

but the rest were hardened, <sup>8</sup> as it is written, "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day."  
<sup>9</sup>And David says, "Let their feast become a snare and a trap, a pitfall and a retribution for them; <sup>10</sup> let their eyes be darkened so that they cannot see, and they bend their backs for ever."

<sup>11</sup> So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to the Gentiles, so as to make Israel jealous. <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

<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 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 first fruits 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, a wild olive shoot, were grafted in their place to share the richness of the olive tree, <sup>18</sup> do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. <sup>19</sup> 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 only 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 the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup> For if you have been 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 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, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in. <sup>26</sup> and so 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 call of God are irrevocable. <sup>30</sup> Just as you were once disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they have now been disobedient in order that by the mercy shown to you they also may receive mercy. <sup>32</sup> For God has consigned all men to disobedience, that he may have mercy upon all.

<sup>33</sup> O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!  
<sup>34</sup> "For who has known the mind of the Lord or who has seen his counselor?" <sup>35</sup> "Or who has given a gift to him that he might be repaid?" <sup>36</sup> For from him and through him and to him are all things. To him be glory forever. Amen.

**12** I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world<sup>3</sup> but be transformed by the renewing of your mind, that you may discern what is God's will, that you may approve what is good, pleasing and perfect.

formed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.  
<sup>3</sup> For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. <sup>4</sup> For as in one body we have many members, and all the members do not have the same function, <sup>5</sup> so we, though individually members one of another, <sup>6</sup> having gifts that differ according to the grace given to us, let us use them: <sup>7</sup> if prophecy, in proportion to our faith; <sup>8</sup> if service, in our serving; <sup>9</sup> he who exhorts, in his teaching; <sup>10</sup> he who exhorts, in his exhortation; <sup>11</sup> he who gives aid, with zeal; <sup>12</sup> he who does acts of mercy, with cheerfulness.

<sup>9</sup> Let love be genuine; hate what is evil, hold fast to what is good; <sup>10</sup> love one another with brotherly affection; <sup>11</sup> outdo one another in showing honor. <sup>12</sup> Never flag in zeal, be aglow with the Spirit, serve the Lord. <sup>13</sup> Rejoice in your hope, be patient in tribulation, be constant in prayer. <sup>14</sup> Contribute to the needs of the saints, practice hospitality. <sup>15</sup> Bless those who persecute you; bless and do not curse them. <sup>16</sup> Rejoice with those who rejoice, weep with those who weep. <sup>17</sup> Live in harmony with one another; do not be haughty, but associate with the lowly; <sup>18</sup> never be conceited. <sup>19</sup> Repay no one evil for evil, but take thought for what is noble in the sight of all. <sup>20</sup> If possible, so far as it depends upon you, live peaceably with all. <sup>21</sup> Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." <sup>22</sup> No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." <sup>23</sup> Do not be overcome by evil, but overcome evil with good.

**13** Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. <sup>2</sup> Therefore he who resists the authorities resists what God has appointed, and those who

ROMANS 13  
 resist will incur judgment. <sup>3</sup> For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval. <sup>4</sup> But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. <sup>5</sup> Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. <sup>6</sup> For the same reason you also pay taxes, for the authorities are also ministers of God, attending to this very thing. <sup>7</sup> Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

<sup>8</sup> Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. <sup>9</sup> The commandments, "You shall not commit adultery, You shall not kill, covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

**11** Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; <sup>2</sup> the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; <sup>3</sup> let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. <sup>4</sup> But put on "Or what is the good and acceptable and perfect will of God." <sup>5</sup> Give yourselves to humble tasks. <sup>6</sup> Great give place <sup>7</sup> 12:12-14; Eph 4:4, 16. <sup>8</sup> 12:15; 1 Cor 10:17; 12:20, 27; Eph 4:25. <sup>9</sup> 12:12; Acts 7:7; 12:4-11; 1 Pet 4:10-11. <sup>10</sup> 12:14; Mt 5:44; Lk 6:27. <sup>11</sup> 12:14; Rom 11:25; Lk 6:28. <sup>12</sup> 4:2; Prov 3:7, 26:5; 15:5; 1 Cor 1:10; 2 Cor 13:11; Phil 2:2. <sup>13</sup> 12:18; Mk 9:50; Rm 2, Cor 8:21; 1 Thess 5:15. <sup>14</sup> 12:19; Lev 19:18; Deut 32:35; Heb 10:30. <sup>15</sup> 12:20; Prov 25:21-22; Mt 5:44; Lk 6:27. <sup>16</sup> 12:21; Tit 3:1; 1 Pet 2:13-14; 1 Thess 5:15; Jn 19:11. <sup>17</sup> 12:21; 1 Pet 2:14, 13:4; 1 Thess 5:15. <sup>18</sup> 12:21; Mt 22:39-40; Rom 13:10; Gal 5:14; Col 3:14; Jas 2:8. <sup>19</sup> 12:19; Mt 22:39-40; Rom 13:8; Gal 5:14; Jas 2:8. <sup>20</sup> 12:11; Eph 5:14; 1 Thess 5:6. <sup>21</sup> 12:12; 1 Jn 2:8; Eph 5:11; 1 Thess 5:8. <sup>22</sup> 12:13; 1 Thess 4:12; Gal 5:19, 21. <sup>23</sup> 12:14; Gal 3:27; 5:16.

