

I Will Harden His Heart (Exodus 4)

Expository Lessons from the Book of Exodus

I. Review from Previous Lessons

- a. Moses, born to a Levite Jewish family, was raised a prince in the royal family of Egypt. When he is 40 years old, he killed an Egyptian who was beating a fellow Hebrew. Pharaoh finds out about that and seeks to kill Moses, who then flees Egypt.
- b. In Midian, Moses rescues and helps the daughters of Jethro (also called Reuel), a Midianite priest. He is given one of the priest's daughters, Zipporah, for a wife. Their first of their two sons, Gershom, is born.
- c. At the age of 80, while Moses is tending the sheep of his father-in-law at Horeb (Mount Sinai), "the Angel of the Lord" appears to him from a burning bush.
 - i. Early Christians saw references like this where "the Angel of the Lord" or "God" appeared in specific places in the Old Testament, as referring to the Son of God, also known as the Word of God (who later would take on human body and nature through the incarnation and birth of Jesus).
- d. From the bush, the Lord said He was calling Moses to return to Egypt and then lead God's people out of Egypt, to Canaan, described as a land "flowing with milk and honey".
 - i. Although Pharaoh would resist the Lord, the Lord would strike Egypt with great signs and wonders to bring the release of His people.
 - ii. The Lord said that the sign that God was sending Moses (and would be with him) was that the Jews would come back and worship God on that mountain, Mount Sinai (**Exodus 3:12**).
 - iii. Also, when the Jews departed from Egypt, they would "plunder the Egyptians" (**Exodus 3:33**), taking silver, gold and articles of clothing from the Egyptians.
- e. Throughout this series we have been noticing unusual (and extraordinary) similarities between the lives of Moses and Jesus. This relates to fulfillment of the prophecy of **Deuteronomy 18:15**, where Moses told the Jews that in the future, the Lord would raise up another Prophet "*like me*" (i.e., like Moses) from among their brothers.

- i. Peter (**Acts 3**) and Stephen (**Acts 7**) said that Jesus fulfilled that prophecy.
- ii. Therefore, we should expect to see that Jesus to be one who was “like Moses”.

II. Three Miraculous Signs Given to Moses

- a. When the Lord first asked Moses to take on this mission, Moses gave his first objection: “What if they ask me, ‘What is His name’?”
 - i. To which God had answered, “I am the Existing One”.
- b. Now Moses presents his second objection to undertaking this mission God had called him to.
- c. Read **Exodus 4:1-9**.
 - i. Moses’ second objection: “What if they say, ‘The Lord did not appear to you!’”
 - ii. The Lord provides three miraculous signs to convince the people that He *really did* speak with Moses.
- d. The *three miraculous signs* the Lord provides to Moses
 - i. First sign: wooden staff in Moses’ hand turns into a serpent when he casts it down (and then back into a rod when he grasps it again).
 - ii. Second sign: hand placed in Moses’ bosom comes out white and leprous, “like snow” (**Exodus 4:6**); then returns back to normal flesh.
 - iii. Third sign: water from the river, when poured out on dry land, turns to blood.
- e. **Question:** Why these three particular signs? Any special spiritual significance to them? Anything possibly related to, or foreshadowing Jesus? Consider the elements:
 - i. Wood/serpent: I think of the cross (wooden staff), and Satan or sin (the serpent).
 - ii. Leprosy healed: I think of sin, which is like leprosy and renders us unclean; or something dead that later will return to life.
 - iii. Water/blood: I think of the blood of Christ, water and blood coming from the side of Jesus (**John 19:34**), Jesus coming “by the water and the blood” (**1 John 5:6-8**) the miracle of water turned to wine (**John 2**) and the blood of Abel that “cried out from the ground” (**Genesis 4:10-11**).

