

New Morning Magical

Don't look now, you're a wild olive!

Let's begin today in Romans Chapter 9. Paul is explaining something about the sovereignty of God, which to me is one of the bases for understanding the Father and His ways.

We'll start with verse 15:

15 For to Moses He is saying, "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may be pitying."

16 Consequently, then, it is not of him who is willing, nor of him who is racing, but of God, the Merciful.

17 For the scripture is saying to Pharaoh that "For this selfsame thing I rouse you up, so that I should be displaying in you My power, and so that My name should be published in the entire earth."

18 Consequently, then, to whom He will, He is merciful, yet whom He will, He is hardening.

This section of Romans 9 is all about the Father's choosing whom He will show mercy and Whom He will harden, and it's strictly up to the Father in His sovereignty and nothing to do with the person affected by the Father's choice.

To human beings, the Father's choosing may sound capricious, but it isn't. Skip down with me to verse 21:

21 Or has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor?

22 Now if God, wanting to display His indignation and to make His powerful doings known, carries, with much patience, the vessels of indignation, adapted for destruction,

23 it is that He should also be making known the riches of His glory on the vessels of mercy, which He makes ready before for glory --

24 **us**, whom He calls also, not only out of the Jews, but out of the nations also.

25 As He is saying in Hosea also: I shall be calling those who are not My people "My people," And she who is not beloved "Beloved,"

26 "And it shall be, in the place where it was declared to them, 'Not My people are you,'" There "they shall be called 'sons of the living God.'"

You and I have nothing to fear in any of this; but it's important to realize that the Father, Who does not think as we do, and Whom we can only understand in our very limited way, is operating His eonian purpose according to the counsel of His will. Whatever He does and whomever He chooses, whether for honor or dishonor, as Paul says, He alone makes those choices for His reasons, not ours. Keep in mind that the Father sees the end from the beginning; He is not time-bound, so He has already crafted all the coming eons and everyone's roles in them. Also keep in mind that anyone who may be a "*vessel of dishonor*," as Paul writes, will still be saved at "*the consummation*" that we looked at in 1 Corinthians 15.

Now let's go all the way into Chapter 10, verse 4:

4 For Christ is the consummation of law for righteousness to everyone who is believing.

Get this: Believing in Yeshua counts for righteousness. He is righteous and so are you who believe in Him. Now skip down to verse 8

8 Near you is the declaration, in your mouth and in your heart -- that is, the declaration of faith which we are heralding

9 that, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved.

10 For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation.

Notice this 2-part condition: Believing in your heart counts for righteousness, as we demonstrated in verse 4. Now Paul adds Avowing – that is, declaring your faith verbally – for salvation. Paul says this just a little differently in verse 13:

13 For everyone, whoever should be invoking the name of the Lord, shall be saved.

14 How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding?

15 Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good!

16 But not all obey the evangel, for Isaiah is saying, "Lord, who believes our tidings?"

17 Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.

18 But, I am saying, Do they not hear at all? To be sure! "Into the entire earth came out their utterance, And into the ends of the inhabited earth their declarations."

The Old Testament passage that Paul quotes in verse 18 declares that the evangel has, or will, reach everyone living on the Earth. Now, I'm not trying to start some debate about people who may yet be living in obscure regions who have not heard the evangel. God knows who they are and where. The point here is that people everywhere have heard, or will hear the evangel by the time the Lord returns.

The end of Chapter 10 and through Chapter 11, Paul writes this great explanation of why you and I have come upon the evangel as Gentiles today, and what has happened to the Jews who did not believe, and what will yet happen.

Let's start in Chapter 11, verse 16:

16 Now if the firstfruit is holy, the kneading is also **[the analogy here is a lump of dough]**; and if the root is holy, the boughs are also **[the boughs are the Jews]**.

17 Now if some of the boughs are broken out, yet you, being a wild olive **[We gentiles are the wild olives]**, are grafted among them **[that is among the boughs]**, and became a joint participant of the root and fatness of the olive,

18 be not vaunting over the boughs **[Gentiles ought never to think themselves better than the Jews]**. Yet if you are vaunting, you are not bearing the root, but the root you.

19 You will be declaring, then, "Boughs are broken out that I may be grafted in."

20 Ideally! By unbelief are they broken out, yet you stand in faith. Be not haughty, but fear.

21 For if God spares not the natural boughs, neither will He be sparing you!

22 Perceive, then, **the kindness and severity of God!** On those, indeed, who are falling, severity, yet on you, God's kindness, **if you should be persisting in the kindness:** else you also will be hewn out.

23 Now they also **[we're back to the Jews here]**, if they should not be persisting in unbelief, will be grafted in, for God is able to graft them in again.

Skip to verse 25:

25 For I am not willing for you to be ignorant of **this secret**, brethren, lest you may be passing for prudent among yourselves, that **callousness, in part, on Israel has come, until the complement of the nations may be entering.**

26 And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob.

27 And this is my covenant with them Whenever I should be eliminating their sins.

This secret that we just read is a hint at the timing of the Lord's return: *"until the complement of the nations may be entering."* Of course, the Father alone knows what the number of *"the complement"* is, but it's enough to know that you and I are in that number, praise the Lord.

28 As to the evangel, indeed, they [***the Jews***] are enemies because of you, yet, as to choice, they are beloved because of the fathers.

29 For unregretted are the graces and the calling of God.

The Father at no time regrets the graces that He has showered on us, which we read about in 1 Corinthians 12, nor the calling on your life. These are yours until the Lord returns.

30 For even as you once were stubborn toward God, yet now were shown mercy at their stubbornness [***Paul is referring to the Jews again***],

31 thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy.

Quickly, Paul is saying that the stubbornness of the Jews is for your mercy, and the Jews will also see this same mercy; but listen to this next verse. Circle it, highlight it, write it down with the others we've emphasized:

32 For God locks up all together in stubbornness, that He should be merciful to all.

The Father deliberately locks everyone up in stubbornness, so that He can pour out mercy on everyone. The Father loses no one; He wins everyone to Himself.

Now Paul closes out this chapter with this great word of praise and recognition of the greatness and the sovereignty of the Father.

33 O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways!

34 For, who knew the mind of the Lord? or, who became His adviser?

35 or, who gives to Him first, and it will be repaid him?

36 seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!

Amen indeed.

This is a logical breaking point in Romans, so when we meet again, we'll begin Chapter 12.

Until then,

May Yahweh bless you and keep you;
May Yahweh light up His face toward you
and be gracious to you;
May Yahweh lift His face to you
and appoint peace for you.

AMEN