

Romans 11, Part B
Trinity Grace Fellowship

VII. Verses 17–18

A. But since any of these branches were-extracted/extricated.

1. **But** translates **de** (δέ), meaning in further development with distinctive aspects. Paul is dealing with the relation of the Body to Israel's Second and Third Generations, and now he further develops this relationship by allegorizing the actual implementation of the Body program on earth (and hence including the formation of the Body).
2. **Since** translates **'ei** (ἔτι), the conditional particle (**if**), but here used with an indicative verb, hence a condition of the first class, and hence meaning **since**.
3. **Any** translates **tines** (τινές), which is the nominative plural masculine indefinite interrogative. Its plurality is important below. This word means **any, some**. We have chosen the "universal" meaning for several reasons:
 - a. It is very commonly (and rightly) translated this way, even with the genitive plural as here: e.g. Acts 26:26; 27:42; 28:21, Rom. 15:18.
 - b. In the context, the process of removing/extricating one olive branch takes apart the whole tree anyway, so that even you start with the more limited **some**, you end up with the more universal **any** anyway. See the description of olive trees below in (5).
 - c. In the context, the branches being removed are holy branches, and on what basis would some be removed and not all? See Interpretation below in (7).
4. **Branches** translates **kladoi** as in Verse 16 above and again refers to the branches of a cultivated olive tree. We comment in (6) below on the structure of olive trees and in B(c)(3) below on the distinction between cultivated and wild olive trees.
5. **These** translates the article taken as the article of previous reference, referring to the branches of Verse 16.
6. **Were extracted/extricated** translates **'exeklasthhsan** (ἔξεκλάσθησαν), the third person, aorist, indicative, passive of **'ekklaw** (ἐκκλάω) meaning to **issue-forth-out-of, break-out-of, extricate, excise**. Here the prefix **ek**, meaning **out-of** forces upon **klaw**, which in itself means **to issue forth**, the meaning of **issue-forth-out-of, break-out-of, extricate, excise**, as its usage in Lev. 1:17 (LXX), Rom. 11:17,19,20 confirms. To understand this word, we need to consider the structure of an olive tree.
 - a. The olive tree is one of many woody flowering plants, which in cultivated form yields edible fruit and usable cooking oil [Funk & Wagnalls New Encyclopedia 19(1983) 361–362].
 - b. My comments on the structure of olive trees, especially with regard to their branches and roots, stem from my own first-hand observations of hundreds of thousands of these trees from a train, followed up by close (stationary) inspections of several olive trees. In September 17–21, 1990, I spoke at the Fifth International Congress on Topology, Lecce-Otranto, Italy, located at the extreme tip of the heel of the boot of the Italian peninsula. The last leg of my journey to this conference was an all-day, 1,000 mile train ride down the Adriatic side of Italy from Bologna to Lecce. This train followed the Adriatic coastline, at times the roadbed being literally on the beach. For most of this train ride, the train ran through the olive groves, veritable forests of olive trees which hug that coastline; and from the eastern side of the train, one could literally see countless thousands of olive trees for most of the 1,000 mile journey. I was so amazed at what I saw from the train of the structure of these trees, so unlike any tree in my previous experience, that as soon as I had settled into my

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hotel room at Lecce, I set out to closely inspect several of the olive trees in the vicinity of my hotel. And now I describe what I saw.

- c. If one looks towards the top of an olive tree (they are quite short), one sees branching with leaves as expected. But as one's eye follows these branches downward, especially for the younger/smaller trees, one realizes that the terms "branch", "trunk", and "root" as commonly understood in terms of oak or maple or apple trees common in North America simply do not apply to the olive tree.
 - i. The trunk of an oak tree included these parts: protective bark, just inside of which are the currently living cylinders of phloem and xylem, inside of which are the previously living cylinders of phloem and xylem which have formed growth rings and consolidated into dead heartwood. Following an oak branch downward, its bark, phloem, xylem, rings, heartwood all merge into that of the trunk, so that below the point of the branch entering the trunk, there is only one bark, one phloem, one xylem, one set of growth rings, one heartwood. Once a branch enters the trunk, it loses its distinctive identity.
 - ii. In "oak" terms, there is no trunk to an olive tree, at least for no olive tree I observed that week in September; and I observed in one way or another countless thousands of such trees. Following an olive branch downward, it retains its distinctive identity all the way down into the root ball—the branches wind and weave around each other all the way down like snakes in a mating ball. As they wind around each other, the barks respectively produced by the individual branches *sometimes* produce a common outer bark, only to open up further down the alleged "trunk" and explicitly reveal the individual branches still writhing around each other.
 - 1) Even when the common bark covered at a certain level of the tree, you could often still see the shapes of the individual branches winding around each other within that outer bark as if it has been spray-painted on the branches.
 - 2) A typical pattern I saw in the smaller trees was that at a given level, the common bark covered, only to open up later down the tree and explicitly reveal the individual branches, only to then cover up the individual branches, only to open up again, etc.
 - 3) In many cases, especially the ones I inspected on foot, the facts of 1) and 2) just cited allowed me to follow some branches all the way from the top to the root. This is why I say that these trees had no trunk in the sense of an oak "trunk".
 - iii. The older the tree, the more the common bark covers, and the thicker and more obscuring the common bark, but even the most mature trees still reveal their winding individual branches close to the ground just before the root ball. My daughter Rachel noticed this fact on the centuries old olive trees on Mount Olivet.
 - iv. Paul addresses citizens of Jewish background who lived in Italy. This means that in September 1990, I saw for the first time in my life what Paul's readers saw, assuming that olive trees I saw in Italy are fundamentally the same as those of the first century; and this means in September 1990 I was personally in a position to begin understand Rom. 11:17–24 in the same way as the original audience, i.e.

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in a position to apply the normative hermeneutic to this passage. It changed significantly my understanding of this passage.

- v. My personal reaction, once the train pulled out of the Bologna station at 8:00 in the morning and entered the olive groves, was one of amazement: amazement at these trees, and amazement at the truth of Scripture when interpreted by the normative hermeneutic of II. Tim. 2:15.

7. INTERPRETATION OF VERSE 17A.

- a. We repeat the point made at the end of the exposition of Verse 16: Paul in this passage—Verses 16A–24—only recognizes TWO parts to an olive tree: **roots** and **branches**. There is no "trunk" recognized in Paul's terminology because an olive tree—in the usual oak-maple-birch sense of the word—does NOT have a trunk. There are branches going down into the root ball, and that's it.
- b. I am not a horticulturist, either by training or by avocation; on the other hand, neither were Paul's readers. They could observe and reason. IF Paul uses **'ekklaw** to mean the ENTIRE branch is removed, THEN this means a disassembling, a taking apart of the WHOLE tree, with the exception of the root ball, down to the root ball. Paul in fact MUST mean this (as we reason below); and indeed Paul is in fact insisting that ALL OF THE BRANCHES ARE EXCISED FROM OUT OF THE ROOT.
 - i. Paul MUST mean **'ekklaw** to mean the extraction, the extrication, the excising, the breaking out of all of the branch. What does it mean to leave part of a branch in place sticking out of the root ball. Branches here refer to people of some sort: is Paul saying that you extricate a person's soul, but leave his spirit, extricate his upper body, but leave his legs, ...? A person is a whole, and if a branch refers to a person, then all of the branch is removed out of the tree.
 - ii. This means the entire branch from top to bottom is removed.
 - 1) These branches wind around each other, and glue to each other, and produce a common bark (at times) with each other. So the whole tree must come apart.
 - 2) Paul does not say a single **klados** is **extricated**, but in fact the plural **kladoi** are **extricated**. By the time you disentangle ANY/SOME branches wrapped around each other and all the other branches, you must really, EXTRACT ALL BRANCHES and literally take the tree apart.
 - 3) The branches being extracted are holy branches, and on what basis would some be extracted from the root ball and others left? So again, ALL OF THEM ARE TAKEN APART.
 - iii. It is a FALSE picture to think of an oak tree with some of its branches trimmed off, but still standing tall and proud. Rather, we must think of the olive tree literally all pulled apart, with the root ball still in position. This is why the prefix **'ek—out of—**is used. No one can a branch is removed **out of** an oak tree—this is why we use the word **off**, cognate to the German **ab** and Greek **ap**, literally **away from**, in such contexts. An oak branch is cut **off**, not **out of**.
 - iv. Such an olive tree is not functioning, even if the branches are kept alive somehow against a future day when the tree will be reassembled.
 - v. Finally, we must note: it is physically IMPOSSIBLE to excise these branches, as Paul's Greek words in context require, from an actual olive tree.

