries it looked like Israel was dead. However, they have been reborn and back in their land. God has performed this miracle. This is a sign that these are the last days!

16. For if the first fruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

A. For if the first fruit is holy, the lump is also holy;

1. **first fruit**- Gr. **aparche**- *to take away the first fruits of the productions of the earth which was offered to God. **The first portion of the dough, from which sacred loaves were to be prepared.** Hence term used of persons consecrated to God for all time; to offer firstlings or first fruits.*

2. **holy**- Gr. **hagios**- *to set apart as sacred or for divine use*

3. **lump**- Gr. **phurama**- *any substance mixed with water and kneaded.*

- a. In the OT on the feast of first fruits some grain was harvested and was presented before the Lord as a wave offering. The first fruits of the harvest become holy, which in turn causes the whole harvest it came from to be holy as well. This grain was turned into dough.
- b. Jesus is the first fruits from the dead and is holy. [1 Cor. 15:20] We Christians are called a **new lump** and we are holy as well! [1 Cor. 5:7]
- c. The fact that Jesus is the first fruits from the dead and is holy, means that we will also be resurrected from the dead and be holy.
- d. Israel was supposed to be the new lump if they accepted their Messiah, but they did not. The Gentiles did accept Jesus and they became that new lump. [1 Cor. 5:7]

B. and if the root is holy, so are the branches

1. **root**- Gr. **rhiza**

- a. Jesus is the root- [Is. 53:2; Rom. 15:12]

2. **branches**- **klados**

- a. We are the branches! [John 15:5]

b. Israel were the natural branches to the Messianic tree. However, they rejected their Messiah and so were broken off. The believing Gentiles were branches in a wild olive tree and were grafted into the Messianic tree.

3. The principle of this verse is why tithing is so powerful. When you consecrate the first fruits to God it becomes holy and also sanctifies all the rest from which it came from! All of our finances are holy.

17. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

A. And if some of the branches were broken off

1. **broken off**- Gr. *ekklao*- *to break out of*
 - a. Natural unbelieving Israel

B. and you

1. believing Gentiles

C. being a wild olive tree

1. **wild olive tree**- Gr. *agrielaios*- *of or belonging to the oleaster or wild olive*
 - a. Speaking of the Gentiles who were not cultivated by God as Israel was.

D. were grafted in among them

1. **grafted**- Gr. *egkintrizo*- *to cut into for the sake of inserting a scion*
2. The normal way grafting is done is to take a branch from a good tree and graft it on a bad tree. The life and nature of the grafted tree will cause the bad tree to produce good fruit! However, the opposite is spoken of here. Here we see that branches off a wild tree are grafted into a good tree. That is why Paul says this grafting was "contrary to nature" [[Rom 11:24](#)]
3. We were grafted into Christ at the cross. Jesus taking our sins and sin into Himself was "contrary to His nature". This grafting killed the Lord Jesus Christ. However, by the power of God, Jesus was raised on the third day. When we place our faith in Him, His resurrected life is grafted into us and we will start to bear good fruit after his nature! Hallelujah!! [[Rom. 6:5](#)]

E. and with them became partakers of the root and fatness of the olive tree

1. **with them**- believing Jews
2. **partakers**- Gr. *sugkoinonos*- *to jointly share in*
 - a. Now in Christ we are partakers of the divine nature of Christ! [[2 Pet. 1:4](#)]
3. **fatness**- Gr. *piotes*- *plumpness*, that is, (by implication) *richness (oiliness)*
 - a. The olive tree produces rich oil- fatness
 - b. We are partakers of Christ's fatness- His anointing and prosperity!
4. **olive tree**- Gr. *elaia*- *an olive tree that is cultivated*

- a. Israel was cultivated by God through the giving of His covenants and Word.
- b. We believers in Christ now are to be cultivated through God's New Covenant of grace and His Word.
- c. Unbelievers are uncultivated by God.

18. **do not boast against the branches. But if you do boast, *remember that you do not support the root, but the root supports you.***

A. **do not boast against the branches**

1. **boast**- Gr. *katakauchaomai*- pres. middle imp.- *stop boasting against*- we would call this today as trash talk! In the Greek we know that this was going on and Paul said to stop it!
2. **the branches**- natural Israel

B. **But if you do boast, *remember that you do not support the root, but the root supports you.***

1. **support**- Gr. *bastazo*- *to lift and carry*
2. Some act like they support Christ, but it is Christ who supports us! When we live under our own effort we try to carry Christ. When we receive grace we allow Christ to carry us! We need grace to carry Christ to this world because it is really Christ carrying us to be supernatural witnesses to the world.