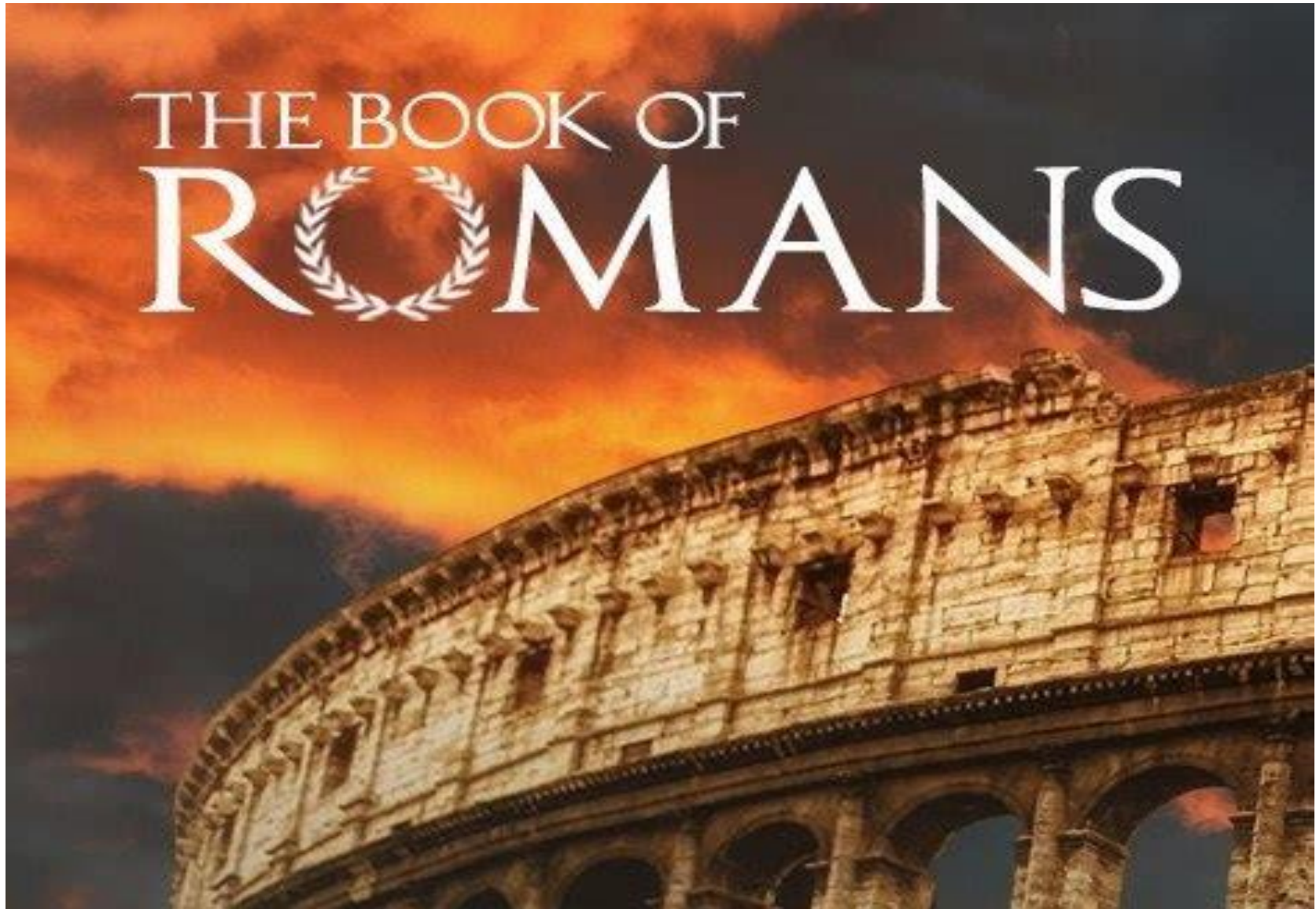


Rom 11:16-18 The Olive Tree Metaphor Warning



Romans 11:1-12 Outline*



11:1 God has not permanently cast away Israel

11:2 - 4 Examples: Paul's conversion, Elijah and the 7000

11:5 - 6 A remnant of Jews in Paul's day and "The Election of Grace" Defined

11:7-10 National Israel is judicially hardened

11:11-12 Salvation has come to the Gentiles

11:13 -15 Paul wants to move his countrymen to jealousy

11:16-18 The olive tree metaphor warning

* edited Merryman

Key points from last week



Romans 11:11 I say then, they did not stumble so as to fall did they? May it never be! **But by their transgression salvation has come to the Gentiles**, to make them jealous.

