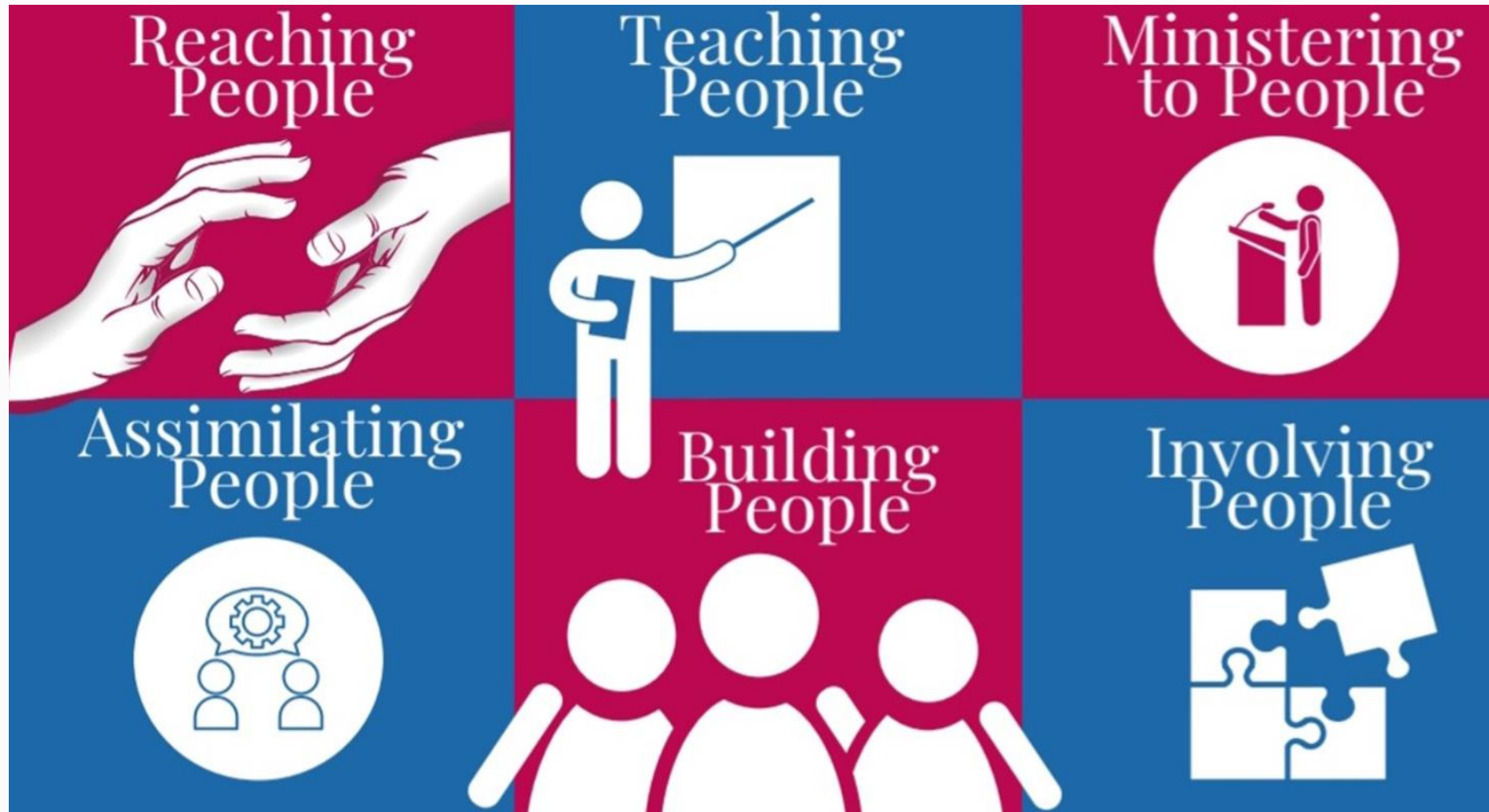




Faith and Love C.O.G.I.C
Sunday School

Lesson 11 August 16, 2026
LIVING UNDER GOD'S
MERCY

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalms 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalms 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: Romans 9:6-18
- Bible Truth: Trust in God and belief in what Jesus has done for all through God's mercy provides an unbounding love and opportunities for believers.
- Memory Verse: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Romans 9:18)
- Lesson Aim: By the end of the lesson, we will: KNOW the details of Paul's teaching about who are the true descendants and inheritors of God's promise; FEEL a strong familial connection to the people of God as inheritors of the promise God intended from creation; and PROCLAIM God as the author and reason for all the good we do in order that God may be glorified.
- Background Scriptures: [James 5:7-12; Romans 9:6-29](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Romans 9:6-18 KJV

