

Biblical Forensics ©

“Deliverance before Judgment” Part 22

In the last segment, many of the important passages pertaining to the Rapture were listed. In this segment, the concentration will be on Scriptural passages related to “Deliverance”. Parts 4 and 5 of this series listed some of the over six hundred **600X** times we find the word “Deliver” and its many derivatives. Note that Proverbs 25:2 was mentioned in past segments as well, because God has sewn His truths in many ways, through the lives of key individuals depicted throughout the Bible and woven into story of events and places. The obvious is often not easily recognized.

The following are passages related to Deliverance in the KJV Bible:

- ***“There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.”*** -(Psalm 91:10-12). Whatever happens to us, nothing shall hurt us. Even though trouble or affliction befall us, yet **there shall be no real evil in it**, for it shall come from the love of God and shall be sanctified; it shall come, not for our hurt, but for our good; and though, for the present, it be not joyous but grievous, yet, in the end, it shall yield so well that we shall recognize no evil befell us. It is not an evil, an only evil, but there is a mixture of good in it and a product of good by it. Not just our person only, but our dwelling, shall be taken under the divine protection.

This is a precious promise, and speaks a great deal both of honor and comfort to the saints, it being quoted and abused by the devil in tempting Christ, Matthew 4:6. Observe,

- The charge given to the angels concerning the saints. He who is the Lord of the angels, who gave them their being and gives laws to them, whose they are and whom they were made to serve, he shall give his angels a charge over us, not only over the church in general, but over every particular believer. **The angels keep the charge of the Lord their God**; and this is the charge they receive from him. It denotes the great care God takes of the saints, in that the angels themselves shall be charged with them, and employed for them. The charge is to keep thee in all thy ways. Here is a limitation of the promise: They shall keep thee in thy ways, that is, “as long as believers keep in the way of thy duty” **those who go out of that way put themselves out of God's protection.** This word the devil left out when he quoted the promise to enforce a temptation, knowing how much it made against him. But observe the extent of the promise; it is

to keep thee in all thy ways: even where there is no apparent danger yet we need it, and **where there is the most imminent danger we shall have it.** Wherever the saints go the angels are charged with them, as the servants are with the children.

- The care which the angels take of the saints, pursuant to this charge: They shall bear thee up in their hands, which denotes both their great ability and their great affection. They are able to bear up the saints out of the reach of danger, and they do it with all the tenderness and affection wherewith the nurse carries the little child about in her arms; **it speaks us helpless and them helpful.** They are superior in their ministrations; they keep the feet of the saints, lest they dash them against a stone, lest they stumble and fall into sin and into trouble.^(a)
- ***“And God sent me before you to preserve your posterity in the earth, and to save your lives by a great deliverance.”*** -(Genesis 45:7). Note:
 - God's Israel is in the particular care of God's providence. Joseph reckoned that his advancement was not so much designed to save a whole kingdom of Egyptians as **to preserve a small family of Israelites:** for the Lord's portion is His people; whatever becomes of theirs, they shall be secured.
 - Providence looks a great way forward, and has a long reach. Even long before the years of plenty, **Providence was preparing for the supply of Jacob's house in the years of famine.** The psalmist praises God for this -(Psalm 105:17): He sent a man before them, even Joseph. God sees his work from the beginning to the end, but we do not, -(Ecclesiastes 3:11). How admirable are the projects of providence! How remote its tendencies! What wheels are there within wheels, and yet all directed by the eyes in the wheels, and the spirit of the living creature! Let us therefore judge nothing before the time.
 - **God often works by contraries.** The envy and contention of brethren threaten the ruin of families, yet, in this instance, they prove the occasion of preserving Jacob's family. Joseph could never have been the shepherd and stone of Israel if his brethren had not shot at him, and hated him; even those that had wickedly sold Joseph into Egypt yet themselves reaped the benefit of the good God brought out of it; **as those that put Christ to death were many of them saved by his death.**
 - **God must have all the glory of the seasonable preservations of his people,** by what way they are effected. It was not you that sent me hither, but God.^(a)

- **“And so all Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*”** -(Romans 11:26). While Israel's judicial blindness is removed at the time of the Rapture that does not mean that all Israel will be saved right away. Jews will be converted throughout the Tribulation Period, but the entire elect remnant will not be saved until Christ returns to earth as King of kings and Lord of lords.

When Paul says that all Israel will be saved, **he means all believing Israel.** The unbelieving portion of the nation will be destroyed at the Second Advent of Christ (Zechariah 13:8-9). Only those who say ***“Blessed is He who comes in the name of the Lord”*** will be spared to enter the kingdom.

