

## ***Session 78: The Deliverer***

*(Note: Mike refers to this under the old system as Establishment, Part 8, Session 78)*

Continuing the aside for 10 minutes on Deliverer, Interlude of mercy, from the last session, other than the next two power points there are no notes..

- During the interlude of mercy: God will bestow 3 categories of blessings upon the nation:
  1. Rest from their enemies
  2. A righteous rule established
  3. National prosperity
  
- God has 3 reasons for the interlude of mercy:
  1. Teach them his Jehovahness and grace
  2. Foretaste of the kingdom
  3. Establish the Davidic covenant

Now, let us flesh out the details of why Paul refers to the Deliverer mandate. To get started, look at the verses again.

In order to understand why Paul is using the Deliverer title and Isaiah uses the Redeemer title; you have to pay attention to the action.

***Romans 11:26*** *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:*

***Isaiah 59:20*** *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.*

Take a look at the action differences. In Romans, the Lord is coming “out of Sion.” In Isaiah, the Lord is coming “to Zion.”

The true Israel is going to have that complete salvation; the Lord who redeemed them will function in accordance with all the mandates of the Davidic covenant. But notice what else Paul writes: “and shall turn away ungodliness from Jacob.

This is all part of “as it is written.” God has written it down and he cannot lie. When Paul was quoting from Isaiah, he was saying that the things Isaiah promised: the Redeemer would come to Zion, he would turn transgression from Jacob, and God was going to make a covenant with them. Those things are still going to come to pass.

Turn with me to Psalm 50 and look at a song that the believing remnant will sing during the time of tremendous persecutions of Daniel's 70<sup>th</sup> week.

***Psalms 50:1** <<A Psalm of Asaph.>> The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. <sup>2</sup> Out of Zion, the perfection of beauty, God hath shined.*

That 'shining' of verse 2 is not happening today. It will take place at a particular time once Israel's program has resumed. And the Deliverer will 'shine' when he roars out of Zion.

If you are asking yourself how the Lord will 'shine,' just recall what happened on the mount of transfiguration. The context of Matthew 17 is:

- The book of Matthew is divided into \_\_\_\_ major doctrinal sections
- These sections constitute the phases of the Lord's \_\_\_\_\_.
- The passage we are about to look at (Matthew 17) falls into the \_\_\_\_\_ major doctrinal section of the book of Matthew
- The third doctrinal section is Matthew \_\_\_\_:\_\_\_\_ - \_\_\_\_:\_\_\_\_.
- The doctrinal issue of the overall section is the Lord is preparing the remnant for \_\_\_\_\_.

***Matthew 17:1** And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup> And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And, behold, there appeared unto them Moses and Elias talking with him.*

The transfiguration shows what the Lord will be like when he returns at his second advent: the great and terrible day of the Lord.

(Last 12 minutes not covered in notes: transfiguration, Satan's policy of evil great makes great strives, Lord's series of pronounces about his rejection, then discusses 3 doctrinal issues about their edification.)

### **Space for personal reflection and notes**

## ***Session 79: God Shall Shine***

*(Note: Mike refers to this under the old system as Establishment, Part 8, Session 79)*

We were talking about that shining issue back there in Psalms and Matthew. So now we will go to Thessalonians.

***2 Thessalonians 2:7*** *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

Now let me show you a verse we covered back in the Sonship Review part 4 (7) where we were discussing the route which the Lord will take when he returns.

***Habakkuk 3:3*** *God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.<sup>4</sup> And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.*

Let us read the next verse, remembering that this is all about the coming of the Lord.

***Habakkuk 3:5*** *Before him went the pestilence, and burning coals went forth at his feet.*

Notice these are “burning coals” not ‘smoldering coals;’ it is a fire. And that takes us full circle back to Psalm 50.

***Psalms 50:2*** *Out of Zion, the perfection of beauty, God hath shined.<sup>3</sup> Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*

There are two phrases of which to take note: 1) our God shall come, and 2) a fire shall devour before him. Keep these phrases in your thinking for a few minutes.

The Lord is going to “roar out of Zion” with a “fire devouring before him.”

***Joel 3:14*** *Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.<sup>15</sup> The sun and the moon shall be darkened, and the stars shall withdraw their shining.<sup>16</sup> The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*

The valley of decision turns out to be Megiddo: Armageddon. Notice the LORD shall “roar out of Zion.” Compare this to another deliverance psalm, Psalm 53. This is another prayer of the remnant.

