THE QUESTION

What does "I will have mercy on whom I will have mercy" mean (Romans 9:15)?

Asked by a THF member on May 19, 2026 · published November 9, 2026 · 8 numbered quotations · the 23 early Christian passages and 161 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-does-i-will-have-mercy-on-whom-i-will-have-mercy-mean-romans-9-15

The short answer *Interpretation: our reading of the passages, not their words*

The early writers here read it as God's free right to show mercy, not as a fixed decree that some people can never be saved. Origen says heretics misused the verse to deny free will. Irenaeus says God gives fuller light to those who believe and leaves unbelievers in the darkness they chose.

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HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
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IN THIS STUDY

1	Heretics used this verse to deny free will	2	6	Christ's mercy is offered to all	4
2	God gives more light to believers	2	7	God loves the people He made	5
3	Unbelievers are left in their chosen darkness	3		What these passages don't tell us	5
4	God's choices are never unjust	3		The Sources: 23 early Christian passages and 161 Bible verses, with links	5
5	God foresees free choices, not fate	4			

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POINT 1 OF 7

Heretics used this verse to deny free will

Our note · compiled by machine learning · From the text: says what the passages say

Origen says certain groups leaned on Paul's words about mercy and hardening more than any others. They taught that souls are born either saved or lost by nature. Origen treats this as a misuse of the passage that nearly destroys free will.

1 “For it is on these passages chiefly that the heretics rely. They assert that salvation is not in our own power, but that souls are of such a nature as must by all means be either lost or saved.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 1 (c. 215–254 AD) **Source 17, page 7** **Read it in the library ›**
THF's updated English

2 “And certain of those who hold different opinions misuse these passages, themselves also almost destroying free will by introducing ruined natures incapable of salvation, and others saved which it is impossible can be lost.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 1 (c. 215–254 AD) **Source 18, page 7** **Read it in the library ›**
THF's updated English

POINT 2 OF 7

God gives more light to believers

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus explains God's mercy and hardening with the picture of the sun. The same God blesses some and leaves others blind, depending on how they receive Him. Those who believe and follow Him are given fuller understanding.

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3 “The same God who blesses some also causes blindness in those who do not believe and disregard Him, just like the sun, a creation of His, affects those who, due to a weakness of the eyes, cannot look at its light.”

later in the same passage

“But to those who believe in Him and follow Him, He grants a fuller and greater understanding.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD)
THF's updated English

Source 9, page 6 **Read it in the library ›**

POINT 3 OF 7

Unbelievers are left in their chosen darkness

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus says God, who knows all things ahead of time, gives over those who will not believe. He does not force them into darkness; He leaves them in the darkness they chose for themselves.

4 “If, therefore, in the present time also, God, knowing the number of those who will not believe, since He foreknows all things, has given them over to unbelief, and turned away His face from people like this, leaving them in the darkness which they have chosen for themselves, what is surprising if He also at that time gave Pharaoh over to his unbelief, since he never would have believed, along with those who were with him?”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book IV* (c. 175–202 AD)
THF's updated English

Source 10, page 6 **Read it in the library ›**

POINT 4 OF 7

God's choices are never unjust

Our note · compiled by machine learning · From the text: says what the passages say

Origen points to Paul's own question in the same chapter: is God unfair? Paul answers "God forbid." Origen takes this as Paul inviting us to see that God's choosing in Romans 9 never happens without a just reason.

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5 “And so that he might give us an opportunity to inquire into these matters, and to see how these things do not happen without a reason, he answers himself and says, "God forbid."”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* 9 (c. 215–254 AD) **Source 20, page 7** Read it in the library ›
THF's updated English

POINT 5 OF 7

God foresees free choices, not fate

Our note · compiled by machine learning · From the text: says what the passages say

Tatian teaches that God made people free to act. The wicked are justly punished because they went wrong by their own fault, and the good are praised for their free choice. God foretold the future, but not as if it were fixed by fate.

6 “This is so that the bad man may be justly punished, since he became depraved through his own fault, while the just man may deservedly be praised for his virtuous deeds, since by the exercise of his free choice he refrained from transgressing the will of God.”

later in the same passage

“It did this not as if they were fated, but as things taking place by the choice of free agents.”

