

**Satan's Eden No. 159**  
*God is sovereign in Election, pt 2.*

March 17, 2024.

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Amen. Let's just bow our heads in prayer.

Dear gracious Father, we're so thankful, Lord, that we are here. Father, we're looking forward to this Easter and looking forward to this spring.

I believe that things are wrapping up. And, Lord, we just pray that we'd be ready and we just commit our life and our love unto Thee.

In Jesus Name we pray. Amen.

You may be seated.

Now, this morning, we're going to look at Satan's Eden, number 159.

Now, it should have been 158. I preached that yesterday to the ministers. They had 13 questions and I had 24 pages of answers. But most of the questions, I think this church here is beyond some of those. I mean, there are questions, that someone was reading something where Brother Vayle, in 2008 had said, he preached a message called comments and corrections.

And so just the word corrections, it sounds like, Brother Vayle has been preaching wrong, and now he's going to preach right, but it's not really what it was. Now, they were confused by that, and so there were some questions. They said, well, Brother Vayle said this, and then he said this, and so I went in to explain some of that. Some of that you already know like during Brother Vayle's time. Remember, Brother Branham's message continues on because it's a seed. Son of man came forth sowing seeds.

Well, Brother Vayle lived from 1915 until 2012. So Brother Vayle was kind of like the man in the breach. In other words, he took Brother Branham's message and brought it to scripture for us. And so he was preaching what Brother Branham looking at the 33, 63, the 33-year ministry there. And then his ministry kind of helped us to see that from the scriptures.

Well, we are now living in the pre-season, or actually the resurrection season. It's just around the corner. Could be this spring. So we're seeing things that he didn't even see fully. Now, it's not that he didn't see them, because he talked about resurrection season was coming and things like that. But, see, until God interprets His word by bringing it to pass, we don't know. We're only

surmising or we take it to the scripture and we get our best understanding of it.

Well, so some of the questions were like they said, well, Brother Vayle said that he had preached that the soul would not see corruption, and yet the Bible. And then he came and corrected that and said, well, it's the flesh, that won't see corruption. The soul went to hell. Well, see, I did a thorough examination of his sermons and he never preached, where the Bible says, he will not see corruption, that was not speaking of the soul.

Now this brother also made a lot of other mistakes and really didn't have the mind to be able to understand what Brother Vayle was saying. And so I went through and I showed, look, Brother Vayle said that. He said, I'm sorry if you think I made a mistake. He said, I don't remember preaching it, but anyway, so if it's a mistake, it's a mistake. Well, it wasn't a mistake, but it was a mistake on that brother's part.

Because he had asked Brother Vayle, he had said, well, I heard you preach. Well, Brother Vayle didn't preach it. Okay, so it was things like that. Like also Brother Vayle mentioned that in Revelation 10. He said, you see, that's a 7th seal. Now, he said, I used to look at that as Brother Branham's ministry, but actually it covers The Seven Seals. Well, that was Revelation 10:7.

Brother Branham in The Breach made a comment that. That's to the Jews. And so Brother Vayle was, even though he had preached, Brother Branham would return in Alpha is Omega, and he'd have the same ministry. He didn't put the two together and see, that to the Jews is that return ministry. Okay, now that's what we see that as. Because we're getting closer to the end, and we see our clarity is a little bit better.

Anyway, I said, well, look, I said, if you think in terms of Brother Branham's pre-resurrection ministry, which is 33 to 65, and then his post-resurrection ministry, which will be hopefully 2024, it's going to only be like 40 days. But you see, then Alpha is Omega because Jesus had a pre-resurrection and a post-resurrection ministry. Brother Branham's still a prophet.

Even though he's off the scene, he's still a prophet. When Saul had the witch of Endor conjure up Samuel, he was still a prophet. So, a prophet is a prophet. Brother Branham hasn't finished his ministry yet, he's just off the scene taking a rest until he comes back. So I didn't want to get into that stuff

today. You've already understood those things. So, I'm going to be preaching on God is sovereign in election part two, which would be God in reprobation, and we're going to look at that.