This is what Isaiah referred to when he spoke of the Redeemer coming to Zion and turning transgression away from Jacob (Isaiah 59:20). Notice that it is not Christ's coming to Bethlehem, but His coming to Zion—that is, **His Second Coming.**^(b)

- **“...the LORD saved them by a great deliverance.”** -(1st Chronicles 11:14). Eleazar the son of Dodo was one of three mighty ones: Note first of all that he was "with David." He was loyal to David and stood with him when all others fled. And for what was he risking himself? A field . . . of barley! **Principle, not property, was at stake.** That land belonged by promise to Israel, and the Philistines were not to have so much as one foot of it. Today Christians need to realize that they belong to God and **must not allow Satan a foothold in their lives,** even in a seemingly insignificant area.^(b)
- **“And when the LORD saw that they humbled themselves, the Word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and My wrath shall not be poured out upon Jerusalem by the hand of Shishak.”** -(2nd Chronicles 12:7). Shemaiah the prophet told Rehoboam and his people plainly that the reason why Shishak prevailed against them was not because they had been unwise in the management of their affairs, but because they had forsaken God. God never leaves any **till they first leave him.**

The rebukes both the word and of the rod being thus joined, the king and princes humbled themselves before God for their iniquity, penitently acknowledged the sin, and patiently accepted the punishment of it, saying, The Lord is righteous, -(2nd Chronicles 12:6). ***“We have none to blame but ourselves; let God be clear when he judgeth.”*** Thus, it becomes us, when we are under the rebukes of Providence, to declare God righteous and judge ourselves. Even kings and princes must either bend or break before God, either **be humbled or be ruined.** Upon the

professing repentance God showed them some favor, saved them from ruin, and yet left them under some remaining fears of the judgment, to prevent their revolt again.

God, in mercy, prevented the destruction they were now upon the brink of. Such a vast and now victorious army as Shishak had, having made themselves masters of all the fenced cities, what could be expected but that the whole country, and even Jerusalem itself, would in a little time be theirs? But when God says, here shall the proud waves be stayed, the most threatening force strangely dwindles and becomes impotent. Here again the destroying angel, when he comes to Jerusalem, is forbidden to destroy it: “My wrath shall not be poured out upon Jerusalem; not at this time, not by this hand, not utterly to destroy it,” -(2nd Chronicles 12:7, 2nd Chronicles 12:12). Note, those who acknowledge God righteousness in afflicting them shall find Him gracious. **Those who humble themselves before Him shall find favor with Him.** So ready is the God of mercy to take the first occasion to show mercy. If we have humbled hearts under humbling providences, the affliction has done its work, and it shall either be removed or the property of it altered.

He granted them **some deliverance, not complete, but in part;** He gave them some advantages against the enemy, so that they advanced a little; He gave them deliverance for a little while. They reformed but partially, and for a little while, soon relapsing again; and, **as their reformation was, so was their deliverance.** Yet he left them to smart sorely by the hand of Shishak, both in their liberty and in their wealth.^(a)

- **“The LORD is thy Keeper: the LORD is thy Shade upon thy right hand.”** -(Psalm 121:5). There is the guarantee that our keeper is none other than the LORD Himself. The great Sovereign of the universe is **personally involved in the security of the most obscure saint.** There is the guarantee that He will protect from every evil influence. When it says that He is **“your shade at your right hand,”** it means that **He is alongside as a bodyguard to shield His own from harm day or night.**^(b)
- **“Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.”** -(Psalm 27:12). David in these verses expresses,

I. His desire towards God, in many petitions. If he cannot now go up to the house of the Lord, yet, wherever he is, he can find a way to the throne of grace by prayer. Lord, let them not gain their point, for it aims at my life, and no less, and in such a way as that I have no fence against them, but thy power over their consciences; for false witnesses have risen up against me, that aim further than to take away my reputation or estate, for they breathe out cruelty; it is the blood, the precious blood,

they thirst after. Herein **David was a type of Christ**; for false witnesses rose up against him, and such as breathed out cruelty; but though he was delivered into their wicked hands, **He was not delivered over to their will, for they could not prevent His exaltation.**

