

* These notes are provided for personal devotional and study purposes only. They may not be published, distributed, or disseminated to others without the permission of the author.

Magnified Ministry

Romans 11.13-16

Series: The Pure Gospel

Rev. Andrew Hawkins, Ph.D.

The Village Church

October 12, 2025

I. Introduction

- A. We anticipate the celebration next year, 2026, of the 250th anniversary of the founding of our nation
 - 1. As you are well aware, the Declaration of Independence was ratified by the Continental Congress on July 4, 1776
- B. But this year we celebrate the 250th anniversary of the founding of three other significant organizations
 - 1. The United States Army was officially established by the Continental Congress on June 14, 1775
 - a. And celebrations of our foundational armed forces branch thus began its celebrations earlier this summer
 - 2. The United States Navy was established that same year, and the “anchors away!” crowd will begin its celebration of its 250th anniversary beginning tomorrow, October 13
 - 3. And heaven forbid we leave out the Marine Corps!
 - a. Its 250th anniversary will begin its celebration on November 10 of this year
- C. Those were the three main branches of conventional warfare employed by the United States in its various conflicts for most of our history
 - 1. The Air Force, of course, grew out of the Army Air Corps following WWII
 - a. A mere adolescent in terms of military history
 - 2. But those are the main organs of conventional warfare in US history
- D. But warfare is not always conventional
 - 1. United States warfare has not always been conventional
 - a. And because it has not always been conventional, it’s sometimes difficult to pinpoint its origin
 - 2. Unconventional warfare may have begun as part of the Revolutionary War period with such unconventional figures as Francis Marion
 - a. Known as the “Swamp Fox”, Marion directed clandestine raids against British positions in the southern theater of the Revolutionary War
 - b. And his brand of what we might think of today as guerrilla warfare was a significant thorn in the side of the British
 - c. And contributed no small part of the success of the colonists in the conflict

3. In fact, his “direct-action”, light infantry approach has shaped much of the military doctrine of the Army Rangers
- E. Today we would call such approaches, “Special Forces”
 1. It’s hard to nail down a date of origin for U.S. special forces
 - a. But they seem to have grown out of the Office of Strategic Services during WWII
 - b. The OSS was the first official intelligence agency of the U.S. Government, the precursor of the CIA
 2. But out of those operations groups came groups like the 1st Special Service Force (a joint operations group between the US and Canada)
 - a. And other special forces units like the 10th Special Forces Group (Airborne), the Green Berets, and the Navy Seals
- F. The idea behind the special forces was the employment of small units of highly trained, and unusually gifted soldiers who could gain rapid access to strategic targets and accomplish mission-specific objectives
 1. They complemented the more conventional approaches to warfare employed by our main branches
 2. But clearly, the nature of their operations and training are unique and suited to very special circumstances
- G. I know that it can be dangerous to draw analogies between Christianity and warfare
 1. Unfortunately, some opponents of Christianity have a hard time understanding analogies and metaphors
 2. But the Bible is not shy about such similes
 3. **2 Corinthians 10:3–6** (ESV) —
 - a. 3 For though we walk in the flesh, we are not waging war according to the flesh.
 - b. 4 For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.
 - c. 5 We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,
 - d. 6 being ready to punish every disobedience, when your obedience is complete.
 4. In the 1st Century there was similar confusion
 - a. And the authorities accused Jesus of mounting an insurrection, He had to remind them that “My kingdom is not of this world” (**John 18.36**)
 5. So, we are engaged in a warfare
 - a. But it’s a warfare of intellectual and spiritual strongholds
 - b. In which we are called to “take every thought captive to obey Christ”
 - c. And the means of our warfare are prayer and the proclamation of the gospel of Jesus Christ
- H. Now, God is strategic about how that conquest might be accomplished
 1. And His conventional approach to this spiritual war began with the apostles