EARLY CHRISTIAN WRITER **Tatian,** *Address to the Greeks* 7 (c. 150–180 AD) **Source 5, page 6** Read it in the library ›
THF's updated English

POINT 6 OF 7

Christ's mercy is offered to all

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Clement of Alexandria says Christ is not the Savior of some and not others. He calls all people alike and gives special honor to those who believe. This fits a reading of God's free mercy that is held out to everyone.

7 “For He is Saviour, not the Saviour of some and not of others.”

later in the same passage

“Nor can He who called all equally, and gave special honors to those who believed in an especially excellent way, ever envy anyone.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.2 (c. 190–215 AD) **Source 13, page 6** Read it in the library ›
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POINT 7 OF 7

God loves the people He made

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Clement also reasons that God loves mankind, since the Son was sent from the Father for our sake. God's mercy flows from this love, not from a cold or random choice.

8

> "And it has been shown that man is worthy of love. Therefore, man is loved by God. For how could the one not be loved, for whose sake the only-begotten Son was sent from the Father's bosom—the Word of faith, the faith that is overflowing?"

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.3 (c. 190–215 AD) **Source 14, page 6** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don't tell us

- None of these passages explains the exact words of Romans 9:15 line by line.
- Most of them deal with the nearby verses on hardening and on Jacob and Esau, so their reading of the mercy line is partly our inference.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 23 early Christian passages and 161 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–23, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 24–139, in Bible order), then 45 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

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EARLY CHRISTIAN WRITERS *23 passages from 10 writers*

Barnabas, *c. 70–132 AD · source 1*

1 *Epistle of Barnabas* and about whom He declared that this people would be greater than the other. In another prophecy, Jacob speaks more clearly to his son Joseph, saying, “Behold, the Lord has… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · source 2*

2 *Epistle to the Magnesians* (on point 5) then that all things have an end, and life is set before us upon our observance of God’s precepts, but death as the result of disobedience, and everyone, according… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 3–4*

3 *Dialogue with Trypho* (1885 English; on point 5) “if the word of God foretells that some angels and men shall be certainly punished, it did so because it foreknew that they would be unchangeably [wicked], but not because… [continues online] **read ›**

4 *First Apology* (1885 English; on point 5) “God foreknowing all that shall be done by all men, and it being His decree that the future actions of men shall all be recompensed according to their several value… [continues online] **read ›**

Tatian, *c. 150–180 AD · source 5*

5 *Address to the Greeks* 7 **Quote 6, page 4** begot Him, made man an image of immortality. He did this so that, just as incorruption is with God, in the same way man, by sharing in a part of… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 6–10*

6 *Against Heresies: Book IV* (on point 6) “she who did not obtain mercy may obtain mercy… [continues online] **read ›**

7 *Against Heresies: Book IV* “hidden things and foresees all events, is also their God; and for this reason, He has said, “Jacob have I loved, but Esau have I hated… [continues online] **read ›**

8 *Against Heresies: Book IV* anyone examines Jacob's actions, they will find them meaningful and rich in significance regarding the divine plans. Firstly, at his birth, he grabbed his brother's heel and was… [continues online] **read ›**

9 *Against Heresies: Book IV* **Quote 3, page 3** “they say, "God hardened the heart of Pharaoh and his servants." Those who bring up such challenges do not read in the Gospel the passage where the Lord answered the… [continues online] **read ›**

10 *Against Heresies: Book IV* **Quote 4, page 3** “darkness which they have chosen for themselves, what is surprising if He also at that time gave Pharaoh over to his unbelief, since he never would have believed, along with… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 11–14*

11 *Stromata* 4.6 “12:33. For "I will have mercy on whom I will have mercy," Romans 9:15, says the Lord… [continues online] **read ›**

12 *Instructor* 1.9 (1885 English; on point 7) “3:18-19 For He shows both things: both His divinity in His foreknowledge of what would take place, and His love in affording an opportunity for repentance to the… [continues online] **read ›**

13 *Stromata* 7.2 (1885 English) **Quote 7, page 4** “He was the Wisdom in which the Sovereign God delighted… [continues online] **read ›**