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- 1) Paul's readers, by considering a real olive tree, understand that his words require what is impossible for a real tree. Common knowledge allows them to understand what Paul is saying, even though no tree surgeon can extricate branches as Paul's words require. To disassemble an olive tree in this way would require supernatural power and knowledge and finesse. Only God can make a tree, and only God can disassemble an olive tree!
 - 2) Even more so, it takes God's power to extricate Israel's branches from the root of Christ, graft into the root the new branches of the Body of Christ, extricate these, and then graft back into the root the original branches to reform Israel as the earth's chief nation, as Rom. 11 teaches. See more below.
 - c. The olive tree that begins Verse 17, coming over from Verse 16, is national Israel.
 - d. **Branches** refers to Elect Israel, for in context these branches are the holy branches of Verse 16; and the branches of Verse 16 are the holy ones of Israel's tree, particularly the Elect of the Third Generation. These branches will be reassembled in a future day. Thus Paul is not saying that these branches have no hope; only that at the present time they do not constitute a functioning tree; but the passage will assert that this tree will be reassembled in the future.
- B. And [since] thou, being a wild olive tree, wast-grafted-within-the-root within them.**
1. [**Since**] is to be carried over from the previous clause; that is, in the structure of this sentence, this clause is part of the antecedent.
 2. **And** translates **de**, which is **but** in the sense of continuation. With the implicit **since**, it seems to translate this by **and**. Thus, the two clauses together read: **but since some of the branches were-extricated and since thou, being a wild olive tree, wast grafted-within-the-root within them, ...**
 3. **Wild olive tree** translates 'agrielaïos (ἀγριέλαιος), a compound of 'agriōs (ἀγριός) and 'elaia (ἐλαία). 'agrielaïos only occurs in Rom. 11:17, 24.
 - a. 'agriōs stems from 'agros (ἀγρός), meaning **land, field**. 'agriōs means **of or belonging to the field, wild, fierce, raging**.
 - b. 'elaia in context and by contrast means **good olive tree**.
 - c. 'agrielaïos thereby means **wild olive tree** or **oleaster**. Such a tree was well-known, having fragrant yellow flowers and reddish-brown inedible fruit [Oxford Universal Dictionary (1933), 3rd edition, 1366].
 - d. The term 'agrielaïos is being put, by synecdoche of the whole for the part, for a branch of 'agrielaïos, that is a branch of a wild olive tree.
 - e. The contrast here is between branches of a cultivated tree, which ought to have usable fruit, and wild trees, which do not have usable fruit. The standard of fruitfulness depends on the Law in view: in the context of Israel's program, the standard of fruitfulness is Kingdom Law, by which only the branches of Elect Israel's tree and of the ethnic trees of the Elect Gentiles, are adjudged fruitful. But the standard of fruitfulness today is Pauline Law, the Law Christ gave Paul (Rom. 3–8), by which only the branches of the only existing tree today, the Body of Christ, are adjudged fruitful.
 4. **Thou** translates the second person singular **su** (σὺ), referring specifically to each member of the Roman assembly, who were in fact of Jewish stock. This has significant consequences below—especially after we prove that **thou** it and the associated verb

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graft-within-the-root comprise a Heterosis of Number—namely that those of Jewish stock today are just another nation before God, and hence that there are NO nations before God today, only individuals.

5. **Wast-grafted-within-the-root** translates **'enekentristhhs** (ἐνεκεντριστης), the second person singular, aorist, indicative, passive of the compound verb, apparently *triple* compound verb **'egkentridzw** (ἐγκεντριζω), which is apparently the following compound: **'en** (ἐν) + **kentew** (κεντέω) + **'ridza** (ρίζα) / **'ridzow** (ρίζω). This verb only occurs in Wisdom 16:11 (LXX) and Rom. 11:17, 19, 23, 23.
- a. **'en** means **in/within**
 - b. **kentew** means **to prick, stick with a sharp point**.
 - c. **'ridza/'ridzow** means **root / to be rooted**.
 - d. The authorities only claim a double compound: **'en + kentew**, which fails to account for the peculiar ending of **'egkentRIDZW**. The facts are as follows:
 - i. The ending is identical to **'ridza/'ridzow**
 - ii. Paul has already used **'ridza** in Verse 16, and will yet use it once in Verse 17 and twice in Verse 18 in regard to this very issue of grafting.
 - iii. The biology and structure of the olive tree must be kept in mind, particularly if whole branches are being removed down to the root, and other branches are being put in their place, i.e. down into the root.
 - iv. The idea of cutting down into the very root or heart of a person's thinking is clearly indicated in the reference from Wisdom 16:11.
 - v. I conclude that the authorities are not completely accurate on this word and that it is a triple compound as we claimed!
6. **Within them** translates **'en 'autois** (ἐν αὐτοῖς). This is not a good idiomatic translation, but it is word-for-word accurate. Each standard translation I have checked is problematic except the RS, which seems to have grasped the figure of speech Paul is using. We shall show that Paul is using Metonymy of the Subject and that his audience must have known this.
- a. **Them** in context refers to what? What is the antecedent of **autois**?
 - i. **Autois** is dative masculine plural.
 - ii. The nearest masculine plural in the preceding context is **kladoi** (actually **kladwn**) in Verse 17A, and the nearest masculine plural before that is **kladoi** in Verse 16.
 - iii. Therefore, unless the context compels us otherwise, we **MUST** take **kladoi** as spoken of in Verse 16 and Verse 17A as the antecedent.
 - iv. But the **kladoi** of Verse 17A are branches which have been entirely removed from the root. In fact, Israel's tree is now completely taken apart—all Israel's branches are disassembled and removed. Therefore, the antecedent of **autois** are branches all of which are removed.
 - b. How can a wild branch be grafted into the root **among/within** branches all of which have been removed? If we take Paul's statement as meaning that the wild olive branch is in the root along side of and next to the **them** being referred to here—the standard interpretation, by the way—then we have a **CONTRADICTION**. There is no **them** there in the root to be next to and along side of. Now to plow straightly as the Scripture by example (Neh. 8:8) and precept (II Tim. 2:15), we should plow as straightly as the context allows and say the wild olive branches are being grafted into

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the root **among/within** something *so closely associated* with the excised branches that this something is named **them**. Thus, belief in the reliability of the text requires adherence to context and avoidance of contradiction, and these lead us to the figure of Metonymy.

- c. But which figure of Metonymy is being used? In the sequel we frequently refer to [*Figures Of Speech Used In The Bible*, E. W. Bullinger, Baker Book House (1968)], which we shall abbreviate as simply *Figures*. There are four main species of Metonymy known to the ancients and hence Paul's readers: Cause, Effect, Subject, Adjunct [*Figures*, 539]. When sorting through these, there seems to be a unique choice which fits the current passage, namely **Metonymy of the Subject** [*Figures*, 567]. In this figure, the subject is put for some circumstance or aspect of the subject, such as the possessor for the thing possessed [*Figures*, p. 582–], this latter subspecies seeming to best fit this context. Some examples of this metonymy include:
 - i. Deut. 9:1. "Thou art to pass over Jordan this day and **possess nations** greater and mightier than thyself", meaning **possess their territories**.
 - ii. II Sam. 8:2. "And he smote Moab and **measured them** with a line, **casting them** to the ground" meaning he **measured their territory** and **cast down their cities**. This example seems definitive for our context in Rom. 11:17.
 - iii. Ps. 79:7. "They have **devoured Jacob**", meaning **devoured the property and goods of Jacob's descendants**.
 - iv. Mark 5:35. "While he yet spoke, there came **from the ruler** of the synagogue which [plural] said [Greek text!]", meaning **from the ruler's house and servants**.
 - v. Gen. 15:3. "And behold, the son of my house **inherits me** [Hebrew text!]", meaning **inherits my possessions, my territory, my goods**. This example seems definitive for our context in Rom. 11:17.
 - vi. II Cor. 11:20. "For you suffer ... if a man **devour you**", meaning **devour your property and goods**.
 - vii. Ps. 14:4. "Who **eat my people up**", meaning devour their property and goods.
 - d. My view is that **them** refers to all the branches of the disassembled tree and that the wild branches are grafted into the root **IN THEIR PLACES**, i.e. **within [the place of] them, among where they had been**, so making a BRAND NEW TREE. This fits perfectly the figure of Metonymy of the Subject, subspecies Possessor for the Possession.
 - e. Again, what else can this mean? There are no branches in place to be among them in the usual sense of the word. We note the RV translates this phrase **in their places**.
 - f. **In their places** is just another way of saying that the all the previous branches are laid aside and that the new branches are grafted down into the root in their places. This is reinforced by the parallel in Verse 17C below.
7. **Thou was-grafted-within-the-root** is singular, as noted above, and now we address this issue. But is the "actual" number the same as the grammatical number; i.e. is just a single wild branch being grafted within the root?
- a. All of Israel's branches have been excised. It is not possible to make a new olive tree with just one branch. I have never seen such an olive tree. This seems a contradiction.

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- b. **Thou** refers to what is grafted into the root **within the place** of those excised branches. A single branch cannot be grafted into the root in the place of a plurality of removed branches. This seems a contradiction.
 - c. We are to believe the text and we are to believe that it is to be understood. This means that we are to honor the context and avoid contradiction. We are to plow as straightly as the context and sound reasoning permit. Clearly, there must be a plurality expressed by the singular **thou**; i.e., it appears that we have a Heterosis (a grammatical form being used for another grammatical form) [*Figure*, 510–511], species Heterosis of Number [*Figures*, 528], subspecies Singular for the Plural [*Figures*, p. 528–529]. Some examples include the following:
 - i. Gen. 3:8. “Hid themselves from the presence of the Lord God **amongst the tree** of the garden [Hebrew text!]”, meaning **amongst the trees**.
 - ii. Gen. 49:6. “In their anger they slew [**a**] **man** and in their self-will they houghed [**an**] **ox** [Hebrew text!]”, meaning they slew **men** and houghed **oxen**.
 - iii. Ex. 15:1,21. “**The horse and his rider**”, meaning **the horses and their riders**.
 - iv. Ex. 23:28. “I shall send **the hornet** before **thee** [Hebrew text!]”, meaning **hornets** before **you-all**. Note the use of the second person singular throughout the context, and in many other places, for the second person plural. This fits perfectly the usage in Rom. 11:17.
 - v. Lev. 11:2. “**This is the beast** which ye shall eat [Hebrew text!]”, meaning **these are the beasts**.
 - vi. I Cor. 6:5. “be able to judge **between his brother** [Greek text!]” meaning **between his brethren**.
 - vii. II Cor. 11:26. “Perils in [**the**] **city**, perils in [**the**] **wilderness**”, meaning perils in [**the**] **cities** and [**the**] **wildernesses**.
 - viii. See [*Figures*, 529] for more references, though there is an error in the citation of Phil. 3:20 (this figure does not occur in this passage, since singular **which** has a singular antecedent in the immediate context, namely the singular **politeuma** or **seat-of-authority**, which sets aside completely the standard evangelical interpretation!).
 - ix. The Scriptures are simply saturated with examples of the second person singular for the second person plural. One example was given in Ex. 23:28 above. Another is Deut. 9:1 of (6)(c)(i) above. The Mosaic Law is filled with such references (**Thou shalt** meaning **Ye shall**, and so on). Yet another Mosaic example is Deut. 21:10 and its entire context.
 - x. There is also the issue of the heterosis of the verb **wast-grafted-within-the-root**, but by now the issue should be obvious.
 - xi. We conclude that **thou wast-grafted-within-the-root** is a Heterosis of Number, namely the Singular for the Plural. Thus Paul is actually saying **you-all were-grafted-within-the-root**.
8. INTERPRETATION OF VERSE 17A + 17B.
- a. **Thou** refers to each member of the Roman assembly.
 - b. Generally these members were of Jewish stock. This has been commented on before, most recently in V.A(3) above. Thus the issue of being a wild olive tree branch is not a matter of specific ethnic background—even those of Jewish stock are wild; for the branches being removed represent Elect Israel. From the perspective of

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the new tree, Israel is just another wild olive tree which furnishes branches for the new tree. **Wild** means a branch not fruitful according to Law. No member of the Body of Christ is fruitful according to Kingdom Law; indeed such is to be fruitful only according to Pauline Law and is commanded to be unfruitful according to Kingdom Law. **Wild** in this context is also equivalent to being one who would have otherwise not been elect had the Third Generation begun immediately at the close of the Second Generation.