But I thought before I do that, I would share with you some of the things that I saw, some of the statistics. Our website, last week we had 148 viewers on streaming. That means live. But we also had 150 that actually streamed on YouTube. So that's almost 300. That's 298. Well, by Wednesday of last week, 573 people had seen the sermon, 157 on YouTube. So that tells me that there's a greater amount of people out there watching than what we're really aware of. Now, we had 18 countries watching our streaming, and then we had another eight on YouTube. So we had a total of about, that only counts at 573 plus 148 is like 700 plus.

It does not include, if you're on a phone, if you use a cell phone, it doesn't register it on the computer. So, there may be another dozen or maybe more. I know all Africa, they don't have PCs, but they have telephones, so they don't register on the computer. They don't register, but they are there.

And I just went through this list myself. And it is interesting that we've got them in the Bahamas, in Jamaica, in Bolivia and Australia, Brazil, Venezuela, Peru, Argentina, Chile, Paraguay, DRC Congo, Zambia, Uganda, Malawi, South Africa, Russia in Moscow, Germany, UK, Finland, five different sites in Norway, five different sites in Australia, and five different sites in Burkina Faso. So then we have Madagascar, Mozambique, etcetera.

Then in the US, we have about twelve in Ohio, five in California, five in Florida, five in Michigan, three in West Virginia, five in North Carolina. Actually four in Florida, four in Arizona.

And then we have a bunch of threes like Virginia. We had five in Maryland, three in Pennsylvania, three in Michigan, two in Tennessee, and two in New Jersey. Then we have Connecticut, New York, Illinois, Kansas, Missouri, and Alabama. So it's 18 countries in 76 cities.

And then in those cities, you might have two or three families that are watching it in different locations. So we have more contact than I was even aware of. So I think it's really good to know that people around the world are getting ready. They're focusing on the resurrection, and that's what we should be focusing on.

So this morning we're going to look at God in reprobation. Last week we looked at God is sovereign in election. We showed you all the positive things, but now I'm going to show you all the negative. In other words, the parallelism of scripture is blessing, but there's also cursing. So today we're going to talk about the cursing. Then next week we're going to kind of go into another phase of this election.

This morning, we will continue where Brother Branham was showing us in Paragraph **47** of **Satan's Eden** through the first part of **pp 49**, that God is sovereign in election as he said "**every seed must bring forth after its kind or nature**, which is the law of life that he said in **Genesis 1:11**.

Coming down to our own day, and to those in our own country. And leaving out the almost innumerable crowds of un-evangelized heathens, who live inside and outside of our own country. It is evident that there are many living in the world where the Gospel is preached, in countries that are full of churches, who die being strangers to God and His holiness. True, the means of grace were close to their hand, but many of them knew it not.

Now, I remember working in Bloomington, Indiana, and there was a gal from Jeffersonville. She was an engineer. And so we got to talking, and she lived on 10th and Penn. Now, Brother Branham's church was at 8th and Penn, so she lived two blocks away. She had never heard of William Branham. So, you see, you could be right next door and not know a thing. It comes down to election.

Thousands are born into homes where they are taught from infancy to regard all Christians as hypocrites and preachers as villains. Others are instructed from the cradle in Roman Catholicism and are trained to regard any type of Christianity as deadly heresy.

And the Bible is a book highly dangerous for them to read. Others reared in "Christian Science" families, know no more of the true Gospel of Christ than do the un-evangelized heathen, which Brother Branham said, "**They know no more about true Christianity than a rabbit knows about snowshoes**". So even though it's a snowshoe hare, he doesn't understand about snowshoes.

After all, this pope says it is dangerous to have a personal relationship with Christ, and that our relationship must be with the Church. The great majority of these die in utter ignorance of the Ways of God and the way of Peace.

Now are we not obliged to conclude that it was not God's will to communicate grace to them? Had His will been otherwise, would He not have actually communicated His grace to them? In other words, somehow they got left out of the loop. That's what we want to look at.