- a. Of which there were 12 appointed and sent by Jesus
 - b. Then there were 11 – having lost Judas Iscariot in his betrayal of Christ
 - c. Then there were 12 again once Matthias was selected to replace him
 - 2. Through those 12 the gospel would be proclaimed literally throughout the known world
 - a. From Europe all through the east as far as India
 - b. And into north and east Africa
- I. But God also had His special forces
 - 1. That's right
 - a. His highly trained, gifted, fearless servant
 - b. Who was given a special objective, a unique calling
 - 2. And God's special forces was named "Paul"
- J. And what a force he was!
 - 1. Arguably, no one, other than Jesus Christ, has had greater impact on the history of the world, especially the history of western civilization, than Paul
- K. We are studying Paul's greatest treatise on waging this spiritual war
 - 1. The book of Romans
 - a. Paul's exposition of the gospel of Jesus Christ
 - 2. And we find ourselves in Chapter 11
- L. Chapter 11 is part of a section in which Paul is wrestling with how the gospel is to be understood in light of his kinsmen's rejection of faith in Christ
 - 1. That's Romans 9, 10 and 11
 - 2. You'll recall that what drives Paul throughout this section is his overwhelming love and concern for his own people, the Jews
 - 3. Recall that he begins this section saying that he has "great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers..." (Romans 9.2-3)
 - 4. He begins Chapter 10 by saying, "... my heart's desire and prayer to God for them is that they may be saved." (Romans 10.1)
- M. And yet, God has called Paul to a very special ministry
 - 1. And it is a strategic ministry
 - a. But it's unconventional
 - 2. He desires more than anything that his Jewish compatriots would believe in Jesus and be saved
 - 3. But in one of the greatest strategic misdirections of all time, God sends him to...
 - a. The Gentiles!
 - 4. And that's going to turn out to be the way God actually ends up reaching the Jewish people!
 - a. And that's a special operation if there ever was one!
- N. This morning we are introduced more explicitly to Paul's special mission than at any point in this epistle

- O. **Romans 11:13-16** (ESV) —
1. 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry
 2. 14 in order somehow to make my fellow Jews jealous, and thus save some of them.
 3. 15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?
 4. 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

II. **Paul's Audience**

- A. The first thing we notice about this text is that Paul shifts his attention to a particular group of people
1. The church in Rome is made up of both Jews and Gentiles
 2. But now, in this section of Chapter 11, he focuses on the Gentile portion of the congregation
- B. **Romans 11:13** (ESV) —
1. 13 **Now I am speaking to you Gentiles.**
- C. Remember what Paul is doing in this section
1. He's dealing with the overall question of whether God is faithful to His covenant promises since most Jews in his day have rejected Jesus as Messiah
 - a. **Romans 9:6** (ESV) — 6 But it is not as though the word of God has failed...
 2. And then he takes us through a series of reasons why that could never be the case
- D. By way of review, this is what Paul has said to address this issue
1. He starts with election – and stipulates that all whom God has elected to salvation will be saved (**Romans 9.6-24**)
 - a. He uses, as you recall, examples from the Hebrew scriptures showing that God's choice of Isaac over Ishmael, and especially Jacob over Esau, were based, not on what they did, but on God's mercy
 - b. And God's choice was not based on ethnic or national distinctions, but only on His grace
 2. Secondly, God has revealed in the OT that not all Israel would be saved and that some Gentiles would be (**Romans 9.25-29**)
 3. Then, at the end of Chapter 9 and into Chapter 10 he moves from the sovereignty of God to the realm of human responsibility
 - a. And he stipulates that the failure of the Jewish people to believe was their own fault (**Romans 9.30-10.21**)
 - b. They refused to believe because they wanted their salvation to be by works that they themselves achieved

