



*<sup>21</sup> for if God did not spare the natural branches, He will not spare you, either.*

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

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

**The Question came up - Is this talking about the church, the Body of Christ?**

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

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

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

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



# Conclusion

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

***<sup>22</sup> Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise, you also will be cut off.***

We remember our Lord's saying to the twelve apostles, when He first sent them out to the ***“lost sheep of the house of Israel,” “Go not into any way of the Gentiles and enter not into any city of the Samaritans” (Matt 10:5).***

He had come as “a minister of the circumcision” to His own.

**But when they had rejected and crucified Him,**  
the Risen Lord said: ***“Go ye into all the world, and preach the gospel to the whole creation” (Mark 16:15);***

***“Ye shall be My witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth” (Acts 1:8).***

<sup>22</sup> Behold then the **kindness** and **severity** of God; to those who fell, severity, but to you, God's kindness, **if** you continue in His kindness; otherwise, you also will be cut off.

"**Goodness**" is *chrēstotēs* , "compassion, kindness."

"**Severity**" is *apotomia*, "the nature of that which is cut off, abrupt, precipitous like a cliff, rough" (Thayer). It speaks of severity, roughness, rigor.

The "**if**" is *ean*, the particle of a hypothetical condition. Denney explains, "**if you remain on in the goodness.**"

Now this was God's **goodness** toward Gentile *believers*.

- All the Gentiles: they were no longer called “dogs,” as contrasted with the favored race of Israel (Matt 15:26).
- There was a complete change in the relationship of Gentiles as such toward God.
- They were put into the place of privilege and opportunity of Divine blessing: an “acceptable time,” a “day of salvation,” in God’s “goodness” was extended to them.
- *Now?* An ambassador for God says anywhere, to the worst heathen, **“Believe on the Lord Jesus Christ, and thou shalt be saved.”**

***This is the Divine goodness.***

***<sup>22</sup> Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise, you also will be cut off.***

The Jews lost their standing because:

- They had come to believe that their position of favor was indefectible-(**not subject to decay, lasting, flawless**), and independent of moral conditions;
- If the Gentiles commit the same mistake, they will incur the same penalty.
- "**Cut off**" is literally "**cut out**" as a branch is cut out of the main trunk of a tree.



**"Continue" is *epimenō*, "to remain, abide."**

The word speaks of position in and relationship to God's goodness.

It is often used of one abiding in a home as a guest. Thus, it speaks of friendship, companionship, mutual intercourse. It is the attitude of the Gentile towards the Jew and towards the benevolent kindness of God in including him in the salvation offered to the Jew, to which the apostle has reference in this context by the use of this word. Wuest

A man of exercised conscience, or even of ordinary knowledge of the New Testament, cannot look on the Gentile profession of Christ in any direction and affirm seriously that they have continued in God's goodness; if not, the sentence is cutting out for the Gentile, as of old for the Jew.

**So, the Holy Spirit having been given at Pentecost,**

- Peter is shortly sent to the house of the Gentile, Cornelius: who believes the simple gospel of Christ, and, on “*all them that heard the Word the Holy Spirit fell.*”
- Then Barnabas and Saul, Silas and Timothy, and the rest, go on to the Gentiles, turning the world “upside down” with the gospel of *grace*.
  - ❖ No need for a “religion” now; they had *Christ*.
  - ❖ No need for a temple, —they, the assembly, were “the temple of God”; for, as Stephen witnessed—and was stoned for it
  - ❖ No need for a ritual: they had the Holy Spirit and worshipped by Him instead of forms!
  - ❖ No need of a special priesthood, —all believers were alike priests, and drew near unto God by the shed blood, Christ Himself, over the house of God, leading their worship, as the Great High Priest in heaven.
  - ❖ No need of seeking “merit,” —they were *in Christ*, already accepted in Him,—yea, made the very *righteousness of God in Him!*

*<sup>23</sup> And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.*

- So, the Gentiles will be “cut off” from that place of Divine privilege which they now have (and which Israel nationally has lost), and Israel will be restored to the privileged place, as before.
- Of course, this “cutting off” does not mean that individual Gentiles cannot be saved!
- But, as in the Old Testament, and in Matthew, Mark, and Luke, Israel will be honored as the center and spring of Divine blessing on earth; the Gentiles becoming again subordinate to Israel,—as to spiritual things; and having again to “go up to Jerusalem” to worship Jehovah.