- 6** Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 7** Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- 8** That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9** That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 10** And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
- 11** (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Romans 9:6-18 KJV

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

LIGHT ON THE WORD

Him that wills. A person who wants to be saved. This person thinks he can choose eternal life based merely on a willingness to be saved. He believes the salvation process leans heavily on man's free will and choices, but God does not give salvation based on desire.

LIGHT ON THE WORD

Him that runs. A person who is working toward salvation. This person thinks, "I can be good, I've done all these good things, I've got my list and I'm getting into heaven, my good is going to outweigh my bad," but God does not give salvation based on good works.

LIGHT ON THE WORD

Pharaoh. The common reference to rulers in Egypt. The word means "the sun." Several pharaohs are mentioned throughout the Scriptures. The Pharaoh during the time of Abraham ([Genesis 12:15](#)), about 2081 BC, was Salatis. The Pharaoh who appointed Joseph second in command to oversee the famine crisis in Egypt, was Apepi, 1876-1850 BC ([Genesis 41:1](#)). The Pharaoh 400 years later who claimed to have no knowledge of Joseph and the promises given to the Hebrews, therefore enslaving the growing Israelite population, was Amois (or Ahmes) or some identify him as Ramses II, 1340 BC ([Exodus 1:8](#)).

LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn that people's need for healthy self-worth and self-esteem creates a longing to know who they are and where they came from.

INTRODUCTION

Jesus is God's Blessing for the World

Although many believe the book of Romans to be a Gospel tract, it is so much more. Essentially a missionary book, it outlines the mission of God to bless all the peoples of the world through Christ. It explains how God's promise to Abraham has been fulfilled in Christ's death and resurrection. Here in Romans, Paul lays out the plan of God and how it encompasses not only the Jewish people but also the Gentiles who believe in the Good News of Jesus.

Through Abraham and his line, God blesses the world. This blessing of Abraham did not come through his own effort or ability, but God and His mercy.

BIBLE LEARNING

AIM: We will understand why Paul states believers
will become new creatures in Christ Jesus.

I. GOD'S MERCY, NOT HUMAN ETHNICITY

Romans 9:6-9

Because the Gentile believers in Rome were struggling both with acceptance from their fellow Jewish believers and with thinking they had somehow supplanted the Jews as God's people, Paul reminds everyone in the Roman church that all are God's people due to God's mercy alone. On the one hand, some of the Gentiles thought that they had replaced the Jews as God's people since not all Jews believed in Jesus. On the other hand, some of the Jews thought that it was necessary to be born into God's people to be a part of the promise.

I. GOD'S MERCY, NOT HUMAN ETHNICITY

Romans 9:6-9

Paul strongly rejects both these claims. He goes on to state that Abraham had more than one son, but only one was an heir of the promise of God-Isaac. His birth was a miracle because Abraham and Sarah were past ninety years old. He was born through the promise of God. The other sons of Abraham were connected to him biologically, but God had given Isaac through supernatural means. The children of Isaac would be counted as the heirs of Abraham and thus the chosen people of God.

I. GOD'S MERCY, NOT HUMAN ETHNICITY

Romans 9:6-9

Paul concludes that it was God's mercy and not physical ancestry that makes one a child of Abraham. It is this understanding that enables us to praise God, as we do not deserve His salvation. It is only because of His mercy that we are counted as His children. Those who believe in Christ are children of promise just like Isaac.

I. GOD'S MERCY, NOT HUMAN ETHNICITY

Romans 9:6-9

In Romans 9:1-5, Paul addresses his fellow Jews who resist joining his evangelization of the Gospel to the Gentiles. Paul constantly faced criticism and rejection from some of his fellow Jews, and Paul himself had persecuted those who believed in Christ until his vision on the road to Damascus. Once he answered his call to be an apostle to the Gentiles, he struggled with those Jews who thought that Gentile believers had to conform to the whole Mosaic Law (see especially Galatians).

