

092219 Paul's problem in chapter 9 is how come God's people the Jews reject Christ...

**** God does what he wants, when he wants, with whom He wants, where he wants the way he wants to **accomplish** his wants...period...

In Paul's teaching about the Freedom God has to do as he will... to accomplish what he wants is also seen in His choice of Jacob over Esau

****We come now to a crucial question: How Is that Fair?

*Romans 9:*¹⁴ Are we saying, then, that God was unfair? Of course not! ¹⁵ For God said to Moses, "I will show mercy to anyone I choose, and I will show compassion to anyone I choose." ¹⁶ So it is God who decides to show mercy. We can neither choose it nor work for it.

- How is tht fair? it is fair Because God owes no one anything! He can do what he wants!! If he wants to show mercy He can...
- Moses wasn't a very likely candidate—He was a murderer and a fugitive. But it didn't matter to God. God had determined to raise up Moses to lead his people out of Egypt, and he was going to keep at it even if it took 40 years—which is in fact how long it took to prepare Moses for greatness.
- One day Moses killed an Egyptian who was beating a fellow Jew. After killing him, he hid his body in the sand. When Pharaoh found out, he tried to kill Moses who fled to the desert where he lived for forty years. Not a very auspicious beginning for a hero.
- It was God's plan and God's desire that made Moses what he was. the reluctant deliver of God's people

***Key: God chose to show mercy to a man who deserved Justice but received received what he did not deserve Mercy... And if he chooses to give justice to a man who desrerves it... give Justice he can!

*Romans 9:*¹⁷ For the Scriptures say that God told Pharaoh, "I have appointed you for the very purpose of displaying my power in you and to spread my fame throughout the earth." ¹⁸ So you see, God chooses to show mercy to some, and he chooses to harden the hearts of others so they refuse to listen.

- ***Before you start feeling sorry for Pharaoh, just remember two facts about Pharaoh when you read this passage: 1. Pharaoh was a pagan through and through. At no point does he become a believer in the true God. 2. The Bible says that Pharaoh hardened his heart against the Lord.***
- ***The sequence is this. God raised up Pharaoh as the ruler of Egypt. When Moses said, "Let my people go," Pharaoh said, "No." Not just once but over and over again. He didn't want to lose all those hard-working Hebrew slaves. So God used his stubbornness as the backdrop against which he displayed his power to all the world.***
- ***He fought against God and against God's people. The more miracles God worked, the harder he fought against him. He had his chance to believe, but he didn't. So God—who raised him up in the first place—hardened his heart that was already hardened in the first place.***

Is that fair? Sure it is. Pharaoh got what he deserved—total destruction in the Red Sea.

Here is something we all need to wrap our head around...the creator God gets to do anything he wants with his creation!!! God is completely free to do whatever He wants to accomplish His Will. And He is completely fair in the way He treats each person according to his will... why? he can do what he wants with what he made...

The fact that anyone receives God's mercy is nothing short of a miracle.

- ***That understanding about the Gospel is what creates true humility before a holy God...and it is that Humility that is one part of seeing a great move of the power and presence of God in our midst.***

******Well you might say I don't need to do anything...God's going to do what he is going to do regardless...Paul wrestled with that thought too...***

Romans 9:¹⁹ Well then, you might say, "Why does God blame people for not responding? Haven't they simply done what he makes them do?" ²⁰ No, don't say that.

Who are you, a mere human being, to argue with God? Should the thing that was created say to the one who created it, "Why have you made me like this?" ²¹ When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into?

- ***These verses sound harsh to modern ears tuned to the common accepted idea that our personal belief of how God ought to do things...is somehow valid***

- Paul's unapologetic answer to such me-centered thinking, is "But who are you, O man, to argue with God?" God will make no mistakes in his dealings with humanity.
- There is no answer because the question answers itself: No one can win an argument with God ...we are mentally and conceptually incapable...
- we are clay he is the potter..and the clay cannot grasp the thoughts and ways and purpose of the potter...
- the clay is a product of the ground ..the potter is a thinking creative powerful being...with complete control over the clay! so be excellent clay ...

and that what we can count on...his purposes will accomplish his will...period and his will is good and perfect.

***So in a nutshell: God does what he wants, when he wants, with whom He wants, to accomplish his wants...period...

Conclusion...be good clay for the promises are true...though the revealing of them tarries...

so what is Paul's conclusion...