- f. Tertullian, a Christian writer from Carthage in North Africa (c. 160-230 AD) saw these three signs as also a type of *prophecy* about what was to come.
- i. “But we know that prophecy expressed itself *by things* no less than by words. By words, *and also by deeds*, is the resurrection foretold. When Moses puts his hand into his bosom, and then draws it out again dead, and again puts his hand into his bosom, and plucks it out living, does not this apply as a presage to all mankind?—inasmuch as those three signs denoted the threefold power of God: when it shall, first, in the appointed order, subdue to man the old serpent, the devil, however formidable; then, secondly, draw forth the flesh from the bosom of death; and then, at last, shall pursue all blood (shed) in judgment.
 - ii. “...To the flesh, therefore, applies everything which is declared respecting the blood, for without the flesh there cannot be blood. The flesh will be raised up in order that the blood may be punished.
 - iii. “...Certainly His making alive is to take place after He has killed. As, therefore, it is by death that He kills, it is by the resurrection that He will make alive. Now it is the flesh which is killed by death; the flesh, therefore, will be revived by the resurrection.”
 - iv. (Source: Tertullian, *On the Resurrection of the Flesh*, chapter 28; found in Ante-Nicene Fathers vol. 3, p. 565)
 - v. Points made by Tertullian here:
 1. Prophecy is found not only in statements in the Old Testament, but also is represented through *things that are types* of what is to come (such as the Passover Lamb).
 2. The three signs provided to Moses foreshadowed what God would bring about in the future, through Jesus: Satan subdued, death conquered through the resurrection of the flesh, and justice for bloodshed.

III. Moses Raises a Third Objection to Being Sent on the Mission

- a. Recall the first two objections:
 - i. First objection: “What if the people ask me what your name is? I don’t know your name.”
 - ii. Second objection: “What if the people say ‘God didn’t appear to you.’?”
- b. Read **Exodus 4:10**.
- c. Now Moses provides a third objection/concern: “I am *not a good speaker*.”

- i. **Question:** Was Moses telling the truth here (that he was not a good speaker), or lying and just making an excuse? What do you think?
 - ii. Recall what Stephen said regarding Moses.
 1. “And Moses was learned in all the wisdom of the Egyptians, and was *mighty in words* and deeds.” (**Acts 7:22**, NKJV)
 2. Stephen said that Moses was a powerful speaker.
 - iii. On the other hand, when Moses said this, was an 80-year old man who had been out of Egypt and in the desert (tending sheep, etc.) for the past 40 years.
- d. Before we are quick to criticize Moses here regarding his claiming he was not a good speaker, let us consider the perspective of two of the earliest Christian writers after the time of the apostles.
- i. Clement of Rome was bishop of the church in Rome; he may have known Peter and Paul personally, and may be the one referred to by Paul in **Philippians 4:3**. Writing about the humility that we Christians should have, c. 95 AD:
 1. “Let us be imitators also of those who in goat-skins and sheep-skins went about proclaiming the coming of Christ (**Hebrews 11:37-38**); I mean Elijah, Elisha, and Ezekiel among the prophets, with those others to whom a like testimony is borne [in Scripture]. Abraham was specially honoured, and was called the friend of God (**James 2:23**); yet he, earnestly regarding the glory of God, humbly declared, ‘I am but dust and ashes.’ (**Genesis 18:27**)
 2. “Moreover, it is thus written of Job, ‘Job was a righteous man, and blameless, truthful, God-fearing, and one that kept himself from all evil.’ (**Job 1:1**) But bringing an accusation against himself, he said, ‘No man is free from defilement, even if his life be but of one day.’ (**Job 14:4-5**)
 3. “Moses was called faithful in all God’s house (**Numbers 12:7**, **Hebrews 2:3-5**); and through his instrumentality, God punished Egypt with plagues and tortures. Yet he, though thus greatly honoured, did not adopt lofty language, but said, when the divine oracle came to him out of the bush, ‘Who am I, that You would send me? I am a man of a feeble voice and a slow tongue.’ (**Exodus 4:10**)”

