

Restatement of the Principle of Verse 12 (v. 15)

VERSE 15 For if their rejection is the reconciliation of the world, what will *their* acceptance be but [except] life from the dead (εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; [*part ei if + conj. gar + d.a.w/noun nom.f.s. apobole loss; rejection + pro.gen.m.p. autos "their" + noun nom.f.s. katallage reconciliation + noun gen.m.s. kosmos + interrog.pro.nom.f.s. tis what? + d.a.w/noun nom.f.s. proslemsis acceptance; only here + conj. ei surely; if indeed + neg. me; "except" + noun nom.f.s. zoe life + prep. ek from + adj.gen.m.p. nekros dead*])?

ANALYSIS: VERSE 15

1. Here Paul reiterates what he asserted in v. 12, namely that Israel's setting aside is not permanent.
2. V. 12a is a 1st class condition.
3. The term used for the setting aside of Israel as the priest nation is "their rejection" (also at Acts 27:22 regarding the loss of a ship).
4. Israel's rejection is based on their rejection of Jesus Christ as Messiah and Savior.
5. Israel's rejection has an upside, namely "the reconciliation of the world."
6. This is the result of worldwide evangelism over the course of the Church Age.
7. This salvation term occurs also at Rom. 5:11; 2 Cor. 5:18 & 19.
8. Verse 15b is a question with an answer.
9. "What will *their* acceptance be" stands over against "their rejection."
10. "Acceptance" only occurs here in the NT.
11. The words "life from the dead" refers to Israel's status in the kingdom of God on earth.
12. A large percentage of the Jewish population living on the earth after the Rapture will embrace their Messiah and be saved.
13. Life from the dead refers to moving away from spiritual death to eternal life.
14. Some think this refers to resurrection.

The Source of Gentile Blessing Taught by Analogy (vv. 16-18)

VERSE 16 If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too (εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι [*part. ei if + conj. de + d.a.w/noun nom.f.s. aparche first-portion + adj.nom.f.s. hagios holy + conj. kai + d.a.w/noun nom.nt.s. phurama lump (of dough) + conj. kai + part ei if + d.a.w/noun nom.f.s. hriza root; source + adj.nom.f.s. hagios + conj. kai also + d.a.w/noun nom.m.p. klaios branch*]).

VERSE 17 **But if some of the branches were broken off, and you, being a wild olive** [Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος [part. ei if + conj. de + pro.nom.m.p. tis some + d.a.w/noun gen.m.p. klaios branch + aor.pass.ind.3p. ekklaio break off + pro.nom.s. su you + conj. de and + noun nom.f.s. agrielaios wild olive tree], **were grafted in among them and became partaker with them of the rich root of the olive tree** [ὧν ἐνεκεντρίσθη ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου [pres.act.part.nom.m.s. eimi “were”; literally “being” + aor.pass.ind.2p. egkentrizo graft + prep en + pro.loc.m.p. autos them + conj. kai and + noun nom.m.s. sugkoinonos partaker, sharer + d.a.w/noun gen.f.s. hriza root + d.a.w/noun gen.f.s. pistes richness (of plants); 1x + d.a.w/noun gen.f.s. elaiia olive tree + aor.dep.ind.2s. ginomai become]],

VERSE 18 **do not be arrogant toward the branches** (μὴ κατακαυχῶ τῶν κλάδων· μὴ κατακαυχῶ τῶν κλάδων· [neg. me + pres.imper.2s. katakauchomai boast against; be arrogant + d.a.w/noun gen.m.p. klaios branch]; **but if you are arrogant, remember that it is not you who supports the root, but the root supports you** (εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ [part ei if + conj. de but + pres.dep.ind.2s. katakauchomai be arrogant + neg. ou + d.a.w/noun acc.f.s. hriza root + pres.act.ind.2s. bastazo support + conj. alla but + d.a.w/noun nom.f.s. hriza root + pro.acc.s. su you])).

ANALYSIS: VERSES 16-18

1. The balance of this chapter is devoted to the orientation of the Gentile privilege so as to avoid presumption and arrogance in light of Israel's fall from grace.
2. Paul employs two analogies that serve to keep believing Gentiles from error.
3. The first is taken from Num. 15:17-21.
4. Farmers were to give a dough offering of the first of their production to the Lord, which means it was to be dedicated to the priests.
5. The form of this dough was a cake or loaf.
6. Since both the 1st portion and the rest are from the same mix they are of equal value.
7. That which was dedicated to the Lord represents the foundation of the Jewish heritage which consists of those patriarchs with whom God made covenants (Abraham, Isaac, Jacob & David).
8. The “lump” represents all the descendants Jewish and Gentile.

9. The first portion of the lump and the root are the same as are the lump and the branches.
10. The main focus for Paul's purpose is the domestic olive tree with its root system and its branches.
11. Again, the lump and the branches represent the spiritual descendants as per the Abrahamic Covenant.
12. Abraham was promised two classes of descendants; the one racial and the other spiritual.
13. Those who turn out to be merely racial are rejected (branches cut off), and those who are natural branches are representative of racial-regenerate Jews.
14. The first portion and the root (system) represent the patriarchs with whom God made covenants.
15. A plant's integrity is tied to its root system.
16. Hence, the observation in v. 16 "if the root is holy (and it is), the branches are too."
17. This figure serves to illustrate Israel's ultimate victory including recovery from a long history of unbelief in their true Messiah.
18. So God's choice of the fathers and the race that came from them will be vindicated in Israel's spiritual and physical restoration in the coming kingdom of God.
19. "But if some of the branches were broken off" (and they were) refers to those Jews who were only racially connected to the root (cf. Rom. 3:3 "What then? If some did not believe, their unbelief will not nullify the faithfulness of God.>").
20. "Broken off" refers to ultimate rejection of all Jews who fail to attain the righteousness that comes by faith (cf. Rom. 9:6 "For they are not all Israel who are descended from Israel" [Jacob]).
21. The analogy of the olive tree with its branches is a symbol of Israel according to Jer. 11:16 & 17 and Hos. 14:1-6.
22. The fact "some" were broken off, and not all, is consistent with the fact that believing Jews enjoy full participation in the CA.
23. Believing Gentiles are likened to the branches of "a wild olive tree" which are "grafted in", and so flourish from "the rich root of the olive tree" (v. 17bc).
24. This grafting in is the result of the being entered into union with Christ via the baptism of the Holy Spirit.
25. What is presented here is contrary to sound horticultural practice where the lesser is untied with the superior.
26. But Paul is not bound to match his analogy with horticultural science which he makes a point of in verse 24.
27. This "grafting in" of the Gentiles with Jews whereby both equally share in the benefits of God's plan is a special feature of the CA (cp. Eph. 2:11-16).
28. God honored the positive volition and commitment of Abraham so that in him all nations of the earth could be blessed.
29. In v. 18 Paul warns Gentile believers to avoid arrogance with respect to "the branches."
30. Presumably this refers to the branches that are broken off in connection with the rejection of Israel as the nation of privilege.
31. But in the case of prideful disdain Gentile believers are to remember the fact that it is "the root" that sustains the branches, and not the other way around.
32. The source is found in the messianic promise connected with the Abrahamic and Davidic Covenants.
33. Also, note Rom. 3:2 in regards to Israel of old—"that they were entrusted with the oracles of God."