



You *MUST* Understand Your Grafting

*We Gentile Christians are Grafted into the
Five Great Blessing Categories contained
for us in the Abrahamic Covenant*

Written by Dr. Jay Snell

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Table of Contents

1. [My sincere thanks](#)
2. [Please give this free eBook away](#)
3. [The Abrahamic Covenant Produces the blessings of healing , prosperity, family well being, eternal security and the pre-wrath rapture for us today](#)
4. [Why is this important?](#)
5. [Scholars agree! The Covenants of Promise\(s\) in Ephesians 2:12-13 are the Abrahamic Covenant](#)
6. [They are talking about you now](#)
7. [Four more to go](#)
8. [What we Gentile Christians are grafted into](#)
9. [Now they are talking about you again](#)
10. [Stay with me here](#)
11. [Grafted into the Five Great Blessings](#)
12. [You are now on an equal footing with Abraham, Isaac and Jacob](#)
13. [We Gentile Christians are grafted into a set of pre-existing Jewish blessings](#)
14. [Only five more from here](#)
15. [Three FREE faith building bonuses](#)
16. [Six more FREE faith building eBooks are being prepared for you now](#)

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My sincere thanks to:

Jesus Christ: for saving my soul and teaching me the deeper things about faith and the Abrahamic covenant

Corky, My Wife: for being so pleasant...enduring the long hours of silence during the preparation of this ebook and all my writings...for going with me over the vast expanse of time and territory covered during a lifetime of ministry...her voice is my own little music box...filled with love, laughter and music

My Parents: for continuously setting before me the example of a Godly life

Each of You: for reading and giving this free book away...for recommending our Website...for recognizing its trail-blazing depth

The Creators of Host for Profit: these guys did what we all wanted and needed...a host that understands marketing...who pays an outstanding commission when someone signs up through one of us...who is there for us 24/7...and is pleasant, courteous and thorough in helping us when we need it.

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The Creators of Zeus: this program automatically builds a Reciprocal Link Directory for you that is unequalled. Everybody knows now that the Search Engines are all demanding to be paid so you can't rely on them unless you are Ft. Knox. Zeus helps you become independent of the Search Engines.

The Creators of WarriorPro: these guys have put together everything you need to learn how to market like a pro...there is nothing like this Website...what else could we ever need?

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[The Creators of ForMor International:](#) my friends Stan and Shirley Goss have built the leading health supplement organization in America...paying highest commissions... worldwide. For a full time business or an extra income, this works!

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God bless you according to Galatians 3:9,

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You *MUST* Understand Your Grafting

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The Abrahamic covenant contains and produces the following blessings for us Gentile and Jewish Christians today:

- Healing for our bodies
- Financial Prosperity
- Family Well Being
- Eternal Security
- Pre Wrath Pre Millennial Rapture
- Salvation

Now we Gentile and Jewish Christians are grafted into the above Abrahamic promises the moment we get saved. In this work, we go into more detail about your grafting. You will have an understanding about this subject that few people have. Your faith is about to rise up here. So dive in for a real faith building experience. We start with the following Scripture.

Eph 2:12-13

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (KJV)

Here we learn that we Gentiles had been alienated from the commonwealth of Israel and were consequently estranged, or cut off, from the covenants of the Promise. As such, we see the threefold state of the Gentiles because of their alienation to be (1) without Christ, (2) having no hope, and (3) without gods in the world. The question we must settle is this: what are these all important, high-powered covenants of the promise that left us without Christ, without hope and without gods in the world.

These high-powered covenants of the promise were the Abrahamic covenant. Allow us to demonstrate this statement from scholars who lived over the past few hundreds of years till the present. Then, we shall demonstrate that we Gentiles were grafted into the very same Abrahamic covenant promises from which we had been alienated.

You **MUST** Understand Your Grafting

Why is this important?

It is very important because healing, prosperity, family well being, eternal security, and prewrath rapture, in addition to salvation, is contained and promised to Abraham's seed in the Abrahamic covenant. Now if we can prove that Gentile Christians are simply grafted into the same covenant, then the same Abrahamic blessings of healing, prosperity, family well-being and salvation etc., belong to us also. This we will do.

First, look at those scholars who insist that the covenants of the promises were, in fact, the covenant God made with Abraham. These scholars cover a time span of hundreds of years.