4. The fourth argument Paul makes for affirming the trustworthiness of God in fulfilling His covenant promises is that, in fact, some Jews have indeed believed and been saved (**Romans 11.1**)
 - a. And he counts himself as example number 1!
 - b. If God has saved one Jew through faith in Jesus, then He has fulfilled His word
 - c. But of course, many other Jews in Paul's day have believed and were saved
 - d. And many even today believe in Jesus and are saved
5. Next, Paul shows how in the OT it was clear that, even in the worst times of unbelief in Israel, a remnant is always saved (**Romans 11.2-10**)
 - a. He uses Elijah's distress in thinking that he was the only one left who was faithful to Yahweh
 - b. But in fact, there were 7,000 who had not bowed the knee to Baal
 - c. God has always had a remnant in Israel who were saved; that was always His plan
 - d. So God is faithful to keep His promises
6. And then, in this section we are exploring, Paul tells us of God's special strategy for fulfilling His promise to save the Jewish people
 - a. That God is saving Gentiles to arouse the Jewish people to envy so that some might be saved (**Romans 11.11-24**)
 - b. And that's the passage we are exploring this morning and next week
- E. So because of the special strategy that God is using in His redemptive plan for the salvation of the world, the plan involving Gentiles, he turns his attention to the Gentiles in this congregation in Rome
 1. And while he certainly expects his Jewish constituents in Rome to hear this word, they would be listening in, or eavesdropping, on his conversation with the Gentiles in the church
 2. And by the way, my presumption is that most of those who hear this sermon are Gentiles
 3. That means Paul is speaking to you directly!
 4. If you thought that you could just sleep-walk your way through the sermon time this morning, perhaps you'd better reconsider
 - a. I'm very happy that you get the rest that you need; perhaps a nap is in your plans this afternoon
 - b. But God has better things for you right now; you can sleep later!
 5. He's talking to you, Gentile!
- F. Now remember, Paul is God's "special forces"
 1. And "special forces" are employed to address a strategic target
 2. So in this verse, Paul's strategic target has been identified

III. **Paul's Ministry**

- A. Next, we see the nature of Paul's ministry
 1. "Special forces" require special tactics, special requirements

2. Let's see what those are
- B. **Romans 11:13** (ESV) —
 1. 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry...
- C. Paul identifies his credentials as God's "special forces"
 1. He is "an apostle to the Gentiles"
- D. Well, that raises the issue of what, pray tell, is an apostle?
 1. The New Testament uses the term "apostle" – **apostolos (Gk)** – in two different ways
 - a. There is a use of the term in a general way to designate one as "sent"
 - b. And there is the use of the term specifically to refer to the authoritative office of apostle
- E. In the general sense of apostle, is simply means one who is sent as a messenger
 1. **Philippians 2:25** (ESV) —
 - a. 25 I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need...
 - b. The word "messenger" is apostolos
 2. **2 Corinthians 8:23** (ESV) —
 - a. 23 As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory of Christ.
 - b. "Messengers" is apostoloi, the plural of apostolos
- F. But most of the time in the NT there is the use of apostolos to designate an official, authoritative office of apostle
 1. And in order to be designated as an official apostle there were two requirements
 - a. First, he had to have been an eyewitness of the resurrected Christ
 - b. And second, he had to have been directly commissioned by Christ as His apostle
 2. When the eleven were seeking to replace Judas Iscariot with another, Peter makes this explicit
 3. **Acts 1:22** (ESV) —
 - a. 22 "beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us **a witness to his resurrection.**"
 4. In addition: **Acts 1:1–3** (ESV) —
 - a. 1 ... I have dealt with all that Jesus began to do and teach,
 - b. 2 until the day when he was taken up, after he had given commands through the Holy Spirit **to the apostles whom he had chosen.**
 - c. 3 **He presented himself alive to them after his suffering by many proofs,** appearing to them during forty days and speaking about the kingdom of God.
 5. So, eyewitness to the resurrected Christ, and appointed by Christ Himself

