

Biblical Forensics ©

“Deliverance before Judgment” Part 11

After reviewing the “Compare and Contrast” differences between the attributes of the Rapture and the components of the Second Coming of Christ in Part 10, it becomes immediately apparent that these experiences point to two separate events surrounding the Second Coming of Jesus Christ.

- The Rapture of the Bride (Church).
- Followed by a “Seven” year period of Great Tribulation closing out history with the Battle of Armageddon and the glorious “Second” Coming of Christ Jesus.

The question one has to ask is: Why is it that so much of the Church at large misunderstands this obvious order of events related to the Rapture and the Second Coming?

The simple answer is that not all, but most Protestant theological doctrines, were carried over from the Pre-Reformation period, which covers Church history between 1215 A.D. – 1515 A.D.⁽¹⁾ During its entire existence, the Roman Catholic Institution, has taught Amillennialism⁽²⁾, meaning that there would be no 1,000 year Millennial reign. This is contrary to Revelation 20, where it states that a 1,000 year reign of peace and righteousness would prevail. Roman and Orthodox communions taught that God was finished with the Jews and the Church inherited all the blessings originally promised to the Jews. The bulk of Reformation denominations perpetuated this lie. It is a lie, and you can prove me correct by simply reading the Apostle Paul’s epistle to the Romans, particularly chapters 9, 10, and 11. These three chapters make it very clear that God is not through with Israel, not by a long shot. This errant teaching is known as “Replacement theology” or the technical theological term is “Supersessionism”.⁽³⁾

Believers, including the Apostle Paul, expected the Lord’s return during the early church years from Jesus’ day up to about 310-325 A.D. As Rome became the dominant power, the Church began to persecute the Jewish people distancing itself from the Jews and claiming God had washed His proverbial hands of the Jews because they were Christ killers, etc. Roman Catholicism suppressed all theological dialogue or dissent from 325 A.D. until the Protestant Reformation in 1517 A.D. In the years following the Reformation, men broke free of the oppressive and restrictive theological authority of Rome.

The many errant statements Pope Francis has made in almost four years since he was elected pope is confirmation of the Vatican’s deficiency and inability to hold to true Biblical teachings. He is a false prophet, and

may very well be “The False Prophet” spoken of in the book of Revelation. One theological statement Pope Francis expressed that was way off base was an insolent remark suggesting that Jesus’ death on the cross was a failure. Either he does not know his Bible or he is deliberately spreading false teachings. There are at least six to eight proclamations the pope has made in the past two years alone that most assuredly disqualifies him to be an equipped Bible expositor or someone who is competent to explain complicated theological teachings, let alone hold the position of the Vicar of Christ.

When you study the passages of the New Testament, the evidence for “Deliverance before Judgment” is inescapable. Even while the focus of the Old Testament is centered on the Jews and the Mosaic Law, God has left us abundant examples of Biblical Typology⁽⁴⁾ that reflect evidence for a conclusion that God does indeed provide “Deliverance before Judgment”. The New Testament transitions to a clear message of God’s Grace with even stronger focus on God’s plan for “Deliverance before Judgment”. In some fifty years of studying the Bible, I have not seen sufficient reason to believe anything other than God’s foundational teaching of “Deliverance before Judgment”. That is a central understanding which points to a Pre-Tribulation Rapture scenario. Let’s examine an assortment of New Testament passages supporting this conclusion:

- ***“But we had the sentence of death in ourselves that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us.”*** -(2nd Corinthians 1:9-10).

1:9 The apostle's outlook was so grim that he had the feelings of a man sentenced to death. If someone had asked him, “Is it going to be life or death?” he would have had to answer, “Death.” God allowed His servant to be brought to this place of extremity in order that he would not trust in himself but in the God who raises the dead. The God who raises the dead is here used doubtlessly as a synonym for the omnipotent God. One who can raise the dead is **the only hope of a man who is doomed to die**, as the apostle considered himself to be.

1:10 In the King James tradition (and the majority of manuscripts) Paul is speaking of deliverance in its three tenses: **past** (delivered), **present** (does deliver), and **future** (will ... deliver). If the riot in Ephesus is in view, then Paul refers to the way in which it stopped suddenly and he escaped (Acts 20:1). The apostle knows that the same God who delivered him in the past is able to deliver him day by day, and will continue to deliver him until that final, grand moment when he

will be completely released from the tribulations and persecutions of this world.

- ***“The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, To preach the acceptable year of the LORD.”*** -(Luke 4:18-19).

