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Class Notes

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## **God Displays His Power In and Through Pharaoh**

**Romans 9:17-18**

### The Text

*Romans 9:1-18 I speak the truth in Christ-- I am not lying, my conscience confirms it in the Holy Spirit-- <sup>2</sup> I have great sorrow and unceasing anguish in my heart. <sup>3</sup> For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, <sup>4</sup> the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. <sup>5</sup> Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.*

*<sup>6</sup> It is not as though God's word had failed. For not all who are descended from Israel are Israel. <sup>7</sup> Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." <sup>8</sup> In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. <sup>9</sup> For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." <sup>10</sup> Not only that, but Rebekah's children had one and the same father, our father Isaac. <sup>11</sup> Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: <sup>12</sup> not by works but by him who calls-- she was told, "The older will serve the younger." <sup>13</sup> Just as it is written: "Jacob I loved, but Esau I hated."*

*<sup>14</sup>What then shall we say? Is God unjust? Not at all! <sup>15</sup> For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup> It does not, therefore, depend on man's desire or effort, but on God's mercy. <sup>17</sup> For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." <sup>18</sup> Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.*

Despite all of our scientific and intellectual advancement, there is one realm we will never be able fully to probe, one mystery we cannot comprehend... the way the sovereignty of God extends to the human heart, making

certain God's eternal plan of election while still holding the human heart totally responsible for all its choices and inclinations, its loves and hates, its proclivities and its history.

The basic lesson of Romans 9: God is totally sovereign over human salvation... and that means God is totally sovereign over the human heart.

We come to one of the deepest themes in the Bible... the hardening of the human heart by the sovereignty of God

***Romans 9:17-18 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." <sup>18</sup> Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.***

It all comes down to this one mysterious encounter... the God of the Universe confronting a rebellious human emperor with a command: "Let my people go!", while at the same time, God hardening Pharaoh's heart so that he would not obey the very command God had given him. Yet at the same time as that, the account clearly calls the outcome of this hardening SIN on Pharaoh's part; Pharaoh himself calls it sin, as does Moses.

How can we understand this? Before we can even address this issue, we need to get our hearts right before God!!

## I. Understanding and Preparing our Hearts

John Calvin: "Nearly all the wisdom we possess... consists in two parts... knowledge of God and of ourselves"

- A. Understanding our natural tendencies: self-rule, reason over faith, pride, love for evil
- B. Understanding our proper position before God: created from the dust of the earth, finite, sinful, weak, mortal
- C. Understand the Bible's depictions of God: wide-ranging, from gentle, patient father of Prodigal Son to wrath-filled sovereign who destroyed Sodom and Gomorrah
- D. Humbly accept what God reveals: saying "I can't accept this or that" doesn't change a thing!

A.W. Tozer quote: "If you have never faced mystery in your study of God, I doubt whether you have ever heard a single word from God at all."

## II. Understanding Paul's Context

### A. Context in Romans: Has God's word failed?

#### 1. Paul's answer: Unconditional election

***Romans 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.***

- a. One lesson: God has an elect people to whom His promises were directed... a "true Israel" within the larger population of Israel

***Romans 2:28-29 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. <sup>29</sup> No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code.***

- b. Isaac and Jacob represent the elect; Ishmael and Esau the non-elect

#### 2. God does two things, one in the life of Jacob, another in the life of Esau

Romans 9:14-18

TWO case studies: Moses and Pharaoh; just like Jacob and Esau

Moses gets God's self-revelation ("Show me your glory"); Pharaoh gets God's judicial hardening and then judgment

#### 3. Immediate question #1: The Justice of God in unconditional mercy to the elect

- a. Question of God's justice comes up... "How is it just for God to choose His elect unconditionally, before the twins were born or had done anything"?

***Romans 9:14 What then shall we say? Is God unjust?***

- b. Paul's answer: God's absolute sovereignty over election means He has total freedom to show **mercy** to whomever He chooses

***Romans 9:14-15 Not at all! <sup>15</sup> For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."***

Salvation is an act of MERCY, not of justice to the individual. God doesn't OWE it to any sinner to reveal his glory to him or her.

