

Nehemiah 9:16 But they and our fathers dealt proudly, and hardened their necks, and harkened not to thy commandments.

Jeremiah 17:26 “They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country and from the Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of the Lord. (NASB)

Jeremiah 19:15 “Thus says the Lord of hosts, the God of Israel, ‘Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it, because they have stiffened their necks so as not to heed My words.’” (NASB)

F. Hardness of heart means discipline, loss of blessing, and for some believers, the sin unto death.

1. The Exodus generation.

- a. Miracles are unimpressive to the person with scar tissue of the soul.

Psalms 95:8a Do not harden your hearts, as at [מְרִיבָה] *Mériväh*] *Méribäh* ... ”

- b. The people complained against Moses because of lack of water. They ignored all the logistical grace provided for them. Those with scar tissue of the soul always distort any manifestation of or blessing from God into some form of the lie.

Exodus 17:3 But the people thirsted there for water; and they grumbled against Moses and said, “Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?” (NASB)

- c. Scar tissue of the soul doesn't respond to grace, only to discipline (see Numbers 14). Their scar tissue of the soul caused them to weep all night. They only stopped when they heard their discipline would prevent them from going into the Land.
- d. Another passage on the Jews' rebellion is found in Numbers 16 referred to in the NASB as Korah's rebellion, yet another revolution by this generation.
- e. 1 Corinthians 10:7–13 refers back to the Exodus generation as most of that generation died the sin unto death.

2. Failure of Zedekiah, the last king of Israel:

(End JAS5-03. See JAS5-04 for continuation of study at p. 31.)



2 Chronicles 36:12 He [Zedekiah] did evil in the sight of the Lord his God. He did not humble himself before Jeremiah the prophet, the Lord’s spokesman.

v. 13 He also rebelled against King Nebuchadnezzar, who had made him vow allegiance in the name of God. He was stubborn and obstinate, and refused to return to the Lord God of Israel. (NET)

The result was the administration of the fifth cycle of discipline to the Jews in 586 B.C. Zedekiah’s regency ended before the court of Nebuchadnezzar in July of 587 B.C.

3. Pharaoh Thutmose III:

Romans 9:17 For the Scripture says to Pharaoh [Thutmose III], “For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth. (NASB)

- a. Pharaoh represented all the power of human rulership, but God demonstrated this did not even compare to His own power. This evangelized the entire world.
- b. Pharaoh set the world record for hardness of heart. Human resistance to the divine will always reveals the power of God.
- c. In the first five plagues, Pharaoh hardened his own heart:
 1. The waters of the Nile River are turned to “blood”: **דָּם** (*dam*) (Exodus 7:14–20).
 2. The Nile River and its surroundings were swarmed with “frogs”: **צְפַרְדֵּי** (*s’fardēa’*) (Exodus 8:5–14).
 3. The land of Egypt was covered with swarms of gnats or lice: **כֶּן** (*ken*) (Exodus 8:17–18).
 4. Dense swarms of flies: **עָרֹב** (*‘arov*) poured into Pharaoh’s palace and into the houses of his officials, and throughout Egypt the land was ruined by the flies. (Exodus 8:24)

NOTE: The word “flies” appears in italics in the text of *the King James Version*’s translation of Exodus 8 on seven occasions. However, the Hebrew word for the plural of “flies” does appear without italics elsewhere in the Old Testament, noted above by the noun “flies” [*‘arov*]. (See the word in Psalm 78:45 and Psalms 105:31).

This use is confirmed by the consistent use of the noun “flies,” [*‘arov*], in the *New American Standard Bible*, *The NET Bible*, and the *New International Version*, all of which display the word “flies” without italics.

- d. God permitted him to live for the next five plagues. Pharaoh had many opportunities to change his mind in Exodus 8:15, 8:32, and 9:34–35.
- e. He said “no” to God five times, a world’s record for Blackout of the Soul. He should have died earlier, after the first five plagues on Egypt, but God extended his life for five more plagues.
- f. When Scripture says that “God hardened his heart,” it means that God let him live to execute his spiritual decline far beyond anyone else had ever done in the past. Exodus 9:12–16 says that the last five plagues would include intense anguish to the soul.
- g. A person can hear and see the truth through miracles, but because of scar tissue of the soul, it makes no impression. The believer in the cosmic system is not impressed with miracles. He is only impressed with *the Lie*.
- h. God didn’t coerce Pharaoh’s volition; he was a free agent. His life was extended by divine decree. God uses the wrath of man to praise Him. Pharaoh even acknowledged that he had sinned. He faced this reality because of the pressure, but this did not save him.
- i. The allegation of supralapsarianism must be rejected. God did not create evil in Pharaoh, but he made his own evil through his volition. God used Pharaoh’s evil to evangelize the world.

The Supralapsarian Order of the Elective Decrees

- 1. The decree to elect some to be saved and to reprobate all others.
 - 2. The decree to provide salvation for the elect (The basis for limited atonement).
 - 3. The decree to create man, both elect and non-elect.
 - 4. The decree to permit the fall.
 - 5. The decree to save the elect.
- j. The divine plan in hardening Pharaoh’s heart was threefold:
 - (1) Liberation of the Jews from slavery, in order to form a priest nation to God.
 - (2) Evangelization of Egypt: Then the Lord said to Moses:

Exodus 7:3 “I will harden Pharaoh’s heart that I may multiply My signs and My wonders in the land of Egypt.

v. 4 “When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments.

v. 5 “The Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst.”

(3) Evangelization of the world: Then the Lord said to Moses:

Exodus 9:15 “For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth.

v. 16 “But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth. (NASB)

k. Paul compares the Jews of the First Advent and Church Age believers with Pharaoh, to demonstrate that their negative volition and hardness of heart broke Pharaoh’s record.

NOTE: In the *Scofield Study Bible* [NASB], the **Letter of Paul to the Romans** is introduced by an **Outline**: The Letter is divided into five paragraphs by Roman numerals, **I through V**, each with a title followed by subpoints. **Paragraph IV**’s title is, “**The Problem of Jewish Unbelief.**” Three subpoints follow: **A.** God’s Sovereign Wisdom and Grace. **B.** Unbelief and the Explanation for Apparent Failure of the Promises. **C.** Certainty of Israel’s Restoration.¹

l. It is from these three paragraphs that the drama between Moses and the Israelites in the wilderness occurred.

- (1) Religious reversionism is locked-in religious degeneracy. This occurs through rejection of Christ as Savior resulting in implosion, explosion, and reversion.
- (2) Blackout of the Soul is reverse process reversionism, which equals religious degeneracy. Religious degeneracy is always persecuted by political (historical) degeneracy.
- (3) Whenever the Jews break Pharaoh’s record by Blackout of the Soul (through rejection of Christ as Savior), a holocaust results.

¹ “The Letter of Paul to the Romans” in *The Scofield Study Bible* [NASB]. (New York: Oxford University Press, 2005), 1554.