- c. The removal of any branches implies the taking apart of the tree of Israel. The grafting into the root of new branches implies the formation of a new tree, a tree different from the tree representing Israel.
 - d. All of Elect Israel's branches are removed from the root for the present time; and the new, wild branches of the Body of Christ are grafted into their place within the root.
 - e. The new tree is not any one of the wild olive trees from which the new branches were taken. Each wild olive tree is taken apart in order to furnish branches for this new tree. Again, from the perspective of the new tree, Israel is just another wild olive tree which furnishes branches for the new tree; and so is each of Gentile tree as well.
 - f. This new tree, comprising these new branches, is therefore apart from all ethnicity and apart from Israel's tree and hence apart from her Kingdom of Jews and Gentiles. So this new tree is the Body of Christ.
 - g. **Thou** in context specifically refers to each member of the Roman assembly as a member of this new tree, i.e. the Body of Christ.
 - h. The **root**, implicitly referred to in the verb '**egkentrizw**' is the same as the **root** in Verse 16, namely Christ. But the relationship of Christ to the branches of Verse 16 and 17A is different from that which he has to the grafted-in branches of Verse 17B: after all, He is now the root to a totally new tree. To the excised branches He is the Messiah, and to the grafted-in branches He is not Messiah (wrong tree!), since his Messiah-hood Biblically is an ethnic notion connected with Israel's future kingdom in which she is the chief and priestly nation to which the Gentile nations will be in righteous submission. Further, the **within** of **grafted-within-the-root** is reflected elsewhere in Paul by his constantly saying that the Body is within Christ.
 - i. Since the Body of Christ is One Body, by application and extension, this new tree is the Body of Christ, including all its members. Cf. Rom. 12:4-5, I Cor. 12:12-27, Eph. 2:11-22; 4:15-16. We are each one a wild olive branch rooted into Christ as a new tree in which the branches are members of Christ and of each other. Thus the root of this new tree is the Head of the branches of 17B.
 - j. There is more to be said about the Root and His relationship to the new tree of the Body when we consider Verse 17C.
- C. **And [thou] becamest [a] joint-sharer of the root, even of the fatness, of the olive-tree.**
1. The Heterosis of the Singular for the Plural continues on, as should be clear. Thus, Verses 17(B,C) together should read:

[But since] you-all were-grafted-within-the-root within-their-places and became joint-sharers of the root, even of the fatness, of the olive-tree

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2. **Becamest** translates **'egenou** (ἑγένου), the second person singular aorist indicative middle of **ginomai** (γίνομαι), meaning **come to be, be born**, etc. The middle voice is striking here, following the passive of **'egkentrizw** (graft-within-the-root). The middle voice indicates that the subject is involved in an action that reflects back on the subject (reflexive) or is deeply personal for the subject. It would seem that the progression from passive to middle voice is in fact tracking the salvation of each Body branch into the new tree, as follows:
 - a. The passive voice of **'egkentrizw** indicates the action of the Holy Spirit which grafts a branch into the root of Christ, namely the regenerating and indwelling of that person by the Holy Spirit which places them into the Body of Christ, the new tree, and makes them the shrine of the Father. In this aspect of salvation, the Body member is completely passive.
 - b. The middle voice of **ginomai** indicates the sanctification of soul and life that begins to conform that new saint to Paul's distinctive gospel, an activity that is rooted in Christ and the power of His Spirit, but which nonetheless results in activity by that saint. This activity includes the confession of Christ as His Head, the joint-witnessing of the saint with the Holy Spirit (Rom. 8:16), the examination of heart and life (Rom. 2:15), their works, their resurrection (8:11).
3. **Joint-sharer** translates **sugkoinwnos** (συγκοινωνός), meaning literally **joint-communer**, but also **joint-sharer, joint-participant**, etc.
 - a. Concordance of usage in Greek N.T.: Rom. 11:17, I Cor. 9:23, Phil. 1:7, Rev. 1:9. There are no occurrences in LXX or in the known papyri.
 - b. Concordance of verb form **sugkoinwnew** (συγκοινωνέω): Eph. 5:11; Phil. 4:14; Rev. 18:4. There are no occurrences in LXX or in the known papyri.
 - c. Note for future reference that John describes himself as a joint-sharer of the tribulation with his Third Generation audience, even in the truly patient kingdom that will indeed come in their day. The other Johannine occurrence concerns the saints of the Third Generation not jointly-sharing in the sins of Babylon the Great (Jerusalem).
 - d. The concept of jointly-sharing Christ is distinctly Pauline, and the only such occurrence of these words in that sense is here. Restated, only the Body is said to be **joint-sharers** of Christ. Compare with the following words:
 - i. **Sugklhronomos**, or **joint-heir**, occurs in Rom. 8:17, Eph. 3:6, Heb. 11:9, I Pet. 3:7. Only the Body is said to be **joint-heirs** of Christ and with Christ.
 - ii. **Summetochos**, or **joint-partaker**, occurs in Eph. 3:6; 5:7. Only the Body of Christ is said to be **joint-partakers** with Christ.
4. **Root**. Same word as previously. But we should keep in mind that Christ's role as **root** to the Body of Christ is different than His role as **root** to Israel, as we commented above. This is confirmed by the word **sugkoinwnos** discussed above and by the next phrase.
5. **Even of the fatness**. **The fatness** translates **'h pioths** (ἡ πίοτης), which derives from **piwn** (πίων), meaning **fat**.
 - a. The only occurrence in the Greek N. T. and in the papyri is here in Rom. 11:17. However, there are a number of occurrences in LXX, as follows:

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Gen. 27:28,39, Judges 9:9, III Kings 13:3,5, Esther 3:13, Job 36:16, Ps. 35(36):8; 62(63):5; 64(65):11, 103(104):28, Prov. 15:4, Ez. 25:4, Zach. 4:14. These are additional references which are ancient citations.

- b. It is clear what this word means as an idiom: generally **fatness** means the most luxurious part of whatever is under consideration, the richest part, as in **fatness of the earth** (Gen. 27:28,39).
 - c. Generally, the fat of each sacrifice was for God only: e.g., see Lev. 3:3–5. This is consistent with the Body being the shrine and inheritance of the Father (Eph. 1:11,18; 2:19–22 (Greek text)) indwelt by the Holy Spirit (Rom. 8:9–11, I Cor. 3:16, II Cor. 3:16).
 - d. We jointly-share in the most luxurious part of Christ as root. This is a Body distinctive. The Body is the fullness of the righteous humanity of Christ and in its relationship with Christ, over all angels and creation, it jointly-shares in His fatness.
6. **Olive-tree.** THIS tree is the tree of the Body of Christ, as these descriptions have hopefully made obvious, the new tree formed by disassembling Israel's tree and putting in the wild branches of the Body of Christ. The tree that ends Verse 17 is the Body.
- D. **[Then] Rejoice not against (of) these branches.**
- 1. This is the consequent of the conditional sentence begun with Verse 17. Taken together, Verse 17 and 18A read (taking into account what was learned concerning Verse 17):

But since any (=all) of these [holy] branches were excised [out of the root ball], and [since] you[-all of the Body], being wild olive [branches], were grafted-down-into-the-root in their place[s] and became joint-sharer[s] of the root, even of the fatness, of the olive tree, [then] rejoice not against (of) these branches.

- 2. **These branches**, or **the branches**, uses the article of previous reference, namely the branches of Elect Israel, the holy branches of Verse 16, all of which have been pulled out of the root ball of Israel's olive tree in Verse 17, thus disassembling Israel's tree and rendering the Kingdom program non-functioning during the present time of the Body of Christ. It is important to note that **these branches** is in the genitive in the Greek.
- 3. **Rejoice-against** translates the second person singular present imperative of **katakauchaomai** (*κατακαυχάομαι*), a compound of **kata** and **kauchaomai**.
 - a. **Kata** is quite versatile in its usage, meaning **down, down upon, against, throughout, by, thoroughly, concerning, over, in respect to**. Here it means **against**, i.e. at Israel's expense or to spite Israel. This is mandated by the verb, which **kata** prefixes, taking a GENITIVE object (**these branches** is genitive): see [Dana & Mantey, 107].
 - b. **Kauchaomai** means **boast/glory/rejoice/vaunt** and the word group occurs as follows:
 - i. **Kauchaomai** occurs 37 times in the Greek NT, 35 times in Paul (the two exceptions are James 1:9; 4:16): sample references include Rom. 5:2,3,11, I Cor. 1:29,31, II Cor. 10:13,15,16,17; 11:30; 12:5,6,9, Gal. 6:13,14, Eph. 2:9, Phil. 3:3, II Thess. 1:4. An older form occurs 34 times in LXX ("main" citations in [H&R]); and there are a few citations in secular Greek [M&M, 339].