Jesus regularly went to the synagogue on the Sabbath day, that is, Saturday. On one visit to the synagogue, He rose to read from the Old Testament Scriptures. The Lord unrolled the scroll to what we now know as Isaiah 61, and read verse 1 and the first half of verse 2. This passage has always been acknowledged as **a description of the ministry of the Messiah**. When Jesus said, ***“Today this Scripture is fulfilled in your hearing,”*** He was saying in the clearest possible manner that He was the Messiah of Israel.

Notice the revolutionary implications of the Messiah's mission. He came to deal with the enormous problems that have afflicted mankind throughout history:

- **Poverty** - To preach the gospel to the poor.
- **Sorrow** - To heal the brokenhearted.
- **Bondage** - To proclaim liberty to the captives.
- **Suffering** - And recovery of sight to the blind.
- **Oppression** - To set at liberty those who are oppressed.

In short, He came to proclaim the acceptable year of the Lord—the dawning of a new era for this world's sighing, sobbing multitudes. **He presented Himself as the answer to all the ills that torment us.** And it is true, whether you think of these ills in a physical sense or in a spiritual sense. **Christ is the answer.**

As Jesus read this passage from Isaiah to the people in the synagogue, He stopped in the middle of Luke 61:2 after the words, the time of the Lord's favor has come. (The next phrase in Isaiah 61:2, however, is ***“and with it, the day of God's anger against their enemies.”*** This will not be fulfilled until Jesus returns to earth again. We are now under God's favor; his wrath is yet to come.) This is a dual prophecy, and confirms more than twenty examples of how God's Word uses a dual prophecy or dual fulfillment.

- ***“And lead us not into temptation, but deliver us from evil: For Thine is the Kingdom, and the power, and the glory, forever. Amen.”*** -(Matthew 6:13).

6:13 The Greek word translated temptation does not mean “enticement to do evil” but “**testing.**” Sometimes God allows His people to be “tested” by temptation. But this testing is never without a purpose: God is always working to refine His people, teach them to depend on Him, and strengthen their character to be more like Him. How He does this **differs in every person’s life.** The prayer, then, is that we not yield to temptation.

Jesus wanted his followers to place their trust in God during trying times and to pray for deliverance from the evil one and his deceit. All Christians struggle with temptation. Believers who pray these words realize their sinful nature and their need to depend on God in the face of temptation.

- ***“I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them.”*** -(Acts 7:34).

God reminded Moses that though eighty years had passed in his life and though four hundred years had passed in Israel’s life in Egypt, God would intervene at this point in history and **rescue them.** But God would not be doing the rescue alone. He planned to send Moses back to Egypt.

- ***“O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our LORD... There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*** -(Romans 7:24-25; 8:1).

8:1 We feel condemned because Satan uses past guilt and present failures to make us question what Christ has done for us. **Our assurance must be focused on Christ, not our performance.** No matter how we may feel, there is no condemnation for those who belong to Christ Jesus. Because we have been rescued by Christ - (Romans 7:24-25), we are not condemned. To belong to Christ Jesus means to have **put our faith in Him,** becoming a member of his body of believers. Jesus said, ***“I assure you, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life”*** -(John 5:24).

- ***“Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”*** -(Galatians 1:4).

Christ died for our sins, in our place, so we would not have to suffer the punishment we deserve -(see 1st Peter 2:24). This was not an accident;

it occurred just as God our Father planned. **God made a way for salvation**—the ultimate sacrifice of sending His only Son to die on the cross, taking the penalty for humanity's sins. **People can only be saved through Christ.**

The result of Jesus' gift of Himself was to rescue us from this evil world. This rescue or deliverance does not remove believers from the world (at least not yet); instead, it gives us the blessings of our future eternity with Christ and offers us His guidance and presence as we serve him in this evil world. Indeed, if all the early believers had been rescued out of the evil age in which they lived, there would have been no hope for us. To use Jesus' expression, though we are still "in" the world, we are no longer "of" the world -(see John 17:15-18).

- ***"And the LORD shall deliver me from every evil work, and will preserve me unto His Heavenly Kingdom: to Whom be glory for ever and ever. Amen."*** -(2nd Timothy 4:18).

4:18 When the apostle said the Lord would deliver him from every evil work, he did not imply that he would be indefinitely delivered from execution. He knew that the time of his death was drawing near -(v. 6). What then did he mean? Doubtless He meant that the Lord would save Him from doing anything that would be a blot on the closing days of His testimony. The Lord would deliver Him from recanting, from denying His name, from cowardice, or from any form of moral breakdown.