For Page Numbers and publication details, see the Bibliography in our book, ["The Unbroken Force of Abraham's Blessings."](#) There, our symbols (TKA-Ephesians p.58) will make sense. For now, though, just concentrate on what the scholars say.

I do not expect you to memorize what they say. I do not expect you to even remember the exact words they use. What is important is this: you need to recognize that the covenants of the promise(s) in the Scripture above are recognized by men of God over a period of several hundred years down to and including the present.

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All these scholars agree; the covenants of promise are the Abrahamic covenant

Abbott said the covenants of the promise "...were characterized by the promise of the Messiah...The plural is used with reference to the covenants with the patriarchs..." (TKA -Ephesians p. 58).

Salmond identified the covenants of promise as the "...Covenants with Abraham and the patriarchs..." specifically, "...the great Messianic Promise given to the fathers of the Hebrew people (Genesis 13:15; 15:18; 22:8, etc.)" (EGT III p. 292).

Lenski identified the covenants of promise as "...those old covenants made with the patriarchs..." (RCHL - Ephesians p. 433). He further said, "By being aliens to the Old Testament church, foreigners to the gospel covenants, the Gentiles were also subjectively in the worst plight..." (RCHL - Ephesians p. 434).

Concerning the covenants of promise, Calvin said, "On one great promise made to Abraham all the others hang, and without it they lose all their value: "In thy seed shall all nations of the earth be blessed" (Genesis 22:18)... Take away the covenant of salvation, and there remains no hope...By a solemn ritual did God sanction his covenant with Abraham and his posterity..." (CC XII p. 1953).

Matthew Henry calls the covenants of promise the covenant of grace which "...has ever been the same for substance, though, having undergone various additions and improvements in the several ages of the church..." (MHVI p. 693).

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Again, just get the substance of what they are saying because a little further down in this eBook, we show that these Scholars are really talking about you.

Adam Clarke declared the identity of the covenants of promise to be "...the covenant made with Abraham, whether considered as relating to his natural or spiritual seed..." (AC III - Ephesians p. 440).

Lloyd Jones equates the covenants of promise with the Abrahamic Covenant. He said God "...took hold of Abraham. Not because there was anything peculiarly good about Abraham; he was a pagan amongst other pagans. God called him out and said: I have set My eye on you. I am going to bless you, I pledge Myself to you. As the author of the Epistle to the Hebrews reminds us, He did it with an oath: (6:13-18). He pledged Himself and gave an oath, that it might be sure to Abraham and to his seed. The promises of God!" (DMLJ - Ephesians 2, p. 170).

Matthew Poole affirmed they are "...those covenants in which the great promise of Christ and salvation by him was made...as that with Abraham..." (MP III p.668).

Vincent called it "The several renewals of God's covenant with the patriarchs" (MRV III p. 377).

Weust quotes EGT which we quoted above, to identify the covenants of promise as the Abrahamic Covenant. (KW - I Ephesians p. 73).

Karl Braune said that it "...designates the repeated renewal of the covenant from Abraham to Moses...All these repeated agreements, however, serve the one promise given to Abraham referring to all nations as well as characterizing the covenants, and re-echoing again and again" (LC XI - Ephesians p .90).

Jamieson, Fausset and Brown declare, "Covenants of promise - rather '...of the promise.' viz., 'to thee and thy seed will I give this land.' " (Romans 9:4; Galatians 3:16). The plural implies the several renewals of the covenant with Abraham, Isaac, and Jacob, and with the whole people at Sinai. [Alford]. " 'The promise' is singular, to signify that the covenant, in reality, and substantially, is one and the same at all times, but only different, in its accidents and external circumstances" (JFB pp. 345, 346).

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Only four more to go...stay with me

The American Commentary states, "The Gentiles were not strangers in respect of these, in the sense that they were never to have part in what the promise contained, since in Abraham and his descendants 'all nations' were to be 'blessed.' They were strangers in the sense that until Christ, the Promised One, had actually come, they had not only had no part in what the covenant had provided, but had not even been aware that any such privilege was possible for them; and in the sense that after Christ had come they still remained aloof until the gospel of God's grace had reached them" (TAC V-Ephesians p. 41).

The Pulpit Commentary said "The 'covenants' (plural) substantially the same, but renewed to various persons and at various times in which God promised, 'I will bless him that blesseth thee, and curse him that curseth thee; and in thee and thy seed shall all the families of the earth be blessed.' In respect of these they were strangers, not embraced in their provisions, not, therefore, in a state of encouragement to expect a great blessing" (PC XX - Ephesians p. 64).