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- ii. **Kauchhma** (*καύχημα*) occurs 11 times in the Greek NT, 10 times in Paul (the exception is Heb. 3:6): sample references include I Cor. 9:15–16, Gal. 6:14, Phil. 2:16.
 - c. **Kauchhsis** (*καύχησις*) occurs 12 times in the Greek NT, 11 times in Paul (the exception is James 4:16): sample references include Rom. 3:27, II Cor. 1:12, I Thess. 2:19.
 - d. **Katakauchaomai** occurs in the Greek NT only in Rom. 11:18,18, James 2:13; 3:14 and a handful of times in the LXX (Jer. 27(50):11,38, Zech. 10:12); it has no citations in [M&M] for the secular Greek.
 - e. **Rejoice-against** here refers to rejoicing over the pulling Elect Israel's branches out of the tree, the disassembling of Israel's tree, the delay of Israel's kingdom, as a matter of spite or ridicule.
- 4. We are not to rejoice against Israel's Elect, for they are of God's Elect AND their being pulled out of the root ball is temporary—they will enter into their earthly kingdom.
 - 5. **Rejoicing against** Israel's branches would seem to include denying the future of Israel's distinctive, ethnic, earthly kingdom. Each one so denying has violated Paul's apostolic command. This includes those of the so-called "covenant" persuasion.
- E. **But since thou intensely-rejoicest, [then recognize] thou sustainest absolutely-not the root, but-rather the root [sustains] thee.**
- 1. **Intensely-rejoicest** translates the second person singular indicative active of **katakauchaomai**. But this occurrence of the verb has no object. So the role of **kata** is that of intensifier (cf. [Dana & Mantey, pp. 98,107]), the so-called perfective use expressing emphasis, intensity, completeness. This is a significant from the previous occurrence in Verse 18A.
 - 2. **Since** is required because this is yet another condition of the first class—the condition of the antecedent is assumed as true—since the conditional particle is matched with the indicative verb.
 - 3. **Sustainest** translates the second person singular indicative active of **bastadzō** (*βαστάζω*), which means **lift/carry/bear/raise/sustain/support**. It occurs 27 times in the Greek NT, 8 times in LXX ("main" citations of [H&R]), and a long list of citations in secular Greek [M&M, 106–107] which support all the common meanings found in the Greek NT.
 - 4. **Absolutely-not**. The strong Greek negative **ou** (οὐ).
 - 5. **Thou, thou, thee** translate the singular **su, su, se** (σύ, σὺ, σέ), which by the Heterosis of Number established in our comments on Verse 17, are really plurals referring to the Body of Christ (including Paul):

you-all intensely rejoice, you-all bear the root absolutely-not, the root bears you-all

- 6. **Root**. As in Verse 16 (where it is Christ as Messiah) and as in Verse 17 as part of the verb **graft-within-the-root** and as a standalone word (Christ as Head). Christ sustains the Body, not the other way around—Gal. 2:20.
- 7. The Body of Christ in fact does rejoice intensely over its salvation as a consequence of the pulling out of Elect Israel's branches. We are to glory in Christ as our Head and in our standing as His Body; that is, we are to glory intensely over our having been inserted into the richest part of the root ball of OUR olive tree, a tree which comes about through

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the excising of Israel's branches. This implies that we are rejoice FOR Israel's salvation, since their salvation as a nation is completed through our salvation (Verses 11–15).

8. We are not to rejoice/glory against Elect Israel's branches, but rather to cherish them. This is a necessary consequence of proper glorying in our salvation as the Body.
9. Those who glory against Israel's branches do so because they are claiming intrinsic merit before God. But true Body members recognize that Christ sustains them, and not the other way around. Christ sustaining the branches of His Body EXCLUDES their boasting against the branches of His nation and their future, restored tree and SECURES their rejoicing properly, both over their hope and Israel's hope.
10. Those denying Israel's future, ethnic kingdom are in fact rejoicing against Israel and are in fact declaring themselves not to be nourished by Christ in the richest, Pauline distinctive way and are therefore declaring themselves not to be members of the Body of Christ.
11. Verse 18B parallels in certain respects Christ's teaching to Israel in John 15:1–8 in which Christ is the vine-stock and Elect Israel constitute the fruitful vine-shoots (**klhmata**).

VIII. Verses 19–21

A. Thou wilt say, therefore: branches were-extracted in-order-that I should be grafted-within-the-root.

1. **Thou wilt say** translates the second person singular future indicative of an old verb **eirw** (*ἔιπω*).
2. Again, as in the preceding verses, the second person singular is interpretively, by Heterosis of Number, a second person plural. Thus Paul is recording what in fact the Body will say, and should say, with fear and trembling (next verse).
3. **In-order-that**, or **hina** (*ἵνα*), indicating purpose, indeed God's sovereign purpose.
4. The fact is that Elect Israel's branches were pulled out of the root so that we of the Body could be grafted-within-the-root: for Paul previously said in Verse 17 that we are **grafted-within-the-root WITHIN THEIR PLACES** by the Metonymy of the Subject. Now we cannot be grafted down into the root in the place of a branch which is still there. So the conclusion is inescapable that they were pulled out according to God's decree so that we would in fact be grafted into the root.
5. The question is: what is the motive when we say this? Again, are we rejoicing against Israel, in essence being gainsayers against their eternal hope, or are we rejoicing in our salvation, knowing in fact that it will lead to their eventual salvation as a nation?

B. Very-well: they were-extracted by-the unfaith and thou standest by-the faith.

1. **Very well** translates **kalws** (*καλως*), meaning **beautiful, good**. Paul acknowledges the correctness of the inference Body members ought to make, an inference indicating they have understood Paul's allegory about the Body and its relationship to Second Generation Israel, namely the Tree of Israel is not functioning on the earth today, but rather the Tree of the Body, in which there is neither Jew nor Greek, is the only program of salvation on the earth today.
2. **They were extracted** translates **'exeklasthhsan** (*ἔξεκλάσθησαν*), the 3rd person plural, aorist, indicative passive of **'ekklaw** (*ἔκκλω*) meaning to **issue-forth-out-of, break-out-of, extricate, excise**. Same word and inflection as in Verse 17A. Now **they**

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is an implicit subject which we are to furnish from context, namely the subject used of this identical verb in Verse 17A, namely the branches of Elect Israel as we established above in exegeting Verse 17A (using Verse 16 and the article of previous reference).
TO REPEAT: EXTRACTION DOES NOT MEAN LOSS OF SALVATION BUT THE DISASSEMBLING OF A SPECIFIC TREE = PROGRAM OF SALVATION.

3. **By-the unfaith** translates **th 'apistia** (*τη 'απιστία*), the dative singular of **'apisti** (*'απιστία*). By the unbelief or unfaith of WHOM?
- a. To repeat, the branches of Israel in context are holy and elect, and as Paul has repeatedly emphasized in the prior context in many different ways, they will come into their hope and national salvation.
 - b. Thus the holy branches of Israel are not, cannot, be extracted for their own unbelief. They are extracted for the unfaith of Reprobate Second Generation Israel, as the following Scriptures from Romans make clear:
 - 9:31–33. But Israel ... stumbled at that stumblingstone. As it is written, Behold I lay in Zion a stumblingstone and rock of offence, and the one believing [= faithing] on Him will not be ashamed.
 - 10:21. But to Israel, He saith, All day long I have stretched forth my hands unto the most-gainsayingly-disobedient people.
 - 11:7, 11, 12. ... What Israel is-seeking-after, this he absolutely-not obtained. But the election obtained [it] and the rest were hardened. ... did [they] not stumble ...? ... through their offence ... But since their offence... and their shortcoming ...And compare Matt. 21:44, Luke 20:18, I Pet. 2:18. Thus the branches of Elect Israel were extracted and their tree taken apart for the unfaith of others, namely the reprobate of Second Generation Israel. Note that the article here is therefore the article of previous reference, **by-this unfaith**, namely that which Paul has described at length already.
 - c. Many standard translations read otherwise:
 - i. RSV & NASB: "They were broken off for their unbelief", where they clearly intend the "their" to refer to "they".
 - ii. Wuest: "Because of their unbelief they were broken off", where he clearly intend the "their" to refer to "they".
 - iii. Today's English Version: "They were broken off because they did not believe", where they clearly intend the second "they" to refer to the first "they".
 - iv. The Greek text does not have "their" nor a second "they" in the text. Nor does it have the verb form of "faith". Translators that do this will be held accountable before God. If true of Israel's Law, then even more so for Body Law, that not one iota will pass until all be accomplished and that the one who adds to or diminishes aught of Body Law without repentance will give account at the Great White Throne. It is to the KJV's and New KJV's credit that they are more faithful to the actual words of the text. Even the NAB is more faithful to the Greek than the typical modern Protestant versions!!
 - v. All of these translations fail to honor the **ek** in **ekklaw**, i.e. to cut OUT vis-a-vis cut OFF; and they further fail to see this word in the context of an OLIVE tree with its peculiar construction, as we have explained in detail above. Thus all fail to see this word as **extract/extricate** from out of the root. But this offence is

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minor to what they have done in adding words to the text. This they all do in Rom. 10:9, and in Eph. 2:19 (where they change the genitive to "with"), and in every case pervert the meaning of the text.

4. **Thou standest.** Explicit subject **su** (*σου*). **Standest** translates **'esthkas** (*'εστηκας*), the 2nd person singular aorist indicative of **'isthmi** (*'ισθημι*), meaning **to stand fast, stand firm, endure, to be confirmed**.
 - a. **Thou** refers firstly to each member of the Roman assembly, and by extension to each member of the Body of Christ. It becomes in effect a Heterosis of Number, i.e. a plural addressing the whole Body of Christ by addressing each member. This is consistent with Paul's previous usage in Verses 17–19 and 10:6–9 (but in contrast with his usage of the 2nd person singular in 9:19 and implicitly in 10:14–17 of the reprobate of Second Generation Israel and any other gainsayers).
 - b. **Stand** in context has the same force as, and in fact refers back to, **grafted-within-the-root** or **'egkentridzw** (Verses 17, 19) and being **sustained (bastadzw)** by the root (Verse 18). The Body branches stand in the sense that they have been grafted down within the root and are sustained by the root, even its fattest part.
 - c. **Stand** in context also refers to the fact that the Body branches are grafted into the places of the branches of Elect Israel (Verse 17, Metonymy of the Subject), an interpretation confirmed by Verse 19. The Body branches stand in the place of Elect Israel's branches and RESERVE THEIR FUTURE PLACE AND KINGDOM AND PROPHETIC FULFILLMENT. Therefore, all of the following are enemies of the Body AND Elect Israel: covenant theology, zionism, religious nationalism.
 - d. **Stand** also takes us back to 5:1–5:2, where some of the same language occurs as here in 11:20, namely **we stand within this grace** because of having been justified out-of faith (Christ's) and thereby having access by this faith, which phrase brings us to the next phrase.
 - e. **Stand** carries with it the notion of endurance, hence of perseverance. Body members are to persevere in their tree until it is disassembled at the Rapture. In analogy with Israel's Third Generation, those who persevere to death or rapture are manifested as members of the Body of Christ. True members will so persevere because of our next phrase.
5. **By-the faith** translates **th pistei** (*τη πίστει*), the dative singular of **pistis** (*πίστις*). By the faith or belief of WHOM?
 - a. By the faith of Christ Himself, not our faith, as the following passages make clear:

3:22: Even [the] righteousness of God through [the] faith of Jesus Christ to all(-without distinction) the believing ones.

