



## ROMANS 9:6-18

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> 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 offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” <sup>10</sup> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, <sup>11</sup> though they were not yet born and had done nothing either good or bad — in order that God’s purpose of election might continue, not because of works but because of him who calls — <sup>12</sup> she was told, “The older will serve the younger.” <sup>13</sup> As it is written, “Jacob I loved, but Esau I hated.”

<sup>14</sup> What shall we say then? Is there injustice on God’s part? By no means! <sup>15</sup> For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” <sup>16</sup> So then it depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills. (Romans 9:6-18)

### Introduction

- Romans 9:1-11:36 is a unit that focuses on \_\_\_\_\_.

- If God is \_\_\_\_\_ over the entire process of salvation, and if God always \_\_\_\_\_ what he starts, why did the vast majority of Israel \_\_\_\_\_ their Messiah?
  - God's Word has not \_\_\_\_\_ (Romans 9:6A).
  - Not all biological Israel was part of \_\_\_\_\_ Israel (Romans 9:6B-7).
  - Abraham's children share Abraham's \_\_\_\_\_ (Romans 4:11-12).

**Salvation depends \_\_\_\_\_ on God who has \_\_\_\_\_ – not on human will or exertion (Romans 9:16 ... Jonah 2:9, 2 Corinthians 5:18, Ephesians 2:4-5).**

- Example One – \_\_\_\_\_ and Ishmael (Romans 9:7-9)
- Example Two – \_\_\_\_\_ and Esau (Romans 9:10-13)
- Example Three – \_\_\_\_\_ and Pharaoh (Romans 9:15-18)

### Objection

- God choosing to have mercy on \_\_\_\_\_ but not \_\_\_\_\_ is not \_\_\_\_\_ (Romans 9:14).

“The stunning thing for Paul was not that God \_\_\_\_\_ Ishmael and Esau but that he \_\_\_\_\_ Isaac and Jacob, since they did not deserve to be included in his merciful and gracious purposes. Human beings are apt to criticize God for excluding anyone, but this betrays a theology that views salvation as something God ‘ought’ to bestow on all equally.” (Thomas Schreiner, *Romans*)

### Application

- The sovereign mercy of God is a \_\_\_\_\_ doctrine!
- The sovereign mercy of God is a \_\_\_\_\_ doctrine!