14 *Instructor* 1.3 **Quote 8, page 5** what is worthy of love and is not also loved by Him? And it has been shown that man is worthy of love. Therefore, man is loved by God. For… [continues online] **read ›**

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Tertullian, *c. 196–220 AD · source 15*

15 *Against Marcion* 14 (1885 English; on point 3) “hardens the heart of Pharaoh. He deserved, however, to be influenced to his destruction, who had already denied God, already in his pride so often rejected His ambassadors, accumulated heavy… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 16–21*

16 *Commentary on John* 2 (on point 4) “As it is written, ‘Jacob I loved, but Esau I hated… [continues online] **read ›**

17 *De Principiis (On First Principles)* 1 **Quote 1, page 2** us begin, then, with those words which were spoken to Pharaoh, who is said to have been hardened by God, in order that he might not let the people go… [continues online] **read ›**

18 *De Principiis (On First Principles)* 1 **Quote 2, page 2** “Pharaoh, they say, as being of a ruined nature, is therefore hardened by… [continues online] **read ›**

19 *De Principiis (On First Principles)* 1 (1885 English; on point 1) “now, the statements regarding Pharaoh have troubled many, respecting whom God declared several times, I will harden Pharaoh's heart… [continues online] **read ›**

20 *De Principiis (On First Principles)* 9 **Quote 5, page 4** altogether silent on the nature of this secret. For when the Apostle Paul discusses the case of Jacob and Esau, he says: "For the children being not yet born, neither… [continues online] **read ›**

21 *De Principiis (On First Principles)* 1 (1885 English; on point 1) “these points we have discussed according to our ability, treating of that chapter of Scripture in which it is said that God hardened the heart of Pharaoh, and agreeably to… [continues online] **read ›**

Cyprian, *c. 248–258 AD · source 22*

22 *Epistles* (1885 English) “not the mercy of the Lord be denied to those that are imploring the divine favour… [continues online] **read ›**

Arnobius, *c. 290–330 AD · source 23*

23 *Against the Heathen* 2 (on point 5) “only duty is to make your enjoyment of His bounty depend on your own free choice? Plato says that God does not cause anyone to choose his place in life… [continues online] **read ›**

THE BIBLE *116 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

24 **Genesis 25:26** After this his brother came out, and his hand had hold of Esau’s heel, and she called his name Jacob. Isaac was sixty years old when Rebekah bore them. **read ›**

25 **Genesis 25:27** The boys grew up. Esau was a man who knew how to hunt, a man of the open country, but Jacob was a simple man, living in a house. **read ›**

26 **Genesis 25:28** Isaac loved Esau, because his game was food for him, but Rebekah loved Jacob. **read ›**

27 **Genesis 25:29** Jacob cooked stew, and Esau came in from the plain, fainting. **read ›**

28 **Genesis 25:30** Esau said to Jacob, “Let me taste some of this red stew, for I am fainting.” That is why his name was called Edom. **read ›**

29 **Genesis 25:33** Jacob said to him, “Swear to me today.” So he swore to him, and Esau sold his birthright to Jacob. **read ›**

30 **Genesis 25:34** Then Jacob gave Esau bread and lentil stew, and Esau ate and drank, and rose and went away. So Esau despised his birthright. **read ›**

31 **Genesis 26:27** Isaac said to them, “Why have you come to me, when you hated me and sent me away from you?” **read ›**

32 **Genesis 27:11** But Jacob said to Rebekah his mother, “Esau my brother is a hairy man, and I am a smooth man. **read ›**

33 **Genesis 27:30** As soon as Isaac had finished blessing Jacob his son, and just as Jacob had gone out from the presence of Isaac his father, Esau his brother came in from his hunting. **read ›**

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34 **Genesis 27:36** And he said, “He is rightly named Jacob, for behold, he has cheated me this second time. He took my birthright, and now he has taken my blessing.” Then Esau said to his father, “Have you not left a blessing for me, father?” **read ›**

35 **Genesis 27:41** Esau bore a grudge against Jacob because of the blessing with which his father had blessed him. And Esau said in his mind, “Let the days of mourning for my father draw near, so that I may kill Jacob my brother.” **read ›**

