

## Countering a Misapplication and a Threat (vv. 19-21)

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

**in** (ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντριθῶ [*fut.act.ind.2s. eipon say + inferen.conj. oun then + aor.pass.ind.3p. ekklaō break off + noun nom.m.p. klaios branch + conj. hina so that + pro.nom.s. ego I + aor.pass.subj.1s. egkentrizo graft*])."

**VERSE 20 Quite right, they were broken off for their unbelief, but you stand by**

**your faith** (καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας [*adv. kalos very well + d.a.w/noun dat.f.s. apistia unbelief + aor.pass.ind.3p. ekklaō break off + pro.nom.s. su + conj. de but + d.a.w/noun dat.f.s. pistis faith + pf.act.ind.2s. histemi stand*]).

**Do not be conceited, but fear** (μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ [*neg. me + adj.acc.nt.p. hupselos high, exalted; be conceited + pres.act.imper.2s. poroneo think; w/high is "be conceited" + conj. alla but + pres.imper.2s. phobeomai be afraid*]);

**VERSE 21 for if God did not spare the natural branches, He will not spare you,**

**either** (εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται [*part. ei if + conj. gar for + d.a.w/noun nom.m.s. theos God + d.a.w/noun gen.m.p. klaios branch + prep kata + noun acc.f.s. phusis natural + neg. ouk + neg me + adv. pos in the same way + adv. oude neither + pro.gen.s. su + fut.dep.ind.3s. pheidomai spare*]).

**VERSE 22 Behold then the kindness and severity of God; to those who fell,**

**severity** (ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, [*aor.act.imper.2s. eidos + conj. oun + noun acc.f.s. chrestotes kindness + conj. kai + noun acc.f.s. apotomia severity; 2x + gen.m.s. theos + prep epi upon + conj. men + d.a.w/aor.act.part.acc.m.s. pipto fall + noun nom.f.s. apotomia severity*]), **but to you, God's kindness, if you continue in His kindness** [ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἂν ἐπιμένῃς τῇ χρηστότητι, [*prep. epi + conj. de but + pro.acc.s. su + noun nom.f.s. chrestotes kindness*];

**otherwise you also will be cut off** [*conj. epei otherwise + conj. kai also + pro.nom.s. su + fut.pass.ind.2s. ekkopto cut off*]).

ANALYSIS: VERSES 19-22

1. The subject of potential Gentile arrogance with respect to Israel's downfall.
2. Verse 19 presents a possible Gentile response to Paul's warning with respect to Gentile miscalculation regarding their 'grafting in.'
3. So in v. 19 Paul presents this objection with the introductory "You will say then..."
4. The assertion "Branches were broken off that I might be grafted in" is based on a superiority complex and a disdain of Jews.
5. There are elements within Christendom that believe that the Church has inherited all the promises given to Israel and that God is forever done with the original chosen people.
6. These type Christians are typically anti-dispensational.
7. It is true, and Paul in v. 20 agrees with the position that branches were broken off due to widespread Jewish "unbelief."
8. Corporate Israel in that condition could not continue to represent the POG as they taught the false doctrine of salvation by works and repudiated their rightful Messiah.
9. The words "you stand by your faith" refer to saving faith.
10. It is the potential attitude of conceit/pride that might arise in some Christians.
11. Instead of a prideful attitude Gentile believers should "fear."
12. What they corporately ought to fear is presented in v. 21.
13. In v. 21 Paul entertains a possible scenario of the Church experiencing the same thing that happened to Israel.
14. In the case of Israel the transgression was rejection of their Messiah and the only way to attain eternal salvation.
15. The featured verb in v. 21 is "spare" (*pheidomai* 10x: Acts 20:29; Rom. 8:32; 11:21; 1 Cor. 7:28; 2 Cor. 1:23; 12:6; 13:2; 2 Pet. 2:4, 5).
16. He presents a warning that what happened to Israel could befall the Church!
17. Obviously Paul is not referring to loss of salvation.
18. So what is it that could result in a similar end for the Church?
19. The only thing that makes any sense of this is the removal of the Church from representing God.
20. As Paul puts it "if God did not spare the natural branches, He will not spare you, either."
21. Paul is not referring here to those Gentiles who are not actual Christians but call themselves Christian.
22. So what it is that could result in the wild branches not being spared?
23. It would seem that this potential scenario is the Rapture of the Church.
24. The Rapture certainly does bring an end to the role the predominately Gentile Church has played since its birth.
25. According to an analysis of the CA from the standpoint of the seven churches of Asia in Revelation chapters two and three the 7<sup>th</sup> era is Laodicean dominated evangelical Christianity.
26. The reference is Rev. 3:14-22.
27. This church received no commendation only condemnation.
28. It, and the era it represents, is labeled by the Lord as being "lukewarm."

