



Romans 11:13 (NASB)

¹³ But I am speaking to you who are Gentiles.

Verse 16 is a wholesome reminder of what marked **the beginning of God's ways**, when He made a sovereign choice of **Abraham and called him out to have divine promises**.

- The promises given to Abraham were holy promises, because they had reference to Christ, and to all that God would bring to pass by Him and in Him.
- They were altogether apart from the failure and imperfection of man.
- And they were held by Abraham, not in a natural way, but in faith which showed that all that was of the flesh and nature was in the weakness of death.
- **Abraham was in a distinct way the first-fruit of divine promise.**

The features of that family were plainly described in him, Abraham, of whom it is expressly said that he **"believed God."**

The promises and the faith that valued them were holy. So was "the first fruit" and so must "the lump" be also; if such "the root," such also must be "the branches."

Therefore, as some of the natural branches were proved not to have faith, they had been broken out; and the Gentile had been grafted in **so as to become** "a fellow-partaker of the root and of the fatness of the olive tree."

- **We owe all our favorable status to divine promise, which pertained to Israel as the seed of Abraham, but from which they have been "broken out through unbelief."**

Abraham was not the first individual who had faith, but he was called out from a world where God was unknown, to be the depository of divine promises and to be the father of the faith family.

- He became **characterized by the promises** which he believed, and they were holy promises as being of God and giving the knowledge of God.
- The features of that family were plainly delineated in him of whom it is expressly said that he "**believed God.**"
- The promises and the faith that cherished them were holy.
- Such was "the first fruit" and such must "the lump" be also; if such "the root," such also must be "the branches."



**So, the question is- “what is the
root of the olive tree?”**

Is it Israel?

Is it the Church?

Is it Abraham?

Is it Christ?

**The Jew, springing from Abraham, the
one first chosen and called out to have
promises in his line had been the
natural trunk or branches of the olive
tree.**

Ephesians 1:3 (NASB) ³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ:

- ❑ **It's not the church** because the church is heavenly, not earthly Eph. 1:3.
- ❑ **It's not the nation of Israel** because they have been set aside.
- ❑ **It is not Christ** because He is the new man in Whom are both Jews and Gentiles.
- ❑ **The promise** to Abraham **of a seed** is Christ the Messiah.
- ❑ **Abraham and the promises installed in him are the root and the tree because he is the man of faith.**

Romans 11:16-19 (NASB)

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

¹⁹ You will say then, "Branches were broken off so that I might be grafted in."

- When, after the flood, men had (turning from God) set up to make themselves a name, that they might not be scattered, God scattered them in judgment and formed them into nations.
- They gave themselves to idolatry, and God called Abraham when they were in this condition - and made Abraham the root of a separate family in which **the promises were according to the flesh**, and in Christ in a special way by grace.
- Up to that time there had been, no head of a race or family for good.
 - For Adam was the father of sinners;
 - Abraham, of the seed of God in the world.
 - In him election, promise, and calling were established - not merely individually in grace, **but as a root and tree of promises.**



**→ Every promise by God was to Abraham and his seed
(the root and the tree)**

What about the rest of mankind?

It belonged to the plan of God to graft the Gentile into the line of promise on earth, in place of Jewish branches broken off through Jewish unbelief in Jesus as Messiah.

¹⁹ You will say then, "Branches were broken off so that I might be grafted in."

Consequently, as some of the natural branches were proved not to have faith, they had been broken out; and the Gentile had been grafted in **so as to become** "a fellow-partaker of the root and of the fatness of the olive tree."

The wild olive tree grafted in refers to the act of God breaking down the wall of separation between Jew and Gentile at the Cross by the nullification of the Mosaic economy, and the inclusion of the Gentile in **promises secured in Abraham.**

❑ *Ephesians 3: 6 (NASB)*

⁶ to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.

❑ *Galatians 3:29 (NASB)*

²⁹ And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

❑ *Romans 9:7-8 (NASB)*

⁸ That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

❑ *Galatians 3:18 (NASB)*

¹⁸ For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

❑ *Galatians 4:28 (NASB)*

²⁸ And you brethren, like Isaac, are children of promise.



Gentiles grew wild outside

Now Abrahamic promises are worldwide

The Gentile grew wild **outside Israel. But God must have branches in keeping with the root, and, because the Jews were not in keeping with the root, judgment ensued against them.**

We of the wild nations have come in to enjoy the good of all those promises of God, fulfilled in Christ, about which the greater part of the natural branches have been unbelieving.

²⁰ *Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;*

What is the ONE thing God has demanded of all of His sentient created beings?

Answer: that they simply believe Him.

- **Message to Zacharias**



Angel of the Lord

- 16 "And he [John] will turn many of the sons of Israel back to the Lord their God.
- 17 "It is he [John] who will go as a forerunner before Him [Jesus Christ] in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous."

Zacharias

- 18 "**How will I know this for certain?** For I am an old man and my wife is advanced in years."