36 **Genesis 27:42** The words of Esau her elder son were reported to Rebekah. So she sent and called Jacob her younger son and said to him, “Behold, Esau your brother is threatening to kill you. **read ›**

37 **Genesis 33:1** Jacob lifted up his eyes and looked, and behold, Esau his brother was coming, and four hundred men with him. And Jacob divided the children among Leah, Rachel, and the two maidservants. **read ›**

38 **Genesis 33:4** Esau ran to meet him, and embracing him, he fell on his neck and kissed him; and they both wept. **read ›**

39 **Genesis 37:3** Jacob loved Joseph more than all his sons, because he was the son of his old age; and he made him a coat of many colors. **read ›**

40 **Genesis 37:4** When his brothers saw that their father loved him more than all his sons, they hated him and could not speak a word of peace to him. **read ›**

41 **Exodus 4:21** And the Lord said to Moses, “As you go and return to Egypt, see that you do before Pharaoh all the wonders that I have put in your hands. But I will harden his heart, and he will by no means send the people away. **read ›**

42 **Exodus 7:3** But I will harden Pharaoh’s heart, and I will multiply my signs and wonders in the land of Egypt. **read ›**

43 **Exodus 7:13** And Pharaoh’s heart grew strong, and he did not listen to them, just as the Lord had commanded them. **read ›**

44 **Exodus 7:14** Then the Lord said to Moses, “Pharaoh’s heart has been hardened, so that he will not send the people away. **read ›**

45 **Exodus 7:22** But the enchanters of the Egyptians did the same with their sorceries; and Pharaoh’s heart was hardened, and he did not listen to them, just as the Lord had said. **read ›**

46 **Exodus 8:11** The frogs shall be removed from you, from your houses, from the farmsteads, from your servants, and from your people; only in the river shall they be left.” (Septuagint Exodus 8:7 (Exodus 8:11 in most Bibles)) **read ›**

47 **Exodus 8:15** Open the verse to read it. **read ›**

48 **Exodus 8:28** Pharaoh said, “I am sending you away; sacrifice to your God in the wilderness, only you shall not go very far away. Pray, then, for me to the Lord.” (Septuagint Exodus 8:24 (Exodus 8:28 in most Bibles)) **read ›**

49 **Exodus 9:7** When Pharaoh saw that not one of all the cattle of the children of Israel had died, Pharaoh’s heart was hardened, and he did not send the people away. **read ›**

50 **Exodus 9:12** But the Lord hardened Pharaoh’s heart, and he did not listen to them, just as the Lord had commanded. **read ›**

51 **Exodus 9:34** But when Pharaoh saw that the rain, the hail, and the thunder had ceased, he went on sinning; and he hardened his heart and the hearts of his servants. **read ›**

52 **Exodus 9:35** So Pharaoh’s heart was hardened, and he did not send away the children of Israel, just as the Lord had said to Moses. **read ›**

53 **Exodus 10:1** Then the Lord spoke to Moses, saying, “Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that these signs may come upon them one after another, **read ›**

54 **Exodus 10:20** But the Lord hardened Pharaoh’s heart, and he did not send away the children of Israel. **read ›**

55 **Exodus 10:27** But the Lord hardened Pharaoh’s heart, and he was not willing to send them away. **read ›**

56 **Exodus 11:9** Then the Lord said to Moses, “Pharaoh will not listen to you, so that I may greatly multiply my signs and wonders in the land of Egypt.” **read ›**

57 **Exodus 11:10** Moses and Aaron did all these signs and wonders in the land of Egypt before Pharaoh; but the Lord hardened Pharaoh’s heart, and he would not listen so as to send the children of Israel out of the land of Egypt. **read ›**

58 **Exodus 13:15** When Pharaoh hardened himself against sending us away, the Lord killed every firstborn in the land of Egypt, from the firstborn of men to the firstborn of beasts. Therefore I sacrifice to the Lord every one that opens the womb, the males, and every firstborn of my sons I will redeem.’ **read ›**

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59 **Exodus 14:8** The Lord hardened the heart of Pharaoh king of Egypt and of his servants, and he pursued the children of Israel; but the children of Israel were going out with a high hand. **read ›**

60 **Exodus 33:19** And the Lord said, “I will pass by before you in my glory, and I will call by my name, ‘The Lord,’ before you; and I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” **read ›**