Romans 9:30 What does all this mean? Even though the Gentiles were not trying to follow God's standards, they were made right with God. And it was by faith that this took place. ³¹ But the people of Israel, who tried so hard to get right with God by keeping the law, never succeeded. ³² Why not? Because they were trying to get right with God by keeping the law instead of by trusting in him. They stumbled over the great rock in their path. ³³ God warned them of this in the Scriptures when he said,

"I am placing a stone in Jerusalem^[p] that makes people stumble, a rock that makes them fall. But anyone who trusts in him will never be disgraced."

10 Dear brothers and sisters,^[a] the longing of my heart and my prayer to God is for the people of Israel to be saved. ² I know what enthusiasm they have for God, but it is misdirected zeal. ³ For they don't understand God's way of making people right with himself. Refusing to accept God's way, they cling to their own way of getting right with God by trying to keep the law. ⁴ For Christ has already accomplished the purpose for which the law was given.^[b] As a result, all who believe in him are made right with God. ⁵ For Moses writes that the law's way of making a person right with God requires obedience to all of its commands

⁶ But faith's way of getting right with God says, "Don't say in your heart, 'Who will go up to heaven?' (to bring Christ down to earth). ⁷ And don't say, 'Who will go down to the place of the dead?' (to bring Christ back to life again)." ⁸ In fact, it says, "The message is very close at hand; it is on your lips and in your heart."

And that message is the very message about faith that we preach: ⁹ If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. ¹¹ As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." ¹² Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. ¹³ For "Everyone who calls on the name of the LORD will be saved."

Romans 10: 16 But not everyone welcomes the Good News, for Isaiah the prophet said, "LORD, who has believed our message?"^[i] ¹⁷ So faith comes from hearing, that is, hearing the Good News about Christ. ¹⁸ But I ask, have the people of Israel actually heard the message? Yes, they have: "The message has gone throughout the earth, and the words to all the world."^[i]

¹⁹ But I ask, did the people of Israel really understand? Yes, they did, for even in the time of Moses, God said, "I will rouse your jealousy through people who are not even a nation. I will provoke your anger through the foolish Gentiles."

- think of it this way...God allowed you to have a hard heart toward him for a season of your life...and when you came to him...his call your respnse...he created a form of jealousy or hope in other to come to Christ.

Romans 10:20 And later Isaiah spoke boldly for God, saying, "I was found by people who were not looking for me.

I showed myself to those who were not asking for me."

- So Israel postion in the past and present is tated by Paul this way

Romans 10:21 But regarding Israel, God said, "All day long I opened my arms to them, but they were disobedient and rebellious."

...so we have another question...

11 I ask, then, has God rejected his own people, the nation of Israel? Of course not! I myself am an Israelite, a descendant of Abraham and a member of the tribe of

Benjamin. ² No, God has not rejected his own people, whom he chose from the very beginning. Do you realize what the Scriptures say about this? Elijah the prophet complained to God about the people of Israel and said, ³ “LORD, they have killed your prophets and torn down your altars. I am the only one left, and now they are trying to kill me, too.” ⁴ And do you remember God’s reply? He said, “No, I have 7,000 others who have never bowed down to Baal!”

⁵ It is the same today, for a few of the people of Israel have remained faithful because of God’s grace—his undeserved kindness in choosing them. ⁶ And since it is through God’s kindness, then it is not by their good works. For in that case, God’s grace would not be what it really is—free and undeserved.

⁷ So this is the situation: Most of the people of Israel have not found the favor of God they are looking for so earnestly. A few have—the ones God has chosen—but the hearts of the rest were hardened. ⁸ As the Scriptures say, “God has put them into a deep sleep. To this day he has shut their eyes so they do not see and closed their ears so they do not hear.

¹³ I am saying all this especially for you Gentiles. God has appointed me as the apostle to the Gentiles. I stress this, ¹⁴ for I want somehow to make the people of Israel jealous of what you Gentiles have, so I might save some of them. ¹⁵ For since their rejection meant that God offered salvation to the rest of the world, their acceptance will be even more wonderful. It will be life for those who were dead! ¹⁶ And since Abraham and the other patriarchs were holy, their descendants will also be holy—just as the entire batch of dough is holy because the portion given as an offering is holy. For if the roots of the tree are holy, the branches will be, too.

¹⁷ But some of these branches from Abraham’s tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in the rich nourishment from the root of God’s special olive tree. ¹⁸ But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root.

¹⁹ “Well,” you may say, “those branches were broken off to make room for me.” ²⁰ Yes, but remember—those branches were broken off because they didn’t believe in Christ, and you are there because you do believe. So don’t think highly of yourself, but fear what could happen. ²¹ For if God did not spare the original branches, he won’t spare you either.