6. And that certainly applies to the 12, Matthias having been chosen by lot to replace Judas
 - a. But what about Paul?
 - b. The 12 are clearly the apostles in conventional terms
 - c. But Paul, was, shall we say, unconventional
7. But remember, special forces are unconventional!
- G. Well, Paul certainly claims that status as an official apostle
 1. And makes the claim based on the same qualifications that Peter lists in Acts 1
 - a. Although again, those qualifications are met in an unconventional way
 2. When Paul recounts his episode on the Road to Damascus:
 3. Acts 9:5–6 (ESV) —
 - a. 5 And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting.
 - b. 6 But rise and enter the city, and you will be told what you are to do.”
 4. Well, that takes care of the witness of the resurrected Jesus
 - a. What about the appointment by Jesus
 - b. Listen to what Paul says in recounting this episode to Agrippa
 5. Acts 26:15–18 (ESV) —
 - a. 15 And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting.
 - b. 16 But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you,
 - c. 17 delivering you from your people and from the Gentiles—to whom I am sending you
 - d. 18 to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
 6. And then Paul speaks of himself as included among the official apostles, himself in an unconventional way
 7. 1 Corinthians 15:7–9 (ESV) —
 - a. 7 Then he appeared to James, then to all the apostles.
 - b. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.
- H. That’s why Paul repeatedly designates his apostleship when he introduces most of the letters that he writes:
 1. Romans 1:1 (ESV) —
 - a. 1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God...

2. **Galatians 1:1** (ESV) —
 - a. I Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—
3. And he says the same thing in his letters to Timothy as well
- I. So Paul, God’s “special forces”, is set apart as an apostle to the Gentiles
 1. And our text says this:
 2. **Romans 11:13** (ESV) —
 - a. 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, **I magnify my ministry...**
 3. A magnified ministry, indeed!
 - a. Just imagine what our world would be like apart from this special servant of Christ
 - b. This unconventional apostle, the one “untimely born”
 4. This one who took the gospel out of Judea and Samaria, literally, to the uttermost parts of the earth
 - a. Into Asia
 - b. Into Europe
 5. And just think how this gospel came through Europe into the New World, in the Americas!
 - a. Paul, God’s “special forces”, the unconventional apostle
 - b. Has been the midwife to the birth of Gentile believers all over the world!

IV. **Paul’s Purpose**

- A. Next, we see in our text this unconventional apostle’s purpose
- B. **Romans 11:13–14** (ESV) —
 1. 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry
 2. 14 **in order somehow to make my fellow Jews jealous, and thus save some of them.**
- C. Here’s where the unusual, strategic, unconventional tactics of this unconventional apostle are made clear
 1. Remember, what is driving this entire section is that Paul has “great sorrow and unceasing anguish” in his heart for his Jewish kinsmen (**Romans 9.2**)
 - a. And that his “heart’s desire and prayer to God for them is that they may be saved” (**Romans 10.1**)
 2. Paul loves his Jewish brothers and sisters!
 3. So, what does God do with Paul?
 - a. He sends him to the Gentiles!
- D. Why?
 1. Because as Gentiles turn in faith to Christ and begin to worship Yahweh, the God of the Jews, some Jews will be incited to be jealous of the blessings of the gospel
 - a. And some of the Jews may be saved!
 2. Not every single Jewish person

- a. But in this phase of God's redemptive strategy, at least a Jewish remnant would come to saving faith in Jesus
- E. And that's what we see Paul doing
 - 1. In nearly every city Paul visits – in Asia and in Macedonia and in Greece – some Jews are saved
 - a. Along with a slew of Gentiles!
 - 2. Even all the way to Rome
- F. You know, you never can predict what God is up to, can you!
 - 1. If we were concocting a plan to reach the Jewish people with the gospel, we'd send people to the Jewish people!
 - 2. But here God uses misdirection
 - a. He does the unexpected
 - b. The unconventional
 - 3. And He sends His apostle to the Gentiles
 - a. And it results in Jews coming to faith in Christ!
- G. Go figure!