3:26: ... that He should be just and the justifier of one out of [the] faith of Jesus.

Gal. 2:16: And knowing that a man is absolutely-not justified by works of law but-rather through [the] faith of Christ Jesus, even we in Christ Jesus believed in-order-that we should be justified out of [the] faith of Christ.

Gal. 2:20: And no longer I live, but Christ lives in me; and what I now live in [the] flesh, I live by [the] faith, [namely] that of the Son of God, Who loved me and gave Himself up for me.

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- b. The Body branches stand by the faith of another, namely Christ, even as the Elect Israel branches were extracted by the unbelief of others, namely reprobate Second Generation Israel.
- c. Some translations read otherwise (are we surprised?):
 - i. NASB: "... and you stand [only] by your faith."
 - ii. Today's English Version: "... while you remain in place because you believe."
 - iii. Comments to those given under (3)(c)(iv,v) above.
- d. Which faith of Christ justifies us, in context? Is it the faith of Christ as Head of the Body or the faith of Christ as Messiah of Israel or the faith of Christ as Savior of the Nations? It is precisely the faith of Christ as Head of the Body. It is because He stands before God as our Head that the Body is formed on earth in the present time.
- e. Given Paul's earlier references in Romans, we must take **the** as **this**, i.e. **by-this faith**. Again, that faith of Christ which justifies us before God as His Body is that which grafts us down into the root so that we hold Israel's place for them.
- f. The credentials for Christ's faith for the Body of Christ is that from eternity past He kept perfectly Pauline Law as the Ancient of Days. His earthly ministry was a "compromise" which His Body also endured in the last half of the Acts period, both on behalf of Elect Israel.

C. Mind not high-things, but-rather be-in-awe.

- 1. **Mind** translates **phronei** (*φρόνει*), the 2nd person singular present imperative of **phronew** (*φρονέω*). It is the same word often used of **will** in the sense of resolving to bring to pass a plan or agenda, and in this sense is used of both the Adamic nature (Rom. 8:6–7) and the Holy Spirit (Rom. 8:27).
- 2. **High-things** translates **'upshla** (*ὑψηλά*), the accusative neuter plural of **'upshlos** (*ὑψηλός*), meaning **lofty, exalted**, and in a bad way, **arrogant, haughty** (the latter in our language being related to **high, height**, cf. the German **hoch**). The combination of **phronew** and **'upshlos**, whether as separate words or as a compound, occurs in exactly these passages: Rom. 11:20; 12:16, I Tim. 6:17. Taking these three passages together, the following seem clear:
 - a. They do not mean we are not to think about the high things concerning our salvation or the specifics of our hope or the specifics of our law. Cf. I Thess. 5:1–2 and Col. 3:1–2.
 - b. They do mean that we are not to think high things about ourselves apart from God's grace to us as Body members. Israel's tree was not taken apart to bring in the Body tree because of any goodness or high thing in us, but because it pleased the Godhead to so do.
- 3. **Be-in-awe** translates **phobou** (*φοβοῦ*), the 2nd person singular present imperative middle of **phobew** (*φοβέω*). The middle voice makes it more literally **be-yourselves-in-awe**. **Phobew** normally means to **frighten, terrify** and is the root of our words phobia and phobic (as in acrophobia, arachnophobia, phobophobia, etc). But the context for this verb extends into the next verse, and since the subsequent verse does not give anything to be afraid of, but rather to rejoice over, it is my view that the context turns this word in the direction of **awe, reverence**, or even **worship**. This last group of meanings is not uncommon: Acts 10:2,22,35; 13:16,26, Eph. 5:33, Col. 3:22, I Pet. 2:17, Rev. 11:18; 14:7.

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4. It is awesome and overwhelming to think that rotten sinners are formed into the present tree of the Body, and that through our mercy Israel will receive mercy.
- D. **For since the God spared absolutely-not the according-to nature branches, [then] neither will He spare thee.**
1. **Spared / will-spare** translate the 3rd person singular aorist indicative middle **'epheisato** (ἔφεισατο) / the 3rd person singular future indicative active **pheisetai** (φείσεται) of the verb **pheidomai** (φείδομαι).
 2. **Pheidomai** is indicative in the first usage, which forces us to say that this sentence is a condition of the first class, the condition being assumed as true; hence the conditional particle **ei** (ἔι) is to be taken as **since**. Apparently the vast majority of the manuscripts are in agreement that the second occurrence of **pheidomai** in this verse is the future indicative, indicating that that the second clause also expresses a future, certain fact. The indicative on both these verbs means that something actually happened to Elect Israel's branches and the same kind of thing will actually happen to the Body branches. Both the antecedent and consequent of this conditional sentence therefore describe sure facts. Finally, the connective **[then]** seems logically necessary, even if implicit; and would not be an inappropriate translation of **mhpws** (μήπως) found in some manuscripts.
 3. **Pheidomai** and its adverb **pheidomenws** and noun **pheidomenos** have the following usage and senses:
 - a. Greek N.T. usage of **pheidomai** is Acts 20:29, Rom. 8:32; 11:21, I Cor. 7:28, II Cor. 1:23; 12:6; 13:2, II Pet. 2:4,5; and that for **pheidomenws** is II Cor. 9:6.
 - b. Greek O.T. (LXX) usage of **pheidomai** includes Gen. 19:16; 20:6, Prov. 13:24; 24:11, Judith 2:11, and many other passages; and that for **pheidomenos** includes Prov. 10:19; 21:14, and many others.
 - c. Contemporaneous documents from [M&M, p. 665]:
 - i. First paragraph citations of **pheidomai**—to spare in the sense of withholding harm or bad consequences.
 - ii. Second paragraph citations of **pheidomai**—several citations of spare in the sense of withholding money and goods and good things. Also in this paragraph is a citation of **pheidomenos** in this same sense.
 - iii. One citation of **pheidomenws** in the sense of using goods sparingly.
 - d. Preliminary analysis of **pheidomai** word group. It is worthwhile to note that both Hatch & Redpath and Morrish list all occurrences of this word group in LXX under the verb only. Beyond this preliminary comment, here is my overall understanding of this important word apart from its sense in Rom. 11:21.
 - i. The general sense of this word group: **to spare in the sense of to withhold or hold back, to not allow to happen or prevent from happening what otherwise could or should happen**. van Herwerden, quoted in [M&M, loc. cit] says that the sense of this word group is *rationem habere*, to have reason, i.e. to act proportionately and not in excess, to do what is reasonable; but this quotation is in the context of the citations of (c)(ii) above and should only be taken to apply to these references, since it does not completely fit all the references at hand. The general sense as I have stated it seems to fit all occurrences from all sources that I have seen. My overall observations are congruent with [Thayer, p. 650],

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who states that it means **to spare, abstain, forbear**, "the act abstained from being supplied from the context". For convenience, we call this the "neutral" meaning, since the context is needed to make the nature of the sparing more specific.

- ii. In the specific context of the withheld item being unpleasant or horrible, **pheidomai** takes on the meaning of **to spare in the sense of to shew mercy**. This fits most, though not all, of the occurrences of the verb and a few occurrences of the noun. For convenience, we call this the "positive" meaning.
 - iii. In the specific context of the withheld item being pleasant or good, **pheidomai** takes on the meaning of **to spare in the sense of to be stingy or parsimonious, to refuse to help**. This fits the occurrences of the adverb, some of the occurrences of the noun, and a few occurrences of the verb. For convenience, we call this the "negative" meaning.
4. **The according-to nature branches.** **The** (or **tw** ($\tau\omega\nu$)) is the article of previous reference, i.e. **these natural branches, these original branches**, namely those holy branches comprising the tree and program of Elect Israel of Verse 16 which were extracted out of the Messianic root to signify that their program is not now functioning on earth.
 5. **Thee (sou ($\sigma\omicron\upsilon$))** refers, as in Verses 17–20, to each of the entirety of those holy branches comprising the tree and program of the Body of Christ as **wild and nationless branches**.
 6. **Analysis of pheidomai in context.** It appears that the full force of this word is present in this context, with all its meanings.
 - a. **Neutral meaning.** With the absolute negative **ouk** ($\omicron\upsilon\kappa$), this verb means that God will absolutely-not withhold the extraction of branches from taking place; i.e. God will absolutely extract the Body branches just as He absolutely extracted Elect Israel's branches.
 - b. **Positive meaning.** With the absolute negative, the verb's positive meaning becomes absolutely negative. The verb means that God will absolutely-not prevent the disruption and suffering and intensity associated with the suspension or consummation of a dispensation.
 - i. The suspension of Israel's program, i.e. the extraction of Israel's holy branches, was traumatic for the Elect of Israel's Second Generation (Acts 1:6–7, 21:17–25, II Pet. 3) and even for Paul himself (Rom. 9:1–3—note the aorist tense in Verse 3).
 - ii. The consummation of the Body program, i.e. the extraction of the Body's holy, nationless (= wild) branches is traumatic in various ways: the instantaneous resurrection of dead Body members and glorification of all (I Cor. 15), followed by the warfare with Satan and his hosts to gain our hope in the Third Heaven, followed in turn by the bema-seat (Rom. 16:20, I Cor. 3:10–15; 15:51, II Cor. 5:10, Eph. 6:10–17, I Thess. 4:16–17).
 - iii. Thus, neither the branches of Elect Israel, along with the branches of the Elect of the Nations, nor the branches of the Body are spared the experience of being extracted, i.e. each of having their program become inoperative on the earth.
 - c. **Negative meaning.** With the absolute negative, the verb's negative meaning becomes absolutely positive. The verb means that God will absolutely-not spare any