The International Standard Bible Encyclopedia said, "All that Abraham the ancestor received through Divine election, by the covenant made with him, is inherited by his seed and passes under the collective names of the promise (Romans 4:13), the blessing (Galatians 3:14), mercy (Luke 1:54), the oath (Luke 1:73), the covenant (Acts 3:25)" (ISBE I p. 21). This work further stated, "For that promise to Abraham was, after all, a 'preaching beforehand' of the Christian gospel, in that it embraced 'all the families of the earth' " (Galatians 3:8) (ISBE I p. 21).

Finally, William Hendriksen equated the covenants of promise with the promise that was "...made to Abraham, reaffirmed to Isaac, to Jacob, and, in fact, to all God's people in both dispensations, so that, while in a sense there is only one covenant of grace, there were many reaffirmations..." (NTC Ephesians p. 130).

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Now the Scholars speak again and tell us about what we Gentile Christians are grafted into

Next, we let the scholars speak again. Here we let them tell us that we Gentiles and Jewish Christians are now grafted into the same identical Abrahamic covenants of the promises. Here, however, the term used is the "olive tree." In Ephesians above, the term used was the "covenants of promise." As we progress, you, dear reader, will see for yourself that the "covenants of the promise" in Ephesians 2 above and the "olive tree" in Romans 11, cited below, are one and the same thing. First, look at the Scriptures below. Then, read carefully the many scholars we quote. You are getting a faith building education here.

Rom 11:16-21

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. (KJV)

In our passage under consideration (Romans 11:13-24), that the Gentiles are being grafted into the olive tree and are drawing from the fatness of its root is beyond question. And that the fatness of the root is none other than Abraham, Isaac, Jacob and the promises of the Abrahamic Covenant is also beyond question. The best scholarship *for hundreds of years* confirms this position.

Consider the statements below of eminent Bible scholars. They all identify that into which the Gentiles are grafted as the patriarchs and the Abrahamic Covenant. (The expression, "the patriarchs" always refers to Abraham, Isaac and Jacob. Remember, the Abrahamic Covenant was made with Abraham, but reconfirmed with both Isaac and Jacob).

Again, do not worry about memorizing or even remembering each quote below. Just remember that they are talking about *you*. Consequently, see what each of them say and how they say it. Their words will enable you see that *you* really are grafted into the Abrahamic promises.

You *MUST* Understand Your Grafting

And again, remember that these promises contain and produce the five blessings listed at the very beginning of this eBook. Here they are again for you.

- Healing for our bodies
- Financial Prosperity
- Family Well Being
- Eternal Security
- Pre Wrath Pre Millennial Rapture
- Salvation

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Now the Scholars tell about you again

Robertson said, "Apparently the patriarchs are the first fruit. Perhaps Abraham singly here" (RWP IV, Romans p. 395). And it is into Abraham, the patriarchs and the Abrahamic Covenant that the Gentile Christians are grafted."

Newell declared that the Gentiles were being grafted into "...the promises given to Abraham and to his Seed" (WRN p. 428).

Concerning the root into which the Gentile Christians were being grafted, Cranfield stated "...there is a very widespread agreement among commentators that it must refer to the patriarchs..." (CEBC II, p. 565).

Vincent affirmed, "Both the first-fruits and the root represent the patriarchs (or Abraham singly)..." (MRV III, p. 126). He further stated, "The Jewish nation is a tree from which some branches have been cut, but which remains living because the root (and therefore all the branches connected with it) is still alive. Into this living tree, the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root. The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the Jews). But the grafted branches should not glory over the natural branches because of the cutting off of some of the latter, since they derive their life from the common root" (MRV III, 127). He then quoted Dwight, "The life force and the blessing are received by the Gentile through the Jew, and not by the Jew through the Gentile. The spiritual plan moves from the Abrahamic Covenant downward, and from the Israelitish nation outward" (MRV III, p. 127).

Hendriksen said, "The cake and the root probably symbolize Abraham; better still: Abraham, Isaac, and Jacob. See Romans 11:28. The branches are the descendants of these forefathers. They are the people of Israel, highly privileged..." (WH Romans p. 370). And, into the above, the Gentile Christians are grafted.