II. He expresses his dependence upon God.^(a)

- ***“For the LORD loveth judgment, and forsaketh not His saints; they are preserved forever; but the seed of the wicked shall be cut off.”*** -(Psalm 37:28). That God will not desert us, but graciously protect us in our difficulties and straits. *The Lord loves judgment;* He delights in doing justice Himself and He delights in those that do justice therefore He forsakes not His saints in affliction when others make themselves strange to them and become shy of them, but He takes care that they be preserved forever, that is, that **the saint in every age be taken under his protection**, that the succession be preserved to the end of time, and that particular saints be preserved from all the temptations and through all the trials of this present time, to that happiness which shall be forever. He will preserve them to his heavenly kingdom; that is a preservation forever, -(2nd Timothy 4:18; Psalm 12:7).^(b)
- ***“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”*** -(Joel 2:32).
- ***“And it shall come to pass, that whosoever shall call on the Name of the LORD shall be saved.”*** -(Acts 2:21).
- ***“For whosoever shall call upon the Name of the LORD shall be saved.”*** -(Romans 10:13). A quotation taken from the Hebrew Scriptures -(Joel 2:32) serves well for Paul’s conclusion. God’s special relationship with Israel will continue, but it has been broadened to include anyone who calls on the name of the Lord. God’s plans for Israel had their climax in Christ. **Access to God, for all people, now comes through Jesus Christ.** With this last reference, Paul neatly lays the foundation for the necessity of worldwide evangelism. Joel 2:32 is an Old Testament mandate for missions. To call on the Lord is to ask the Lord to come to you and be real to you. Those who call on Jesus as their Lord want him to be their Lord and Savior.^(c)
- ***“Thou art my Hiding Place: Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah.”*** -(Psalm 32:7).

- **“Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues.”** -(Psalm 31:20).
- **“But I will sing of Thy Power; yea, I will sing aloud of Thy mercy in the morning: for Thou hast been my Defence and Refuge in the day of my trouble, Unto Thee, O my Strength, will I sing: for God is my defence, and the God of my mercy.”** -(Psalm 59:16-17).
- **“The LORD also will be a Refuge for the oppressed, a Refuge in times of trouble.”** -(Psalm 9:9).
- **“He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.”** -(Psalm 18:17).
- **“He only is my Rock and my Salvation; He is my Defence: I shall not be greatly moved.”** -(Psalms 62:2).
- **“All my bones shall say, LORD, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?”** -(Psalm 35:10).
- **“Deliver me from mine enemies, O my God defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. They run and prepare themselves without my fault: awake to help me, and behold. Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. They return at evening: they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth her? But Thou, O LORD, shalt laugh at them’ Thou shalt have all the heathen in derision. Because of His strength will I wait upon Thee: for God is my Defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.”** -(Psalm 59:1-10).
- **“But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of His doing. The righteous shall be glad in the LORD, and shall trust in Him; and all the upright in heart shall glory.”** - (Psalm 64:7-10).

- ***“And said, O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this.”*** -(Ezra 9:6-8, 13).
- ***“And He hath put a new song in my mouth, even praise unto our God” many shall see it, and fear, and shall trust in the LORD.”*** - (Psalm 40:3). Notice that God is the source of our praise as well as its object. He puts the new song in our mouth—and it is a song of praise to our God.

Our deliverance results not only in praise to God but in testimony to others: "Many will see it and fear, and will trust in the LORD." This was never truer than in the connection with the Resurrection of the Lord Jesus. **Think of the endless line of faith's pilgrims who have been won to the Living God through the miracle of the empty tomb!**^(b)

By closely examining the above passage selection, one begins to recognize the essence of a message theme that transcends both the Old and New Testament of the KJV Bible. Most people, including church-attending Christians miss this point. There is a tendency to view God as a strict and judgmental God in the Old Testament while seeing the message in the New Testament as one of a loving God. Unfortunately, perceptions tend to bias reality and distort impressions that can be likened to a pebble thrown into a still pond and sending out waves in all directions.

In the included passages, key words were underscored. These communicate an entirely different understanding of God and His Word. The sampling above represents 5% of the entire Bible that in one way or another addresses this concept of “Deliverance before Judgment”.

During the past twenty-five years many critics have attacked the Pre-Tribulation Rapture doctrine on “Deliverance before Judgment”. There are other words such as “Mercy” or “Remnant” that this study could extend outward further to establish or support the general concept of God’s plan for the final days. The word “Mercy” is found **276X** in 261 verses. “Remnant” is

found **92X** in 91 verses. Collectively, words such as “deliverance”, “mercy”, and “remnant” supporting “Deliverance before Judgment” **exceed over a thousand references!**

Pastor Bob

Commentaries:

- a. Matthew Henry’s Commentary on the Whole Bible
- b. Believer’s Bible Commentary
- c. Life Application New Testament Commentary