

Unveiling of God no 69

The Sovereignty of God in reprobation part 1

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As we have been examining the Unveiling of God sermon Br. Branham preached June 14, 1964 we came across paragraphs 101 through 104 of his sermon

Notice in pp. 101 he says, *"But they don't see It yet today. God in this last day has rent those traditions away and brought the Word for this age right plain in view, and they still don't know It. They just don't know It. It's so simple. See, it's just so simple; It's so far away from the things of the world. I preached the other day at a certain gathering, of being a nut. One of these days I want to speak on that, "being a nut." We're all nuts for somebody, so I'll be one for Christ. Paul said he was counted a fool. Sure, you have to be. See, it takes a nut to hold the things together. That's right.*

102 *So notice the veil, the human flesh. Know... Now, the sin loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man. and then he said, ... *But you see what He did, so that He could bypass all them smart, wise people, He just revealed Himself like He promised Moses (See?), "I'll speak to them through a Prophet."* And He was Son of man, a Prophet. And some of them recognized It; about one hundredth percent of one hundred in the world, they believed It. The rest of them didn't, but He was just the same.*

So that led us to examine the Sovereignty of God in Revelation, then the sovereignty of God in Salvation, and since we understand how the sovereignty of God in Salvation works, and then we examined what our attitude should be towards God's Sovereignty. Now, this morning we will examine a more touchy subject but one that must be understood for us to have a full understanding of God's sovereignty. Therefore we will begin a three part study of the sovereignty of God in Reprobation in order to better understand the how God is Sovereign in all things.

Therefore, in order to begin our study on examine **the Sovereignty of God in Reprobation** let's turn in our Bibles to **Romans 11:22**

Romans 11:22 *"Behold therefore the goodness and the severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."*

Notice Paul lets us know that God is Good to those who continue in His Goodness, but He is also severe to them which fall from His Grace.

We see in **2 Thessalonians 2:3** A warning of the apostle Paul *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

If there be some whom God has elected unto salvation, there must be others who are not elected unto salvation. If there are some that the Father gave to Christ as we see in **John 6:37** *"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,"* there must also be others whom he did not give unto Christ.

If there are some whose names are written in the Lamb's book of Life there must be others whose names are not written there. That this is the case we shall fully prove in **Revelations 21:27**, *And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Not all will acknowledge that from the foundation of the world God foreknew and foresaw who would and who would not receive Christ as their Savior. Yet we can see by scripture that this is so, and therefore in allowing the being to be born who will never know Christ and will reject Christ, we can see that God created them for the purpose of damnation.

Romans 9:15 *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. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 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. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

Now, the apostle Paul is very specific when it comes to salvation and reprobation, God is totally sovereign in His Choosing of both who to save and who to condemn. While God foreknows those ones He has called, Justified, sanctified and glorified, yet He also foreknows them who will reject Christ. Yet God does not cause them to reject Him, as He does cause those who were in His thoughts to be sons to be conformed to the image of His first born son.

Now, listen carefully as I read very slowly what the Apostle Paul said concerning sons of God. In **Galatians 4:6** we read "**And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.**

Now, think about that. because you are sons, he sends the Spirit of his first born son into your hearts, the Holy Ghost. To make you conform to the image of the first born son because that first born son was already accepted, and He God wants to accept you in the same way. But what if you are not a son of God? Then we will find that God does not get involved in an active participation in the non sons life. And that is what we will see as we study the Sovereignty of God in Reprobation.

But as we see that in order to be conformed to the image of the first born son which is **Romans 8:29**, we also know that this can only be made possible by "**God himself working in us both to will and to do**" as Paul stated in **Philippians 2:13**.

So you might ask, why is there a difference? Why does God work in some while He does not work in others? We find our answer in the Book of Psalms.