If then, it was the will of God, in time, to refuse to them His grace, it must have been His will from all eternity, since His will is, as Himself, "*the same yesterday, and today and forever.*" In other words, God doesn't change. If you weren't in His plan to begin with, you weren't there.

Let it not be forgotten that God's ways are but the manifestations of His Word: what God does in time is only what He purposed in eternity. His Own will is the sole cause of all His actions and works.

Therefore, from God actually leaving some men in final reprobation and unbelief we must assume it was His everlasting purpose and plan to do so. That's His plan.

And consequently, He reprobated some from before the foundation of the world. Like "Esau whom he hated even before he was born." Which is **Romans 9.**

Now if these statements are true, is not the doctrine of Reprobation established by them? What, in human history, is the one thing which comes to pass every day? That men and women will die, pass out of this world into a hopeless eternal damnation. They were never meant to be.

If then God has foreordained such to reprobation, then whatever comes to pass, then, He must have declared that the vast numbers of human beings should pass out of this world unsaved and that they should suffer in the Lake of Fire. Not that He caused it, but they were interjected into the human life stream by the serpent's intrusion into it.

And that's what we really need to understand in order to understand election better.

We will now point out that in addition to the above conclusions, there are many Scriptures, which are most clear and definite in their teaching on this subject; passages that are too plain to be misunderstood and too strong to be evaded.

Oh, by the way, we did have 35 ministers yesterday online. 17 were directly streaming on Zoom, and 18 were watching it on YouTube.

And the wonderment is how can so many good men deny their claims which if you just read them, they are undeniable.

The scripture says the following:

We find this in **Joshua 11:18-20**. *“Joshua made war a long time with all those kings. 19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.*

**20** For **it was of the LORD to harden their hearts**, that they should come against Israel in battle, that **he might destroy them utterly**, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

What could be plainer than this? There was a large number of Canaanites whose hearts **the Lord hardened**, whom he had purposed to utterly destroy, to whom he showed "**no favor**".

Granted that they were wicked, immoral, and idolatrous; In fact, if you think about it, the Canaanites, most of them were, where the giants came from. They were basically serpent seed.

Granted that they were wicked, immoral, and idolatrous; were they any worse than the immoral, and idolatrous people in many other places?

Then why did not Jehovah command Israel to teach the Canaanites His laws and instruct them concerning sacrifices to the true God? Plainly, because He had marked them out for destruction, and if so, that from all eternity. In other

words, they were not in the mind of God. So, at the end they will not be in the Mind of God. So, the Lord ordained them to destruction.

**Proverbs 16:4.** *The Lord hath made all things for himself: yea, even the wicked for the day of evil.*

So, God actually set them forth and they're made for the day of evil. I mean, why is it in this age that so many people, they even call themselves Christians and they look like lizards with tattoos on and everything else? Why do we have a republican party and a Democrat party and they're both the same? It's like two heads of the same monster. And the Republicans think, well, because we're a church-going people we're going to be saved. No, you're not. Just because you go to church, you're not going to be saved. You're not going to be saved any different than the Democrat who doesn't go to church. So it's not about your politics. It's about your relationship with Jesus Christ.

And the pope says, don't have a relationship with Jesus Christ. Have it through the church, you know that Catholicism in itself is of the devil. It's an organization.

Now, it says that "***the Lord hath made all things for Himself***", perhaps everyone who hears this sermon must agree that is what it says. But that he made all for Himself is not so widely believed.

That God made us, not for our own sakes, but for His own purpose and plan; and not for our own happiness, but for His glory; is, nevertheless, repeatedly affirmed in the Scriptures.

**Revelations. 4:11.** *"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."* Either you believe that, or you don't. Most people don't.

But **Proverbs 16:4** goes even further: it expressly declares that the Lord made the wicked for the day of evil: that was His purpose and plan in giving them being.

**4** *The LORD hath made all things for himself: yea, even the wicked for the day of evil.* But why? Why did God do that?