- c. Thus, salvation does not ultimately depend on human will or human effort but on God, the One who has mercy

***Romans 9:16 It [i.e. SALVATION] does not, therefore, depend on man's desire or effort, but on God's mercy.***

***KJV Romans 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.***

Not HUMAN WILL or HUMAN EXERTION

4. Immediate question #2: The Justice of God in unconditional hardening of the reprobate (illustrated by Pharaoh)
  - a. God isn't just showing mercy to the Jacobs in the world
  - b. Romans 9 reveals something far more challenging to our understandings: He also HARDENS the Esaus... the reprobate, the non-elect
  - c. Everyone in the world gets either mercy or hardening, and all of it is done by God's sovereign freedom as creator and King of the universe

***Romans 9:18 Therefore God has mercy on whomever he wills [to have mercy], and he hardens whomever he wills [to harden]***

5. In order to prove this thesis, and further, in order to explain the deeper question "WHY", Paul reaches for an Old Testament quote

***Romans 9:17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."***

B. Context in Exodus

1. Why Did Paul Choose THIS Quote?
2. Issue is hardening: could have chosen from SIXTEEN quotes about hardening; but Paul gets to WHY God did it
3. Context: Moses and the Exodus
  - a. God commissions Moses to rescue His people from slavery in Egypt
  - b. God states ahead of time: "I will harden Pharaoh's heart" (Exodus 4:21, 7:2-3)
  - c. God unfolds the plagues, with Pharaoh's hardened heart essential
  - d. Already six plagues have occurred: water turned into blood, frogs, gnats, flies, plague on the cattle, boils on man and beast
  - e. There will be four more: hail, locusts, three days of thick darkness, all the firstborn of Egypt slain
  - f. In between plague six and seven, God makes this statement to Pharaoh

***Exodus 9:13-16 This is what the LORD, the God of the Hebrews, says: Let my people go, so that they may worship me,<sup>14</sup> or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth.<sup>15</sup> 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.<sup>16</sup> But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.***

4. John Piper's Question: **"Why didn't God make short work of Pharaoh?"**

- a. Why didn't God do it in three plagues, or four? Why all ten?
- b. The text seems to indicate that Pharaoh would have relented if God had not hardened his heart... enlightened self-interest would have kicked in

Before the eighth plague, locusts:

***Exodus 10:7 Pharaoh's officials said to him, "How long will this man be a snare to us? Let the people go, so that they may worship the LORD their God. Do you not yet realize that Egypt is ruined?"***

- c. But God hardened his heart SO THAT He could do ALL TEN PLAGUES against Egypt
- d. Why? Because God wanted to display the greatness of His power and make a name for Himself by His incredible achievement of bringing Israel out by means of these ten plagues and the Red Sea crossing
- e. Why? So that people all over the face of the earth would call on that name and be saved... more on that later!!

C. The Most Common "Escape": Pharaoh Hardened, THEN God Hardened

1. John Wesley makes much of this

Commenting on Exodus 4:21, in which God says ahead of time that he will harden Pharaoh's heart:

*[4:21] I will harden his heart* - After he has frequently harden'd it himself, wilfully shutting his eyes against the light, I will at last permit Satan to harden it effectually.

*[9:12] Now the Lord hardened Pharaoh's heart* — Before he had hardened his own heart, and resisted the grace of God, and now God justly gave him up to his own heart's lusts, to strong delusions, permitting Satan to blind and harden him. Wilful hardness is commonly punished with judicial hardness. Let us dread this as the sorest judgment a man can be under on this side hell.

2. In one sense, it is true: God's hardening of Pharaoh's heart did not take him in a direction his nature had not already shown that he wanted to go
3. However: if what Wesley and the others mean is that God is waiting to see what man will do, and that it would be unjust for him not to give man ultimate self-determination in this matter of hardening, this the text does not say
4. Problem #1: Evidence in Exodus doesn't support this (i.e. that God did not harden Pharaoh's heart until AFTER Pharaoh hardened his own heart)
  - a. God first declares what He will do (4:21, 7:2-3)

When Moses was at the Burning Bush: (BEFORE any interaction with Pharaoh at all!)

