

“Jacob have I loved, but Esau have I hated,” as implying that God, in a literal sense, hated Esau, and all the reprobated, from eternity. Now, what can possibly be a more flat contradiction than this, not only to the whole scope and tenor of scripture, but also to all those particular texts which expressly declare “God is love?” Again, they infer from that text, “I will have mercy on whom I will have mercy,” — Rom. ix. 15, that God is love only to some men, viz., the elect, and that he hath mercy for those only; flatly contrary to which is the whole tenor of scripture, as is that express declaration in particular, “The Lord is loving unto *every* man, and his mercy is over all his works,” — Psalm cxlv. 9. Again, they infer from that and the like texts, “It is not of him that willeth, neither of him that runneth, but of God that sheweth mercy,” that he sheweth mercy only to those to whom he had respect from all eternity. *Nay*, but *who replieth against* God now? You now contradict the whole oracles of God, which declare throughout, “God is no respecter of persons,” — Acts x. 34; “There is no respect of persons with him,” — Rom. ii. 11. Again, from that text, “The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her,” (unto Rebecca,) “The elder shall serve the younger;” you infer, that our being predestinated or elect, no way depends on the foreknowledge of God; flatly contradictory to this are all the scriptures; and those in particular, “elect according to the foreknowledge of God,” — 1 Pet. i. 2.; “Whom he did foreknow, he also did predestinate,” — Rom. viii. 29.

The Apostle declares “the same Lord over all is rich