Well, **Romans 9:17** tells us, "*For the Scripture saith unto Pharaoh, **Even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth!***"

You have a nighttime and you have a daytime. Well, the daytime shows the depression of the nighttime. In other words, you have rain, and then you have after the rain. After the rain, the air is nice, you can breathe easily and everything else, but before, while it's raining, it's just kind of washing things. You see, the good shows forth the bad. And so God said to Pharaoh, for this purpose have I raised thee up? To what? To destroy you. All right. In other words, I want to show My power.

God has made the wicked so that at the end, He may demonstrate "**His power**". He does this to show how easy a matter it is for Him to subdue the strongest rebel and overthrow His mightiest enemy.

We have people in Congress that are just, totally disgusting creatures who believe in abortion and everything else. And they believe in lying right to the cameras and everything else. Well, you know what? Those people won't stand a chance at the white throne because we're all going to see their lies right open. They should get over it, but they won't.

**Matthew 7:23** "*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*".

Now, as I mentioned last week, this is different from where God speaks to the foolish Virgins and says, I don't know you anymore. In other words, you used to be my wife, but I don't know you anymore as a wife. And so because they were late for the wedding, He went on, married the Bride, and left the foolish virgins. They're good people and everything else, but they're going to have to give their blood because they didn't count the blood of Jesus Christ, strong enough.

But this group here in **Matthew 7** is a church. And then will I profess unto you, I **never** knew you? And then after they say, well, Lord, didn't I baptize in Your Name? Didn't I heal in Your Name? Didn't I preach in Your Name? Didn't I do all these wonderful works in Your Name, He says, depart from Me, I never knew you. You weren't in My thinking. I never knew you. Depart from



Me, ye that work iniquity.

Previously in other sermons, we have been shown that the words "*know*" and "*foreknowledge*" when applied to God in the Scriptures, have reference not simply to His foreknowledge beforehand alone, but to His knowledge of His approval and disapproval.

In other words, if only in His foreknowledge, then He would have known them, but they were not even in His mind, therefore He could say "*I have never known thee.*" But He knew what the rejected and wicked would be like. So, He planned for their type.

When God said to Israel in **Amos 3:2** "*You only* (catch a word) *You only have I known of all the families of the earth*", it is evident that He meant, "*You only had I any favor in regard to.*"

When we read in **Romans 11:2** "**God hath not cast away his people (Israel) whom he foreknew**", it is obvious this means, "*God has not rejected the people whom he has chosen as the objects of his love* which we read in **Deuteronomy 7:7-8**

*The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:*

**8** *But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

In the same way (and it is the only possible way) we should try to understand **Matthew 7:23** *And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity.*

At the white throne when God judges the entire earth, the Lord will say unto many, "*I never knew you*". Notice, it is not simply "*I know you not*". His solemn declaration will be, "*I never knew you*". You were never the objects of My choice and approval. You were never in My mind to begin with.

Now contrast this to **John 10:14** where Jesus said, "***I know*** (In other words, I love. We're showing how that knowing is loving.) ***I know my sheep and am known (loved) of mine***". The "***sheep***", His elect, the "***few***", He does "***know***"; but the reprobate, the non-elect, the "***many***" He knows not, not even before the foundation of the world did He know them. The scripture says I "***NEVER***" knew them!

In **Romans 9:1-33**, I don't have time to read it all, because it would take too long. But it shows forth the doctrine of God's sovereignty in its application to both, the elect and the reprobate is treated at length. He hated one while he loved the other. In other words, I loved Jacob, but I hated Esau.

Now, we don't have time to read it all, but all we can say, is, it dwells upon God as sovereign when it comes to election.

**Romans 9:17** "*For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth.*"

Now, Pharaoh didn't have one thing to do with it. That's what it's speaking of. The Sovereignty of God.

These words refer us back to **Romans 9:13** and **Romans 9:14**.

In **Romans 9:13** *God said, I have loved Jacob and I have hated Esau even before they were born.*

In **Romans 9:14** it asks, "*Is there unrighteousness with God?*" and here in **Romans 9:17** the apostle Paul continues his reply to the objection.