- The blessing of salvation has come to Gentiles as a result of Israel's sin.

Romans 11:12 Now if **their transgression is riches** for the world and **their failure is riches** for the Gentiles, how much more will their fulfillment be!

- Israel's disobedience and failure has meant riches for the Gentiles.
- How much more will their [Israel's] future salvation be?

Romans 11:15 For if **their rejection is the reconciliation of the world**, what will *their* acceptance be but life from the dead?

- Their rejection results in the world's reconciliation.

Today's Verses



16a If the first piece *of dough* is holy, the lump is also;

16b and if the root is holy, the branches are too.

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

18 do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you.

Metaphors in Romans 11:16-18



- A figure of speech in which a word or phrase that ordinarily designates one thing is used to designate another.

first piece
of dough

firstfruit
(of grain)

the lump (loaf)

the root (natural) branches
wild olive (branch) grafted in
fatness of the olive

- Metaphor of firstfruit of grain and loaf from that grain
- Metaphor of the root and the branches

Wuest New Testament (annotated)



¹⁶ Now in view of the fact that the firstfruit is holy, also the lump, and since **the root** is holy, also **the branches**.

¹⁷ Now, since certain of **the branches** were broken off, and you, being a wild olive [branch], were grafted in among them and [you] became joint-partaker with them of **the root** of the fatness of the olive [tree],

¹⁸ [you] stop boasting against **the branches**. But, assuming that you are boasting, you are not sustaining **the root**, but **the root** you.



¹⁶ If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.

now if the firstfruit [is] holy also the lump Interlinear

now – based on the previous verses

if – assumed to be true [since]

the firstfruit – *aparchē* - the earliest ripe [fruit or grain] of the crop

is holy [set apart]

- Deut 18:4 You shall give him the first fruits of your grain, your new wine, and your oil, and the first shearing of your sheep.
- Jer 2:2b Thus says the LORD, I remember concerning you the devotion of your youth --- ^{3a} Israel was holy [set apart] to the LORD, The first of His harvest.

¹⁶ If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too.



the lump is also [holy – set apart]

lump - *phyrama* - a mass or lump, as of clay kneaded or loaf of bread from the grain Merryman

- Anything made from firstfruit of the grain is holy [set apart] since this grain is holy [set apart]. Merryman
- This is the principle of “like begets like:” Gen 1:25
God made the beasts of the earth **after their kind**, and the cattle **after their kind**, and everything that creeps on the ground **after its kind**; and God saw that it was good.
- Now Paul will change the metaphor from a crop of grain and loaf to the branches of the olive tree and its root.



¹⁶ If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too.

if the root is holy

if – assumed to be true

root - *rhiza*- metaphorically of “cause, origin, source,”
said of persons, ancestors

- Abraham and the Jewish people are **the root** from which the gospel dispensation with its blessings has sprung (Rom. 11:16-18). Zodhiates

holy – set apart

the branches are too [holy – set apart]

- The natural branches, that is, those who first partook of the tree’s root and fatness, were Jews. Newell

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



Now, Paul continues this metaphor of the olive tree:

but – or now – continuing the discussion

if – assumed to be true

some of the branches

were broken off - *ekklaō* - to break out or off, as a branch
(aorist, indicative, passive)

- This was an event and branches were acted on by God
- **some branches** – unbelieving Jews were broken off
- When did this happen?
- This **breaking off** occurred when the event of Acts 2:22-24 occurred.