61 **Deuteronomy 32:15** So Jacob ate and was filled, and the beloved one kicked; he grew fat, he grew thick, he grew broad; and he forsook God who made him, and turned away from God his Savior. **read ›**

62 **Joshua 11:20** For it was from the Lord that their hearts were strengthened to come against Israel in battle, so that they might be utterly destroyed, that no mercy might be given them, but that they might be utterly destroyed, as the Lord had said to Moses. **read ›**

63 **1 Samuel 6:6** Why do you harden your hearts, as Egypt and Pharaoh hardened their heart? When he mocked them, did they not send them away, and they departed? **read ›**

64 **1 Kings 8:50** and be gracious to their unrighteousness in which they sinned against you, and with regard to all their transgressions by which they transgressed against you; and you shall give them compassion before those who carry them captive, and they shall have compassion on them; **read ›**

65 **2 Kings 13:23** But the Lord had mercy on them and had compassion on them, and he looked on them because of his covenant with Abraham, Isaac, and Jacob; and the Lord was not willing to destroy them, and he did not cast them away from his presence. **read ›**

66 **2 Chronicles 30:19** “May the good Lord be merciful toward every heart that is directed to seek the Lord God of their fathers, though not according to the purity of the sanctuary.” **read ›**

67 **Job 9:6** He shakes the earth under heaven from its foundations, and its pillars are shaken. **read ›**

68 **Psalms 13:2** Open the verse to read it. **read ›**

69 **Song of Solomon 6:4** You are beautiful, my companion, as Good Pleasure, lovely as Jerusalem, awe-inspiring as troops in ranks. **read ›**

70 **Isaiah 1:24** Therefore thus says the Lord, the Master of hosts: Woe to the mighty of Israel; for my wrath shall not cease against the adversaries, and I will execute judgment on my enemies. **read ›**

71 **Isaiah 8:9** Know, O Gentiles, and be defeated; listen, to the end of the earth; you who have grown strong, be defeated; for if you grow strong again, again you shall be defeated. **read ›**

72 **Isaiah 15:3** Wrap yourselves in sackcloth in her squares, and lament on her rooftops and in her lanes; all of you, wail with weeping. **read ›**

73 **Jeremiah 31:10** Hear the words of the Lord, O nations, and declare them to the islands far away; say, “He who scattered Israel will also gather him, and will keep him as a shepherd feeds his flock.” (Septuagint Jeremiah 38:10 (Jeremiah 31:10 in most Bibles)) **read ›**

74 **Jeremiah 35:11** When Nebuchadnezzar came up against the land, we said we would come in, and we came into Jerusalem from before the army of the Chaldeans and from before the army of the Assyrians; and we have been living there.” (Septuagint Jeremiah 42:11 (Jeremiah 35:11 in most Bibles)) **read ›**

75 **Jeremiah 46:9** Mount the horses, make ready the chariots; go out, you warriors of the Ethiopians, and you Libyans armed with weapons; and go up, you Lydians, bend the bow. (Septuagint Jeremiah 26:9 (Jeremiah 46:9 in most Bibles)) **read ›**

76 **Lamentations 1:6** Waw. And from the daughter of Zion all her majesty has been taken away; her rulers became like rams that find no pasture, and they went on without strength before the pursuer. **read ›**

77 **Lamentations 1:14** Nun. Watch has been kept over my ungodly deeds; they are twined together in my hands; they have come up upon my neck; my strength has failed; for the Lord has put pains in my hands; I shall not be able to stand. **read ›**

78 **Daniel 11:17** And he shall set his face to come with the strength of his whole kingdom, and he shall make all things straight with him; and he shall give him a daughter of women to ruin her; but she shall by no means remain, and she shall not be his. **read ›**

79 **Amos 3:9** Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, “Gather yourselves on the mountain of Samaria, and see the many marvels in her midst, and the oppression that is in her.” **read ›**

80 **Amos 6:3** You who are coming to the evil day, who draw near and lay hold of false Sabbaths, **read ›**

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81 **Amos 6:6** who drink strained wine and anoint themselves with the finest ointments, and have suffered nothing over the ruin of Joseph. **read ›**