In referring to this scripture There are two things to be considered, the predestination of Pharaoh to ruin, which is referred to in the past tense of His mind, and then, the reason for this, which was to make known the Name of God.

As many interpreters, strive to modify this passage and pervert it, we must

first observe, that the word, "*I have raised thee up*", in the Hebrew is, "*I have appointed*", So in the Hebrew, in the Old Testament where it talks about, it says, I have appointed thee. And Apostle Paul says, I've raised thee up. Okay, so it's the same thing, by which it appears, that God, set forth to show that the stubbornness of Pharaoh would not allow him to deliver His people.

See, you got to think of this now. For this very purpose have I raised thee up to show My power in thee. So Pharaoh was not even allowed to change his mind. He was a reprobate, no change for him. Pharaoh was raised without the presence of anyone to tell him he was wrong. He was the most powerful king, so there was no king on earth. No people could say, pharaoh, you're wrong. God took Moses out of Egypt in order to keep the pharaoh thinking, I can do whatever I want. And how many people today think, I can do whatever I want? You see it in politics all the time.

And this not only shows forth that his rebellious stubbornness had been foreseen by him, but that He had prepared means for restraining Pharaoh as well. And that He had also, by design, ordained it to this end, that He might display more evidence of His own power."

The force of the Hebrew word which Paul renders "*For this purpose have I raised thee up*", are the words "*I have appointed*".

As this is the word on which the doctrine and argument of the verse lays, we see this further in **Exodus 9:16** "*And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*"

So, the apostle Paul significantly departs from the Septuagint (the version then in common use at that time), and from which he most frequently quotes and substitutes a clause for that given by the Septuagint: instead of "*On this account thou hast been preserved*", he says "*For this very end have I raised thee up*"!

So God is working in us to will and to do. He was working to make sure that Pharaoh had no opposition. What opposition he had showing righteousness, showing a life of Christ in Moses. He had to get Moses out of there. He had to make sure that the pharaoh was totally ready for what he was appointed to. So we see this in Exodus 9:15. This is beautiful.

**Exodus 9:15-16** "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth". So, let's examine what He says here.

**First**, we know from **Exodus 14:1-15:27** (Again if we were to read this entire thought here, we would greatly expand this sermon beyond an hour, so I will just mention the scripture here for you to read on your own,) but in it, we see that Pharaoh was cut off, and that he was cut off by God.

And he was cut off in the very midst of his wickedness. He was cut off not from sickness nor infirmities which are incident to old age, nor by what men term an accident, but he was cut off by the immediate hand of God in judgment.

So God didn't wait for him to get old and decrepit and start having illness, and that Pharaoh could think, well, this illness is just because of old age. No, God actually let him in the prime of his health, He destroyed him. In the prime of his power, He destroyed him. In the prime of his arrogance, He was destroyed.

**Second**, it is clear that God raised up Pharaoh for this very end, to "*cut him off*", which in the language of the New Testament means "*to be destroyed*."

But notice that God never destroys anything, but He allows man's own evil to destroy himself. That way God didn't make him drive his chariot to his death in the Red Sea. God didn't make him do that. He was angry, and he was going to get justice. He was going to get Moses and all the people and just slay them. So God allured him. God used the lure. God didn't make him take the lure, but he just dangled it out there. He dried the land, okay?

But knew his anger would give him the needed boost to his own decision-making.

Now think about that.

So, God, in giving him being, in preserving him through infancy and childhood, in raising him to the throne of Egypt, God had one end in view.

So the whole thing, he was allowed to rise up, allowed to become powerful, allowed to do this so that God could just smash him down.

That it was God's purpose is clear from His words to Moses, before he went down to Egypt, to demand of Pharaoh that Jehovah's people should be allowed to go a three days' journey into the wilderness to worship him.

We see this in **Exodus 4:21** where God said unto Moses beforehand. "*And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all these wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, (Future tense) I will harden his heart, that he shall not let the people go.*"

So, not only did He tell him this, but He showed Moses' purpose and plan long before He executed it. Why? Because Pharaoh was not in the plan of God from the beginning. He was an intrusion. And so God knew that all intrusion would have the spirit, every seed after its kind. Well, whose seed was he? The serpent seed. All right. Which came through Satan.

