

Pharaoh

Exodus 3:19-20 “But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. 20“So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.

Exodus 4:21-23 1And the Lord said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. 22“Then you shall say to Pharaoh, ‘Thus says the Lord: “Israel is My son, My firstborn. 23“So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.” ’ ”

Aaron and Moses repeatedly go to Pharaoh. Exodus 7:3 “And I will harden Pharaoh’s heart, and multiply My signs and My wonders in the land of Egypt.

Staff into a Snake. Exodus 7:8-13 Exodus 7:13 And Pharaoh’s heart grew hard, and he did not heed them, as the Lord had said.

Plague of Blood Exodus 7:22-23 Then the magicians of Egypt did so with their enchantments; and Pharaoh’s heart grew hard, and he did not heed them, as the Lord had said. 23And Pharaoh turned and went into his house. Neither was his heart moved by this.

Plague of Frogs Exodus 8:15 But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the Lord had said.

Plague of Gnats Exodus 8:19 Then the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart grew hard, and he did not heed them, just as the Lord had said.

Plague of Flies Exodus 8:32 But Pharaoh hardened his heart at this time also; neither would he let the people go.

Plague of Livestock Exodus 9:7 Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

Plague of Boils Exodus 9:8-12 So the Lord said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. 9“And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.” 10Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast. 11And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. **12But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses.**

FC SD XI. 84] Accordingly, even Pharaoh (of whom it is written, Ex. 9, 16; Rom. 9, 17: *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*) perished, not because God had begrudged him salvation, or because it had been His good pleasure that he should be damned and lost. For God is not willing that any should perish, 2 Pet. 3, 9; *He also has no pleasure in the death of the wicked, but that the wicked turn from his way and live*, Ezek. 33, 11.

85] But that **God hardened Pharaoh’s heart**, namely, that Pharaoh always sinned again and again, and became the more obdurate, the more he was admonished, that was a punishment of his antecedent sin and horrible tyranny, which in many and manifold ways he practised inhumanly and against the accusations of his heart towards the children of Israel. And since God caused His Word to be preached and His will to be proclaimed to him, and Pharaoh nevertheless wilfully

reared up straightway against all admonitions and warnings, God withdrew His hand from him, and thus his heart became hardened and obdurate, and God executed His judgment upon him; for he was guilty of nothing else than hell-fire. **86]** Accordingly, the holy apostle also introduces the example of Pharaoh for no other reason than to prove by it the justice of God which He exercises towards the impenitent and despisers of His Word; by no means, however, has he intended or understood it to mean that God begrudged salvation to him or any person, but had so ordained him to eternal damnation in His secret counsel that he should not be able, or that it should not be possible for him, to be saved....

88] Therefore **it is false and wrong** [conflicts with the Word of God] **when it is taught that not alone the mercy of God and the most holy merit of Christ, but that also in us there is a cause of God's election**, on account of which God has chosen us to eternal life. For not only before we had done anything good, but also before we were born, yea, even before the foundations of the world were laid, He elected us in Christ; and *that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger; as it is written concerning this matter, Jacob have I loved, but Esau have I hated, Rom. 9, 11ff.; Gen. 25, 23; Mal. 1, 2f.*

Jacob and Esau

Romans 9:10-29

10And not only this, but when Rebecca also had conceived by one man, even by our father Isaac 11(for the children not yet being born, nor having done any good or evil, that **the purpose of God according to election might stand**, not of works but of Him who calls), 12it was said to her, "The older shall serve the younger." 13As it is written, "Jacob I have loved, but Esau I have hated."

14What shall we say then? Is there unrighteousness with God? Certainly not! 15For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16So then it is not of him who wills, nor of him who runs, but of God who shows mercy. 17For the Scripture says to **Pharaoh**,

"For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

18Therefore He has mercy on whom He wills, and whom He wills He hardens. 19You will say to me then, "Why does He still find fault? For who has resisted His will?" 20But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" 21Does not the potter have power over the clay, from the same lump to make **one vessel for honor and another for dishonor?** 22What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the **vessels of wrath** prepared for destruction, 23and that He might make known the riches of His glory on the **vessels of mercy**, which He had prepared beforehand for glory, 24even us whom He called, not of the Jews only, but also of the Gentiles?

25As He says also in Hosea:

"I will call them My people, who were not My people,
And her beloved, who was not beloved."

26 "And it shall come to pass in the place where it was said to them,
'You are not My people,'
There they shall be called sons of the living God."

27 Isaiah also cries out concerning Israel:

“Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.

28 For He will finish the work and cut it short in righteousness,
Because the Lord will make a short work upon the earth.”

29 And as Isaiah said before:

“Unless the Lord of Sabaoth had left us a seed,
We would have become like Sodom,
And we would have been made like Gomorrah.”