Last week Roger spoke about a Message to Zacharias

Luke 1:11-20 (NASB)

18 Zacharias said to the angel, "How will I know this for certain? For I am an old man and my wife is advanced in years."

19 The angel answered and said to him, "I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news."

20 "And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time."

Examine yourselves, whether ye be in the faith" (II Cor. 13:5).

First of all, we must **remind** ourselves that "*without faith it is impossible to please him*" (Heb. 11:6).

True faith must be based solely on **scriptural facts**, for "*faith cometh by hearing, and hearing by the word of God*" (Rom. 10:17).

Unless our faith is established in facts, it is no more than conjecture, superstition, speculation or presumption.

*²⁰ Quite right, they were broken off for their unbelief, but **you stand by your faith**. Do not be conceited, but fear;*

"They know not that the life of grace is always and only a life of faith, and that in the relationship to the Lord Jesus the one daily and unceasing duty of the disciple is to believe, because believing is the one channel through which Divine grace and strength can flow into the heart of man. The old nature of the believer remains evil and sinful to the last; it is only as he daily comes, all empty and helpless, to his Savior to receive of His life and strength, that he can bring forth the fruits of righteousness to the glory of God." —

Andrew Murray.

²⁰ *Quite right, they were broken off for their unbelief, but you stand by your faith. **Do not be conceited, but fear;***

Conceited — **hypsēlos** — lofty headedness, get a big head

Fear — **phobeō** — to be in awe of, reverence

Boasting does not fit the Gentiles, who had no necessary or natural connection with the root, Abraham-the father of the faithful, like the Jews did.

Gentiles had the most reason to be in awe, for if God had dealt with the failure of the seed of Abraham, it was simple to understand that He would not tolerate Gentile iniquity.

2¹ for if God did not spare the natural branches, He will not spare you, either.

1⁸ beware of glorying over the natural branches. Or if you are so glorying, do not forget that it is not you who uphold the root: the root upholds you. WEY

There is a very great danger, as Paul shows in **verse:18**, that we **Gentiles** glory over the Jewish branches, and forget *it is not you that bears the root, but the root you.*



To prune olive trees, follow these steps:

- Remove any suckers (low growing branches that do not fit with the general growth).
- Remove branches growing below the main fork.
- Remove dead or damaged branches.
- Take out any downward-growing branches.
- Cut back any crossing branches.
- Cut back long overgrown branches by about one quarter.

²¹ for if God did not spare the natural branches, He will not spare you, either.

From principles familiar to the Jew in the Old Testament, the reasoning tells us that **the ways of God in government are maintained with singular force.**

- The Jew, springing from Abraham, the one first chosen and called out to have promises in his line, had been the natural trunk or branches of the olive tree.
- The Gentile grew wild outside.
- But God must have branches in keeping with the root.
- The Jews were not, judgment proceeded against them.

It was evident then,

1. That bragging least fit the **Gentiles**, who had no necessary or natural connection with the root, the father of the faithful, Abraham, like the Jews do.
2. That they had most reason to be in awe, for if God had dealt with the failure of the seed of Abraham, it was not to be perceived that He would tolerate **Gentile** iniquity.
3. It belonged to the plan of God to graft the **Gentile** into the line of promise on earth, in place of Jewish branches broken off through their unbelief.
4. By faith, the **Gentile** stands: let him not be high minded but be in awe. Otherwise, God will not spare.

The Question comes up here- Is this talking about the church, the Body of Christ?

We don't see here Jew and Gentile brought into one new man - one body in Christ united to Christ in heaven, where there is neither Jew nor Gentile; nor a mystery hidden from ages and generations.

We do see Israel, the olive tree of promise, subsisting out of Abraham, in possession of the promise, and now some Jews broken off from the place where they were because of unbelief.

The gentiles (NATIONS) were included in the earthly promises resident in Abraham and could now avail themselves as **nations**, to be receivers of the promises made to Abraham.

The root remained in the same tree where Jews were, and Gentiles were grafted in among them; for they were not natural branches, **but only had their standing by faith.**

²¹ for if God did not spare the natural branches, He will not spare you, either.

It is not the church as the body of Christ.

There is no breaking off from the church.

- ❑ Then the Gentile is fully warned and shown the principle of God's dealings. Israel's dangers are Gentiles too.
- ❑ The Gentile is just as likely as the Jew to draw near with his lips while his heart is far from God.
- ❑ In verse 21, we must keep in mind that the corporate nation Israel and the Gentiles as distinctive parts of the race are in view, not an individual Gentile. Paul is not speaking of the possible loss of salvation on the part of a Gentile who glories against the Jew.
- ❑ Those in danger of being cut off are unsaved Gentiles, and not cut off from salvation, for they have none, but cut off from the place where God can bless them.

Conclusion

- ❑ The Gentiles in general have benefited by Israel's unbelief and transgression:
- ❑ Gentile believers are now the focal point of God's blessings and mercies.
- ❑ Since this is all by His grace, Paul warns us not to be conceited and arrogant.
- ❑ One day, the last Gentile will get saved, and God's program for the historical process will again focus on Israel.