Not only so, but Paul was sure that the Lord would preserve him for His heavenly kingdom. The **heavenly kingdom refers** not to Christ's Millennial Reign on earth, but **to heaven itself, where the rule of the Lord is acknowledged perfectly.**

Here the apostle bursts into an ascription of glory to God forever and ever. Forever and ever is literally "*to the ages of the ages*" and the words represent **the strongest expression of eternity possible in the Greek language.** Technically, there are no "ages" in eternity, but since the human mind has no conception of timelessness, it is compelled to use expressions of time.

- ***"The LORD knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."*** -(2nd Peter 2:9).

Strachan says: "The idea here is primarily of those surroundings that try a man's fidelity and integrity, and not of the inward; inducement to sin, arising from the desires. Both Noah and Lot were in the midst of mockers, and unbelievers. This **"Peirasmos"** (testing, temptation) is **the atmosphere in which faith is brought to full development.**

It was a condition even in the life of Jesus -(Luke 22:28). It is the word used by Luke of the Temptation -(Luke 4:13). On the one hand "Peirasmos" is not to be lightly sought -(Luke 11:4) nor entered into carelessly -(Mark 14:38); the situation of "Peirasmos" may itself be the result of sin -(1st Timothy 6:9). On the other hand, it is a joyous **opportunity for the development of spiritual and moral strength** -(James 1:2; James 1:12). "Peirasmos" becomes sin only when it ceases to be in opposition to the will. The word originally meant "a test," and by use, came also to mean "a temptation," in the sense of a solicitation to do evil. **"To be punished" is a present participle in the Greek text. It presents continuous action.**

- ***"He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."*** -(Hebrews 2:14-15).

2:14 After building his case that Christ had become a human being, the writer explained why such association and identity were important. Death is the common fear and final experience of all people, and only as a human being, made of flesh and blood, could Christ die because only by dying could He break the power of the Devil, who had the power of death. His death and His return to life showed that **death had been defeated** -(Romans 6:9).

Sin and death are interconnected: Sin results in death. **Only by first breaking the power of sin could Christ then break the power of death.** He accomplished both through His death and resurrection. In those acts, Christ dealt the final blow to both Satan and death. Although Satan still holds great power over this world, he is mortally wounded. God allows Satan to work, but limits him -(see Job 1:12; Job 2:6; Ephesians 4:27; Ephesians 6:11-12; 1st Timothy 3:7; James 4:7; 1st Peter 5:8-9). Just as salvation is partly realized now and will be fully realized later, in God's Kingdom, so Satan is still at work but will one day be destroyed -(Revelation 20:10).

2:15 People have always been slaves to the fear of dying. Eventually, however, death strikes everyone. Through Christ, however, we no longer need to fear dying and death. Christ died and rose again and only in this way could He deliver humanity. Because Jesus died and arose, we no longer need to be enslaved to the fear of dying. We know that because Jesus rose from the dead, we will also. We will die physically, but we are promised new bodies and a new life in eternity with God. Thus, **death becomes the gateway to a new life** -(1st Corinthians 15:55; 1st Corinthians 15:57; 2nd Corinthians 5:8).

- ***“The LORD shall preserve thee from all evil: He shall preserve thy soul.”*** -(Psalm 121:7).

121:7 There is the **guarantee of deliverance from all evil**. It is a solid fact that nothing can come into the life of a believer apart from God's permissive will. There are no random circumstances, no purposeless accidents, and no fatalistic tragedies. Though He is not the author of sickness, suffering, or death, He overrules and harnesses them for the accomplishment of His purposes. In the meantime, His trusting child can know that God is working all things together for good to those who love Him, who are called according to His purpose (Romans 8:28).

- ***“Thou art my Hiding Place and my Shield: I hope in Thy Word.”*** -(Psalm 119:114).

119:114 The Lord is our hiding place when we are pursued and our shield when we are being directly attacked. Those who hope in His promise will never be disappointed because **He cannot deceive or be deceived**.

