

THE HOLY BIBLE

containing the
Old and New Testaments

New Revised Standard Version



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*God's Election of Israel**(Gen 25.19-23)*

9 I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people,^r my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah,^s who is over all, God blessed forever.† Amen.

⁶ It is not as though the word of God had failed. For not all Israelites truly belong to Israel,⁷ and not all of Abraham's children are his true descendants; but "It is through Isaac that descendants shall be named for you."⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. ⁹For this is what the promise said, "About this time I will return and Sarah shall have a son."¹⁰ Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. ¹¹Even before they had been born or had done anything good or bad (so that God's purpose of election might continue,¹² not by works but by his call) she was told, "The elder shall serve the younger."¹³ As it is written,

"I have loved Jacob,
but I have hated Esau."

¹⁴ What then are we to say? Is there injustice on God's part? By no means!¹⁵ For he says to Moses,

"I will have mercy on whom I
have mercy,

and I will have compassion on
whom I have compassion."

¹⁶ So it depends not on human will or exertion, but on God who shows mercy. ¹⁷For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth."¹⁸ So then he

has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

God's Wrath and Mercy

¹⁹ You will say to me then, "Why then does he still find fault? For who can resist his will?"²⁰ But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, "Why have you made me like this?"²¹ Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; ²³and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory—²⁴including us whom he has called, not from the Jews only but also from the Gentiles? ²⁵As indeed he says in Hō·sē'a,

"Those who were not my people
I will call 'my people,'
and her who was not beloved I
will call 'beloved.'"

²⁶ "And in the very place where it was said to them, 'You are not my people,' there they shall be called children of the living God."

²⁷ And Ī·sāi'ah cries out concerning Israel, "Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; ²⁸for the Lord will execute his sentence on the earth quickly and decisively."^u ²⁹And as Ī·sāi'ah predicted,

"If the Lord of hosts had not left
survivors^v to us,
we would have fared like
Sod'om
and been made like
Go·mor'rah."

Israel's Unbelief

³⁰ What then are we to say? Gen-

^rGk my brothers ^sOr the Christ
^tOr Messiah, who is God over all,
blessed forever; or Messiah. May he who
is God over all be blessed forever
^uOther ancient authorities read for he
will finish his work and cut it short in
righteousness, because the Lord will
make the sentence shortened on the
earth ^vOr descendants; Gk seed

tiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; ³¹but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. ³²Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³as it is written,

“See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him ^w will not be put to shame.”

10 Brothers and sisters, ^x my heart's desire and prayer to God for them is that they may be saved. ²I can testify that they have a zeal for God, but it is not enlightened. ³For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. ⁴For Christ is the end of the law so that there may be righteousness for everyone who believes.

Salvation Is for All

5 Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” ⁶But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’ ” (that is, to bring Christ down) ⁷“or ‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead). ⁸But what does it say?

“The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); ⁹because ^y if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. ¹¹The scripture says, “No one who believes in him will be put to shame.” ¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. ¹³For, “Everyone who calls on the name of the Lord shall be saved.”

14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to pro-

claim him? ¹⁵And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” ¹⁶But not all have obeyed the good news; ^z for Ī-sāi'ah says, “Lord, who has believed our message?” ¹⁷So faith comes from what is heard, and what is heard comes through the word of Christ.^a

18 But I ask, have they not heard? Indeed they have; for

“Their voice has gone out to all the earth, and their words to the ends of the world.”

¹⁹Again I ask, did Israel not understand? First Moses says,

“I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”

²⁰Then Ī-sāi'ah 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.”

