

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”: **צְפַרְדְּעִים** (*s’fardēa’*) (Exodus 8:5–14).
 3. The land of Egypt was covered with swarms of gnats or lice: **כְּנֵף** (*ken*) (Exodus 8:17–18).
 4. Dense swarms of flies: **אַרְבֵּי** (*‘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.



Romans 11:7 What then? Israel failed to obtain what it was diligently seeking, but the elect obtained it. The rest were hardened,

v. 8 as it is written, ‘God gave them a spirit of stupor, eyes that would not see and ears that would not hear, to this very day.’
[A quotation from Deuteronomy 29:4 and Isaiah 29:10.]

v. 9 And David says, ‘Let their table become a snare and trap, a stumbling block and a retribution for them;

v. 10 let their eyes be darkened so that they may not see, and make their backs bend continually.’ [A quotation from Psalm 69:22–23.] (NET)

- (4) They wanted the crown without the cross, the kingdom of God without faith in Christ. Compassion is the only Christian attitude toward Jewish Blackout of the Soul.
- (5) The unbelieving Jews will have their final Holocaust at the Second Advent: the baptism of fire. The Jewish unbeliever has ritual without reality; therefore, he cannot see the importance of the cross before the crown.
- (6) The world’s record for Blackout of the Soul is held by the Jews who rejected Jesus Christ as Savior. The following expanded translation of Isaiah 29:9–14, was written by Franz Delitzsch [dá-lish] in his *Biblical Commentary on the Prophecies of Isaiah*:

Isaiah 29:9 Stop and stare; blind yourselves, and grow blind! They are drunken, and not with wine; they reel, but not with *beer*.

v. 10 For Jehovah has poured upon you a spirit of deep sleep [scar-tissue of the soul] and bound up your eyes [a synonym for negative volition to doctrine and positive volition toward false doctrine]; the prophets and your heads, the seers, He has veiled [hardness of heart].

v. 11 And the revelation of all this will be to you like words of a sealed writing [First Advent], which they give to him who understands writing, saying, ‘Please, read this,’ but he says, ‘I cannot, it is sealed.’

v. 12 And they give the writing to one who does not understand writing, saying, ‘Please, read this’; but he says, ‘I do not understand writing [illiterate].’ (pp. 20–21)

Isaiah 29:13 Then the Lord said, “Because this people approach Me with its mouth, and honors Me with its lips [**rote recitation of the *Shemah***], and keeps its heart far from Me, and its reverence of Me has become a commandment learned from men [**academic understanding but not doctrinal understanding**]:

v. 14 therefore, behold, I will proceed wondrously with this people [**up to the Second Advent**], wondrously and marvelously strange; and the wisdom of its wise men is lost [**loss of Priest Nation status**], and the understanding of its intelligent men becomes invisible [**reversionism**].” (p. 22)²

7. Blackout of the Soul: Negative volition to doctrine which results in “Hardening of the Heart” due to consistent negative volition to the teachings of the Word of God.

A Summary of the Doctrine, “Hardness of Heart”

A biblical metaphor for the soul callousness that results from the unbeliever’s constant resistance to the Gospel or from the believer’s locked-in negative volition toward Bible doctrine. Synonym: scar tissue of the soul.

Scriptural examples pertaining to unbelievers include the Pharaoh of the Exodus period (Exodus 7:22; 8:15, 32; 9:34) and the Jews of our Lord’s day who rejected Him as Messiah (Mark 3:5; cf. Isaiah 6:9–10). In some cases, God is said to do the hardening (Exodus 9:12, 16; 10:1, 20; John 12:40). This merely indicates that God confirmed their stubborn resistance by allowing maximum opportunity to express negative volition. God gave these unbelievers numerous chances to respond to the Gospel, but each time they rejected the Savior their hearts became more hardened.

Regarding believers, hardness of heart occurs when Bible doctrine in the stream of consciousness ceases to circulate, due to the influence of false doctrine and evil upon the soul (Ephesians 4:18). Scripture convicts the Exodus believers of hardened hearts (Psalm 95:8) and illustrates the condition with reports of bitterness, ingratitude, panic, and chronic complaining at Réphidim (Exodus 17:1–7).

² Franz Delitzsch, *Biblical Commentary on The Prophecies of Isaiah*, vol. II (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969), 20–21, 22.



The incident earned the title of *Méribah*,³ meaning, “place of strife and contention” in the Hebrew, and set the stage for that generation’s persistent negative volition and eventual decline into full reversionism (Exodus 32; Numbers 14).⁴

James 5:3 Your gold [χρυσός (*chrusós*): a precious medal] and your silver [ἄργυρος (*árguros*): a precious medal] have rusted [the intensive perfect passive indicative of the verb, [κατιόω (*katióō*): tarnished] and their rust [ὁ ἴός (*ho íós*): venom] will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! (NASB)

We return now to our study of James 5:3:

1. We have studied two doctrines: The Doctrine of Capacity and the Doctrine of Hardness of the Heart. The men in James, Chapter Five, lack the former but are in the advanced stages of the latter. They are independently rich in gold and silver, but their souls are vacuous. They have no capacity for their wealth because their souls are hardened from advanced reversionism.
2. Consequently, they have no capacity for happiness. This condition within their souls became a source for James to expose their unhappiness because they emphasize their material attributes while spiritual attributes are absent.
3. James 5:3 opens with this statement, “Your gold and your silver have rusted and their rust will be a witness against you ...”
4. The NASB translation of the third verse describes the condition of the gold and silver as having “rusted.” The Greek word for these precious metals are χρυσός [*chrusós*]: gold, and ἄργυρος [*árguros*]: silver, both precious medals.
5. We have established the fact that gold does not rust and pure silver does not either although pure silver is malleable so an alloy must be added for stability, usually with copper.
6. Pure gold does not rust, corrode, or tarnish while pure silver does but only to an exceedingly small degree. Yet, gold and silver are precious metals, but those who possess them are the ones who make decisions. Principle: The gold and silver are unaffected by those who possess them.

³ מְרִיבָה (*Méribah*): It was the location of a place near Réphidim where there was no drinking water for Israel. The people verbally attacked Moses, and he struck a rock, at the Lord’s command, to bring forth water (Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], s.v. מְרִיבָה [4808], 1765).

⁴ R. B. Thieme, Jr. *Thieme’s Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries, 2022), 122.