So, not only did He tell Moses this, but He showed Moses His Purpose and plan long before He executed it. That's why the Bible says, Moses knew the plan of God, the ways of God. But the children of Israel only saw His mighty works.

Four hundred years previously God had said to Abraham in **Genesis 15:13-14**, "*Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also, that nation, whom they shall serve, will I judge*"

So? God already told him He was going to judge them 400 years before He judged them.

From these words, it is evident (A nation and its king are looked at as one in the Old Testament), that God's purpose was formed long before Pharaoh was even given breathe to live. But God gave him a choice of his own choosing and because he was reprobate his own choice, would lead to his own death.

**Proverbs 16:25** and **14:12** both say, “*There is a way that seemeth right unto man, but they are the ways of death.*” So, He gives free moral agency for man to choose his own destruction. But with the Bride, He gives us His mind.

That's the only difference between you and Joe Blow next to you is that God has opened up His Doxa, His own opinions and values and judgments to your mind. But He's not revealed them to their mind.

**Third**, an examination of the way God dealt with Pharaoh makes it clear that Egypt's king was indeed a "*vessel of wrath fitted to destruction.*"

Pharaoh was placed on Egypt's throne, with the reins of government in his hands, he sat as head of the nation which occupied the first rank among the peoples of the world. There was no other monarch on earth able to control or dictate to Pharaoh. He was the top.

To such a fantastic way did God raise up this reprobate, and such a course was a natural and necessary step to prepare him for his final fate, for it is God's Own word that states "*pride goeth before destruction and a haughty spirit before a fall.*" So, God knew what type of man he would be.

That's an attribute of serpent seed, pride. So see, God knowing all these attributes, all these characteristics, He used them, to set them up.

**Further**, (and this is deeply important to notice), it is significant that God removed from Pharaoh the one outward restraint that was calculated to act as a check upon him.

The bestowing upon Pharaoh of the unlimited powers of a king was setting him above all legal influence and control. But besides this, God removed Moses from his presence and his kingdom into the wilderness.

Had Moses, who not only was skilled in all the wisdom of the Egyptians, but also had been reared in Pharaoh's household.

Had he been permitted to remain in close proximity to the throne, there can be no doubt but that his example and influence would have been a powerful check upon the king's wickedness and tyranny.

This was plainly one reason why God sent Moses into Midian, for it was during his absence from Egypt that this king made his most cruel edicts.

God designed and implemented, by removing this restraint, to give Pharaoh full opportunity **to fill up the full measure of his unbelief and thus his sins** and set himself up for his deserved, but predestined ruin.

**Fourth**, God "*hardened*" Pharaoh's heart as he declared he would in **Exodus 4:21**. "*And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.*"

So you have all of these things. The way he was raised up to be the super duper person. The fact that he got to the top above all the super duper monarchs. The fact that God took Moses out, and now God says, I'm going to harden his heart.

This is what was written in the Scripture, **Proverbs 16:1** says, "*The preparations of the heart in man, and the answer of the tongue, is from the Lord*".

God prepared us, to open to His word. God didn't prepare them, to open up to His word.

And in **Proverbs 21:1** we read, "*The king's heart is in the hand of the Lord, as the rivers of water, he turns it whithersoever he will*".

Like all other kings, Pharaoh's heart was in the hand of the Lord; and God had both the right and the power to turn it in whatever direction He pleased. And it pleased him to turn it against all good.

God determined to hinder Pharaoh from granting His request through Moses to let Israel go until he had fully prepared him for his final overthrow, and because nothing short of this would fully fit him, so God hardened his heart.

Now, how does God harden your heart? Well, the fact is, the hardening process in steel is that you put it in the fire, and you beat it, and then you cool it. There's a period of time for cooling. Then you beat it again. You heat it and you beat it again.

Well, eventually, metal itself, if you heat and cool it, heat and cool it and you're beating it, it'll actually break. It gets to the point where it actually goes the other way, and instead of becoming harder, it becomes so hard, it actually becomes brittle.

