

do not continue in their unbelief—will be grafted in, for God is able to graft them in again.²⁴ For if you were cut off 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?

²⁵ For I do not want you to be ignorant of this mystery, brothers and sisters,^A so that you may not be conceited: A partial hardening has happened to Israel^B until the full number^C of the Gentiles has come in.²⁶ And so^D all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion;
he will remove ungodliness from Jacob.*

²⁷ *And this is my covenant with them,^E
when I take away their sins.”^F*

²⁸ In regard to the gospel they are enemies for your sake, but in regard to election they are dearly loved for the sake of the fathers.²⁹ For the gifts and the call of God are irrevocable.³⁰ Just as you were formerly disobedient to God, but have now received mercy due to their disobedience,³¹ so they too have now been disobedient in order that, by the mercy shown to you, they too may now^G receive mercy.³² For God has consigned all people to disobedience so that he may show mercy to them all.^H

³³ Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how unfathomable his ways!

³⁴ *For who has known the mind of the Lord,
or who has been his counselor?^I*

³⁵ *Or who has first given to God,^J
that God^K needs to repay him?^L*

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

Consecration of the Believer's Life

12 Therefore I exhort you, brothers and sisters,^M by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God^N—which is your reasonable service.² Do not be conformed^O to this present world,^P but be transformed by the renewing of your mind, so that you may test and approve^Q what is the will of God—what is good and well-pleasing and perfect.

Conduct in Humility

³ For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you^R a measure of faith.⁵⁴ For just as in one body we have many members, and not all the members serve the same function,⁵⁵ so we who are many are one body in Christ, and individually we

have deleted it because of its seeming inappropriateness in this context. That some witnesses have ὑστερον presupposes the presence of νῦν in their ancestors. A decision is difficult, but νῦν is slightly preferred, since it is the more difficult reading and is adequately represented in the mss. **HTN** Grk “to all”; “them” has been supplied for stylistic reasons. **ISNA** quotation from Isa 40:13. **JTN** Grk “him”; the referent (God) has been specified in the translation for clarity. **KTN** Grk “he”; the referent (God) has been specified in the translation for clarity.

sciously. At the same time, the passive could well be a “permissive passive,” suggesting that there may be some consciousness of the conformity taking place. Most likely, it is a combination of both.

PTN Grk “to this age.”

QSN The verb translated *test and approve* (δοκιμάζω, *dokimazō*) carries the sense of “test with a positive outcome,” “test so as to approve.”

RTN The words “of you” have been supplied for clarity.

STN Or “to each as God has distributed a measure of faith.”

ATN Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

BTN Or “Israel has experienced a hardening in part until the full number of the Gentiles has come in.”

CTN Grk “fullness.”

DTN It is not clear whether the phrase καὶ οὕτως (*kai houtōs*, “and so”) is to be understood in a modal sense (“and in this way”) or in a temporal sense (“and in the end”). Neither interpretation is conclusive on a grammatical standpoint, and in fact the two may not be mutually exclusive. Some, like H. Hübner, who argue strongly against the temporal reading, nevertheless continue to give the phrase a temporal significance, saying that God will save all Israel in the end (*Gottes Ich und Israel* [FRLANT], 118).

ESN A quotation from Isa 59:20–21.

FSN A quotation from Isa 27:9; Jer 31:33–34.

GTC Some significant Alexandrian and Western mss (κ B D^c 1506 bo) read νῦν (*nun*, “now”) here. A few other mss (33 365 sa) have ὑστερον (*husteron*, “finally”).

Mss that lack the word are ⁴⁶A D¹ F G Ψ 81 1175 1241 1505 1739 1881 ̱̱ latt. External evidence slightly favors omission with good representatives from the major text-forms, and because of the alliance of Alexandrian and Byzantine mss (with the Byzantine going against its normal tendency to embrace the longer reading). Internally, scribes could have added νῦν here to give balance to the preceding clause (οὗτοι νῦν ἡμεῖς θῆσαν... αὐτοὶ νῦν ἐλεῆθῶσαν [Ioutoi nun epeithēsan... autoi nun eleēthōsin; “they have now been disobedient...they may now receive mercy”]). However, it seems much more likely that they would

LSN A quotation from Job 41:11.

MNTN Grk “brothers.” See note on the phrase “brothers and sisters” in 1:13.

NTN The participle and two adjectives “alive, holy, and pleasing to God” are taken as predicates in relation to “sacrifice,” making the exhortation more emphatic. See *ExSyn* 618–19.

SN Taken as predicate adjectives, the terms *alive*, *holy*, and *pleasing* are showing how unusual is the sacrifice that believers can now offer, for OT sacrifices were dead. As has often been quipped about this text, “The problem with living sacrifices is that they keep crawling off the altar.”

OTN Although συσχηματίζεσθε (*suschēmatizēste*) could be either a passive or middle, the passive is more likely since it would otherwise have to be a *direct* middle (“conform yourselves”) and, as such, would be quite rare for NT Greek. It is very telling that being “conformed” to the present world is viewed as a passive notion, for it may suggest that it happens, in part, subcon-