

passage a great deal in Romans 9, verses 10 to 12, where he says that before the children had done anything God declared that the elder should serve the younger, so that the election might stand, not of works, but of Him that calleth. This, of course, does not mean that God is, as the pagans represent, a blind fate, superior to everything, which is merely arbitrary and there is nothing we can do about it. Such a teaching is utterly contrary to the whole presentation of Scripture. It does represent, however, as we learn from the book of Job, that God has His great purposes, <sup>that</sup> the divine election is far beyond and above anything we on earth can understand and He accomplished His purposes by the wisest and best means possible and that we have no reason to complain against God for we cannot see the end from the beginning or know the whole of the good and wise purposes which He has in mind.

It is worth noting here that the quotation "Jacob have I loved but Esau have I hated" rests upon a relative expression. It does not mean actually that God hated Esau for Esau also had blessings given to him. God did not cast Esau off. God, however, selected Jacob to be the medium through which the promise should come. Esau also received blessings from the hand of God but blessings far inferior to those which Jacob received. We can safely say there was no limit to the spiritual blessing which Esau could have received had he sought it properly. Except, of course, that the specific purpose of being the medium of the promise was restricted to Jacob and it was God's purpose that this should come through Jacob.

Now we shall not linger at this point over Jacob's attempts to receive the promise by wrong means, how he tricked Esau, taking advantage of Esau's hunger and of Esau's blindness to get Esau to give him the birthright, and how he followed his mother's plan of deceit, <sup>and</sup> trying to get his father to give him the blessing which Isaac wrongly was hoping to give to Esau. We can safely say that neither one of these wrong efforts affected the result in the least. The birthright belonged to Jacob because of God's election and it was God's purpose to give it to him.

In these efforts of Jacob, his method is entirely reprehensible, yet there is something in it which we see as the approval of God. We find this stated in