***Exodus 4:21 The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go.***

- b. The initial accounts say nothing about who hardened Pharaoh's heart

Wesley and others say that first, Pharaoh hardened his heart, THEN God hardened it... frankly, the first two times Pharaoh's heart was demonstrated as hard, it is UNCLEAR who hardened it... either God or Pharaoh

***[After Aaron's staff became a snake] Exodus 7:13 Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.***

Hebrew supports no conclusion EITHER WAY about who hardened the heart

- c. "As the Lord had said"

- i) Key phrase mentioned in 7:13

HOWEVER, notice that the very first time the hardening is mentioned, the text gives us the key phrase **"As the Lord had said."** NOTE: The Lord had not said **"Pharaoh will harden his own heart"** (even though it was true)... the Lord had said "I will harden Pharaoh's heart"

So every time it says "As the Lord had said" it refers to the statement: "I will harden Pharaoh's heart"

- ii) Even after it clearly says that Pharaoh had hardened his heart, it AGAIN adds this key phrase, **"As the Lord had said."**

***Exodus 8:15 But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses and Aaron, just as the LORD had said.***

- iii) In all, the amazing phrase “As the Lord had said” is inserted six times... in conjunction with all three types of account: statements that the Lord had hardened his heart, statements that Pharaoh hardened his heart, and inconclusive statements that do not say either way
    - iv) Bottom line: the text ascribes the hardness ultimately to the statement (will) of the Lord
  - d. Frankly, Pharaoh’s heart was hard before the entire encounter began
    - i) The hardening of Pharaoh’s heart began years before he ever met Moses
    - ii) He was trained from infancy to be the mightiest emperor on earth
    - iii) He was used to giving commands and having them obeyed
    - iv) He was trained in arrogance, power, control, tyranny
- 5. Problem #2: It doesn’t escape the problem... God still does SOMETHING to human heart
  - a. The real problem is the mysterious way in which God SEEMS to act contrary to His own command
  - b. He commands Pharaoh “Let my people go”, but then he hardens Pharaoh’s heart so that he CANNOT obey God’s command
  - c. Even more mysteriously, he calls his hardening of his heart “sin”
    - i) Before the seventh plague, the plague of hail

***Exodus 9:12 But the LORD hardened Pharaoh's heart and he would not listen to Moses and Aaron, just as the LORD had said to Moses.***

- ii) BUT THEN, Pharaoh confesses sin about it:

***Exodus 9:27 Then Pharaoh summoned Moses and Aaron. "This time I have sinned," he said to them. "The LORD is in the right, and I and my people are in the wrong.***

- iii) And when the next plague is announced, he hardened his own heart and the text calls it sin AND ascribes it AGAIN to the statement of the Lord

***Exodus 9:34-35 When Pharaoh saw that the rain and hail and thunder had stopped, he sinned again: He and his officials hardened their hearts. <sup>35</sup> So Pharaoh's heart was hard and he would not let the Israelites go, just as the LORD had said through Moses.***

6. Problem #3: The way Paul speaks in Romans 9:18... God freely hardens

Paul's point in Romans 9 is NOT that Pharaoh first hardened his own heart, then God hardened it. Not at all! The focus is entirely on the purpose and work of GOD on Pharaoh:

***Romans 9:18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.***

- a. The simple understanding of the text is that the ultimate matter rests with God and not man
- b. God consults His own will in the matter of mercy and hardening
- c. He is free to do either to anyone

7. On the question of "Who hardened Pharaoh's heart, God or Pharaoh": BOTH ARE TRUE, and the EXACT RELATIONSHIP is mysterious

A.W. Pink: "That Pharaoh DID harden his own heart the Scriptures expressly affirm, but they also declare that the Lord hardened his heart too, and clearly this is not one and the same thing, or the two different expressions would not have been employed. Our duty is to believe *both* statements, but to attempt to show the philosophy of their reconciliation is probably ... to attempt to fathom infinity." [*Gleanings in Exodus*, p. 54-55]

### III. Understanding the Text: Romans 9:17

A. Authority of Scripture: "Scripture says to Pharaoh"

- 1. Amazing statement! Not "God says to Pharaoh"
- 2. Scripture had not even been written yet... Moses would write it after the Exodus had occurred
- 3. Consistent theme: the absolute authority of Scripture
  - a. We are dealing with the deepest and hardest doctrine in Christianity here
  - b. How God deals with the reprobate, the "Esau", those he has dealt with unconditionally in election, choosing not to save them
  - c. Our views on this topic will come from one of two places
    - i) God's holy revelation in the word
    - ii) Our own opinions, shaped by other human sources



- d. On the issue of predestination, unconditional election, will you believe God's word or not?

My sole purpose here today is to try to explain what Scripture says on Romans 9:17-18

- 4. "Scripture says to Pharaoh" = "God says to Pharaoh"
  - a. Augustine: "What Scripture says, God says"
  - b. Paul puts it this way to uphold the role
- 5. Ultimately: Pharaoh represents human authority, power, "sovereignty", right to choose... SCRIPTURE stands over Pharaoh and dictates terms to him!!