4. (Source: Clement of Rome, *First Epistle of Clement to the Corinthians*, chapter 17; found in Ante-Nicene Fathers vol. 1, pp. 9–10)
 - ii. Ignatius (c. 35-107 AD) was bishop of the church in Antioch, in Syria, who wrote letters to the churches while on his way to Rome, where he was executed and died a martyr. He was reported to be a personal disciple of one or more of the apostles. He wrote to the Christians, regarding the importance of humility:
 1. “I know that you are not puffed up, for you have Jesus in yourselves. And all the more when I commend you, I know that you cherish modesty of spirit; as it is written, The righteous man is his own accuser;’ (**Proverbs 18:17**, LXX) and again, ‘Declare first your own iniquities, that you may be justified;’ (**Isaiah 43:26**) and again, ‘When you shall have done all things that are commanded you, say, We are unprofitable servants’ (**Luke 17:10**); ‘for that which is highly esteemed among men is abomination in the sight of God (**Luke 16:15**).’ For says [the Scripture], “God be merciful to me a sinner (**Luke 18:13**).”
 2. “Therefore those great ones, Abraham and Job, styled themselves ‘dust and ashes’ before God. And David says, ‘Who am I before Thee, O Lord, that You have glorified me hitherto? (**1 Chronicles 17:16**)’
 3. “And Moses, who was ‘the meekest of all men’ (**Numbers 12:3**), said to God, ‘I am of a feeble voice, and of a slow tongue.’ (**Exodus 4:10**) May you therefore also be of a humble spirit, that you may be exalted; for ‘he who humbles himself shall be exalted, and he who exalts himself shall be humbled. (**Luke 14:11**).”
 4. (Source: Ignatius of Antioch, *Epistle of Ignatius to the Magnesians*, chapter 12; found in Ante-Nicene Fathers vol. 1, p. 64)
 - a. It is interesting to me that Ignatius, in viewing Moses statement that he is not a good speaker, sees that in light of what it says in **Numbers 12:3**, that Moses was *the most humble man on the face of the earth*.
 - e. So let us pause before we criticize this statement of Moses. Since he *was* the most humble man on the face of the earth (which may be why God selected him for this mission), perhaps this was just his own honest personal assessment.

- f. In any case, let us learn from the great heroes of faith from throughout the Scriptures, who accomplished amazing things through God's power, but who did not think very highly of themselves. When we are tempted to think highly of ourselves and what we may have done in this life, let us not forget...
 - i. Abraham and Job, who referred to themselves as "dust and ashes"
 - ii. David as a young man.
 - iii. Moses, who did not consider himself to be talented or gifted enough for the great mission prepared for him.
 - iv. All the things Jesus taught, including the story of the humble tax collector who beat his breast and asked God for mercy.
 - v. The example of Jesus, who humbled himself to take on the form of a man and a servant.

IV. God Becomes Angry with Moses

- a. Read **Exodus 4:11-17**.
- b. Storyline:
 - i. God answers Moses' objection with a series of rhetorical questions: "Who made man's mouth? Who made the hard of hearing, the deaf, the mute, the blind (etc.)?"
 - 1. Since God made the mouths of men He is more than capable of providing the words, too.
 - 2. This is one more reminder that if God tells us to do something, He knows what He is doing. He made us. Therefore we should not question Him!
 - ii. Finally, Moses comes out and says "Could you please select another capable man?"
 - 1. When the call came, Isaiah said, "Here am I, send me" (**Isaiah 6:8**). However, Moses said the opposite: "Please send another man!"
 - iii. God becomes angry with Moses for his lack of faith, and makes a provision. Aaron, his brother, would be the spokesman.
- c. Is there a possible prophecy contained within this statement?
 - i. Note that in the LXX (which version the apostles and early Christian writers were reading and relying on) Moses says "I pray, O Lord,

appoint another *capable* man.” (In the Masoretic Text it does not say “capable”)

- ii. Novatian (d. 257 AD), elder of the church in Rome, lists a series of Old Testament prophecies concerning Jesus and includes the following:
 1. “He is spoken of by Moses when he says: ‘Provide another whom You may send.’ (**Exodus 4:13**) He is again spoken of by the same, when he testifies, saying: ‘A Prophet will God raise up to you from your brethren; listen to Him as if to me.’ (**Deuteronomy 18:15-19**)”
 2. (Source: Novatian, *A Treatise Concerning the Trinity*, chapter 9; found in Ante-Nicene Fathers vol. 5, p. 618)
 3. Note that Novatian links this request by Moses that God would send another man with God’s promise at Mount Sinai that he *would* send another Prophet, like Moses (fulfilled by Jesus).

V. Moses Returns to Egypt

- a. Read **Exodus 4:18-31**.
- b. Storyline:
 - i. Moses goes back and tells Jethro, his father-in-law what happened and the mission he plans to undertake. Jethro gives his blessing.
 - ii. While Moses is back in Midian, the Lord tells him that the king and any others who wanted to kill him are dead; it is now time to return to Egypt.
 - iii. Moses saddles up the donkeys and returns to Egypt with his family. At an inn where they stop along the way, “the Angel of the Lord” meets Moses and plans to kill him; apparently because he had not circumcised his son.
 - iv. Zipporah quickly circumcizes her son, and their lives are spared.
 - v. Moses reunites with his brother Aaron at “the mountain of God”, Horeb (Mount Sinai).
 - vi. The two return to Egypt, show the miraculous signs from God; and the people rejoice and believe them.
- c. The strange encounter at the inn, when the Angel of the Lord wants to kill Moses, raises many questions.