Psalms 1:1 ***Blessed** is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But **his delight is in the Word of the LORD**; and in his Word doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 **The ungodly are not so**: but are like the chaff which the wind driveth away. 5 Therefore **the ungodly shall not stand in the judgment**, nor sinners in the congregation of the righteous. 6 For **the LORD knoweth**(yada) **the way of the righteous**: but **the way of the ungodly shall perish**.(awbad).*

Notice in the **Psalm**, David makes it very clear that God watches over the way of the righteous. The word "**way**" was translated from a Hebrew word (**derek**) which means "**life's path**." So the Lord Knoweth the way which was translated from a Hebrew word "**yada**" which means *the Lord watches over with an active participation over the lives of* certain ones that He calls "**the righteous**", but notice that He does not claim to do this with the other group mentioned in this **Psalm**. With them it says that the "**ungodly shall perish**" and this word "**perish**" was translated from a Hebrew word "**Naga**" which means they are left to themselves. And the word for "ungodly" was translated from the Hebrew word "**rasha**" which means "**the condemned**".

Therefore there are two groups of people we are examining here. The ones he calls "**Righteous**" who God foreknew before the foundations of the world and called them and ordained them to **the adoption of sons**, and the others who from the beginning came forth to the world as **the condemned**. These never had a chance to begin with, but are left to themselves to miserably fail and thus work out their own condemnation.

Now, you might have a hard time believing in a Holy and Just God that would do such a thing, but the bible most certainly teaches this.

Let's just turn to the Book of **Romans** chapter **9** and begin reading at verse **11** (*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;*) **12** *It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 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. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 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. 18 **Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.** 19 *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his**

power known, endured with much longsuffering the vessels of wrath fitted to destruction: **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, **24** Even us, whom he hath called, not of the Jews only, but also of the Gentiles? **25** As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Now, this coming into the world to suffer condemnation does not mean that God made them to do the wicked things that they do. He simply just does not get involved in their life with **an active participation** as He does with those whom He calls His own Children.

We read in **John 3:16** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now, the Fundamentalist believes this is for everyone who wills to come. But it does not say this is for everyone. They fail to read on after they have stopped at these two sentences. But a closer look at this Scripture speaks of two groups again, those saved and those not saved. Those made righteous and those left to themselves to stay condemned.

So let's continue our reading. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that light is come into the world, and men loved darkness rather than (or in a greater measure than they love) light, (and why is this?) because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Now, again it says they hate the light and will not come to the Light because their deeds were evil, and that is passed tense. So they do evil deeds. Their fruits are evil. And that means they are children of a different source than the ones who come to the light whose deeds manifest they are wrought in God or had their source in God. Now that word wrought was translated from the Greek word "*erga-zo-mai*". This is actually three words that make up this one word. The word *erga* comes from the Greek root "*ergon*" which means to work. The next part which is "*zo*" is short for the Greek word "*zoe*" which speaks of life. and finally the last portion is "*mai*" which means the suffix MAI means to impute, or to number, or to account.

So we see to have our works wrought in God means that the works done in our "*zoe*" or life are attributed to God from whence our life has come.

That is exactly **Genesis 1:11** where we are told "*every seed will bring forth according to their kind or source.*"

And that is why Jesus said in **Matthew 7:20** "*Wherefore, by their fruits you shall know them.*"

And since we are told in **Romans 3:10** As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

And yet we see according to our text this morning that God is severe to those who do not do good, and yet we also read that he blesses those who do good?

Romans 11:22 "Behold therefore the goodness and the severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off

So it depends not on our doing good but on our "***continuing in His Goodness***".

The Apostle Paul reconciles **Romans 3:10** "*there is none that doeth good*", by giving us **Romans 4:1** *What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.*

This word "***impute***" is translated from the Greek word, ***Logizomai*** which comes from the root word ***Logos*** and combined with the word ***Zo*** or ***Zoe***, meaning Life, and ***mai*** which means ***to impute, or to number, or account*** as we see in verse **3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness**, Again in verse **4 Paul uses the same word as to reckon, Now to him that worketh is the reward not reckoned of grace, but of debt.**

In other words, ***to take into account, or put into one's account.***

Therefore, this word "***Logizomai***" has to do with a keeping score. And in this case, we are talking about a tally sheet, **your tally sheet on the great book of God. and your book shows no outstanding debt, but *everything is accounted for* and *the price has been paid.***

So when we see there are those who according to the Book of Jude are ordained to this condemnation, **Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.**

Yet it does not mean that God made them do the evil that they do, It simply means that God did not make them a part of Himself and thus does not actively participate in their ***erga-zo-mai*** as we saw in **John 3:21** speaking of those who are born of God. **21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

Therefore, God does not decree that they should do the evil, but knowing there is nothing in them to keep them from it.

