

## Romans 9:6-18

### New Revised Standard Version (NRSV)

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

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

<sup>14</sup> What then are we to say? 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 it depends not on human will or exertion, but on God who shows mercy. <sup>17</sup> For 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." <sup>18</sup> So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

### New International Version (NIV)

<sup>6</sup> It is not as though God's word had failed. For not all who are descended from Israel are Israel. <sup>7</sup> Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." <sup>8</sup> In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. <sup>9</sup> For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

<sup>10</sup> Not only that, but Rebekah's children were conceived at the same time by our father Isaac. <sup>11</sup> Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: <sup>12</sup> not by works but by him who calls—she was told, "The older will serve the younger." <sup>13</sup> Just as it is written: "Jacob I loved, but Esau I hated."

<sup>14</sup> What then shall we say? Is God unjust? Not at all! <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> It does not, therefore, depend on human desire or effort, but on God's mercy. <sup>17</sup> For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." <sup>18</sup> Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.