

this, an appropriate illustration is contained in the Epistle to the Romans: *For the children being not yet born, neither having done any good or evil, that the ~~relative~~ purpose of God according to election might stand, not of works, but of him that calleth, It was said unto her, (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say to them? Is there unrighteousness with God? God forbid. 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. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 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. Therefore, hath he mercy on whom he will have mercy, and whom he will, he hardeneth.*<sup>1</sup>

Of the preceding verses, Whitby has given an exposition which by no means comports with the general scope of the apostle's reasoning. "The purpose of God according to election mentioned Rom., ix, 11," he has said, "respecteth not the persons of Jacob and Esau, but their whole nation and posterity. This is plain,

"1. From the words of God to Rebecca, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people*

<sup>1</sup> Rom., ix, 11-18.