***Psalms 53:6** Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Why are they praying for this over and over again? It is because they are looking forward to the end of their deliverance where they will be re-gathered.

See the last part of verse 6: “when God bringeth back the captivity of his people.” Also, take a look at Matthew 24.

***Matthew 24:30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

***Romans 11:26** 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:*

So, when the members of the little flock are in trouble, how do they get out of trouble? They call on the Lord as their deliverer.

***Psalms 50:15** And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

This is one of the issues in the sermon on the mount.

***Matthew 7:7** Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

This is not a blank check for the remnant to become wealthy and have a life of comfort. Neither is this about finding your lost car keys or some other issue like that. This is not about praying for relief from the sufferings of this present time.

By the way, I just want to point out that prayer for the believing remnant of Israel during Daniel’s 70<sup>th</sup> week is different from the way Paul teaches us to pray.

These are the issues of the deliverance from the great persecutions which will take place throughout the tribulation. For example, if they need a place of refuge, they “knock” and it will

be opened to them. Again, you can go over to Psalms 42-72 and see the myriad of things that are part of the deliverance which will take place throughout the tribulation.

As Psalm 50 said, “And call upon me in the day of trouble: I will deliver thee.”

I want us to see one more reference with regard to this deliverance of the little flock out in the tribulation.

***Psalms 52:8** But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.*

This is the remnant making this statement. And where did we encounter something about an olive tree? In Romans 11:26

***Psalms 52:8** But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.*

The little flock understands who they are and what they need to do. Do you see that they “trust in the mercy of God?” Let us take this back to Romans 11.

***Romans 11:30** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.*

Do you see the connection? Psalm 52 said that the remnant knew about being an olive tree and they trusted in God’s mercy.

So now, let us pick up where we left off in Romans 11.

***Romans 11:26** 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: <sup>27</sup> For this is my covenant unto them, when I shall take away their sins.*

It is the issue of this covenant that Paul picks up on in Romans 11:27.

***Romans 11:27** For this is my covenant unto them, when I shall take away their sins.*

God not only wrote it down, he made an oath-bound covenant to take away their sins. That covenant was not with Gentiles, for Ephesians 2:12 said that we Gentiles were “strangers from the covenants of promise.”

The particular covenant that Romans 11:27 concerns itself with is found in Jeremiah 31.

**Jeremiah 31:31** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: <sup>33</sup> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

This is the new covenant.

He took that away at the cross and he promised to do some things in connection with that, which they have not gotten yet, but they will get it after this dispensation has been concluded.

**Romans 11:28** As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

*Oxford English Dictionary*

*Sake*: out of consideration for, on account of another's interest.

The gospel there is the gospel of Christ: the gospel of the grace of God. As concerning the gospel of Christ, unbelieving Israel is opposed to the gospel of the grace of God. They are accounted as an enemy so that God might offer salvation to the Gentiles.

Compare this to what Paul writes in 2 Thessalonians.

**1 Thessalonians 2:14** For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: <sup>15</sup> Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: <sup>16</sup> Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

When Paul says that the Jews 'forbade them to speak to the Gentiles,' it was not because the Jews never thought it was unlawful to speak to Gentiles or to offer them eternal life, but they only did so on the condition that Gentiles became proselytes to Judaism. Paul was saying the opposite, that God was now offering eternal life to Gentiles without Israel or Israel's religion.

So, is Israel an enemy of the gospel of the grace of God? Unsaved Israel was and is adamantly opposed to anything that has to do with Jesus Christ.

There is an interesting little phrase at the end of verse 16, “for the wrath is come upon them to the uttermost”; notice that is in the present tense, not the future tense. Therefore, this has nothing to do with the “wrath to come” in the tribulation.

*1 Thessalonians 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.*

First of all, notice the “fill up their sins alway.” The “alway” does not have an ‘s’ on the end of it. The auto-correct feature wants to add that s every time I type the word. There is a shade of meaning difference between the words. They are very similar, but ‘always’ means all the time. “Alway” addresses the volume of their sins. That is, this is the complete “fill up” of their sins: the climax of their sin.

Well, there is a lot more to say about this, but the idea for 1 Thessalonians 2:16 is that the same group that rejected Jesus, is the same group that rejected the ministry of the Holy Ghost in the extension of mercy and they are the same group that opposed Paul and his gospel by forbidding him to speak to the Gentiles. And what are they doing? They are filling up their sins to the full (alway). No, they are not yet finished with that process but they are on their way.

**Space for personal reflection and notes**

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