Well, that's what God does with people, to harden their hearts is to allow them to make the same mistake over and over and over again.

And then there's a cooling time down, where God doesn't cool them. It's just like when 9.11 happened, and I was overseas. I was in Hawaii, and we had people in the church that actually had left the church. But when the nation seemed to be under attack, they were back in church, and they were in for a couple of weeks. But then by the time I got home, they were no longer in the church. So you see, it's hardening, cooling, hardening, cooling, hardening, cooling.

**Finally**, I would like to note how the vindication of God in His dealings with Pharaoh was complete. Most remarkable it is Pharaoh's own testimony in favor of God and against his own self!

In **Exodus 9:15-16** we learn how God had told Pharaoh "*for what purpose he had raised him up*", and in **Exodus 9:27** we are told that Pharaoh, out of his own mouth, he said, "*I have sinned this time: the Lord is righteous, and I and my people are wicked.*"

So out of his own mouth, the Bible says, as a man thinketh in his heart, so is he, and out of his mouth he speaketh.

Notice that this was said by Pharaoh after he knew that God had raised him up in order to "*cut him off*", after his severe judgments had been sent upon him, after he had hardened his own heart.

Now, the arrogance of men who would speak against God, if God sent them to judgment, they should go in sackcloth and ashes, and hopefully they have some repentance. But the Bible says, Esau wept bitterly, but he couldn't find



a place to repent. Why? Because he was a reprobate, you see.

By this time Pharaoh was ready for judgment, and fully prepared to decide whether God had injured him, or whether he had sought to injure God, and he fully acknowledged that he had "*sinned*," and that God was "*righteous*".

Again, we have the witness of Moses who was fully acquainted with God's conduct toward Pharaoh. He had heard at the beginning what was God's plan in connection with Pharaoh.

He had witnessed God's dealings with him; he had observed his "*long suffering*" toward this vessel of wrath fitted to destruction.

You see, God could have wiped him off after one plague, but He didn't. He gave him ten plagues, but He also gave him a cooling-off period. So they got to think, well, you know what? This thing might have happened, but it's just part of life.

As the Bible says, "*Moses knew the ways of God*". So, He heard from God and watched what God did and he understood what God wanted.

And he had watched on, while God cut Pharaoh off, and destroyed him entirely with His Divine judgment at the Red Sea. So, what was Moses' reaction to seeing all of this? Did he rise up and say well this is not fair?

Did he dare to charge God with an unrighteous act? Far from it. Instead, he says in **Exodus 15:11** "*Who is like unto thee, O Lord, among the gods? Who is like thee, glorious, in holiness, fearful in praises, doing wonders!*"

Moses wasn't moved by a vindictive spirit as he saw Israel's arch enemy "*cut off*" by the waters of the Red Sea. Surely not.

But to remove forever all doubt upon this score, it remains to be pointed out how the saints in Heaven, after they have witnessed the sore judgments of God, join in singing in **Revelation 15:3** "*the song of Moses the servant of God, and the song of the Lamb saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Nations.*"

Now remember, this is that group that it says, as far as you can see, there was just saints dressed in white. And these are they who came through the great tribulation. So they went through the tribulation, but they were made of such a nature as to say, God is great. He's wonderful. Whatever I had to go through, He did it for my good. That's why they'll be dressed in white, the righteousness of the saints.

Here then is the truth of the matter and the full and complete vindication of God's dealings with Pharaoh. The saints in heaven join in singing the song of Moses, in which that servant of God celebrated Jehovah's praise in overthrowing Pharaoh and his hosts.

While declaring that in so acting God was not only righteous, but He was just and true. We must believe, therefore, "*the Judge of all the earth*" did right in creating and destroying this vessel of wrath, Pharaoh.

The case of Pharaoh establishes the principle and illustrates the doctrine of Reprobation. If God actually reprobated Pharaoh, we may conclude that He reprobates all others who were interjected into the human life stream, and whom He did not predestinate to be conformed to the image of His Son.