I. GOD'S MERCY, NOT HUMAN ETHNICITY

Romans 9:6-9

Here in Romans he addresses those Jewish believers in Christ who are unwilling to do what God has ultimately called the Jews to do through Christ-bring God's promise to the Gentiles. Here in vv. 6-18 Paul reminds both the Gentiles and the Jews that all are a part of God's people because of God's promise and mercy alone, retelling the story of Jacob and Esau as a reminder that heritage is not the assurance for being God's people. Instead, God's mercy and faith in God's mercy are what make both Jews and Gentiles members of God's people.

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**I. GOD'S MERCY, NOT
HUMAN ETHNICITY**

Romans 9:6-9

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Beginning from verse 6, Paul contends that God had not abandoned His purpose in electing the nation Israel, strongly denying that God's Word – His promise to bless Israel as the descendants of Abraham ([Genesis 12:1-2](#)) – had failed. Paul then makes a distinction between the physical descendants of Abraham and the children of promise, arguing that their identities must not be confused. In other words, not everyone descended from the patriarch Israel (i.e., Jacob) belonged to Israel, the people of God, nor because they have descended from Abraham are they necessarily his children ([cf. Romans 2:28-29](#)).

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On the contrary, "It is through Isaac that offspring shall be named for [Abraham]" ([Genesis 21:12](#), NRSV), meaning that the children born in fulfillment of the promise will be regarded as Abraham's true descendants. The promise to Abraham was that Sarah would have a son ([Genesis 18:10, 14](#)) – Isaac, not Ishmael, was the child of promise. As God chose Isaac over Ishmael, so also does He now choose to bless anyone who places their faith in Christ and becomes the true children of Abraham.

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Thus, according to Paul, spiritual kinship, not ethnic origin, determined who was a true Israelite. Similarly, today the blessings of salvation extend only to those who are right with God through genuine faith in Jesus Christ. The visible church includes many who belong to "Ishmael," but salvation belongs only to "Israelites" who belong to the "line" of Isaac. God has not turned His back on the nation Israel; He has simply clarified what it means to be a true child of Abraham.

II. GOD'S MERCY, NOT HUMAN EFFORT

Romans 9:10-13

Paul continues his argument with the example of Jacob and Esau. Although Esau was the oldest, God favored Jacob. God's favor was given to Jacob before either of the children were born, before he could do anything good or bad. Jacob's life is full of sin and failure. It wasn't his human effort that made him a recipient of God's favor, but God's mercy.

II. GOD'S MERCY, NOT HUMAN EFFORT

Romans 9:10-13

A further reference is given to Jacob being loved by God and Esau being hated. This statement is shocking at face value. Not only did God choose Jacob over Esau, but He loved Jacob and hated Esau. Esau had done nothing in the womb to merit this hatred, nor Jacob to merit this favor. It strongly supports Paul's argument that God's mercy is not about our works, but God's purpose as He is free to choose whomever He wants to receive His favor.

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II. GOD'S MERCY, NOT HUMAN EFFORT

God's Plans, Not Ours

Romans 9:10-13

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

At this point, a Jewish antagonist might have questioned Paul's argument, saying Ishmael was not a true son of Abraham; his mother was Hagar, Sarah's maidservant. So Paul strengthens his case by bringing in the account of the two sons of Rebekah. In this case, legitimacy was not questioned; Jacob and Esau had the same parents and were in fact twins. Even before they were born, Rebekah was told that the older would serve the younger ([Genesis 25:23](#)). In His sovereignty, God determined that was how it would be. This story confirms that our path depends not on what we do, but God's calling. Neither national heritage nor personal merit has anything to do with the sovereign freedom of God in assigning priority. This accords with the testimony of Scripture: "I loved Jacob, and I hated Esau" ([from Malachi 1:2-3](#)). This should not be interpreted to mean that God actually hated Esau; the strong contrast is a Jewish idiom that heightens the comparison by stating it in absolute terms.

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Many try to use these verses to say that salvation does not involve personal consent or action. Paul was not arguing for salvation that disregards consent, nor double predestination. Rather he was arguing that those Jews who thought that they were superior to Gentiles due to heritage needed to rethink their relationship to God and the Law. It is the spirit of the Law that matters to God, and that spirit is based on a promise on the part of God and faith on the part of Abraham.

III. GOD'S MERCY, NOT HUMAN UNDERSTANDING

Romans 9:14-18

God's mercy on some and judgment on others may lead one to believe that He is unfair. Paul responds to this by saying "God forbid." God is not beholden to our standards of righteousness; we are not His judges. He will distribute His mercy and compassion as He wills, not by our choice or efforts.