Now, remember, since God is sovereign in salvation He is also sovereign in Reprobation.

God had a definite reason why he created men, a specific purpose why he created this and that individual, and in view of the eternal destination of his creatures, he purposed either that this one should spend eternity in Heaven or that this one should spend eternity in the Lake of Fire.

If then God foresaw that in creating a certain person that the person would despise and reject the Savior, yet knowing this beforehand, and God nevertheless brought that person into existence, then it is clear God designed and ordained that that person should be eternally lost as we read in the book of Jude, they were "*who were before of old ordained to this condemnation.*" Then it is very apparent that if these were before of old, in other words before the foundations of the world *ordained to be condemned*, Then we can assuredly say that God is sovereign in reprobation.

That is why the apostle Paul could say in **Romans 9:22** *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*

Now, if they were fitted to destruction then they most assuredly were fitted to it.

In other words if you are born to have large feet and you are a size 12D no matter how hard you try to put your feet into a size 7B you will never be able to do it, because your feet are *fitted to* size 12D. Our feet are not fitted to size 7B. And therefore the Greek word for *fitted* which Paul chose to use here means *to be joined to* or *prepared for*.

So when we see these vessels were fitted to destruction, that means they were ordained for it. Again we see the sovereignty of God in reprobation.

Now, faith is God's gift, and the purpose to give His gift of Faith (Revelation) only to some, and not to others involves the purpose of not giving it to others. Because without faith there is no salvation "*he that believeth not shall be damned*" hence if there were some of Adam's descendants to whom he purposed not to give faith, it must be, because he ordained that they should be damned.

Notice that Jesus addresses this very issue in **Matthew 13:10** *And the disciples came, and said unto him, Why speakest thou unto them (not us but them, those on the outside) in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

And we also see this is **Mark 4:10** *And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

So we see there is a special blinding of those that are not ordained to receive the revelation of Jesus Christ. *He reveals to whom He reveals and He blinds whom he wishes.* Not only is there no escape from this conclusion, but even history confirms them.

Acts 14:16 "*Who in times past suffered all nations to walk in their own ways*" But for many long centuries Israel was the only nation to whom God permitted any special revelation of himself.

Amos 3:2 "*You only (Israel) have I known of all the families of the earth*".

Consequently, as all other nations were deprived of the preaching of God's Word, they were strangers to **the faith** that comes by the preaching of the Word as we see in **Romans 10:17** *So then faith cometh by hearing, and hearing by the word of God*

These nations were not only ignorant of God himself, but of **the way to please him**, of the true manner of acceptance with him, and the means of arriving at the everlasting enjoyment of himself.

Now if God had willed their salvation, would He not have granted them the means to that salvation? Would he not have given them all things necessary to accomplish that end? But it's undeniably an act that He didn't do.

If God consistently with his justice, mercy, and benevolence, denied to some the means of grace, and shut them up in gross darkness and unbelief, why should it be deemed incompatible with his perfection to exclude some persons, or many, from grace itself, and from that eternal life which is connected with it? We saw that in **Matthew 13** and **Mark 4**. To receive the Revelation was to receive healing and conversion, but to be blinded from it means to be held back from it.

Then seeing that God is both Lord and the Sovereign disposer of the destiny of all men, then does He not have sovereignty over the destiny of all from beginning to the end.