82 **Amos 9:13** Behold, days are coming, says the Lord, when the harvest shall overtake the grape harvest, and the grape shall ripen in the time of sowing, and the mountains will drip sweetness, and all the hills shall be planted. **read ›**

83 **Malachi 1:2** I have loved you, says the Lord. And you said, “In what way have you loved us?” Was not Esau Jacob’s brother? says the Lord. Yet I loved Jacob, **read ›**

84 **Malachi 1:3** but Esau I hated, and I made his borders a desolation, and his inheritance into dwellings of the wilderness. **read ›**

85 **Tobit 13:2** For he whips and has mercy; he leads down to Hades and brings up again; and there is no one who will escape his hand. **read ›**

86 **Judith 9:6** The things you planned stood ready and said, ‘Behold, we are here’; for all your ways are prepared, and your judgment is in your foreknowledge. **read ›**

87 **Wisdom of Solomon 3:9** Those who trust in him will understand truth, and the faithful will stay with him in love, for grace and mercy are for his chosen ones. **read ›**

88 **Wisdom of Solomon 6:3** For your dominion was given you by the Lord, and your sovereignty by the Most High, who will examine your works and search out your plans. **read ›**

89 **Wisdom of Solomon 6:6** For the lowliest may be pardoned in mercy, but the mighty will be mightily examined. **read ›**

90 **Wisdom of Solomon 9:13** For what man can know the counsel of God? Or who can conceive what the Lord wills? **read ›**

91 **Wisdom of Solomon 11:9** For when they were tested, though they were disciplined in mercy, they learned how the ungodly were tormented when judged in anger. **read ›**

92 **Wisdom of Solomon 12:22** So while disciplining us, you whip our enemies ten thousand times more, so that when we judge, we may ponder your goodness, and when we are judged, we may expect mercy. **read ›**

93 **Wisdom of Solomon 19:1** But merciless wrath pressed upon the ungodly to the end; for he knew beforehand even what they would do: **read ›**

94 **Wisdom of Sirach 2:18** We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so also is his mercy. **read ›**

95 **Wisdom of Sirach 5:6** And do not say, “His compassion is great; he will make atonement for the multitude of my sins”; for mercy and anger come from him, and his wrath will rest upon sinners. **read ›**

96 **Wisdom of Sirach 16:11** Even if there is one stiff-necked man, it will be a marvel if he goes unpunished; for mercy and anger come from him; he is mighty in atonements, and pours out anger. **read ›**

97 **Wisdom of Sirach 16:12** As great as his mercy, so great also is his rebuke; he judges a man according to his works. **read ›**

98 **Wisdom of Sirach 18:11** Therefore the Lord has been patient with them, and has poured out his mercy upon them. **read ›**

99 **Wisdom of Sirach 18:13** The mercy of man is toward his neighbor, but the mercy of the Lord is upon all flesh, rebuking and disciplining and teaching, and turning them back, as a shepherd his flock. **read ›**

100 **Wisdom of Sirach 18:14** He has mercy on those who accept discipline, and on those who are eager for his judgments. **read ›**

101 **Wisdom of Sirach 23:20** Before all things were created they were known to him, and so also after they were completed. **read ›**

102 **Wisdom of Sirach 36:17** Hear, O Lord, the plea of those who plead with you, according to the blessing of Aaron over your people, and all who are on the earth will know that you are the Lord, the God of the ages. (Septuagint Wisdom of Sirach 36:22 (Wisdom of Sirach 36:17 in most Bibles)) **read ›**

103 **Wisdom of Sirach 39:18** At his command is all his good pleasure, and there is no one who will lessen his salvation. **read ›**

104 **Wisdom of Sirach 39:23** So the nations will inherit his anger, as he turned waters into brine. **read ›**

105 **Wisdom of Sirach 43:33** For the Lord has made all things, and to the godly he has given wisdom. A Hymn of the Fathers **read ›**

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106 **Wisdom of Sirach 47:22** But the Lord will never forsake his mercy, nor will any of his works perish; he will never blot out the descendants of his chosen one, nor will he take away the seed of him who loved him; and he gave a remnant to Jacob, and to David a root from him. **read ›**