V. **Paul's Meaning**

- A. Now what's the significance of all of this?
 - 1. What's this all mean?
 - a. Well, Paul tells us what this all means
- B. **Romans 11:15** (ESV) —
 - 1. 15 **For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?**
- C. We've already seen God's plan for the salvation of the Gentiles
 - 1. That when God's chosen nation rejected the gospel, God planned to bring others – pagans! Gentiles – into the fold
 - 2. **Romans 11:11** (ESV) —
 - a. 11 ... through their trespass salvation has come to the Gentiles...
 - 3. And back in Chapter 10 Paul used the Jewish scriptures to establish that very thing
 - 4. **Romans 10:20** (ESV) —
 - a. 20 Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."
 - 5. So now Paul says, "their rejection means the reconciliation of the world"
 - a. That is, the reconciliation of the pagan Gentiles
- D. But the construction here adds a new perspective
 - 1. He's not just stating a fact or making an observation
 - a. He's arguing with a "how much greater" kind of argument
 - 2. "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?"
 - 3. In other words, if you think it was wonderful that God would deign by His grace to save those awful pagan Gentiles through the disobedience of the Jewish people

- a. How much more wonderful it will be when the Jewish people really do believe in Messiah Jesus?
 - b. It will be life from the dead for them!
 4. “For if their rejection means the reconciliation of the world, **what will their acceptance mean but life from the dead?**”
- E. Because, you see, in their present state of unbelief, the Jewish people are dead in their sins and trespasses
 1. Spiritually dead!
 2. Oh, I know, they look ok on the outside
 - a. They still walk around just like everybody else
 - b. They still use their minds, wills and emotions
 - c. They give every appearance of life
 - d. But it’s just an apparition
 3. They are spiritually dead
 - a. Just as Jesus said to His Jewish friend Nicodemus, “You must be born again”
 - b. “You must be born of the Spirit”
 4. Nicodemus didn’t get it, did he?
 - a. “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” (**John 3.4**)
 5. But Jesus said, “... unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit.” (**John 3.5-6**)
- F. But when you see a Jewish person come to faith in Jesus, that’s exactly what has happened
 1. Life from the dead
 - a. Born again of the Spirit!
 2. The veil of unbelief will have come off their faces
 - a. Their blind eyes will have been opened
 - b. Their spiritual ears will have been unstopped
 3. Life from the dead!
- G. The jury’s out on Nicodemus, by the way
 1. Nicodemus, the member of the Sanhedrin, the Jewish ruling council, who had come in a clandestine way to see Jesus
 - a. Who, when Jesus spoke to him about the spiritual birth that every human being needs, didn’t get it
 2. But there is hope for Nicodemus
 - a. Later, when the Pharisees were working to have Jesus arrested, Nicodemus protested – albeit, rather timidly
 - b. And he was shut down by the rulers
 3. Then later yet, after the crucifixion, when Joseph of Arimathea was caring for the body of Jesus, preparing it for burial in his own unused tomb
 - a. There was Nicodemus, right there with him
 - b. Bringing the embalming spices
 - c. Assisting Joseph in tender care for their deceased friend

4. Was Nicodemus saved?
 - a. We don't really know for sure
 - b. But he certainly exhibited the conduct of a man who loved Jesus
5. And if he was saved, it would have been life from the dead!

VI. Paul's Fruit

- A. Finally, what is the outcome of all of this?
 1. What fruit comes from this unconventional apostle, this "special forces" agent?
- B. Romans 11:16 (ESV) —
 1. 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.
- C. Ok, so what's this all about?
 1. Seems strange to our western ears!
- D. Remember the context of this entire passage
 1. Paul is deeply concerned about the salvation of his Jewish brethren
 - a. He would do nearly anything if it would mean they would come to saving faith in Messiah Jesus
 - b. And so God is sending our "special forces" apostle to the Gentiles in order to bring about Jewish faith
 2. So behind all this is not only Paul's heart for the Jewish people
 - a. It reveals God's heart for His chosen people as well
 - b. God has not given up on Israel!
 3. What we have been seeing in this section is that even though God has rejected Israel due to their unbelief
 - a. Israel has not been rejected utterly – for God is always saving a remnant
 - b. And not only that, God has not rejected Israel finally!
 4. We will see in the coming passages how masses of Israel will be brought to faith in Jesus
- E. So, Paul in this verse is using an allusion to OT practices to affirm two things
 1. First, that God is not finished with Israel
 2. Second, that we owe our very salvation to our Jewish heritage
- F. In this verse, there are two allusions
 1. First to the dough, second to the root and branches
- G. First, the dough-lump analogy
 1. In Exodus a festival called the Feast of Weeks is established
 - a. It is a celebration of the first wheat harvest
 2. It calls for a grain offering to be made by the people from the firstfruits of the wheat
 - a. Both Numbers and Leviticus give more detail in the way the sacrifice of the firstfruits are offered
 - b. Specifically, the firstfruits include a cake made from a portion of the ground wheat, including olive oil and new wine
 3. The idea is that the offering of the firstfruits are holy, set apart for the Lord