Key question: Will WE also let scripture STAND OVER our minds and hearts and DICTATE policy to us?

***Isaiah 66:2 "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word.***

B. God's Sovereignty Over Pharaoh's Position: "I Raised You Up"

- 1. First: God raised Pharaoh up to his position in Egypt
  - a. Pharaoh would not have been ruling Egypt except that God raised him up
  - b. Clearest teaching on this is the Book of Daniel

***Daniel 2:37-38 You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory; <sup>38</sup> in your hands he has placed mankind and the beasts of the field and the birds of the air. Wherever they live, he has made you ruler over them all. You are that head of gold.***

***Daniel 4:17 ... that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.'***

- 2. Second: "I raised you up" = "I shaped and molded you just as you are"
  - a. The later teaching on the potter and the clay makes this clear
  - b. There are forceful leaders, and there are weak leaders

King Edward II of England: The Quintessential Weak King, 1307-1327

His idea of a good time was living as a rustic on his own play farm while the government of the kingdom was left to less than honest favorites.

- c. God raised Pharaoh up from infancy to be in this position, and years before he faced this challenge from Moses, he was being trained in strong character traits: pride, tyranny, domination, arrogance, cruelty, subtlety, vacillation, fear, trickery... all the equipment of his heart was set in place by the time Moses first stood in front of Pharaoh and said **“Thus says the Lord, ‘Let my people go!’”**

Pharaoh’s prideful answer was the product of his already hardened heart:

***Exodus 5:2 Pharaoh said, "Who is the LORD, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go."***

- 3. Third: “I raised you up” = kept you alive and didn’t slaughter you
  - a. God says “By now I could have struck you with a plague that would have wiped you from the face of the earth”

***Acts 17:28 For in him we live and move and have our being.'***

- b. God could have killed Pharaoh for his insolence and his rebellion simply by pulling the plug on his existence
- 4. Fourth: “I raised you up” = I made you arrogant to think you could stand against me... I gave you the strength of heart to try to take me on, despite the fact that you are a mere mortal and I am the God of the universe... “I hardened your heart” so that you would get this far... and I intend to go the rest of the way

C. God a Purposeful Being: “For this Very Purpose”

- 1. God raised Pharaoh up for a purpose
- 2. Everything God does is for a purpose

***Ephesians 1:11 the plan of him who works out everything in conformity with the purpose of his will,***

- 3. The sparrow doesn’t fall to the ground apart from the will of God
- 4. Neither does any man become the ruler of any land apart from God’s purpose
- 5. Neither does a specific man like Pharaoh get shaped and molded and prepared and put in position, then hardened to challenged God unless God has a purpose

D. God’s Purpose #1: “That I May Display My Power in You”

1. The terrifying power of God is on display to bring terror to those who would rebel against Him
2. God can control the fresh water of the Nile, turning it into blood, then turning it clear again
3. God can control the living creatures... whether flies, gnats, locusts, frogs, or cattle... He can make them swarm and He can make them disappear again
4. God can control sickness... cattle disease and boils, and God can heal again
5. God can control sunlight and darkness, thunder and hail
6. God can make a pathway through a sea with the water walling up on the right and the left; then God can trap a whole army like a deer caught in a snare, and crush them with millions of tons of cascading water
7. AND God can control a sinful human heart, making it turn whatever way He wants

***Proverbs 21:1 The king's heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases.***

8. All of this is to display the negative power of God to destroy... to terrify sinners of every generation to stop rebelling against the Lord, to throw down our weapons of rebellion and be reconciled to God
9. Ultimately, though, God wants to display His greater power to save... so that sinners will trust in that power for their salvation

***Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.***

10. The Dreadful Tenth plague = one of the clearest displays of the power of the gospel in the Old Testament
  - a. Angel of death to move throughout Egypt and slaughter all the firstborn
  - b. Israel commanded to slaughter a Passover Lamb to take the place of their firstborn
  - c. The blood was to be painted on the doorposts
  - d. All firstborn sinners not “under the blood of the Lamb” would justly perish for their sins
  - e. CLEAR PICTURE OF CHRIST, the “Lamb of God who takes away the sins of the world.”