This is what the apostle Paul draws from the fate of Pharaoh, for in **Romans 9:1-33**, after referring to God's purpose in raising up Pharaoh, he continues, *therefore*". The case of Pharaoh is introduced to prove the doctrine of Reprobation as the counterpart of the doctrine of Election.

In other words, there's a parallel of scripture. There's got to be a blessing, but there's also cursing.

In conclusion, we would say that in forming Pharaoh, God displayed neither justice nor injustice, but showed forth His sovereignty. He allowed men to make their own choices knowing what those choices would be, and they would lead to their own destruction. As the potter is sovereign in forming vessels, so God is sovereign in forming moral agents.

**Romans 9:18** "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*".

The "*therefore*" announces the general conclusion that the apostle Paul draws from all he has said in the three preceding verses in denying that God was unrighteous in loving Jacob and hating Esau.

This manifests the principle exemplified in God's dealings with Pharaoh. It traces everything back to the sovereign will of the Creator. *He loves one and hates another*, he exercises mercy toward some and hardens others, without reference to anything except His sovereign will.

In other words, before they even had a chance to act, before they even had a chance to think, God loved one and He hated the other.

So that which is most repugnant to the carnal mind in the verse that says, "*Whom he will he hardeneth, He will harden*". And it is this, that so many falsely anointed men pervert concerning this truth.

**Romans 1:19-26** where it says, "*God gave them up,*" *those who knew God yet glorified him not as God*, as we see in **Romans 1:21**.

**2 Thessalonians 2:10-12** *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause* God shall send them strong delusion, *that they should believe a lie:*

So God allows them to take the cause, that causes them to be destroyed. God allows them then to make their own decision to be destroyed, and they don't know it. God doesn't force them that way. He just gives them this great delusion. They say, oh, that's for me. And it's not. It's for their destruction.

The apostle Paul is not speaking of those who had already turned their backs on God's truth, but instead, he is dealing with God's sovereignty. God's sovereignty as seen not only in "*showing mercy to whom he wills, but also in hardening whom he pleases*".

The exact words are "*Whom he will*", "*he hardeneth*", and come after the mention of Pharaoh, so it clearly fixes the meaning.

The case of Pharaoh is plain enough, though man has done his best to hide the truth.

**Romans 9:18** "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*". This is the vindication of God's sovereign "*hardening*" of sinners' hearts.

Notice clearly the language of **John 12:37-40**, "*But though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report?*"

So even though God shows a miracle after miracle, even though He sends His prophet, even though He does all these things, they still don't believe it. Like the man said to Brother Branham, I don't care if you raise the dead. I still wouldn't believe it. And Brother Branham said, of course not. You're an unbeliever.

*And to whom hath the arm of the Lord been revealed? Therefore, they could not believe (why?), because that Isaiah said again, he hath blinded their eyes, and hardened their hearts (why?) Because they had refused to believe on Christ?*

Most people think that this means God hardened their hearts because they did not believe. But they were never meant to believe. He said He speaks to them in such a way that "*they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*"

Now, it is not even a question as to whether or not you will believe what God has revealed in His Word. It is not a matter of searching for a long time, or deeply studying the word, but rather revelation in order to understand this doctrine. And that comes from God alone.

And aren't we thankful that God has revealed to us, that He's given us His Holy Spirit, that His Word would be revealed to us?

Let's bow our heads in prayer,

Father, we're so thankful, Lord, that last week we saw the blessings, and this week we see the cursings, and we see how that it is all sovereignly given. It's just You who are the great One.

We were either in Your plan or we weren't in Your plan. So just like when I plant my garden, if the weeds grow up, I didn't plant them. They are in there.

So, I have a right to take them out.

And so does, when men use herbicides and things to keep the weeds from coming. They're saying that they're willing, that because it wasn't in their planting, they're going to destroy it. Well, then by their actions, they're showing that they believe, that God can destroy them. And so we just commit all of this into Thy hands. In Jesus Name we pray. Amen. Wasn't that good? I really enjoyed that myself.