Thou art my hiding place, from temporal calamities. The perfections of God are chambers of retreat and safety to his people, where they may hide themselves and be safe, till such calamities are over, -(Isaiah 26:20). And **from spiritual evils; from avenging justice, from divine wrath, from the rage of Satan, and the fury of men**, -(Isaiah 32:2); and **from eternal death, and being hurt by it; the spiritual and eternal life of saints being hid with Christ in God**, -(Colossians 3:3; see Psalm 32:7).

and my shield, to protect from all dangers, and preserve from every enemy: such are the love and grace, the power and strength, the truth and faithfulness of God; which are the saints' shield and buckler, Psalm 5:12; such also the person, blood, righteousness, and salvation of Christ, who is a sun and shield; the shield of faith, or which faith holds up and defends the soul against the attacks of a powerful enemy, - (Psalm 84:11);

I hope in Thy Word, in Christ the Word, for acceptance and justification, for peace, pardon, and eternal salvation; all which are in Him: in the word of promise, **for all supplies of grace, strength, light, life, and comfort here, and for glory hereafter, contained therein**; see Psalm 119:74.

- ***“The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies.”*** -(Psalm 41:2).

41:1-3 But the **patient is not without comfort**. First he remembers that the Lord blesses the person who considers the poor. Here "the poor" probably means not so much poor financially as poor in health, weakened by sickness. David consoles himself with the thought that he had done just what the Lord did for people in distress—he had assisted, comforted, and cheered all who were in the grip of disease. Now he claims the promise that the LORD will deliver him too in time of trouble. Yes, the Lord will keep a protective vigil over him, preserving his life. Because David has earned a good reputation for his consideration of the sick and the suffering, he is confident that God will not desert him to the malicious will of his foes. He will instead give David all needed grace for his time in the sickroom, then raise him up to health and strength once more. **The Lord is pictured as a nurse, adjusting the patient's bed so as to make him comfortable.**

Do these passages sound like the words of a God who wants to or takes pleasure in permitting His children to endure the Great Tribulation? I don't think so! When you read each passage closely, you can easily see that the God of the Bible wants only the best for His children. He has given us free will choice allowing us time to determine for ourselves that His ways are far superior to our own. Further, He has provided a way for us to know Him, by insuring we were all left with a perfect teaching tool full of hundreds of passages that communicate His love and well-being for us. Plus, we each enjoy the indwelling of the Holy Spirit which unlocks the many hidden mysteries found within the pages of the Bible. All we have to do is make the effort to build an intimate relationship with Him. It's all there for the asking!

The Bible contains 66 books with 1,189 chapters. A thorough reading of the Word of God reveals that God wants the best for His children. In the world of education, teaching professionals have what is known as the "carrot and the stick" approach to bringing about motivational change in behavior. Even the legal system applies similar methods to bring about reform in those who break the laws of society. God offers each and every individual of sound mind a chance to accept the love of the Father. If they refuse, they will face the consequences for disobedience. All actions carry consequences in all areas of life. It's the choice that determines whether the consequence is good or whether it is not so good. Sometimes, those choices can cause quite a problem for a very long time in one's life. Sometimes that problem remains an entire lifetime. A wrong choice at this point can even lead to an eternal consequence.

The "**Moral Law**" or the Ten Commandments or the "**Don'ts**" seem harsh, but that is a misreading of the text. The "Torah", or the first five books of the Old Testament, sound severe in the minds of many, but they were never taught that the Old Testament word: "Law" has a number of

meanings. The correct rendering of the “**Moral Law**” is “**Teachings**”. The essence of the Law is that **certain behaviors have consequences, some more severe than others**. Have you ever had to sternly command a child not to touch a hot pot on the stove because you were concerned about the danger to the child? One would not idly stand by and watch the child pull a pot of boiling water down onto themselves. Instead, one would act instinctively to protect the safety of the child, **even to bellow out the loud command, “Don’t touch that pot!”** Off hand, we can probably think of **dozens of examples where the concern is for the safety and well-being of the child or teenager and perhaps a grown adult**.

This hypothetical example is shared as a means to illustrate my point that folks, particularly theologians and religious leaders, have created some prejudice with regards to the meaning of the term “**Law**” or the “**Ten Commandments**” so that they communicate a different meaning about the text. There is no question that one could cast the image of God as an evil entity. I can “cherry-pick” passages to present the image of the God of the Bible as an evil being. **The fact is that the religious community has either misrepresented the Hebrew text or misunderstood the intent of the Creator.** Many errantly misconstrue the Biblical difference between Law and Grace.

Notes:

1. <http://www.masters-table.org/reformation/timeline.htm>
2. <http://www.theopedia.com/amillennialism#note-1>
3. <http://christinprophecy.org/articles/the-evil-of-replacement-theology/>
4. <http://www.theopedia.com/biblical-typology>

Commentaries:

- Life Application New Testament Commentary
- Believer’s Bible Commentary
- Wuest Word Studies
- John Gill’s Exposition of the Bible

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