- f. Today, by trusting in Christ's blood, we can be delivered from the powerful wrath of God, so clearly put on display in Egypt
- g. Had God not hardened Pharaoh's heart, we would never have had the Passover picture of Christ

E. God's Purpose #2: "And That My Name May Be Proclaimed in All the Earth"

- 1. All nations on earth will hear and tremble
- 2. God will make a name for Himself and gain glory for Himself by the full array of plagues He did and by hardening Pharaoh's heart to chase them to the Red Sea

***Exodus 14:4 And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD."***

***Nehemiah 9:10 You sent miraculous signs and wonders against Pharaoh, against all his officials and all the people of his land, for you knew how arrogantly the Egyptians treated them. You made a name for yourself, which remains to this day.***

- 3. That name, that reputation spread through the ancient world, and Rahab the Harlot heard and believed... the power God displayed in Egypt saved Rahab's soul!

***Joshua 2:10-12 We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt.... <sup>11</sup> When we heard of it, our hearts melted and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below. <sup>12</sup> Now then, please swear to me by the LORD that you will show kindness to my family, because I have shown kindness to you.***

- 4. God made a name for Himself and His reputation still spreads to the ends of the earth
- 5. When People hear that mighty name, that awesome reputation, they "call on that name" for salvation

***Romans 10:13 for, "Everyone who calls on the name of the Lord will be saved."***

IV. Understanding the Doctrine: Romans 9:18

***Romans 9:18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.***

A. God Has Ultimate Power Over Human Hearts

1. The focus here is absolutely on God's will, not on man's will
2. Literally: "God has mercy on whomever he wills, and he hardens whomever he wills"
3. God has power over human hearts and power to do with them as He wills

B. God Has Absolute Freedom in Salvation

C. God Hardens Sinners Against the Gospel

1. Difficult to swallow, yet clearly taught
2. This is precisely why Paul is talking about Pharaoh here
3. The issue is no longer "Let my people go!" The issue is now "Believe in the Lord Jesus and you will be saved!"
4. And just as it is difficult to understand how God can give Pharaoh a command that would save Egypt from destruction ("Let my people go") and then harden Pharaoh's heart so that he does not obey, so it is difficult to understand how God sends evangelists to preach the good news of forgiveness of sins in Christ, then harden hearts of people so they will not repent
5. How precisely God hardens hearts is mysterious... it is a mysterious work of God, and it goes on in the simplest of manners

D. Yet God Never Tempts Anyone to Sin (James 1) and Each is Responsible for their Own Sin

*James 1:13-14 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; <sup>14</sup> but each one is tempted when, by his own evil desire, he is dragged away and enticed.*

E. Key Parallel Text: John 12:37-41 (Compared with Exodus 11:10)

*Exodus 11:10 Moses and Aaron performed all these wonders before Pharaoh, but the LORD hardened Pharaoh's heart, and he would not let the Israelites go out of his country.*

*John 12:37-41 Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. <sup>38</sup> This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?" <sup>39</sup> For this reason **they could not believe, because, as Isaiah says elsewhere: <sup>40</sup> "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn-- and I would heal them."** <sup>41</sup> Isaiah said this because he saw Jesus' glory and spoke about him.*

1. Both summaries of hardened responses to miraculous displays
2. The second dealt with the astonishing Jewish rejection of Christ
3. John (like Isaiah) ultimately ascribes it to God hardening their hearts

How does God HARDEN sinners?

- i) By not regenerating them, to some degree “God causes all things to work together for destruction”
- ii) The same sun that melts the wax hardens the clay
- iii) The wickedness of the unregenerate heart is such that anything God does will perversely harden them and tend toward their destruction
- iv) The same blessings that cause thanksgiving in the elect cause idolatry and excess and sensual indulgence in the non-elect
- v) God gives the non-elect wealth... they become covetous and greedy and selfish and are destroyed thereby
- vi) God gives the non-elect poverty... they become bitter and angry and hate-filled and envious and criminal and are destroyed thereby
- vii) God gives the non-elect human praise and encouragement... they become prideful and arrogant
- viii) God withholds from the non-elect human praise and encouragement... they become bitter or ambitious or angry or despondent
- ix) Basically, anything God does to the unregenerate heart will INDIRECTLY prepare it for destruction

Key insight: indirectly, because this is not their natural purpose... the good gifts of God are meant to lead us to repentance, faith, thanksgiving, godliness...

***Romans 2:4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?***

But without the regeneration of the Holy Spirit, every good and perfect gift actually only tends to prepare the Esau's for hell.