Poole declared, "...by the root he means Abraham...by the olive-tree he means the church of Christ; by the root, or sap of the root, and by the fatness of the olive tree, he means, all the promises and privileges, the graces and ordinances, the spiritual blessings and benefits, which belong to Abraham and his seed or to the true church of God...so the good things that the gentiles have, they received from the Jews, and not the Jews from them: the Gentile church is incorporated into the Jewish, and not the Jewish into the Gentile" (MP III, p. 518).

You *MUST* Understand Your Grafting

Stay with me here...not many more

Henry declared, "The Gentiles, being grafted into the church, partake of the same privileges that the Jews did, the root and fatness. The olive-tree is the visible church (called so Jeremiah 11:16); the root of this tree was Abraham...he being the first with whom the covenant was so solemnly made. Now the believing Gentiles partake of this root: he also is a son of Abraham (Luke 19:9), the blessing of Abraham comes upon the Gentiles (Galatians 3:14), the same fatness of the olive-tree, the same for substance, special protection, lively oracles, means of salvation, a standing ministry, instituted ordinances; and, among the rest, the visible church-membership of their infant seed, which was part of the fatness of the olive-tree that the Jews had, and cannot be imagined to be denied to the Gentiles" (MH VI, p. 449). And to the Gentiles he further declared, Abraham, the root of the Jewish church, is not beholden to thee; but thou art greatly obliged to him, as the trustee and the father of many nations" (MH VI, p.449).

Calvin maintained, "The Gentiles could not contend with the Jews respecting the excellency of their race without contending with Abraham himself, which would have been extremely unbecoming, since he was like a root by which they were born and nourished...And we know that after Christ by his coming has pulled down the partition-wall, the whole world partook of the favour which God had previously conferred on the chosen people. It hence follows, that the calling of the Gentiles was like an ingrafting, and that they did not otherwise grow up as God's people than as they were grafted in the stock of Abraham" (CC-Romans p. 1481).

The Pulpit Commentary affirmed, "By the firstfruit and the root is signified the original stock of Israel, the patriarchs; by the lump and the branches, the subsequent nation through all time" (PC XVIII p. 322). And concerning the Gentiles, said, "...it is, after all, from the stock of Israel, into which he has been engrafted, that he derives all his own fertility" (PC XVIII page 322).

In other words, the root is the Abrahamic Covenant, the olive tree is the Church of God viewed as one continuous body beginning, for our study at least, with Abraham and lasting forever. Into this Abrahamic body, tree or Church, God grafts the Gentiles when they accept Christ as their personal Savior. No wonder Paul said Christians "...are blessed (BARAK-EULOGIA) with faithful Abraham," Galatians 3:9. See our book, "What are Abraham's Blessings Anyway?" In other words, Christians are grafted into the "Blessing System of Abraham."

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They all declare that we Gentile Christians are grafted into the promises of the Abrahamic covenant

See the comments by more leading scholars below. They all declare that Gentile Christians are grafted into the Abrahamic Covenant. And, after all, why shouldn't they be? Promise #60 (there are 60 Promises in the Abrahamic covenant) declares that, "In Abraham's seed, who is Christ, all nations of the earth shall be blessed (BARAK-EULOGIA)." In the Abrahamic covenant, "bless, blessed and/or blessing" includes healing, prosperity, family well being, eternal security and prewrath rapture, in addition to salvation.

Lenski stated, "...the first cake of dough and the root denote either Abraham, with whom the covenant was made (chapter 4), or Abraham, Isaac, and Jacob taken together" (RCHL-Romans p. 703). And, concerning the engrafted Gentiles he declared, "The marvel of divine grace, which the Gentile Christians are to note well, is that they together with the believing Jews are made blessed partakers of all that God originally gave to Abraham and to the great patriarchs of the covenant" (RCHL-Romans p. 704).

He further explicated, "The astounding miracle of grace is here pictured by an equally astounding figure: such a wild olive branch grafted in among the good living olive branches and thereby made a joint partaker of the root of the good olive tree, of its fatness, its rich sap. Note well this main point of the illustration. It is not something that this wild olive branch furnishes or is to furnish but the fatness which the good root of the good olive furnishes this engrafted wild olive branch" (RCHL-Romans p. 705).

Moreover, concerning the holiness of the engrafted Gentiles, Lenski said, "...all its living branches are called holy. This includes the branches that are grafted in;..it excludes the branches that have been removed" (RCHL-Romans p. 706). Finally, he thundered, "...we must, indeed, say that it is a tremendous deed to pry a pagan loose from his paganism, to which is then added the task of uniting him with the very covenant (Abraham) from which the Jews fell away" (RCHL-Romans p.n 712).