2 Timothy 2:21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.

Vessels of Honor and Vessels of Dishonor

FC SD XI. 78] But the reason why not all who hear it believe, and some are therefore condemned the more deeply [eternally to severer punishments], is not because God had begrudged them their salvation; but it is their own fault, as they have heard the Word in such a manner as not to learn, but only to despise, blaspheme, and disgrace it, and have resisted the Holy Ghost, who through the Word wished to work in them, as was the case at the time of Christ with the Pharisees and their adherents. **79]** Hence the apostle distinguishes with especial care the work of God, who alone makes vessels of honor, and the work of the devil and of man, who by the instigation of the devil, and not of God, has made himself a vessel of dishonor. For thus it is written, Rom. 9, 22f : *God endured with much longsuffering the vessels of wrath fitted to destruction, that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory.*

80] Here, then, the apostle clearly says that God *endured* with much long-suffering the vessels of wrath, but does not say that He *made* them vessels of wrath; for if this had been His will, He would not have required any great long-suffering for it. The fault, however, that they are fitted for destruction belongs to the devil and to men themselves, and not to God.

81] For all preparation for condemnation is by the devil and man, through sin, and in no respect by God, who does not wish that any man be damned; how, then, should He Himself prepare any man for condemnation? **For as God is not a cause of sins, so, too, He is no cause of punishment, of damnation; but the only cause of damnation is sin;** for *the wages of sin is death*, Rom. 6, 23. And as God does not will sin, and has no pleasure in sin, so He does not wish *the death of the sinner either*, Ezek. 33, 11, nor has He pleasure in his condemnation. For He is not willing *that any should perish, but that all should come to repentance*, 2 Pet. 3, 9. So, too, it is written in Ezek. 18, 23; 33, 11: *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* **82]** And St. Paul testifies in clear words that **from vessels of dishonor vessels of honor may be made** by God’s power and working, when he writes thus, 2 Tim. 2, 21: *If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work.* For he who is to purge himself must first have been unclean, and hence a vessel of dishonor. But concerning the vessels of mercy he says clearly that the Lord Himself has prepared them for glory, which he does not say concerning the damned, who themselves, and not God, have prepared themselves as vessels of damnation.

At the end of the Parable of the Wedding Banquet

Matthew 22:1-14

1 And Jesus answered and spoke to them again by parables and said: 2 “The kingdom of heaven is like a certain king who arranged a marriage for his son, 3 “and sent out his servants to call those who were invited to the wedding; and they were not willing to come. 4 “Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.” ’ 5 “But they made light of it and went their ways, one to his own farm, another to his business. 6 “And the rest seized his servants, treated them spitefully, and killed them. 7 “But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. 8 “Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. 9 “Therefore go into the highways, and as many as you find, invite to the wedding.’ 10 “So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. 11 “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. 12 “So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. 13 “Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ 14 “**For many are called, but few are chosen.**”

12] 11. However, that *many are called and few chosen*, Matt. 22, 14, **does not mean** that God is not willing to save everybody; but **the reason is** that they either do not at all hear God’s Word, but willfully despise it, stop their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot perform His work in them, or, when they have heard it, make light of it again and do not heed it, for which [that they perish] not God or His election, **but their wickedness, is responsible.** [2 Pet. 2, 1ff ; Luke 11, 49. 52; Heb. 12, 25f.]

Solid Declaration XI 34] However, **that many are called and few chosen** is not owing to the fact that the call of God, which is made through the Word, had the meaning as though God said: **Outwardly, through the Word, I indeed call to My kingdom all of you to whom I give My Word; however, in My heart I do not mean this with respect to all, but only with respect to a few; for it is My will that the greatest part of those whom I call through the Word shall not be enlightened nor converted, but be and remain damned, although through the Word, in the call, I declare Myself to them otherwise.** *Hoc enim esset Deo contradictorias voluntates affingere*, that is: 35] **For this would be to assign contradictory wills to God.** That is, in this way it would be taught that God, who surely is Eternal Truth, would be contrary to Himself [or say one thing, but revolve another in His heart], while, on the contrary, God [rebukes and] punishes also in men this wickedness [this wantonness, this dishonesty] when a person declares himself to one purpose, and thinks and means another in the heart, Ps. 5, 9; 12, 2f. 36] Thereby also the necessary consolatory foundation is rendered altogether uncertain and void, as we are daily reminded and admonished that **only from God’s Word, through which He treats with us and calls us, we are to learn and conclude what His will towards us is**, and that we should believe and not doubt what it affirms to us and promises.

Judas Iscariot

Luke 22:3 Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.

John 13:2 And supper being ended, the devil having already put it into the heart of Judas

Iscariot, Simon's son, to betray Him,

John 13:21-30 When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." 22Then the disciples looked at one another, perplexed about whom He spoke. 23Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. 24Simon Peter therefore motioned to him to ask who it was of whom He spoke. 25Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" 26Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. 27Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." 28But no one at the table knew for what reason He said this to him. 29For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor. 30Having received the piece of bread, he then went out immediately. And it was night.

Acts 1:15-20 And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, 16"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; 17"for he was numbered with us and obtained a part in this ministry." 18(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. 19And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) 20"For it is written in the book of Psalms:

'Let his dwelling place be desolate, And let no one live in it'; (Ps 69:25)

and,

'Let another take his office.' (Ps 109:8)