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of His Elect from the glory ordained, i.e. God is not stingy toward His own. To be dispensationally specific:

- i. In extracting Israel's branches and thus suspending their program, God did not spare them from what was needed to bring about their future kingdom in the Third Generation with full glory; for what was and is needed for Israel's future glory is the formation of the Body of Christ—through the Body Israel's Third Generation will be provoked to zeal to overcome (Rom. 11:11–14), so through our glory they will be set free (Rom. 8:17–22) and through our mercy they will receive (national) mercy (Rom. 11:31). Thus in not sparing them from extraction, God has operated in full generosity toward His Nation and the Elect of the nations as well, and so He has not acted sparingly or with thrift toward them.
- ii. In extracting the Body's branches and consummating our program, God is not sparing us from any of our hope and glory in being caught way forever into the Third Heaven and His indescribable glory (I Thess. 4:16–17, Rom. 8:17–22). Thus not being spared extraction will demonstrate that the Body is God's greatest act of generosity and grace (Eph. 2:5–10) and kindness (Eph. 2:7).

IX. Verse 22–24

A. See therefore [the] kindness and [the] severity of God: on-one-hand severity upon the having fallen [ones], and on-the-other-hand kindness upon thee.

1. **See** translates the second person singular imperative of an aorist form of **horaw** (*ὁραω*), meaning to **see, perceive, understand**. We are commanded to understand this allegory of the olive tree and what it says about God's severity and God's kindness.
2. **Kindness** translates two inflections of **chrstoths** (*χρηστότης*), meaning **moral goodness, integrity, benevolence, kindness, mildness, benignity, graciousness**. In the Greek N. T. the occurrences are the following: Rom. 2:4; 3:12; 11:22, II Cor. 6:6, Gal. 5:22, Eph. 2:7, Col. 3:12, with a good many references in the secular literature and the Greek O. T. (LXX). In this context, it means God's grace as implemented to the members of the Body of Christ.
3. **Having fallen [ones]** translates the plural aorist 2 participle of **piptw**, meaning **to fall to ruin**, the same verb used implicitly in Verse 11 of the reprobate of Second Generation Israel who **stumbled**, and who also **trespassed** and are accounted as **defective** in Verse 12. Each one who stumbles in fact falls into ruin, stumbling is in fact the first part of fallen down completely. Recall that Verse 11 has two supplied subjects; and that the reprobate of Israel stumble, fall, trespass, and are defective, while Verse 11 also states explicitly the Elect of Israel do not fall into ruin.
4. **Severity** translates two inflections of **'apotomia** (*᾿αποτομία*), from **apo + temnw** (**cut off**) meaning **severity** (cf. **sever**), **sharpness, rigor**. In the Greek N. T., it occurs only here and the adverb **'apotomws** occurs only in II Cor. 13:10, Tit. 1:13.
 - a. The severity of God in context is upon the reprobate of Israel, especially in context the reprobate of Second Generation Israel. Again, Elect Israel does not fall.
 - b. The severity of God is NOT upon the branches of Elect Israel's tree; but rather the severity of God upon the reprobate of Israel for their unbelief and rejection of Christ. This is the means of God extracting Israel's holy branches and grafting in the Body branches.

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- c. Note that **'apotomia** of Verse 22 answers to **'apwsato** of Verse 1, and the latter applies precisely to reprobate Israel and not to Elect Israel (which is what Paul insists upon in Verse 1).
 - d. Those who confuse severity with extraction can never understand this verse or passage.
- B. Since thou definitely-continuest in His kindness, because thou also wilt-be-cut-out-of.**
- 1. It is important to note that the understood subject in the first phrase must be **thou**:
 - a. This phrase is a continuation of the the preceding phrase which has **thee** explicitly;
 - b. the succeeding phrase has an explicit subject of **thou**; and
 - c. the entire context from Verse 17 on has Paul is addressing a **thou** and **thee** with explicit pronouns.
 - 2. **Definitely-continuest** translates **'epimenhs** (*'επιμένης*), which is derived from **'epimenw** (*'επιμένω*).
 - a. Apparently this is the reading of the "most" or "best" manuscripts; but UBS regards it as so far beyond dispute that they do not address it in their critical apparatus, so I cannot assess their judgment; and though Nestle addresses the issue, his apparatus was not clear to me as to which manuscripts supported this reading (which he agrees with) so that I could compare these with the manuscripts listed supporting the alternatives and assess his judgment. Further:
 - i. Stutz' tables never mention it [The Byzantine Text Type & New Testament Criticism].
 - ii. Textus Receptus (TR) has the spelling **'epimeinhs**, which is 3rd person singular, aorist subjunctive.
 - iii. The esteemed Robertson seems completely confused on the matter, citing the reading **'epimenhis** [WPNT, IV, p, 397], which is found in NO text to my knowledge. I think he intended the TR reading since he classifies this clause as a Condition of the Third Class, a correct classification if the subjunctive reading of TR is followed—**'epimenhs** is not subjunctive, as we shall see. Of course, how this third class conditional sentence is to be logically combined with the Condition of the First Class which follows it is a real problem; and Robertson's exegesis here seems completely mangled because of his attempt to combine this apple and this orange.
 - b. The parsing of the reading **'epimenhs** is an interesting exercise.
 - i. It does not occur in the Analytical Lexicon.
 - ii. It is apparently misclassified in Friberg & Friberg [Analytical New Testament, p. 498] as 2nd person, singular, active SUBJUNCTIVE even though **'epimen**__ usually serves as the stem for the indicative and **'epimein**__ usually for the subjunctive (although **'epimenwmen** and **menh** are subjunctive)—this is my observation from examining the parsings in the Analytical Lexicon for both **'epimenw** and **menw**. No one disagrees with this spelling being 2nd person, singular, active.
 - iii. My observations of the parsings in the Analytical Lexicon have explicit support in the grammar of Robertson [GGNTLHR, p. 356, line 7] and the grammatical section of the Analytical Lexicon [Section XXVII:1(a), p. xxviii], both of which explicitly state that the future indicative of **menw** forms by putting the circumflex above the omega, exactly the situation here with **'epimenhs**.

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- iv. From the parsings of the Analytical Lexicon for **menw**, it appears that **meneis** is 2nd person, singular, present, indicative. I infer that **'epimeneis** is as well. Now I note that **'epimenhs** is phonetically identical with **'epimeneis** and that identical sounding spellings are often alternate spellings for the same grammatical form.
 - v. My conclusion is that **'epimenhs** is in fact the 2nd person, singular, present, indicative of **'epimenw** and is in fact the correct reading for the following interrelated reasons:
 - 1) **'epimeinhs** is the only alternative reading, and it is 3rd person, singular, aorist, subjunctive. But the implied subject, as justified in (1) above, is the 2nd person singular in grammatical number and 2nd person plural in exegetical number (by Heterosis of Number) as explained earlier in these notes. It suffices to note that **'epimeinhs** has the WRONG person.
 - 2) There is the overwhelming endorsement of UBS and Nestle for **'epimenhs** (though I would like the evidence made available and clearly stated), there is a lack of any recorded conflict between the alleged manuscript families in Stutz' meticulous charts, and there is agreement that **'epimenhs** has the needed person and number (2nd person, singular), it would appear that **'epimenhs** is the proper reading.
 - 3) That **'epimenhs** is indicative is indicated (polyptoton!!) by the following: it appears to be an alternative spelling for the indicative form **'epimeneis** (b)(iii) above; the indicative fits the context which has exclusively indicative verbs otherwise, including the phrase which follows it and which is stated to be its reason or cause(!); and the intensifier **'epi** seems inconsistent with the subjunctive (see below).
 - 4) Other translations agree with me on this: e.g., Marshall's interlinear on the Nestle text.
 - c. The root verb **'epimenw** is a compound of **'epi** + **menw**, where **menw** means **to continue, to endure, to remain** and **'epi** is an intensifier meaning **super, secure, in detail, definitely**, etc. Thus we have taken **'epimenhs** (with our decisions above) to mean **definitely-continuest**.
3. **Since thou definitely-continuest in His kindness** is now clear since the indicative requires a Condition of the First Class—**'ean** (*'εάν*), the conditional particle meaning **if**, with the indicative **thou definitely-continuest** requires the first class, in which **'ean** must now be rendered **since**.
- a. Thus each member of the Body of Christ (2nd person, singular) is really persevering in the Mystery given to Paul and Pauline apostles, and they epi-persevere through mastering the Mystery, i.e. through epignosis of their hope and calling as set forth in the Mystery. In this context, this includes seeing and perceiving clearly the relationship between the Body and Elect Israel and Elect Gentiles. This phrase, with the bad choices of words and parsings, is used to justify the most hideous arminian distortions of Paul's gospel and the progress of Body saints.
 - b. **Since** relates this clause to the immediately preceding clause—God's great kindness toward the Body of Christ can be seen in the fact that He causes us to truly persevere in the Pauline Gospel (Phil. 2:12,13).
4. **Because** translates **'epi** (*'επει*). The word **'epi** means **since, seeing that, because** [Thayer, p.229] and indicates logical relationship of this next clause with both of the

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preceding clauses. This next clause gives additional evidence showing that God is kind toward the members of the Body of Christ.