29. And the threat leveled against this type of Christianity is that they will be “spit” out of the Lord’s mouth.
30. Could this be a reference to the Rapture?
31. The downside of the Rapture for CA believers is shame and loss at the Bema Seat.
32. Here the not sparing the wild branches would seem to indicate loss of the role the Church has enjoyed all these centuries since Pentecost.
33. The final two verses (23 & 24) address the possibility of Israel’s reinstatement as the priest nation to the nations (Gentile).
34. Verse 22 presents the contrast between Israel’s demotion from favored nation status as the “severity of God.”
35. This, despite the fact, that Israel had been the recipient of divine “kindness.”
36. The switch from kindness over their history to severity led to God exhibiting “kindness” [or goodness] to Gentile believers of which the Roman Christians were a prime example.
37. But the same process can happen to the Church if the Church corporate fails to “continue in His kindness” Paul asserts.
38. Instead to using the term severity, Paul asserts the possibility as a threat saying “Otherwise you also will be cut off”!
39. More on the subject of the Church’s fall from “goodness” below.
40. To “continue in His kindness” refers to adherence to the directive and viewpoint will of God expressed in the teaching of sound doctrine.
41. Israel failed the goodness/kindness of God by repudiation who and what Jesus Christ is and the true path to salvation.
42. It is different with the Church, but none the less severe as will be presented in the analysis of verses 23 & 24.

#### The Possibility of Grafting In the Natural Branches (vv. 23-24)

**VERSE 23 And they also, if they do not continue in their unbelief, will be grafted**

**in, for God is able to graft them in again** (κακείνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς [*pro.nom.m.p. kakeinos they also + conj. de + part. ean if (3<sup>rd</sup> class) + neg. me + pres.act.subj.3p. epimeno remain, continue + d.a.w/noun loc.f.s. apistia unbelief + fut.pass.ind.3p. egkentrizo graft + adj.nom.m.s. dunatos able + conj. gar for + pres.act.ind.3s. eimi is + d.a.w/noun nom.m.s. theos + adv. palin again + aor.act.infin. egkentrizo graft + pro.acc.m.p. autos “them”*]).

**VERSE 24 For if you were cut off from what is by nature a wild olive tree** (εἰ γὰρ σὺ

ἐκ τῆς κατὰ φύσιν ἐξεκόπησας ἀγριελαίου [*part. ei if (1<sup>st</sup> class) + conj. gar for + pro.nom.s. su you + prep ek + d.a.w/noun acc.f.s. phusis natural + aor.pass.ind.2s. ekkopto cut off + noun gen.f.s. agrielaos wild olive tree*], **and were grafted contrary to nature into a cultivated**

**olive tree** [καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, [conj. kai + prep. para contrary to + noun acc.f.s. phusis natural + aor.pass.ind.2s egkentrizo graft + prep eis into + noun acc.f.s. kallielaios cultivated olive tree], **how much more will these who are the natural branches be grafted into their own olive tree** [πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ [interrog.pro. posos how much + adv. mallon more + pro.nom.m.p. houtos “these” + d.a.nom.m.p. “who” + prep kata according to + noun acc.f.s. phusis natural + fut.pass.ind.3p. egkentrizo graft + d.a.w/noun loc.f.s. elaia olive tree + adj.loc.f.s. idios one’s own]?)

ANALYSIS: VERSES 23-24

1. The discussion using the figure of grafting wild branches (inferior) into a domestic/natural olive tree comes full circle.
2. The doctrinal argument is: if natural branches can be removed from an olive tree, then natural branches can be grafted into the same tree.
3. Paul asserts in v. 23 that if corporate Israel, that is a significant number of Israelites, come out of their unbelief, then God can and will graft them back into the same tree with that dynamic root system represented by the promises and covenants (unconditional) given to the Patriarchs.
4. If God’s gracious action in the reception of the wild branches into the “cultivated olive tree” is acceptable then all the more is the grafting in of the natural branches (born again Jews) into the same tree.
5. Note the force of the words “grafted into **their own** olive tree.”
6. The analogy serves to allow accepting Israel again in her forfeited role as priest nation to the nations.
7. This will officially be the case with the onset of the day of the Lord.
8. Israel will once again enjoy her place under the covenants given to the fathers (Abrahamic, Davidic, and New Covenant).
9. The Jews brought salvation to the world (Jn. 4:22 “salvation is from the Jews”).
10. It must be emphasized that it is the same tree with the same rich root system.
11. The patriarchal root is never uprooted for another tree.
12. The “how much more” of v. 24 serves to highlight the desirableness of reinstating Israel in her role as the priest nation.
13. In v. 23 God is able to accomplish this bringing Israel through the most tumultuous period of her history—the 70<sup>th</sup> Week (seven year tribulation).
14. Note Jer. 30:7 “Alas! For that day is great. There is none like it. And it is the time of Jacob’s distress/trouble. But he will be saved from it.”
15. For all this to transpire and Israel once again take center stage the Church must be removed from the earth.
16. This might be called the Great Reset!