²² Notice how God is both kind and severe. He is severe toward those who disobeyed, but kind to you if you continue to trust in his kindness. But if you stop trusting, you also will be cut off. ²³ And if the people of Israel turn from their unbelief, they will be grafted in again, for God has the power to graft them back into the tree.

²⁵ I want you to understand this mystery, dear brothers and sisters,^[g] so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of Gentiles comes to Christ. ²⁶ And so all Israel will be saved. As the Scriptures say,

“The one who rescues will come from Jerusalem, and he will turn Israel^[i] away from ungodliness. ²⁷ And this is my covenant with them, that I will take away their sins.”

²⁸ Many of the people of Israel are now enemies of the Good News, and this benefits you Gentiles. Yet they are still the people he loves because he chose their ancestors Abraham, Isaac, and Jacob. ²⁹ For God’s gifts and his call can never be withdrawn. ³⁰ Once, you Gentiles were rebels against God, but when the people of Israel rebelled against him, God was merciful to you instead. ³¹ Now they are the rebels, and God’s mercy has come to you so that they, too, will share^[k] in God’s mercy. ³² For God has imprisoned everyone in disobedience so he could have mercy on everyone.

³³ Oh, how great are God’s riches and wisdom and knowledge! How impossible it is for us to understand his decisions and his ways!

³⁴ For who can know the LORD’s thoughts? Who knows enough to give him advice?^[l]

³⁶ For everything comes from him and exists by his power and is intended for his glory. All glory to him forever! Amen.

you and I are always in need of mercy...because we can never guess nor figure out God's plan...therefore we make all kinds of judgements and sin against God and ourselves and others because of our miscalculations of what is really going on....therefore we always need mercy!!

so God can do whatever he wants and he wants to show mercy! how?

Romans 10:9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and

are saved. ¹¹ As Scripture says, “Anyone who believes in him will never be put to shame.”^[e] ¹² For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, “Everyone who calls on the name of the Lord will be saved.”

Salvation depends not on human will or exertion, but God, who has mercy to any that call on him···.Salvation depends not on human will or exertion, but God, who has mercy

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James 2:13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

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*³⁵ And who has given him so much
that he needs to pay it back?^[m]*

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Salvation depends not on human will or exertion, but God, who has mercy

in chapter 11 he states...all people are rebels/diobedient to God...his chosen people the jews and the Gentiles and

^{10:21} But concerning Israel he says, “All day long I have held out my hands to a disobedient and obstinate people. ^{10: 20} And Isaiah boldly says, “I was found by those who did not seek me; I revealed myself to those who did not ask for me.”

so God who can do whatever he wants has chosen this..

Romans 11:11 Did God’s people stumble and fall beyond recovery? Of course not! They were disobedient, so God made salvation available to the Gentiles. But he wanted his own people to become jealous and claim it for themselves. ¹² Now if the Gentiles were enriched because the people of Israel turned down God’s offer of salvation, think how much greater a blessing the world will share when they finally accept it.

Romans 11 :28 Many of the people of Israel are now enemies of the Good News, and this benefits you Gentiles. Yet they are still the people he loves because he chose their ancestors Abraham, Isaac, and Jacob. ²⁹ For God’s gifts and his call can never be withdrawn. ³⁰ Once, you Gentiles were rebels against God, but when the people of Israel rebelled against him, God was merciful to you instead. ³¹ Now they are the rebels, and God’s mercy has come to you so that they, too, will share^[k] in God’s mercy. ³² For God has imprisoned everyone in disobedience so he could have mercy on everyone.

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Romans 11 : ³⁰ Once, you Gentiles were rebels against God, but when the people of Israel rebelled against him, God was merciful to you instead. ³¹ Now they are the rebels, and God’s mercy has come to you so that they, too, will share in God’s mercy. ³² For God has imprisoned everyone in disobedience so he could have mercy on everyone

Romans 9:¹⁰ *This son was our ancestor Isaac. When he married Rebekah, she gave birth to twins. ¹¹ But before they were born, before they had done anything good or bad, she received a message from God. (This message shows that God chooses people according to his own purposes; ¹² he calls people, but not according to their good or bad works.) She was told, “Your older son will serve your younger son.” ¹³ In the words of the Scriptures, “I loved Jacob, but I rejected Esau.”*

- **Abraham had two sons—Ishmael and Isaac—only one son (Isaac) was the son of the promise. Both were truly his sons, but God chose to give the promised blessing to Isaac, the son who was born of Sarah when she was very old....So the plan was for a ninety year old woman and a 100 year old man...would bear the child of promise...who would have guessed that? no one!!**