The American Commentary affirmed, "The root refers to the patriarchal progenitors of the race, to Abraham especially, in whom the branches—that is, his natural posterity—were regarded as consecrated to God" (TAC IV - Romans p. 255).

And, even Karl Barth is forced to grudgingly concede this truth concerning the root's identity as the patriarchs and the Remnant. He said, "Paul may, it is true, when he speaks of firstfruit and root have in mind the patriarchs of the elect in Israel..." (KB p. 407).

You *MUST* Understand Your Grafting

Think about this...you are grafted into the Abrahamic blessing covenant on an equal footing with Abraham, Isaac, Jacob, Israel...

Godet maintained that the first-fruits and the root represented Abraham, Isaac and Jacob. He said, "We must, therefore, with the majority of commentators, take these holy first-fruits as the patriarchs, in whose person all their posterity are radically consecrated to the mission of being the salvation people" (FG p. 405). And concerning the identity of the root, he said, "There is therefore no need to seek a different meaning..." (FG p. 405). In other words, both the first-fruits and the root are the patriarchs.

He then calls the Seed Group of the Abrahamic Covenant into which Gentile Christians are grafted, "a blessed and consecrated organism." He declared, "...Paul speaks to each Christian of Gentile origin individually, and reminds him that it is in spite of his possessing the quality of a wild tree that he has been able to take a place in this blessed and consecrated organism to which he was originally a stranger...Once engrafted on this stem, the wild branches have become co-participants of the root.

This expression is explained by the following words: and of the fatness of the olive, of which the meaning is this: As there mounts up from the root into the whole tree a fruitful and unctuous sap which pervades all its branches, so the blessing assured to Abraham (Galatians 3:14) remains inherent in the national life of Israel, and is even communicated by believing Jews to those of the Gentiles who become children of the patriarch by faith;.." (FG pp. 405-406).

For Godet, the "engrafting" is another way of saying that the Gentiles are incorporated into the Remnant of Israel, the original Abrahamic Seed Group. He said, "The fact is, that in the view of Paul, as in that of the Twelve, the believers of Israel are the nucleus round which are grouped the converts from among the Gentiles, and God's ancient people, consequently, the flock with which the Gentiles are incorporated. "I have yet another sheep, said Jesus (John 10:16), who are not of this fold; them also I must bring, and there shall be one flock, one Shepherd." Excepting the figure, the thought is identical with our passage" (FG pp. 405-406).

You *MUST* Understand Your Grafting

Notice the next quote...Gentile Christians, you, are grafted into the already existing blessings inherent in the Jews

Finally, Godet sees the Gentiles entering into blessings already existing and inherent in the Jews. He stated, "...the salvation enjoyed by this (the Gentile) believer has been prepared by a divine history which is one with that of Israel, and that the Christian of Gentile origin enters into possession of a blessing already existing and inherent in this people.

As Hodge says: "It is the Jews who are the channel of blessings to the Gentiles, and not inversely." The Gentiles become God's people by means of the Jews, not the Jews by the instrumentality of the Gentiles. In view of this fact, the contempt of the latter becomes absurd and even perilous. Not only, indeed, should Gentile believers not despise the Jews; but if they understand their position rightly, the sight of this rejected people should lead them to tremble for themselves" (FG p. 407).

Haldane confirms all the above writers. He said, "...both the first-fruit and the root refer to Abraham, as the first-fruit to God, and the root of the Jewish nation" (RH p. 534). And concerning the Jewish nation, he said they were "...God's olive tree. They were all the people of God in a typical sense, and the greater part of God's true people (the O.T. Remnant) had been chosen out of them; but now, by their unbelief, some of the branches (not the Remnant) were broken off from the tree.

By the term 'some,' ...is meant not all, Hebrews 3:16; for it implies that others, as the Apostle had shown, verses 2-5, remained. And among, or rather instead of, those that were broken off, the Gentiles, who were a wild olive, having had no place in the good olive tree, are now made the children of Abraham by faith in Christ Jesus, Galatians 3:26-29. They were grafted into the good olive-tree, whose root Abraham was, and were made partakers of his distinguished privileges" (RH p. 537).