- a. And the implication is that in offering the firstfruits as holy unto the Lord, the people are to regard the entire harvest as holy
 - b. As God's gift for His people
 - 4. So, if the dough offered as firstfruits is holy, so is the whole lump
- H. Then there is the root-branches analogy
 - 1. This idea is not so much rooted in OT religious practice, but actually is pretty easy to understand
 - 2. The root represents the patriarchs, or Abraham at least
 - a. That's because of what follows in our text – that will be made explicit
 - 3. The branches stand for the people of Israel – the wild olive branches refer to the Gentile believers
 - 4. And once again, if the root is holy, so are the branches
 - a. Since the patriarchs – Abraham, Isaac and Israel – are holy, so are the branches, the entire olive tree
- I. So, the patriarchs are holy
 - 1. Abraham, the chief patriarch, the one who believed God and it was credited to him as righteousness
 - a. The one justified by faith in the promised Messiah
 - 2. And since the patriarchs are holy, all those who have the faith of Abraham are also holy
 - a. Believers in Messiah Jesus
 - b. Jew, and even us Gentiles
- J. Now, what does that mean to be holy?
 - 1. It means to be set apart for God – that is its root meaning
 - a. And of course, that implies a kind of devotion to God that transforms one's life into one in which our minds, wills and emotions are conformed to image of God in Messiah Jesus
 - 2. Jewish people will be saved
 - a. And they will be utterly saved
 - b. From death unto life as we have seen
 - 3. Salvation is not simply a ticket into a pleasurable set of circumstances
 - a. Some people think that going to heaven means going into an exclusive country club
 - 4. No – the Bible says that “without holiness no one will see the Lord” (Hebrews 12.14)
 - a. There is no salvation, no heaven, without transformation
 - 5. 1 Peter 1:15–16 (ESV) —
 - a. 15 but as he who called you is holy, you also be holy in all your conduct,
 - b. 16 since it is written, “You shall be holy, for I am holy.”
- K. So, Paul is giving us the glorious destiny that all who trust Messiah Jesus for salvation will experience
 - 1. The holiness without which no one will see the Lord
 - a. For if the firstfruits is holy, so is the whole lump

- b. And if the root is holy, so are the branches
- L. That's why Peter can take a series of OT expressions for Israel, and apply them all to the church – Jew and Gentile
 - 1. **1 Peter 2:9** (ESV) —
 - a. 9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.
- M. Believer, God is not finished with Israel, the Jewish people
 - 1. And their's is a glorious future
 - 2. But we, Gentile believers, share in the holy calling and destiny as well
 - a. And we must express our gratitude for the legacy of holiness which has come down to us from our Jewish forebears
 - 3. For, if the root is holy, so are the branches

VII. Conclusion

- A. So Paul, our “special forces” apostle
 - 1. Unconventional
 - a. With a specific mission
 - b. And requisite skills and capacities
- B. Driven by his love for his Jewish brethren
 - 1. Sent to the Gentiles
 - a. Bringing faith in an unusual way to his Jewish compatriots
- C. So that blessing may abound to everyone, Jew and Gentile
- D. But a blessing that may only come when one casts himself or herself on the mercy of Jesus Christ
 - 1. Trusting in Him alone for salvation
 - a. And not in works of righteousness, of which we have none
 - 2. Faith that flows from a spiritual birth
 - a. In which we are taken from death to life
 - b. And whose ultimate destiny is holiness in the presence of God