*<sup>23</sup> And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.*

If the Jews give up their unbelief they will be incorporated again in the true people of God.

And this is exactly what will take place at the Second Advent.

Israel as a nation will in the sovereign grace of God be regenerated and filled with the Spirit to become again the channel through which God will operate for one thousand years to bring salvation to a Christ-rejecting world.

The Church, the Body of Christ, will of course have been translated to heaven before this order of things comes in. The Church is “*the fulness of the Gentiles*,” of *Romans 11:25*.

The visible organized church on earth today is for the most part modernistic, and at the Rapture will be set aside in favor of Israel which will be restored as the final channel through which God will work to bring the good news of salvation to the human race.

**In this sense**, the Gentiles will be cut off as Israel was A. D. 70, and for the same reason, failure to function as the means through which God works for the salvation of sinners. **Newell**



It is now the common talk through Christendom that the **Jews** were God's "ancient" people; and that now the Gentiles are God's favored ones.

It is of great importance to

- ❑ Avoid confounding the continuous line of the inheritance of the promise on earth, the olive tree,
- ❑ With the mystery of Christ and the church where all is new and above nature.
- ❑ There is no breaking off members from the body, nor is the Jew a natural limb any more than the Gentile.

All is heavenly grace and entirely distinct from the system of administered promises which began with Abraham, the first-fruit.

- ❑ **It is not a question of saving grace here but of earthly responsibility according to the respective testimony,**  
**First of Israel,                      Next of Christendom.**

## **At the rapture, will the Olive tree be cut down?**

No way, not any more in the future than in the past.

In reverse the judgment of the Gentile branches makes way for the grafting in of the Jews, for they will then no longer abide in unbelief, and God is able to graft them in again. It is "their own olive tree," which God never forgets, nor should the Gentile.

Thus, we all may and should clearly see the distinctness of the responsibility of the creature,

- Whether in Israel or
- In Christendom,
- From the security of the elect who are saved by grace.

## **We must ask now, have the Gentiles continued in God's goodness?**

For if the Gentiles have not so continued, God's severity must be shown to them, as before to Israel:

### **What then is the record? It is grim!**

- First, as to sending out the gospel: After nearly 2000 years, much of the human race knows nothing of Christ.
- Then, as to salvation by grace preached to lost men, apart from law and from ordinances, we see, instead, “good character” preached up as the way of acceptance; the simple table of the Lord called “these holy mysteries,” and
- Baptism, instead of a glad confession of a known Savior, relied on as a “means of regeneration.”

- Instead of simple gatherings (as at the first), of believers unto the Name of Christ their Lord, relying on the presence of the Holy Spirit solely, we see great Judeo-pagan temples, and an elaborate “service.”
- Instead of the free, general common priesthood of believers, in the fellowship of prayer and faith (as in apostolic days) we see thousands upon thousands of professing Christians that have never prayed nor praised openly in the assembly of His saints; myriads who do not have even the assurance of salvation (though Christ, who bore sin for them, has been received up on high).
- Contrast with this [Acts 2:42](#): “*They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers.*”

- We see open, general, horrible *idolatry*, in both the Greek and Roman cathedrals; and a growing tendency to put up “crosses” instead of preaching “*the word* of the cross,” in so-called “Protestant” places!
- We see great State Churches, a thing unknown and impossible in Scripture; and
- We see professing Christians divided into “denominations,” each with its own “program,”—ignoring wholly Paul’s words in [1 Cor 1:12-13](#); [3:2-4](#); and not at all walking in the consciousness of *the One Body*.
- Indeed, instead of the *unity of the Spirit*, they are ready to establish horrible outward earthly *union*, of all “professing Christians,” “modernists,” and *Jews*—in short, all “religionists.”

Taken from W. R. Newell 1937



All that God commits to men seems to follow the downward course of declension. This was true of Israel, it is declared even of Gentile authority which began as gold and ends as iron and clay, it is true likewise of the professing church.

Leaven working in the pure meal symbolizes the permeating power of certain forms of evil within the true Church itself. Leaven is universally the emblem of corruption working subtly.