We read in **Proverbs 16:4** concerning the sovereignty of God in reprobation, "**The Lord hath made all things for himself: yea, even the wicked for the day of evil.**"

Notice it says, that "***the Lord made all***," perhaps every reader of this verse may allow that in their minds that God made all, but that ***he made all for himself*** is not widely believed. God made us, **not for our own sake**, but ***for His good pleasure***; not for our own happiness, but ***for his glory***; this is affirmed in the Scripture as we see in **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.*"

But **Proverbs 16:4** goes even further: because it also says that "***the Lord made the wicked for the day of evil:***" And that was his design in giving them existence. But why?

Paul tells us why in **Romans 9:17** "*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**!*"

God has made the wicked so at the end, he may demonstrate "***his power***", He may demonstrate it by showing how easy it is for him to subdue even the most rebellious and mightiest enemy.

We read in **Matthew 7:23** "*And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity*". And the word never means never, not at any time did he know them. Never did **Ginosko** them, which is an experiential knowing of them.

The words "*know*" and "*foreknowledge*" when applied to God in the Scriptures, have reference not simply to His knowledge beforehand of His Elect, but to His knowledge of the non elect as well.

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

When we read in **Romans 11:2** "*God hath not cast away his people Israel whom he foreknew*", it is obvious that what was meant was what we read in **Deuteronomy 7:7-8** *7 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.*

Yet we read in **Matthew 7:23** where Jesus speaks of the non elect He says, "*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*"

Therefore in the day of judgment when the Lord says unto many, "*I never knew you*". It is to be noted that it is more than simply saying "*I know you not*". Because he says "*I never knew you*". You were never the objects of my experiential knowing.

Contrast that with **John 10:14** "*I know my sheep*, (that word know is **Ginosko**, and it means to experientially know) *and am known* (also ginosko) *of mine*". Again we see that word **Ginosko** which means to experientially know). So **He experientially knows His Sheep** and **His Sheep experientially know Him**. The "*sheep*", are his elect, the "*few*", that He does "*experientially know*"; but the reprobate, the non-elect, the "*many*" He says He "*knows not*", and in getting back to **Psalms 1:6** He therefore doesn't have an *active participation* in their lives. He only has *an active participation in the lives of the elect, the non elect are left to themselves*. Not even before the foundation of the world did he *know* them. In fact we are told He "**Never knew them!**"

As I mentioned in our last service that **Romans 9** is by far the best scripture for the doctrine of God's sovereignty in its application to both the elect and the non elect that is treated in Scripture at any length.

Romans 9:17. "*For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up (so we see that Pharaoh was raised up for a purpose) *that I might show my, power in thee*, (Not God's saving power, but His power in reprobation because he then says,) *and that my name (not pharaohs name) might be declared throughout all the earth.*" These words refer us back to what we read in **Romans 9:13-14**.*

In **Romans 9:13** God expresses his love for Jacob but also His hatred Esau. In **Romans 9:14** it is asked "*Is there unrighteousness with God?*" and here in **Romans 9:17** the apostle Paul continues his reply to the objection that was made concerning God Sovereignty in reprobation.

Now, Calvin commented upon this verse as saying. "*There are here two things to be considered here, the predestination of Pharaoh to ruin, which is to be referred to the past and yet the hidden counsel of God, and then, the design of this, which was to make*

known the name of God. As many interpreters, striving to modify this passage, and pervert it, we must first observe, that for the word "I have raised thee up", in the Hebrew is, "I have appointed", by which it appears that God, designing to show that the stubborn rebelliousness of Pharaoh would not prevent him to deliver his people, not only affirms that his fury had been foreseen by him, and that he had prepared means for restraining it, but that he had also thus designedly ordained it for this end, that he might exhibit a more illustrious evidence of his own power. It will be observed that Calvin gives as the force of the Hebrew word which Paul renders "For this purpose have I raised thee up", Calvin says " For this purpose I have appointed thee".

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...* And so we see the apostle Paul used this same argument concerning God's sovereignty in reprobation. But we must now consider in more detail the case of Pharaoh which sums up in one example the great controversy between man and his Maker.

