

Romans 11:17-36 (NKJV) 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, 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. 19 You will say then, “Branches were broken off that I might be grafted in.” 20 Well [said.] Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21 For if God did not spare the natural branches, He may not spare you either. 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in [His] goodness. Otherwise you also will be cut off. 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who [are] natural [branches,] be grafted into their own olive tree?

The “natural branches” are **Israel/Jewish people**. Their being broken off is not because God stopped loving Israel. It is because of **unbelief in Messiah**. Paul makes the distinction carefully: *Israel’s position in the tree isn’t based on ethnicity alone; rather by faith!*

And importantly, being broken off is not permanent. **Romans 11:23-** And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

Gentiles are wild branches grafted into the tree **Romans 11:17** 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,

The Gentile church isn’t a **replacement tree**. It is a **wild branch grafted into Israel’s existing covenantal tree**. **That’s a significant distinction**. Paul doesn’t say that the **Gentile church replaces Israel**. The Gentiles now participate in the nourishment coming from the root.

God intends to graft Israel back in Paul says: “**How much more will these, the natural branches, be grafted back into their own olive tree!**” — Romans 11:24

Think about that language: “their own olive tree.”

The Gentiles were grafted into something that wasn’t naturally theirs. Paul’s vision isn’t the church replacing Israel. His vision is ultimately **Jew and Gentile together in God’s redemptive purpose in Christ**.

19 You will say then, “Branches were broken off that I might be grafted in.” 20 Well [said.] Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21 For if God did not spare the natural branches, He may not spare you either.

God is not a respecter of persons. **Israel forfeited the kingdom because they rejected the King.**

Behold the kindness/goodness and severity of God

22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in [His] goodness. Otherwise you also will be cut off.

There is a beautiful biblical connection between **the root of Romans 11** and **the vine of John 15**. They are not exactly the same metaphor, but when read together, both ultimately point us to **Jesus Christ as the source of life, covenant fulfillment, and fruitfulness**. The only way to remain connected to the life source (root, vine) is through Jesus Christ. To deny Him is to be cut off from the covenant of God.

The root and the vine both communicate the same essential reality: life comes from Christ. The **root** emphasizes what is underneath—the **source and foundation**. The **vine** emphasizes what is above—the **visible life flowing through the branches and producing fruit**.

Apart from Jesus, we can bear no fruit! intimacy and obedience bear fruit.

John 15:1-8 1 “I am the true vine, and My Father is the vinedresser. 2 “Every branch in Me that does not bear fruit He takes away; and every [branch] that bears fruit He prunes, that it may bear more fruit. 3 “You are already clean because of the word which I have spoken to you. 4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 “I am the vine, you [are] the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw [them] into the fire, and they are burned. 7 “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 “By this My Father is glorified, that you bear much fruit; so you will be My disciples.

If you cease to live in/by faith in Jesus Christ, you will fail to bring forth the fruit of God’s kingdom, you will be cut off in the same way the Jewish branches were cut off.

John 15:5—“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

Without fellowship with Jesus through the Holy Spirit we feel emptiness and powerlessness.

We are designed by a Father to only operate in fullness only when we abide in Him.

Jesus design for us is that only by abiding in Him are we enabled to produce the fruit of the kingdom and His expectation is that as a disciple you will bear fruit.

- To abide with someone you must listen/ be obedient to them and talk with them. We have been invited to live (abide) in fellowship with the most glorious man who has ever walked this earth. Jesus has much to say but allows us to set the pace of conversation.

Think about it. We make the time and start the dialogue and He speaks to us. He responds often to the degree in which we communicate with Him. If we don't make time to talk with Him we usually won't hear Him!

We need to have God's perspective of what fruit is because it will encourage us to not give up when we are not always seeing the outward manifestation. We typically measure fruit by what is seen.

In Christianity, inner fruit (the transformation of the heart and character) always precedes and produces external fruit (actions, ministry, and good works). This concept is rooted in the biblical principle that what a person does flows directly from who they are.

1. The Root Determines the Fruit

2. Character (Identity) Precedes Ministry (service)

In the New Testament, spiritual growth and internal character are prioritized over external accomplishments or religious activities.

- The Fruit of the Spirit: Galatians 5:22-23 are Godly attributes, internal qualities that take root in the interior (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control). These inner virtues must exist before outward actions can be truly righteous.
- **The Danger of Externalism:** Jesus heavily criticized the Pharisees for focusing exclusively on external rituals while neglecting internal purity, calling them "whitewashed tombs" (Matthew 23:27-28).

3. Grace Changes the "Be" Before the "Do" external moral striving without internal regeneration is legalism.

23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who [are] natural [branches,] be grafted into their own olive tree?

That is a very positive statement. They are not excluded forever.

Paul now outlines very briefly certain things that must take place as the age comes to a close. He says, first of all, in verse 25:

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

Here is the mystery: a partial hardening has happened to Israel. It's never been a total hardening. As I said last week, there has always been a faithful remnant.

- **And then we get to the word until.** And wherever the Bible speaks about God's rejection of Israel, it always follows with a phrase like "until". In other words, **it is not permanent.**
- **until the fullness of the Gentiles has come in**
- The full restoration of Israel will not take place until every single Gentile whom God has foreknown and chosen has heard and responded to the gospel.
- Israel were the first but they lost their place because of unbelief. So, the message was sent out to all other nations. **Only when all other nations have responded will Israel come back in their fullness.**

The gospel of the kingdom is going to be proclaimed to every nation on earth.

Matthew 24:14 (NKJV) "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

And, at the same time, God is preparing the heart of the Jewish people.

26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; 27 For this [is] My covenant with them, When I take away their sins."

God has made a covenant commitment that the Redeemer will come to Israel and take away their sins and the nation will be saved. The Nation will recognize Jesus Christ as their promised Messiah.

28 Concerning the gospel [they are] enemies for your sake, but concerning the election [they are] beloved for the sake of the fathers. 29 For the gifts and the calling of God [are] irrevocable.

This is quoted so often concerning spiritual gifts and ministries. It's true, but bear in mind that it's said initially about **God's gift and calling to the Jewish people. They are irrevocable.** Nothing is ever going to cancel them.

30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience, 31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. 32 For God has committed them all to disobedience, that He might have mercy on all. (Primary theme is God's mercy)

Type of doxology

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable [are] His judgments and His ways past finding out! 34 “For who has known the mind of the LORD? Or who has become His counselor?” 35 “Or who has first given to Him And it shall be repaid to him?” 36 For of Him and through Him and to Him [are] all things, to whom [be] glory forever. Amen.