- one was chosen and the other was passed overby God.Becaus he gets to do that! Paul stresses that God’s choice happened before either brother had done anything good or bad. who would have ever fiured that out...withoutn God revealing it!!!
 - That last phrase has given many people problems. "*but I rejected Esau*" Many translations use the word “hate” instead of “rejected” and people ask How could God “hate” Esau even before he was born? *the word “hate” doesn’t imply animosity or bitterness. It simply means “not chosen.”*
 - So here are two sons from the same parents. One is chosen, the other is not. There is no inherent reason to choose Jacob or Esau. In many ways, Esau appears to be the better choice and indeed, he often appears to be a much nicer person. *He certainly is more forgiving than his brother. It is at least as remarkable that God “loved” a cheater like Jacob as it is that he “rejected” Esau before he was born.*
- *****Why some are chosen and others are not is a mystery we will probably never be able to understand this side of Heaven..... The amazing miracle is that God chooses anyone. No one deserves it.* so if you are saved, remember this: **You didn’t deserve it.** God is in debt to no person!

. **Is there unrighteousness with God?** Paul answers this question strongly: **Certainly not!** God clearly explains His right to give mercy to whomever He pleases in [Exodus 33:19](#).

b. **I will have mercy on whomever I will have mercy:** Remember what **mercy** is. Mercy is *not* getting what we do deserve. God is never *less* than fair with anyone, but fully reserves the right to be *more* than fair with individuals as He chooses.

i. Jesus spoke of this right of God in the parable of the landowner in [Matthew 20:1-16](#).

ii. We are in a dangerous place when we regard God's mercy towards us as our *right*. If God is obliged to show mercy, then it is not mercy – it is obligation. No one is ever *unfair* for *not* giving mercy.

c. **So then it is not of him who wills, nor of him who runs, but of God who shows mercy:** God's mercy is not given to us because of what we wish to do (**him who wills**), or because of what we actually do (**him who runs**), but simply out of His desire to show mercy.

4. (17-18) The example of Pharaoh.

For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.” Therefore He has mercy on whom He wills, and whom He wills He hardens.

a. **For this very purpose I have raised you up:** God allowed Pharaoh in the days of Moses to rise to power so that God could show the strength of His judgment against Pharaoh, and thereby glorify Himself.

b. **Therefore He has mercy on whom He wills, and whom He wills He hardens:** Sometimes God will glorify Himself through showing mercy; sometimes God will glorify Himself through a man's hardness.

i. We should not think that God persuaded an unwilling, kind-hearted Pharaoh to be hard towards God and Israel. In hardening the heart of Pharaoh, God simply allowed Pharaoh's heart to pursue its natural inclination.

c. **He hardens:** We know that Pharaoh did harden his own heart, according to [Exodus 7:13](#), [7:22](#), [8:15](#), [8:19](#), [8:32](#), [9:7](#), and [9:34](#). But “He does not so much as bother to indicate that Pharaoh hardened his own heart, an evidence of unbelief and rebellion, because he is emphasizing the freedom of God's action in all cases.” (Harrison)

5. (19-21) Does God's right to choose relieve man of responsibility?

You will say to me then, “Why does He still find fault? For who has resisted His will?” But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

a. **You will say to me then, “Why does He still find fault? For who has resisted His will?”** Paul imagines someone asking, “If it is all a matter of God’s choice, then how can God find fault with me? How can anyone go against God’s choice?”

b. **Indeed, O man, who are you to reply against God?** Paul replies by showing how disrespectful such a question is. If God says He chooses, and if God also says that we are responsible before Him, who are we to question Him?

c. **Does not the potter have power over the clay:** Does not God have the same right that any Creator has over his creation? Therefore, if God declares that we have an eternal responsibility before Him, then it is so.

6. (22-24) Doesn’t God have the right to glorify Himself as He sees fit?

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?

a. **What if God:** Again, the same principle from God’s dealing with Pharaoh is repeated. If God chooses to glorify Himself through letting people go their own way and letting them righteously receive His wrath so as to **make His power known**, who can oppose Him?

b. **He might make known the riches of His glory on the vessels of mercy:** As well, if God desires to be *more* than fair with others, showing them His mercy, who can oppose Him?

c. **But also of the Gentiles:** And if God wants to show mercy to the Gentiles as well as the Jews (of course, never being *less* than fair to either), who can oppose Him?

i. “The Jews were inclined to think that God could not make them anything other than vessels of honor. Paul rejects this view and points out that God does what he wills.” (Morris)

d. **Vessels of wrath prepared for destruction:** Paul does not say that *God* has prepared them for destruction. Those vessels do an adequate job on their own.