In conclusion, Haldane believes that all the blessings the Gentiles enjoy relate to the fact that they are Abraham's children. He said, "The Gentile believers become the children of Abraham, and all the blessings they enjoy are in virtue of that relation. Hence the covenant, Jeremiah 31:31, includes all believers; yet it is said only to be made with the house of Israel and Judah" (RH p. 538).

You **MUST** Understand Your Grafting

Only five more to go...stay with me

Adam Clarke said that the Gentiles, "...being without the knowledge of the true God, and consequently bringing forth no fruits of righteousness ...are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings, and enjoy, as the people did who sprang from him...the promises made to the patriarchs, and the spiritual privileges of the Jewish Church" (AC II-Romans p. 130).

He further declared that, now, the Gentiles "...are ready to acknowledge that you were included in the covenant made with Abraham, and are now partakers of the same blessings with him..." (AC II-Romans p. 130).

Hodge also concurs with the above commentators. He said, "By the first-fruits and the root, may be understood the patriarchs, the forefathers of the Jews; and by the lump and the branches, the residue of the nation, or the Jews as a people...nothing is more natural than to call the ancestors the root and their descendants the branches" (CH pp. 366-367).

Furthermore, "The Gentile Christians are not said (ver. 17) to be grafted into the stock of the converted Jews, but as branches with them they are united to a common stock. And the stock into which the branches, now broken off, are to be again grafted, is not the Jewish part of the Christian church, but the original family or household of God" (CH p. 367).

To conclude this section on Romans 11:13-24, we let Hendriksen sum it all up. He said, "In reading what Paul says about the olive tree there is one very important point that must not be overlooked. The apostle recognizes only one (cultivated) olive tree! In other words, the church is one living organism. For Jew and Gentile salvation is the same. It is obtained on the basis of Christ's atonement, by grace, through faith.

The notion according to which God recognizes two objects on which he bestows his everlasting, saving love, namely, the Jews and the church, is contrary to Scripture. Here in Romans Paul has expressed himself again and again (3:29,30; 4:11,16; 5:18,19; 9:22 f.; 10:12, 13). One olive tree represents all the saved, regardless of their origin. And, as the result of the operation of God's saving grace, all the reborn are headed for the same everlasting home. Remember: "ONE OLIVE TREE" (WH Romans p. 376).

And that one olive tree includes the saved (the Abrahamic Seed Group) of all ages in both the Old and New Testament eras. Since the Abrahamic Seed Group of both Testaments (the Church, Synagogue, Remnant, Israel, Christians, the olive tree, etc.) inherit the blessings (BARAK-EULOGIA) in the Abrahamic Covenant, they have, in addition to salvation, healing, prosperity and family well being. Praise the Lord! We Gentile Christians are grafted into everything the Jewish Christians are presently obtaining in Hebrews 6:10-20. Therefore, both Jewish and Gentile Christians, are continuously inheriting Abraham's blessings of

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healing and prosperity in addition to salvation. See Chapter Four of our book, ["The Unbroken Force of Abraham's Blessings."](#)

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All these eBooks, including this one, is available only to our subscribers. They are not available on our website at all. They are exclusively for our wonderful family of subscribers.

In these other Faith Building eBooks, we destroy one of modern theology's two main devices they use to take away our healing, prosperity and family well-being. Their two devices are the attempts to convince us that, in the New Testament, Christians have a "brand new in time New Covenant" and a "brand new in time New Church."

In other words, modern theology attempts to rob you of your Abrahamic inheritance of healing, prosperity, family well being etc., by saying we are now under a New Covenant and a New Church that did not exist in the Old Testament. Therefore, they say, since we operate under new things now, the old Abrahamic covenant does not apply to us. Therefore, no healing, prosperity, family well being etc. belongs to us.

They say that neither the New Covenant nor the New Church has any thing to do with Abraham, his covenant or his blessings. As such, they completely eliminate healing, prosperity and family well being etc. for Christians now.

But in the FREE eBooks we have already prepared for you, we plainly show that their "New Covenant" and their "New Church" exist only between their ears. It is not based on Scripture at all. Once we show you this, then we show you that their New Covenant and their New Church are simply the historic unfoldment of the Abrahamic Blessing System, which still includes healing, prosperity and family well being etc.

Join with us now, here, today! Get your faith built with each issue. You'll be glad you did.

Stay with us. You are in for a real faith building time.

Until the next time, be blessed according to Galatians 3:9.

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