III. GOD'S MERCY, NOT HUMAN UNDERSTANDING

Romans 9:14-18

As an example Paul sets up Pharaoh as a case study. God kept Pharaoh alive and well to accomplish His purpose, which was to showcase His mighty hand. The Scripture clearly testifies to God being superior over Pharaoh. The news about the greatness of Israel's God was reported throughout the entire world; every kingdom marveled and trembled at Him ([Joshua 2:9-11; 1 Samuel 4:8](#)). He used Pharaoh's hardened heart to extend compassion toward Israel and display His power, now extended to all those whom God had chosen, including the Gentiles.

III. GOD'S MERCY, NOT HUMAN UNDERSTANDING

God's Plan of Mercy

Romans 9:14-18

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Paul then anticipated another objection: If God chose with sovereign freedom, then wasn't He guilty of injustice? Could we think God was unfair to Esau in choosing Jacob? The Greek text makes clear that Paul expected a negative response: "God forbid." God is not unjust in His actions. The point is that His favors are not determined by anyone or anything but Himself.

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Although God elects with sovereign freedom, that does not mean that humans do not play a role in their acceptance or rejection. Later in the chapter Paul argues that through Christ the Gentiles can now be a part of the promise through faith, while Jews who live by works of the Law without faith risk stumbling because it is faith, not works, and God's mercy that make both Jews and Gentiles apart of the promise (vv. 30-32). Thus, God calls for faith on our part.

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Paul uses the case of pharaoh to demonstrate that God withholds mercy and hardens hearts however He chooses ([cf. Exodus 7:3, 14:17](#)). Pharaoh, who opposed God's people, was raised to the position of king of Egypt so that God might display in him the evidence of His power ([cf. Exodus 9:13-16](#)).

Although Pharaoh's rise to a position of authority undoubtedly had a secular interpretation, God was at work in his career to display His power by bringing Pharaoh to his knees so that God's character in delivering the Children of Israel might be known throughout the world. God shows mercy or hardens people's hearts as He chooses. He is sovereign in all that He does.

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III. GOD'S MERCY, NOT HUMAN UNDERSTANDING

God's Plan of Mercy

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God's freedom to do with His will can conflict with a modern philosophy of relativism and personal autonomy. The Christian, however, must build his or her theology not on personal perceptions but on the biblical revelation of God's character and purpose. The modern reader can have a hard time understanding God's unalterable nature and the absolute justice of His actions, but many resources are available for us to study Scripture in its historical context. Scripture's meaning will never change, but applying it correctly depends on the reader's understanding. We can't fault God for showing mercy to some while hardening others, because He does not conform to our fallible and arbitrary concept of justice.

Lesson 11 August 16, 2026
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LIGHT ON THE WORD

God Chooses

God's plan to bless the world is dependent on His mercy to save those He chooses. It is not dependent on our ethnic status or good works. Here in Romans 9, Paul addresses those Jews who do not want to accept believing Gentiles and what it means to be the elect of God – to be a recipient of His immeasurable mercy.

BIBLE APPLICATION

AIM: We will learn that it is God who decides who should receive mercy.

BIBLE APPLICATION

Many people believe that they are God's chosen people based on their wealth or status in society. Others believe that their good works and charitable donations make them targets of God's blessings. Contrary to these opinions, it is God who chooses to distribute His mercy on those whom He wills. If this is the case, then we cannot dismiss the unbelievers in our lives as outside of the scope of God's mercy. It is God who decides and not us.

STUDENT RESPONSES

AIM: We will come to know that by studying biblical doctrines of God's Word, we can learn more about His plan for our lives.

STUDENT RESPONSES

A hard heart can slowly form in our lives without even realizing it. Consider how open you are to believing God's Word, which can indicate whether our hearts are hardened to God ([Hebrews 3:8-12](#)). You could be beginning to develop a hard heart toward God and His mercy. Pray that the Lord would develop in you a soft heart for His mercy in your life.

Prayer

Lord,

Have mercy on us. Encourage our hearts and minds to turn toward You. For only You are worthy of the praise and honor that we offer. Keep us in Your perfect peace and bring us back when we wander from Your plans for our lives.

In Jesus' Name we pray.

Amen.

Next Sunday
August 23, 2026
Lesson 12
“God Prunes and Grafts”
Romans 11:11-24