²¹But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

Israel's Rejection Is Not Final

(Cp Ps 69.22–23; Isa 29.10)

11 I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. ²God has not rejected his people whom he foreknew. Do you not know what the scripture says of E-li'jah, how he pleads with God against Israel? ³“Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life.” ⁴But what is the divine reply to him? “I have kept for myself seven thousand who have not bowed the knee to Bā'al.” ⁵So too at the present time there is a remnant, chosen by grace. ⁶But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.^b

⁷ What then? Israel failed to obtain what it was seeking. The elect ob-

^wOr trusts in it ^xGk Brothers

^yOr namely, that ^zOr gospel

^aOr about Christ; other ancient authorities read of God

^bOther ancient authorities add But if it is by works, it is no longer on the basis of grace, otherwise work would no longer be work

tained it, but the rest were hardened,
⁸as it is written,

“God gave them a sluggish spirit,
 eyes that would not see
 and ears that would not hear,
 down to this very day.”

⁹And David says,

“Let their table become a snare
 and a trap,
 a stumbling block and a
 retribution for them;

¹⁰ let their eyes be darkened so
 that they cannot see,
 and keep their backs forever
 bent.”

The Salvation of the Gentiles

¹¹ So I ask, have they stumbled so
 as to fall? By no means! But through
 their stumbling^c salvation has come
 to the Gentiles, so as to make Israel^d
 jealous. ¹²Now if their stumbling^c
 means riches for the world, and if their
 defeat means riches for Gentiles; how
 much more will their full inclusion
 mean!

¹³ Now I am speaking to you Gen-
 tiles. Inasmuch then as I am an apostle
 to the Gentiles, I glorify my ministry
¹⁴in order to make my own people^e
 jealous, and thus save some of them.
¹⁵For if their rejection is the reconcilia-
 tion of the world, what will their accep-
 tance be but life from the dead! ¹⁶If the
 part of the dough offered as first fruits
 is holy, then the whole batch is holy;
 and if the root is holy, then the
 branches also are holy.

¹⁷ But if some of the branches were
 broken off, and you, a wild olive shoot,
 were grafted in their place to share the
 rich root^f of the olive tree, ¹⁸do not
 boast over the branches. If you do
 boast, remember that it is not you that
 support the root, but the root that sup-
 ports you. ¹⁹You will say, “Branches
 were broken off so that I might be
 grafted in.” ²⁰That is true. They were
 broken off because of their unbelief,
 but you stand only through faith. So do
 not become proud, but stand in awe.
²¹For if God did not spare the natural
 branches, perhaps he will not spare
 you. ²²Note then the kindness and
 the severity of God: severity toward
 those who have fallen, but God’s kind-
 ness toward you, provided you con-
 tinue in his kindness; otherwise you
 also will be cut off. ²³And even those of
 Israel,^h if they do not persist in unbel-
 ief, will be grafted in, for God has the
 power to graft them in again. ²⁴For if

you have been cut from what is by na-
 ture a wild olive tree and grafted, con-
 trary to nature, into a cultivated olive
 tree, how much more will these natural
 branches be grafted back into their
 own olive tree.

All Israel Will Be Saved

²⁵ So that you may not claim to be
 wiser than you are, brothers and sis-
 ters,ⁱ I want you to understand this
 mystery: a hardening has come upon
 part of Israel, until the full number of
 the Gentiles has come in. ²⁶And so all
 Israel will be saved; as it is written,

“Out of Zion will come the
 Deliverer;

he will banish ungodliness
 from Jacob.”

²⁷ “And this is my covenant with
 them,

when I take away their sins.”

²⁸As regards the gospel they are ene-
 mies of God^j for your sake; but as re-
 gards election they are beloved, for the
 sake of their ancestors; ²⁹for the gifts
 and the calling of God are irrevocable.
³⁰Just as you were once disobedient to
 God but have now received mercy be-
 cause of their disobedience, ³¹so they
 have now been disobedient in order
 that, by the mercy shown to you, they
 too may now^k receive mercy. ³²For
 God has imprisoned all in disobedi-
 ence so that he may be merciful to all.

³³ O the depth of the riches and
 wisdom and knowledge of God! How
 unsearchable are his judgments and
 how inscrutable his ways!

³⁴ “For who has known the mind of
 the Lord?

Or who has been his
 counselor?”

³⁵ “Or who has given a gift to him,
 to receive a gift in return?”

³⁶For from him and through him and to
 him are all things. To him be the glory
 forever. Amen.