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"*

NIV 9:15 *For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. 16 But I have raised you up^[a] for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth. 17 You still set yourself against my people and will not let them go. 18 Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. 19 Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every person and animal that has not been brought in and is still out in the field, and they will die.*”

So God used the fame of Pharaoh punishment to project to all the known world His own Name. Therefore, concerning Moses words here I'd like to comment.

First, we know from **Exodus 14:1-15:27** that *Pharaoh was cut off*, that **he was cut off by God**, that *he was cut off in the very midst of his wickedness*, that he was cut off not by sickness nor by the 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 to be sure the scripture tells us that God raised up Pharaoh for this very end to "**cut him off**", which in the language of the **New Testament** means "**destroyed**." So we see that **God never does anything without a previous declaration**.

In giving pharaoh birth and being, in preserving him through infancy and childhood, in raising him to the throne of Egypt, **God had one end in view**. That such was God's purpose is clear from his words to Moses before Moses even went down to Egypt to demand of Pharaoh that he let Jehovah's people go to worship Jehovah for a three days' journey as we see in **Exodus 4**.

Exodus 4:21 "*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, that he shall not let the people go*".

Second, I want you to notice that God's design and purpose was declared long before this took place. Four hundred years previously God had said to Abraham, as we read 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 400 years before the events even took place God told Abraham what was going to take place. From these words it is evident that a nation and its king are looked at as one in the Word of God and that God's purpose was formed long before he made Pharaoh come on the scene. So just put that in your mind as you see all nations and their leaders.

Third, an examination of God's dealings with Pharaoh makes it very clear that Egypt's king was indeed a "*vessel of wrath fitted to destruction.*" **Placed on Egypt's throne**, with the reins of the 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 Pharaoh or even dictate to him. To such an exalted level did God raise up this reprobate, and such a path was necessary to prepare him for his final fate, for it is a divine axiom that "*pride goeth before destruction and a haughty spirit before a fall.*" And had Pharaoh not been in the position he was in, his constitution might not have vaunted and puffed up his heart against Moses. So you see how God raised him up for the very purpose of destroying him in order to make His own name go out amongst the nations showing that as Pharaoh finally had to acknowledge that Moses God is God.

God did the same thing with Nebuchadnezzar. Raised Him up to become the greatest king in the earth only to take him down to show him that there is no God but Jehovah Elohim.

In addition to that, God removed from Pharaoh the one outward restraint which 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 kingdom**. Had Moses, who not only was skilled in all the wisdom of the Egyptians but also had been reared in Pharaoh's household, been suffered to remain in close proximity to the throne, there can be no doubt but that his example and influence would have had a powerful check upon the king's wickedness and tyranny. This, though not the only cause, was plainly one reason why God sent Moses into the land of Midian, for it was during his absence that Egypt's inhumane king framed his most cruel demands upon the Hebrew slaves. **God, by removing this restraint gave Pharaoh full opportunity to fill up the full measure of his sins, and ripen himself for his fully deserved but predestined ruin.**

Fourth, God "*hardened*" his heart as he declared he would in **Exodus 4:21**. This is in full accord with the declarations of Holy Scripture as we see in **Proverbs 16:1** "*The preparations of the heart in man, and the answer of the tongue, is from the Lord*";

And **Proverbs 21:1** "*The king's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever He (God) wills*".

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 whichever way 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, God hardened his heart.

Finally, it is worthy of careful consideration to note how the vindication of God in his dealings with Pharaoh had been fully attested. Most remarkable as it may be we have Pharaoh's own testimony in favor of God and against himself! In **Exodus 9:15-16** we learn how God had told Pharaoh for *what purpose he had raised him up*, as we see in **Exodus 9:27** where "*Pharaoh sent, and called for Moses and Aaron, and said unto them I have sinned this time: the Lord is righteous, and I and my people are wicked.*"

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 next week we will look at how God hardened the heart of pharaoh, and show you throughout scripture how God hardens the hearts of those who are ordained to condemnation.

So we will show you in this next sermon **the hardening process** that God uses to bring about his judgments.

Let us bow our heads in prayer.