

# Romans 11

## Chapter 11

<sup>1</sup> I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

<sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

<sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

<sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

<sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

<sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

<sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

<sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back alway.

<sup>11</sup> I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

<sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

<sup>14</sup> If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

<sup>16</sup> For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

<sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

<sup>18</sup> Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

<sup>19</sup> Thou wilt say then, The branches were broken off, that I

might be grafted in.

<sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

<sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee.

<sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

<sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

<sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

<sup>27</sup> For this *is* my covenant unto them, when I shall take away their sins.

<sup>28</sup> As concerning the gospel, *they are* enemies for your

sakes: but as touching the election, *they are* beloved for the fathers' sakes.

<sup>29</sup> For the gifts and calling of God *are* without repentance.

<sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

<sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy.

<sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

<sup>34</sup> For who hath known the mind of the Lord? or who hath been his counsellor?

<sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him again?

<sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.