It means mere

- *formality* (cf. [Matt. 23:14](#), [16](#), [23-28](#));
- *unbelief* (cf. [Matt. 22:23-29](#)); and
- *worldliness* (cf. [Matt. 22:16-21](#); [Mark 3:6](#); [1 Cor. 5:6-8](#)).

The elect company of true believers is ever beset with tendencies to formality, unbelief, and worldliness.

Chafer's Systematic Theology

*<sup>24</sup> For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?*

We gentiles are a wild olive branch, grafted contrary to nature into a good olive tree.

Now if this contrary to nature process has been accomplished by God, how much more, shall the natural branches be grafted back into their own olive tree?

**God's Word has given express testimony to His purpose of recalling Israel in sovereign mercy after and in spite of all their sins, giving them in the end thorough repentance and turning their heart toward their Messiah so long rejected.**

**Unless we clearly see that Paul in this chapter is not discussing Church truth, we shall become hopelessly mired.**

**Paul is not declaring here either the character, calling, destiny, or present privileges and walk of the Church, the assembly of God, the Body of Christ, the present house of God, the Bride for which the heavenly Bridegroom is coming, —none of these things.**

**The whole question in Romans Nine, Ten and Eleven is one of reconciling God's special calling and promises of Israel, the earthly people, with a gospel which sets aside that distinction, sets aside Israel's distinctive place for the present dispensation; and places the Gentiles in the place of direct Divine blessing, once enjoyed by Israel.**

Gentile “Christendom” has set up the “Christian religion.”

- It has settled down upon earth
- It is as if the Church belonged here; and
- It is as if Christ might not come at any moment!

If you fantasize Christendom has continued in the humble gospel of *grace*, and the *goodness* of God in giving His Son to shed His blood for lost sinners, just examine the “religious” pronouncements in the media!

But God will take care of His testimony,—is doing so, by means of Bible conferences, Bible classes, and gatherings for prayer in private homes—more and more after the early Church pattern.

Disregard the false dreams that “**God is through with Israel**

But since God had lodged His promises in Abraham and in his Seed (“which is Christ”), Paul in all faithfulness must not only destroy the Jewish hopes based on natural descent and refer all to God’s sovereign grace; but he must also tell us Gentiles the facts.

❖ **God did not make Israelites out of us Gentiles!**

**He had a secret purpose kept from all the ages—**

**The giving to His Son a Bride composed of Jewish and Gentile believers who should be received as mere guilty sinners, on purely grace grounds; and should have the highest calling of any creatures—to be members of Christ Himself, —a thing never promised to Israel.**



**Romans 9-11 is about the matter of sharing Divine mercy, and not of the Christian calling.**

Let us ask ourselves, and frankly answer, these questions:

**Did God once have a house on earth?      Yes**

**Where was it?                      In Jerusalem.**

Our Lord at the beginning of His ministry called that temple “*My Father’s house*”; and at the end of His ministry “*My house*”; and finally said to the blind leaders of Israel: “*Your house is left unto you desolate.*”

**Will God restore to Israel His earthly House?**

He will, as we know, at Christ’s coming back to earth. And we are told it will be upon Mount Zion in Jerusalem.

See James’ prophecy in Acts 15, quoted from Amos 9:11, 12.

**But meanwhile, between our Lord's absence in Heaven and His second coming, does God have a house? -**

He does

**What is that house?**

Paul says that the Church (ekklesia) is now God's House.

*1 Timothy 3:15 (NASB)<sup>15</sup> but in case I am delayed, I write so that you will know how one ought to conduct himself **in the household of God**, which is the church of the living God, the pillar and support of the truth.*

**The house of God is the Church of the Living God.**

Here God the Holy Spirit dwells both in individual believers, Jew and Gentile; and the gathering together of God's saints.

## ONE LAST QUESTION:

**Will this Church or Assembly ever be connected with Israel?**

**NEVER!**

- The Father is now calling out of Jews and Gentiles a **Bride for His Son, the Church,**
- From both Jewish and Gentile believers Christ is now creating  
**ONE NEW KIND OF MAN!**
- **But where do these blessings originate from?**
  - Started from the promises made to Abraham!
  - Abraham was the root, and from the promises to him comes the fatness.
  - And after the Church has been taken to Heaven, God will again bless Israel.



