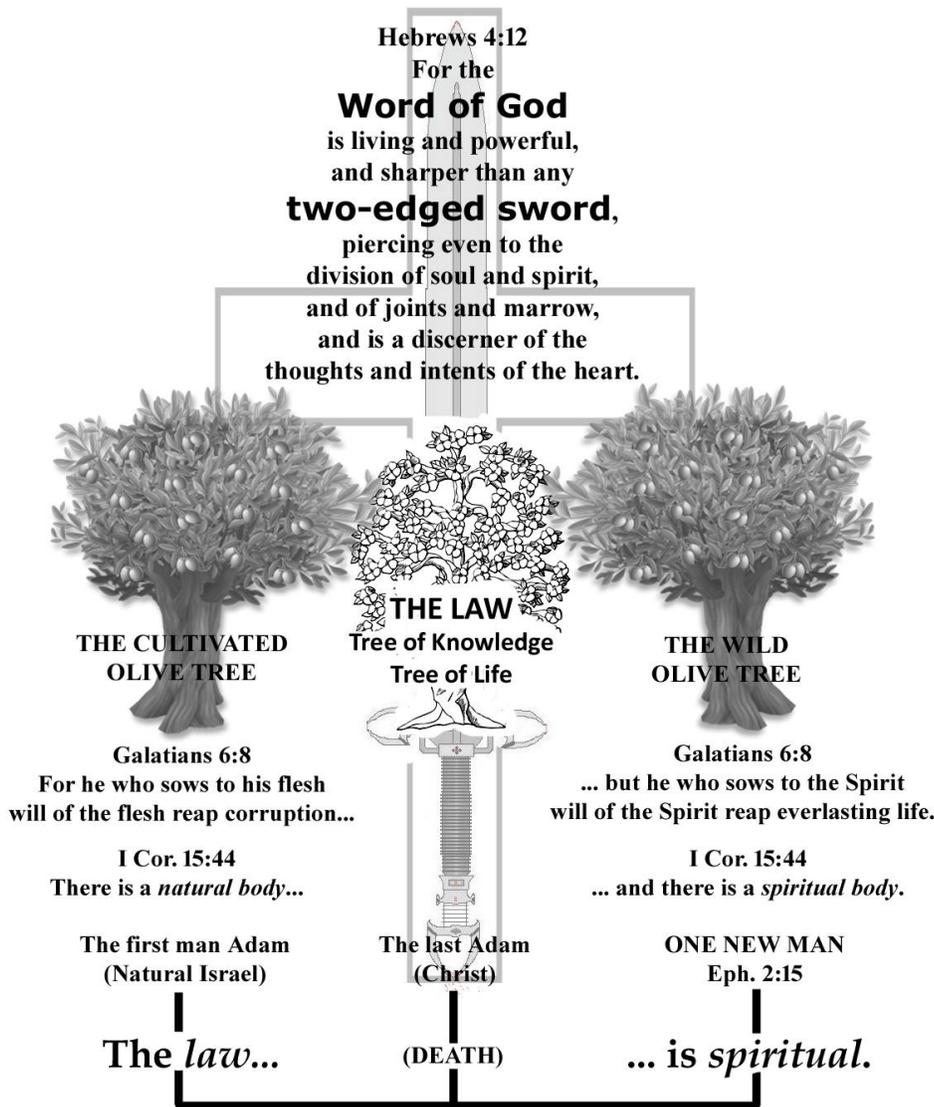


## THE TWO OLIVE TREES



## The Two Olive Trees

Romans 11:13-32 (ESV)  
<sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the dough offered as firstfruits is holy, so is the whole lump, and **if the root is holy, so are the branches.** <sup>17</sup> But if some of the branches were broken off, and you, although a **wild olive shoot**, were grafted in among the others and now share in the nourishing root of the **olive tree**, <sup>18</sup> do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. <sup>19</sup> Then you will say,

"Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but stand in awe. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup> For if you were cut from what is by nature a **wild olive tree**, and grafted, contrary to nature, into a **cultivated olive tree**, how much more will these, the natural branches, be grafted back into their own olive tree. <sup>25</sup> Lest you be wise in your own conceits, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; <sup>27</sup> "and this will be my covenant with them when I take away their sins." <sup>28</sup> As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> Just as you were at one time disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. <sup>32</sup> For God has consigned all to disobedience, that he may have mercy on all.

Revelation 11:1-4 (ESV)

<sup>1</sup> Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, <sup>2</sup> but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. <sup>3</sup> And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." <sup>4</sup> These are the **two olive trees** and the **two lampstands** that stand before the Lord of the earth.

Of the seven churches in Revelation, the Lord Jesus rebuked all but two; Smyrna and Philadelphia. These are the "two lampstands" in Revelation 11, two being the number of *witness*. They are also called the "two olive trees," for they consist of both natural and spiritual Israel, of Jew and Gentile (nations) (Rom. 1:16; 2:9-10, 28-29).

In our illustration, we see the "cultivated olive tree" or natural Israel on the left side, the "wild olive tree" or Gentiles (nations) on the right, with the "fig tree" or tree of *knowledge* of good and evil in the middle. This speaks of the Law, for "by the Law is the *knowledge* of sin" (Rom. 3:20).

We also see the "tree of life" in the middle, for this tree signifies the tree of knowledge or Law as "spiritual" (Rom. 7:14), i.e. they are the same tree, however, one must pass through death before the Law becomes spiritual (Matt. 16:24-28).