- i. Note that the wording (what Zipporah says) is a bit different in the LXX than it is in the MT.
 - 1. In the LXX text account Zipporah says, “The flow of blood from my son’s circumcision is stopped.” (**Exodus 4:25**, LXX, OSB)
 - 2. However, in the account in the Masoretic Text she says, “Surely you are a husband of blood to me.” (**Exodus 4:25**, NKJV)
- ii. Some Questions:
 - 1. Why didn’t Moses circumcize his son before this?
 - 2. How did Zipporah know that was the problem? Why did she react the way she did, immediately circumcising her son and then casting down the foreskin?
 - 3. Maybe Moses had wanted to circumcize their son but Zipporah had blocked that action?
 - 4. (I can’t be sure of the answers to these questions; I am just trying to think about *why these events happened* the way that they did.)
- d. God says to tell Pharaoh, “Israel is my firstborn son; if you don’t let them go, I will kill *your* firstborn son.” God seems to be dealing with Pharaoh here as one king to another.
- e. The Lord says that He will harden Pharaoh’s heart.
 - i. God tells Moses that he must tell Pharaoh to “Let My people go”. However, God will “harden his heart” (**Exodus 4:21**), and he will not let them go.
 - 1. Several times throughout the rest of this story, it speaks of *God hardening Pharaoh’s heart*.
 - ii. **Questions:**
 - 1. Why should God be angry with Pharaoh, if he is the one who is deliberately hardening Pharaoh’s heart?
 - 2. If God hardened Pharaoh’s heart, did Pharaoh have free will to obey or disobey God?
 - 3. If Pharaoh did not have free will, *do we have free will* to obey or disobey God?
 - 4. Does God arbitrarily harden our hearts today, which would suggest that we *do not* have free will?

- iii. Why these questions are important to Christians today.
1. These questions are extremely important to us today, because John Calvin built an entire (incorrect) theological framework around a passage from **Romans 9:6-29** (taken out of context) which discusses this passage from **Exodus**.
 2. Calvin first published his famous theological framework, *Institutes of the Christian Religion* (in Latin) in 1536. He was 27 years old at the time, and had just spent four years studying law.
 - a. Reading from sections of Calvin's *Institutes*, it struck me as reminiscent of something written by a trial lawyer (coming up with a thesis and organizing the facts to support that, explaining away or ignoring facts that contradict the thesis).
 3. Read **Romans 9:14-23**.
 4. The point made by John Calvin in his *Institutes of the Christian Religion*, taking this (and other) passages out of context:
 - a. God can do whatever He wants, for His own arbitrary reasons.
 - b. God decides to harden certain individuals He chooses to, and has mercy on others He chooses to.
 - c. God has appointed certain individuals for wrath and judgment, but others to eternal life. *It has nothing to do with any choices we make.*
 - i. This has always struck me as a horrifying portrait of God, a complete mischaracterization of God's nature.
 - ii. Under Calvin's view, God arbitrarily decides to save some people but to condemn others to eternal torment; in either case, it has nothing whatever to do with anything those individuals do (since he holds they are totally depraved and can't do anything good anyway). Essentially, Calvin says man *does not have free will*.
 5. This fits within Calvin's theological framework. Since the first letter of each of the five cardinal doctrines of Calvinism spells out the word "tulip" (as indicated below), this is often referred

to as “TULIP theology”. All five points are inter-dependent; if/when any one point is disproven, logically they all fall (and *all five* points are contradicted by Scripture!). The five cardinal doctrines of Calvinism are:

- a. **Total depravity** of man (Ever since the Fall of Adam and Eve, we are unable to respond to God apart from His initiative. Man *can't* seek God nor do anything good on his own initiative.)
 - b. **Unconditional election** and condemnation of individuals, determined arbitrarily by God.
 - c. **Limited atonement** (Christ only died for some people; not for everyone.)
 - d. **Irresistible** grace (If God decided to select a person, he/she is not able to resist that action initiated by God.)
 - e. **Perseverance of the saints** (Once a person becomes “saved”, he/she can't lose their salvation. In other words, “once saved, always saved”.)
6. According to the view of Calvinists, therefore, God *does not* want all men to be saved. He only wants to save certain ones.
- a. However, Paul speaks of our God, “...Who desires all men to be saved and to come to the knowledge of the truth.” (1 Timothy 2:4, NKJV)
 - b. Similarly, Peter says, “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.” (2 Peter 3:9, NKJV)
 - c. God really *does* want all men to be saved; He does not want *anyone* to perish! Clearly, He does not arbitrarily condemn people to destruction.
 - d. The Bible describes a loving God who wants all men to be saved. The invitation is open to all.
 - i. “For God *so loved the world* that He gave His only begotten Son, that *whoever* believes in Him should not perish but have everlasting life.” (John 3:16, NKJV)

- ii. Calvinism presents a horribly distorted picture of the character of God.
- 7. Why Calvinism has persisted for so many centuries, and even has experienced a revival in recent times (especially among many highly educated people) has been perplexing to me.
 - a. The basic tenants of Calvinism are contradicted by so much of Jesus' teaching, throughout the gospels!
 - b. I started reading parts of Calvin's magnum opus, *Institutes of the Christian Religion*, in the course of preparing this lesson. I was struck by Calvin's obvious skill in debating: selectively using passages taken out of context to prove his points, and using what I would consider common "debating tricks" to dismiss or undermine valid arguments of his opponents.
- iv. **Question:** What about all the places in the Exodus story where it says that God *hardened Pharaoh's heart*? Didn't God really do that? (Perhaps God wants all men to be saved, *except Pharaoh*?!)
- 1. In several passages in Exodus, it *does say* that God hardened Pharaoh's heart (**Exodus 4:21, 7:3, 9:12, 10:1, 10:20, 10:27, 11:10, 14:4**, etc.).
- 2. However, it also says in a few places that *Pharaoh hardened his (own) heart*!
 - a. "But Pharaoh hardened his heart at this time also; neither would he let the people go." (**Exodus 8:28** LXX, OSB; corresponding to **Exodus 8:32** in the MT, NKJV)
 - b. "Thus when Pharaoh saw that the rain, the hail and the thunder ceased, he sinned yet more; and he hardened his heart, and the heart of his servants." (**Exodus 9:34**, LXX, OSB)
- 3. Also consider what the Philistines said to one another when they were being afflicted by plagues after taking possession of the ark of the Lord:
 - a. "Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, did they not let the people go, that they might depart?" (**1 Samuel 6:6**, NKJV; designated **1 Kingdoms 6:6** in the LXX)

4. There are other passages in Scripture that speak of people hardening their own hearts.
 - a. Read **Hebrews 3:7-19** and **4:6-11**.
 - i. In this passage Christians are admonished, “Today, if you will hear His voice, *do not harden your hearts* as in the rebellion.”
 - ii. This is quoting from Psalm 95 (designated **Psalm 94** in the LXX).
 - iii. We Christians are called to exhort one another daily, *so that we do not become hardened* through the deceitfulness of our sin.
 - iv. Sin hardens our hearts. We can end up hardening our hearts if we are not careful, just as the Israelites did while they were being led through the Wilderness by Moses during the 40 years.
5. Origen, a Christian teacher from Alexandria, Egypt, writing c. 225 AD, addressed this issue about whether we have free will. Apparently, some people were using the Exodus account of God “hardening Pharaoh’s heart” to challenge the idea that we have free will.
 - a. Origen made the point that this was in a way similar to what it says in **Hebrews 6** that rain produces a useful crop (when it falls on cultivated land); yet also produces thorns/briers (when the very same rain falls upon other land).
 - i. “For the earth which drinks in the rain that often comes upon it, and *bears herbs useful* for those by whom it is cultivated, receives blessing from God; but if it *bears thorns and briers*, it is rejected and near to being cursed, whose end is to be burned.” (**Hebrews 6:7-8**, NKJV)
 - b. Origen insisted that the chastening or affliction of God has the same effect: it will harden some people, while the very same chastening will have the effect of softening other people. Think of the example of butter or wax which becomes softer under the heat of the sun; as opposed to mud, clay or an egg that will become hardened by very same heat.