7. (25-26) The prophet Hosea (in [Hosea 2:23](#) and [1:10](#)) declares God's right to choose, calling those who previously were not called His people.

As He says also in Hosea:

“I will call them My people, who were not My people,
And her beloved, who was not beloved.”
And it shall come to pass in the place where it was said to them,
‘You *are* not My people,’
There they shall be called sons of the living God.”

a. **You are not My people:** These passages from [Hosea 2:23](#) and [1:10](#) show the mercy of God. God told the prophet Hosea to name one of his children *Lo-Ammi*, meaning “Not My People.” Yet God also promised that this judgment would not last forever. One day Israel will be restored and once again be called **sons of the living God**.

8. (27-29) Isaiah (in [Isaiah 10:23](#) and [1:9](#)) declares God's right to choose a remnant among Israel for salvation.

Isaiah also cries out concerning Israel:

“Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.
For He will finish the work and cut *it* short in righteousness,
Because the LORD will make a short work upon the earth.”

And as Isaiah said before:

“Unless the LORD of Sabaoth had left us a seed,
We would have become like Sodom,
And we would have been made like Gomorrah.”

a. **The remnant will be saved:** The passage quoted from [Isaiah 10:23](#) speaks first to God's work in saving a remnant from the coming Assyrian destruction. The suffering of God's people at the hands of the Assyrians and others would make them feel as if they would certainly be destroyed. God assures them that this is not the case. He will always preserve His **remnant**.

i. God has always dealt with a **remnant**. “It was stupid to think that, since the whole nation had not entered the blessing, the promise of God had failed. The promise had not been made to the whole nation and had never been intended to apply to the whole nation.” (Morris)

b. **We would have become like Sodom:** Sodom and Gomorrah were *completely* destroyed in judgment. This quotation from [Isaiah 1:9](#) shows that as bad as Judah's state was because of their sin, it could have been worse. It was only by the mercy of God that they survived at all. **Sodom and Gomorrah** were both totally destroyed, with not even a **very small remnant** to carry on. Even in the midst of judgment, God showed His mercy to Judah.

i. The merciful promise is clear: "But if *only* a remnant will survive, *at least* a remnant will survive, and constitute the hope of restoration." (Bruce)

C. Why Israel is in its present condition from man's perspective: Israel missed the Messiah because they refuse to come by faith.

1. (30-31) Analyzing the present situation of Israel and the Gentiles according to a human perspective.

What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

a. **Gentiles, who did not pursue righteousness, have attained to righteousness:** By all appearances the Gentiles found righteousness even though it did not seem that they really looked for it.

b. **But Israel... has not attained to the law of righteousness:** By all appearances Israel seemed to work for the righteousness of God with everything it had, but did not find it.

c. **Attained to righteousness... not attained:** What was the difference? Why did the unlikely Gentiles find righteousness, when the likely Jews did not? Because the Gentiles pursued **the righteousness of faith**, and the Jews pursued **the law of righteousness**. The Gentiles who were saved came to God through faith, receiving His righteousness. The Jews who seem to be cast off from God tried to justify themselves before God by performing works according to **the law of righteousness**.

2. (32-33) Paul emphasizes the reason why Israel seems cast off from God's goodness and righteousness: Because they did not seek it by faith.

Why? Because *they did* not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written:

**"Behold, I lay in Zion a stumbling stone and rock of offense,
And whoever believes on Him will not be put to shame."**

a. **Because they did not seek it by faith:** We might expect Paul to answer the question “**Why?**” again from God’s perspective, and simply throw the matter back on God’s sovereign choice. Instead, he places the responsibility with Israel: **Because *they* did not seek it by faith... *they* stumbled at that stumbling stone.**

i. Paul has already shown in Romans that the only possible way to be saved is through faith, not the works of the law; and that this salvation comes only through the work of a crucified Savior – which was a stumbling block to Israel ([1 Corinthians 1:22-23](#)).

b. **For they stumbled at that stumbling stone:** Paul shows that Israel is responsible for their present condition. Has he contradicted everything he has previously said, which emphasized God’s sovereign plan? Of course not, he simply presents the problem from the other side of the coin – the side of human responsibility, instead of the side of God’s sovereign choice.

thatnk God for his mercy rather than Judgment...

Romans 10:9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. ¹¹ As Scripture says, “Anyone who believes in him will never be put to

shame.”^[e] ¹² For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, “Everyone who calls on the name of the Lord will be saved.”^[f]