107 **1 Maccabees 3:60** But whatever the will in heaven may be, that he will do." **read ›**

108 **1 Maccabees 13:46** and they said, "Do not deal with us according to our wickedness, but according to your mercy." **read ›**

109 **2 Maccabees 6:15** lest he should take vengeance on us afterward, when our sins have reached their height. **read ›**

110 **2 Maccabees 7:38** and that through me and my brothers the wrath of the Almighty, which has justly fallen on our whole race, may come to an end." **read ›**

111 **3 Maccabees 6:4** Open the verse to read it. **read ›**

112 **4 Maccabees 1:24** Open the verse to read it. **read ›**

113 **4 Maccabees 8:9** Open the verse to read it. **read ›**

114 **4 Maccabees 15:3** Open the verse to read it. **read ›**

115 **1 Enoch 1:6** Open the verse to read it. **read ›**

116 **1 Enoch 1:14** Open the verse to read it. **read ›**

117 **1 Enoch 48:6** Open the verse to read it. **read ›**

118 **1 Enoch 58:2** Open the verse to read it. **read ›**

119 **1 Enoch 101:4** Open the verse to read it. **read ›**

120 **John 1:2** He was in the beginning with God. **read ›**

121 **John 1:3** All things came to be through him, and apart from him not one thing came to be that has come to be. **read ›**

122 **Acts 14:27** When they arrived and gathered the church together, they reported all that God had done with them, and how he had opened a door of faith to the Gentiles. **read ›**

123 **Acts 15:18** All his works are known to God from eternity. **read ›**

124 **Romans 2:5** But because of your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and revelation and righteous judgment of God, **read ›**

125 **Romans 8:29** For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. **read ›**

126 **Romans 9:11** For before the children had been born or had done anything good or bad, so that God's purpose according to choosing might stand, not from works but from him who calls, **read ›**

127 **Romans 9:13** As it is written: I loved Jacob, but Esau I hated. **read ›**

128 **Romans 9:15** For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." **read ›**

129 **Romans 9:16** So then it is not of him who wills, nor of him who runs, but of God who has mercy. **read ›**

130 **Romans 9:18** So then, he has mercy on whom he desires, and he hardens whom he desires. **read ›**

131 **Romans 9:19** You will say then to me, "Why does he still find fault? For who withstands his will?" **read ›**

132 **Romans 9:22** What if God, willing to show his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction, **read ›**

133 **Romans 9:23** and did so to make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory— **read ›**

134 **Romans 11:7** What then? Israel has not obtained what it seeks, but the chosen ones obtained it, and the rest were hardened, **read ›**

135 **Romans 11:30** For as you in time past were disobedient to God, but now have obtained mercy by their disobedience, **read ›**

136 **Romans 11:31** even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. **read ›**

137 **Romans 11:32** For God has bound all to disobedience, that he might have mercy on all. **read ›**

138 **Ephesians 1:4** even as he chose us in him before the foundation of the world, that we would be holy and blameless before him in love, **read ›**

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139 **1 Peter 1:2** according to the foreknowledge of God the Father, in sanctification of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *45 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Exodus 3:19

Deuteronomy 22:10 · 26:18 · 32:8

Proverbs 14:8

Isaiah 1:20

Jeremiah 3:6 · 3:9

Ezekiel 11:19

Matthew 5:4 · 5:5 · 5:8 · 6:19 · 6:31 · 6:32 · 7:13 · 7:21 · 9:13 · 10:39 · 10:41 · 12:7 · 16:26 · 23:37

Mark 8:36

Luke 12:20 · 12:22 · 12:30 · 12:33 · 13:32 · 19:8

John 4:13 · 12:25 · 16:27 · 17:23

Romans 4:3 · 4:11 · 8:20 · 9:12

1 Corinthians 10:24

2 Corinthians 8:12

Galatians 4:21 · 5:8

Colossians 3:5

1 Timothy 6:20

Hebrews 9:14

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Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “What does "I will have mercy on whom I will have mercy" mean (Romans 9:15)?” on May 19, 2026. The Historic Faith answered it as a public study on November 9, 2026.

Library only. This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

How it was made. Compiled by machine learning from The Historic Faith’s library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.

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THE END OF THIS STUDY