- i. (Source: Origen, *De Principiis*, Book 3, chapter 1; found in *Ante-Nicene Fathers* vol. 4, pp. 307-312; see text of quote in Epilogue at the end of these notes)
 - ii. The same spiritual sun (or rain) will produce a very different result, depending on the type of spiritual heart it falls on.
 - iii. *We get to choose* whether we will have a wax-like heart (which will grow softer when ‘heat’ is applied) or a mud/clay-like heart (which will grow harder).
6. Therefore, we *do* have free will, and can choose the type of heart we will have, how we will respond when God chastens us. May we have a wax or butter-like heart that becomes softer when we are chastened by God!

VI. Epilogue: Resources for Further Study on Calvinism and Election

- a. *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on Free Will and Predestination. The following is one pertinent example from that article, excerpted from the writings of Origen:
 - i. “There is also the passage in Paul: ‘It is not of him that wills, nor of him that runs, but of God who shows mercy.’ (**Romans 9:16**) Furthermore, there are declarations in other places that ‘both to will and to do are of God’ (**Philippians 2:13**) and ‘that God has mercy upon whom He will have mercy; and whom He wishes, He hardens.’ (**Romans 9:18**) ... And also, ‘But who are you, O man, to talk back to God? Will the thing formed say to him who formed it, “Why have you made me like this?” Does the potter not have power over the clay—from the same lump to make one vessel unto honor, and another unto dishonor?’ (**Romans 9:20-21**) Now, these passages are sufficient of themselves to trouble the multitude—as if man were not possessed of free will, but as if it were God who saves and destroys whom He wills.
 - ii. “Let us begin, then, with what is said about Pharaoh—that he was hardened by God so that he would not send the people away.... Some of those who hold different opinions [*i.e., the Gnostics*] misuse these passages. They essentially destroy free will by introducing ruined natures incapable of salvation and by introducing others as being saved in such a way that they cannot be lost.... Let us now see what these passages mean. For we will ask them if Pharaoh was of a fleshly nature. And when they answer, we will say that he who is of a fleshly nature is altogether disobedient to God. And if he is disobedient, what

need is there for his heart to be hardened—not only once, but frequently? Unless we are to think that ... God needs him to be disobedient to a greater degree in order that He could manifest His mighty deeds for the salvation of the multitude. Therefore, God hardens his heart. This will be our answer to them in the first place.

- iii. “Since we consider God to be both good and just, let us see how the good and just God could harden the heart of Pharaoh. Perhaps by an illustration used by the apostle in the **Epistle to the Hebrews**, we may be able to show that, by the same operation, God can show mercy on one man while he hardens another, although not intending to harden.... ‘The earth,’ he says, ‘drinks in the rain that often comes upon it and produces crops to those for whom it is farmed, receiving the blessing from God. But that which produces thorns and briars is worthless, and is in danger of being cursed. Its end is to be burned.’ (**Hebrews 6:7-8**) ... It may seem profane for the One who produces rain to say, ‘I produced both the fruit and the thorns that are in the earth.’ Yet, although seemingly profane, it is true. If the rain had not fallen, there would have been neither fruit nor thorns.... The blessing of the rain, therefore, fell even on the unproductive land. But since it was neglected and uncultivated, it yielded thorns and thistles. In the same way, the wonderful acts of God are like the rain.
- iv. “The differing purposes are like the cultivated and the neglected land... If the sun had a voice, it might say, ‘I both liquefy and dry up.’ Although liquefying and drying are opposite things, the sun would not speak falsely on this point. For wax is melted and mud is dried up by the same heat. In the same way, the operation performed through the instrumentality of Moses, on the one hand, hardened Pharaoh (because of his own wickedness), and it softened the mixed Egyptian multitude, who departed with the Hebrews....
- v. “Now, suppose that the words the apostle addressed to sinners had been addressed to Pharaoh. Then, the announcements made to him will be understood to have been made with particular application. It is as to one who—according to his hardness and unrepentant heart—was treasuring up wrath for himself. For his hardness would not have been demonstrated nor made manifest unless miracles had been performed, particularly miracles of such magnitude and importance....”
- vi. (Source: Bercot, D. W., article on Free Will and Predestination, in *A Dictionary of Early Christian Beliefs*, p. 290. The original quote is from Origen, *De Principiis*, book 3, chapter 1; found in Ante-Nicene Fathers vol. 4, pp. 307-312)

- b. *Elect in the Son, A Study on the Doctrine of Election*, by Robert Shank. This provides a thorough critique of Calvin's doctrine of election, including the **Romans 9** passage that discusses God hardening the hearts of people.