Chafer



¹⁷ But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, Acts 2:22-24 **Men, Israelites**. Hear these words at once. Jesus, the Nazarene, **a man who has been demonstrated to you by God to be that which He claims to be**, this demonstration taking the form of miracles that show the power of God, and miracles that are a startling, imposing, amazement-awakening portent, and miracles that have for their purpose the attestation of the divine mission of the one who performs them, which miracles **God performed through His intermediate agency in your midst even as you yourselves know positively**;

²³ this One, having been delivered up by the counsel of God which had decided upon His destiny, even by the foreordination of God which is that act fixing His destiny, **by wicked hands you crucified and killed**, ²⁴ whom God raised up, having loosed the pangs of death because it was not possible for Him to be mastered by it.



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

you – believing Gentiles


being a wild olive [branch]

- wild olive branch – in contrast to the natural branches
- Jer 11:16a The LORD called your name [Judah], **a green olive tree**, beautiful in fruit and form.

were grafted in among them [believing Jews]

were grafted in - *enkentrizō* - to insert a slip of a cultivated tree into a wild one - the metaphor is used is "contrary to nature" Vine
(aorist, indicative, passive)

- next more on being **grafted in**

17 But if some of the branches were broken off, and you ^{HHBC}  being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree.

- Robertson remarks, Ramsay shows that the ancients used the wild olive graft upon an old olive tree to reinvigorate the tree precisely as Paul uses the figure here.

Wuest



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



- When were the Gentiles grafted in?

Eph 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

[you] became partaker with them of the rich root of the olive tree

became – *ginomai* – to come into a new state of being
(aorist, indicative, middle)

partaker - *synkoinōnos* - partaking jointly with others
like in the gospel or of God's grace

- This is the third event mentioned in verse 17

with them – believing Jews

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



of the root, of the fatness, of the olive tree

Interlinear

- these three statements are about our **joint participation**

of the root – the Abrahamic Covenant

- Gen 12:3 And I will bless those who bless you, And the one who curses you I will curse. **And in you all the families of the earth will be blessed.**

of the fatness - the word is *piotēs* which signifies swelling

- Job 36:16 Even so would he [God] have allured you out of the jaws of distress into a broad place, where there is no constraint; and **the supply of your table [would be] full of fatness.**

Darby annotated

:v17 [became partaker with them] “of the olive tree”



- The **olive tree** [its leaf, fruit, branches, root] is mentioned from Genesis to Revelation.
- Gen 8:11a The dove came to him toward evening, and behold, in her beak was a freshly picked **olive leaf**.
- Ps 52:8a But as for me, I [David] am like a green **olive tree** in the house of God; Ps 128:3b Your children like **olive plants** around your table.
- Jer 11:16 The LORD called your name [Judah], "A green **olive tree**, beautiful in fruit and form."
- Rom 11:24 For if you have been cut from what is by nature a **wild olive tree**, and against nature grafted into a **cultivated olive tree**, how much easier will it be to graft these natural [branches] back on [the original parent stock of] their **own olive tree**. Amplified

¹⁸ do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you.



(you) **stop boasting against the [natural] branches** Wuest

- This construction in Greek with the imperative assumes the action is already going on.
- Rom 6:12 Therefore do not let [**stop therefore allowing**] sin reign in your mortal body so that you obey its lusts.
- The word for **boasting** is the idea “to boast against, exult over.” Vine
- James 3:14 But if, as is the case, you are having bitter jealousy and contentiousness in your heart, **stop boasting** and lying against the truth. Wuest

¹⁸ do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.



but, assuming that you are boasting

Wuest

- so first Paul said stop boasting
- so now he says I know [assume] you're boasting but remember the following

remember it is not you that supports the root, but the root [that supports] you

support - *bastazō* - to support as a burden; metaphorically, of a root "bearing" branches, Rom. 11:18

- the root [Abrahamic Covenant] is the foundation of God's promise to Abraham and the "grafted in" branches
- It is the root that supports both "grafted in" and "natural" branches.

Final Thoughts*



- Paul's figure is: the Jewish nation is a tree from which some branches have been cut,
- but which remains living because the root (and therefore all the branches connected with it) is still alive.
- Into this living tree the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root.
- The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the unbelieving Jews).

* Wuest annotated