5. **Thou wilt-be-cut-out-of.** **Thou** is explicitly in the Greek (**su** (σὺ)). **Wilt-be-cut-out-of** translates **'ekkophsh** (ἐκκοπήση), the future indicative, 2nd person singular of **'ekkoptw** (ἐκκοπτω), a compound of **'ek** with **koptw**, the latter meaning **cut, cut off**, and the former meaning **out of**, the compound meaning therefore **cut-out-of**. No translation I am aware of gets this right. This is reinforced by the parallel phrase in Verse 24 which has the **'ek** occurring twice. The meaning of **out-of** is very important.
 - a. In the context of an olive tree, it refers to a branch not being cut off, but being cut out of, i.e. being extracted. Recall our discussion on the structure of an olive tree under Verse 17.
 - b. Thus **'ekkoptw** answers precisely to **'ekklaw** used of the extraction of Israel's holy branches. Here **'ekkoptw** is used of the extraction in the future of the Body branches from the tree of the Body's program on earth, while in Verse 24 it is used of the initial extraction of Body members from wild tree[s]; and in Verses 17, 19, 20 **'ekklaw** is used of the extraction of Israel's branches. Each word by itself, the words together, and either or both of these words in the context of the uniquely structured olive tree mandate the meaning of **extract, excise, etc.**
 - c. This clause refers to a future CERTAINTY—each Body branch will be extracted out of the tree. This is a most glorious hope, for this extraction is simply another way of saying RAPTURE and ASCENSION and VICTORY: I Thess. 4:13–5:11!
 - d. Thus this clause gives additional logical force (the point of the connective **'epei**) to the assertion that we are the objects of God's kindness in the now time. Thus, we may summarize: **See and understand God's kindness toward thee, since thou art definitely continuing in His kindness, because / seeing that thou wilt also be cut out of the tree and enter into thine hope.** The proof of God's kindness is that each of the Body will persevere to the day of extraction from this earth and enter the Third Heaven: I Thess. 4:13–5:11, II Cor. 12:1–4, Eph. 2:6, Col. 1:12.
- C. **But these-also, since they will not definitely-continue [in] this unbelief, will-be-grafted-within-the-root.**
1. **But these-also** translates **kakeinoi de** (κάκεινοι δέ) and refers specifically to the Elect Branches of Israel which were extricated from the Root of Christ in order that the Body branches could be grafted down into the Root.
 2. **Will definitely-continue** translates **'epimenwsin** (ἐπιμένωσιν), which is derived from **'epimenw** (ἐπιμένω). This is the same verb encountered in Verse 22 above, and the issues are *almost* the same as those for those for the form **'epimenhs** occurring in Verse 22. But the issue of which condition of class is intended by Paul is important enough to repeat that discussion again with some changes.
 - a. Apparently **'epimenwsin** is the reading of the "most" or "best" manuscripts; but, as in Verse 22, UBS regards it as so far beyond dispute that they do not address it in their critical apparatus, so I cannot assess their judgment; and though Nestle addresses the issue, his apparatus was not clear to me as to which manuscripts supported this reading (which he agrees with) so that I could compare these with the manuscripts listed supporting the alternatives and assess his judgment. Further:
 - i. Stutz' tables never mention it [The Byzantine Text Type & New Testament Criticism].

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- ii. Textus Receptus (TR) has the spelling **'epimeinwsin**, which is 3rd person plural, aorist subjunctive.
- iii. The esteemed Robertson seems as completely confused on this matter as on the parallel matter in Verse 22, and for different reasons than cited above for Verse 22.
 - 1) His commentary [WPNT, IV, p, 397] on Verse 23 uses the reading **'epimenwsin**, but claims implicitly that it is 3rd person plural, aorist subjunctive—actually, he says that this conditional clause is 3rd class condition, which is only tenable if the verb is subjunctive (unless there is some unusual indication to the contrary in the context or the contexts of parallel passages); and given Robertson's consistent view on conditions of class, there is no reasonable doubt that he views as subjunctive.
 - 2) His benchmark grammar [GGNTLHR, p. 356, line 7] states that the form of the stem **menw** occurring here is the future indicative; and it necessarily follows that the form of **epimenw** occurring here, in particular the form Robertson himself quotes in his commentary, is future indicative. Thus Robertson the scholar contradicts Robertson the exegete. This information from his grammar will be used below.
 - 3) As with Verse 22, so in Verse 23 I think he intended the TR reading since he classifies this clause as a Condition of the Third Class, a correct classification if the subjunctive reading **'epimeinwsin** of TR is followed. Of course, how this third class conditional sentence is to be logically paralleled with the indicative verbs (and their parsing is in no dispute), which would be consistent only if the condition being dealt with here is of the First Class—and he emphasizes the indicative of the verb **'estin** ("This is the *crux* of the whole matter. God is able."), is not dealt with in his commentary. Again, Robertson's exegesis here as in Verse 22 seems inconsistent.
- b. The parsing of the reading **'epimenwsin** is an interesting exercise.
 - i. It does not occur in the Analytical Lexicon.
 - ii. It is apparently misclassified in Friberg & Friberg [Analytical New Testament, p. 498] as 3rd person, plural, active SUBJUNCTIVE even though **'epimen__** usually serves as the stem for the indicative and **'epimein__** usually for the subjunctive (although **'epimenwmen** and **menh** are subjunctive)—this is my observation from examining the parsings in the Analytical Lexicon for both **'epimenw** and **menw**.
 - iii. My observations of the parsings in the Analytical Lexicon have explicit support in the grammar of Robertson [GGNTLHR, p. 356, line 7] and the grammatical section of the Analytical Lexicon [Section XXVII:1(a), p. xxviii], both of which explicitly state that the future indicative of **menw** forms by putting the circumflex above the omega, exactly the situation here with **'epimenwsin**.
 - iv. My conclusion is that **'epimenwsin** is in fact the 3rd person, plural, future indicative of **'epimenw** and is in fact the correct reading for the following interrelated reasons:
 - 1) **'epimeinwsin** is the only alternative reading, and it is 3rd person, plural, aorist subjunctive. But this verb is paralleled with **'egkentrsthhsontai** and **'estin** later in the verse and both of these verbs are indisputably indicative.

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This parallelism by itself favors the reading **'epimenwsin** AND it being understood as future indicative. Further, the intensifier **'epi** seems inconsistent with the subjunctive (see below).

- 2) The lexical authorities and grammars are in agreement that **'epimenwsin** is future indicative—see the citations in (iii) above.
 - 3) There is the overwhelming endorsement of UBS and Nestle for **'epimenwsin** (though I would like the evidence made available and clearly stated), and there is a lack of any recorded conflict between the alleged manuscript families in Stutz' meticulous charts. It would appear **'epimenwsin** is the correct reading.
 - 4) Other translations agree with me on this: e.g., Marshall's interlinear on the Nestle text.
3. **Since they will not definitely-continue [in] this unbelief.** Now that **'epimenwsin** is settled as the reading and its parsing as indicative, then we have a condition of the First Class, justifying the conditional particle being translated as **since**. **This unbelief** translates **th 'apistia** (*τη 'απιστία*) with **th** being the article of previous reference, back to the unbelief of Verse 20, and the dative being the dative of sphere, i.e. **within this unbelief**.
- a. This unbelief is that of the Second Generation which God used to excise the Elect Branches of Israel and graft into the Root the branches of the Body of Christ.
 - b. The Elect Branches of Israel will not continue in the unbelief of the Second Generation (Zech. 12:9–14, Rev. 1:3–7), but will persevere in the Messianic faith of Israel's hope and future empire and be overcomers (cf. the letters to the Seven Synagogues of the Third Generation in Rev. 2–3) and bring in the Kingdom.
4. **But these-also, ..., will-be-grafted-within-the-root.. Will-be-grafted-within-the-root** translates **'egkentristsontai** (*'εγκεντρισησονται*), the future indicative, 3rd person plural, passive of **'egkentrizw**, for which see Verses 17, 19 above.
- a. At the rapture and catching away and ascension of the Body of Christ, the Body branches will be extricated, indeed cut out of the Root, thus ending the program of the Body's tree functioning on earth—Verse 22.
 - b. At the very moment the Body branches are extricated from the Root, Israel's Elect Branches will be re-grafted down into the Root, thus reconstituting Israel's program functioning on earth.
 - c. The Elect Branches of Israel's Third Generation will overcome to the end and bring in the Kingdom, not continuing in the unbelief of the Second Generation, and in this way justify before men that Israel's Elect Branches have been grafted-within-the-root and Israel's tree reconstituted forever.
 - d. The future indicative **'egkentristsontai** means that this must happen. Those who deny Elect Israel's hope of an ethnic, worldwide empire are denying the very words, with their inflection, that Paul wrote—the future indicative **wilt-be-cut-out-of** of Verse 22 used of the Body branches, meaning that the Body program ceases to function on earth, i.e. the Body is raptured to the Third Heaven, followed by the future indicative **will-be-grafted-within-the-root** used of Israel's elect branches to re-form Israel's tree and program on earth, stand in utter judgment of those who deny the fundamental and soteriological distinctiveness of Paul's gospel AND the absolute certainty of Israel's future ethnic, priestly, world-wide hegemony. **Not one yod or**

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tittle shall pass until all is accomplished (Matt. 5:17–18) applies as well to the revelation Christ gave Paul as to that He gave the prophets of Israel. Again, the very inflection of these verbs rebukes those who say that Israel does not have a distinct future ethnic priestly hope.

D. For the God is able to graft-within-the-root them again.

1. When **the God** occurs in contradistinction to a specific member of the Godhead, it refers to the Father. But there is no contrast here in this context, and the work of reconstituting Israel's tree fully involves EACH member of the Godhead. The very true, Triune God will do this work.
2. **Is** translates **'estin** (ἔστιν), present indicative. **Able** translates **dynatos** (δυνατός), meaning one who has power and ability. **The God is the Able-One**.
3. **Graft-within-the-root** translates **'egkentrizai** (ἐγκεντρίσαι), the infinitive of **egkentrizw**.
4. **Them** translates **'autous** (αὐτούς) and refers back to the **these** who will in fact (indicative) not definitely continue in sin, but will in fact be grafted into the root.
5. **Again** translates **palin** (πάλιν). This means the grafting of Israel's Elect Branches into the Root with the call of Abram (Gen. 12:1–3), which began the functioning of the program of Israel's tree in the beginning, *WILL BE REPEATED*. Since the first grafting resulted in an ethnic, priestly nation on earth, so will also the second grafting—this is a necessary consequence of **again**. To say, as some do, that Israel will be saved in the sense that Jewish individuals will come to Christ in the end times as part of the Body of Christ is to either deny that Israel was ever an ethnic, priestly unit before God—and hence to deny the very words of the Hebrew Scriptures—or to deny the existence of this little word **again** or both. **Every yod and every tittle!**
6. Those denying Israel's future, ethnic, earthly, priestly empire and worldwide hegemony therefore deny all of these things:
 - a. The very inflection of the verbs, including that they are *indicative*. This means that Israel in fact does not continue in sin and that they in fact are grafted in again as it was before and that God is in fact able to do it.
 - b. The little word **again**, which means that God will repeat what He did before in creating His priestly nation.
 - c. The word **able**. God is able to do all this. The link between the future indicative of **egkentrizw** and the **ability** of God is the *implicit* or *hidden* assumption that God has **ORDAINED** that it be so and that He has **JUSTIFIED** it to be so. Thus they deny all of these: His will concerning Israel (the Father) and His atonement concerning Israel (the Son) and His power concerning Israel (Spirit). Restated, they deny the Triune God. Under the cloak of the high Protestant church and its nominally calvinistic traditions, they deny the very words of His sovereignly stated purposes and hence are truly arminians. This fits with the following observations:
 - i. Those who deny Israel's future hope insist that there is one all-purpose salvation in Scripture, which means that they deny each salvation in Scripture, including the distinctive salvation today of the Body of Christ; and therefore such people are not saved.
 - ii. Those who deny Israel's future hope insist that Christ did not secure a particular atonement for each of the Body, Israel, and the Nations; but rather that He secured one and the same atonement for the whole Elect, and that with respect to

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the whole Elect the atonement is unlimited. This is ultimately an arminian view of the atonement. It is also the case that no such all-purpose atonement exists in Scripture; rather He made a distinct atonement for each House of the Elect.

E. **For since thou, out-of the according-to-nature wild-olive-tree, wast-cut-out-of.**

1. **Wast-cut-out-of** translates **'exekophs** (*ἑξεκόπης*), the second person, singular, aorist, passive, indicative of the verb used in Verse 22. The Analytical Lexicon does not state whether this form is indicative, by Remark 6 of Section XXIV implies that it is indicative.
2. The indicative stipulates this to be a condition of the first class. Thus the conditional particle **ei** is to be translated as **since**, the condition assumed as true.
3. **Thou** as throughout this passage refers specifically to each member of the Roman assembly and by extension to each member of the Body of Christ. In conjunction with **wild-olive-tree**, this shows Israel is today a wild olive tree—Roman saints were Jewish.
4. **According-to-nature wild-olive-tree.** **Wild-olive-tree** translates the same term **'agriaios** seen in Verse 17. **According-to-nature** translates **kata phusin** (*κατα φύσιν*) with the latter stemming from **phusis** (*φύσις*), meaning **being, essence**, which in turn comes from **phuw** (*φύω*), meaning **to generate, produce**. Some comments on the notion of wild olive tree:
 - a. Contrary to what was said or implied in the commentary on Verse 17, the Gentile trees of Israel's Kingdom program (or orchard) are not wild or unfruitful as judged by Kingdom Law. The Elect Gentiles are fruitful in accordance with that Law insofar as what God requires of the Elect Gentiles and are not wild: Job is fruitful, Noah is fruitful, the centurions are fruitful, etc. Elect Israel is not wild, and is the central tree of the Kingdom Orchard. Israel is directly blessed by Christ; and since Israel's roots and intertwined with those of her Gentile trees, they are blessed through Israel, even as mature olive trees intertwine their roots and share water and resources. The wild branches or wild trees during the time of the Kingdom program are the reprobate of that time.
 - b. Today the fruitful trees of Elect Israel and the Elect Gentiles are disassembled and pulled apart. Only the Root of Israel's tree remains and there are also branches all of whom are by nature wild.
 - c. Today, there is only one fruitful or cultivated tree, namely the Body of Christ. Paul does not say that the branches of the Body tree ARE wild, but that as they are born of their parents, they are wild by nature and unfruitful AS JUDGED BY PAULINE LAW AND GOSPEL; cf. Eph. 2:3, **and were by nature [phusei, as in Rom. 11:24] children of wrath even as the rest** [of mankind]. All were wild—Rom. 3:23.
 - d. By essence in and of themselves, the members of the Body are wild, unfruitful branches, but by grace (Rom. 11:20,22; Eph. 2:7–10; Col. 1:12–14) they are the very humanity of Christ and fruitful in accordance with Pauline Hope and Law—hence persevering in Pauline Law.
 - e. Thus Body members have been cut-out-of, out-of the wild olive trees and nature and Anti-Body program of Satan and grafted into the Root that presently remains of Israel's tree; and when the Body program is completed, then the Body branches will be extricated, i.e. raptured to the Third Heaven, and Elect Israel's tree—indeed every Elect Gentile tree according the inventory of the Table of Nations (Gen.10)—will be

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reconstituted and Israel's Kingdom Program and ceremonial Law resumed, consummating in the Millennial and eternal earthly kingdom.

5. Paul is careful to maintain a different vocabulary for the extricating of Elect Israel's branches, using **'ekklaw**, than for the extricating of the Body branches from their wild state followed by their extrication from the Body tree in the rapture, using **'ekkoptw**. My sense is the following: **'ekklaw** can be TEMPORARY, but **'ekkoptw** is PERMANENT: the Body branches are taken permanently from their Adamic state and then taken permanently from this earth: I Thess. 4:13–5:11.
- F. **And wast-grafted-within-the-root into [an] extremely-good-olive-tree.**
1. All the terms of this phrase have been considered in preceding verses with the exception of **good-olive-tree**, translating **kalli-'elaion** (*καλλιέλαιον*), coming from **kalli-'elaios** (*καλλιέλαιος*), a compound of **kallos**—meaning **beautiful, excellent, good, choice**—and **'elaios**. Now in context—Verse 24, **'elaios** already means a fruitful and good tree, for it is in contrast with **agrielaios** meaning a wild olive tree: see Verse 17. Therefore, the prefix is for the purpose of intensifying the sense of **goodness** for this particular tree.
 2. This extra-good tree is the Body of Christ! Note again that Paul has carefully distinguished in his vocabulary between Israel's tree (and also the Gentile trees) and the Body tree. How great their hope and calling; but how much greater our hope and calling. Let us summarize from Rom. 11:16–24:

ISRAEL

BODY

Elect Israel is a good and fruitful tree, or **'elaios**.

Body is an exceedingly good and fruitful tree, or **kalli-'elaios**.

Elect Israel has been temporarily extricated, **ekklaw** from their tree.

Body has been permanently extricated, **ekkoptw**, from wild Adamic tree[s], and will be permanently removed from this earth.

Elect Israel was, and will yet be, grafted down into the Root of Christ.

Body is grafted down into the richest part of the Root.

Reprobate are wild branches, **'agri-elaios**.

Reprobate are wild branches, **'agri-elaios**.

G. **By-how-much more these, the according-to-nature-ones, will-be-grafted-within-the-root within their-own good-olive-tree.**

1. **According-to-nature.** Same Greek language as above (Verse 21), but used of Israel in a very different way than Paul used it of the Body.
 - a. For the Body, this language refers to the Body members being of wild, unregenerate stock, and then being grafted down into the Root (fattest part). Cf. Rom. 5:1–11.
 - b. For Israel, this language refers to the fact that they are viewed as Elect and regenerate, and that in grace they have a right to be grafted into Root where we are presently grafted in.
 - c. Elect Israel is by decree of the right nature and disposition to be earthly. They should have a functioning tree on this earth forever.

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2. **Within their-own good olive tree** translates **th 'idia 'elaia** (*τῆ ἰδία ἐλαία*). The article **th** is dative indicating the dative of sphere or **within**; **'idia** is plural and means **private, what is due or assigned to one alone from others** and so means **their-own**; and **'elaia** for **good-olive-tree** follows in context by its contrast with **'agri-elaios** for **wild-olive-tree**.
- a. This Greek language is absolutely striking, for **th 'idia 'elaia** in context is in clear contrast with **kalli-'elaios**. These two Greek wordings are referring to TWO DIFFERENT TREES. The branches now rooted into Christ constitute a tree DIFFERENT from those branches that were extricated from the Root and will be grafted down into the Root to make THEIR OWN TREE.
 - b. How can it be otherwise? Paul emphatically states that the presently rooted branches will be completely and permanently extricated and that the branches originally extricated, to make way for the presently rooted branches, will be rooted once again.
 - c. Note in context that Elect Israel (and her Gentile subordinates) have DIFFERENT trees from that of the Body of Christ.
 - d. This little Greek word **'idia**, like the Greek verb tenses and the little word **again** commented on under Verse 23, COMPLETELY rebukes those that deny Israel's ethnic earthly hegemony and fundamental Pauline distinctiveness.
 - i. By claiming "continuity", they deny the text that says Israel's former tree will be reconstituted, i.e. Israel's former program will again be reinstated on this planet.
 - ii. By claiming "continuity", they deny that the Body tree is different from Israel's tree, i.e. that Paul's gospel is fundamentally different from the 12 and Israel and that this distinction is fundamental to salvation and justification before others by works and perseverance that God honors.
3. **Let God be true and every man a liar. ... But we know that whatever the Law is saying** [present tense, hence *Pauline Law*], **it is speaking to those under this Law** [Anti-Body] **to the intent that every mouth should be stopped and all the kosmos should come to be under judgment to God** (Rom. 3:4,19, Greek text).

BRIEF SUMMARY OF VERSES 17 TO 24. Ethnic Israel is secure. The 12's program to Elect Israel was suspended at the close of the Second Generation, the Body brought in through Paul's gospel, and after the Body's rapture, Israel will be forever established. This irrefutable timeline of the olive tree allegory was previously given in I Thess. 4:13–5:11.