

DELIVERANCE
Part 4
“Objects of Deliverance”
2 Pet. 2:9

INTRODUCTION

God has shown throughout Scripture that He comes to the rescue of those dedicated to Him. This dedication is often times witnessed in the character of individuals during times of trials. Today, we will consider the objects of God’s ability to deliver out of trials, those dedicated to Him.

- I. THE OBJECTS OF OLD TESTAMENT DELIVERANCE WERE NOT ALWAYS THOSE OF CHARACTER.
 - A. God delivered those prior to his covenant with Israel upon the basis of their character.
 1. Noah was delivered because he was seen as a “just” man and “perfect” in his generations. Gen. 6:9
 - a) The word “just” is the Hebrew word tsad-deek -- which is used in Scripture of one who is “righteous” -- **acts right according to a standard of behavior desired by God.** cf. Hab. 2:4 (the righteous in each dispensation are seen as living by faith); Gen. 7:1 (Noah was seen as the only one to act right before the Lord during the time of angelic manipulation)
 - b) “Perfect” is tamiym -- “blameless.” -- Holladay lexicon. Cf. Prov. 28:18
 2. Lot was delivered because of his being “righteous”.
 - a) Abraham quizzed God concerning whether He would destroy the righteous with the “wicked” (rasha -- “guilty, in the wrong”. -- Holladay lexicon). Gen. 18:23
 - b) God promised not to destroy the city if there were at least 10 righteous found in the city where some estimate the population to be around 200,000 inhabitants.
 3. Joseph was delivered because of his acting right.
 - a) New Testament commentary notes that God was “with” Joseph Acts 7:9; Gen. 39:21 -- a phrase used only several other times in Scripture. Cf. Acts 10:38 (of the Lord); 2 Chron. 1:1 (of Solomon); 2 Chron. 15:9 (of Asa)
 - b) Joseph’s behavior showed him to be one who acted right. Cf. Gen. 39:7-13
 4. Daniel was rescued from the lions den due to his righteous behavior.

a) “Purposed” is the Hebrew word *soom* with the lamed/aleph prefix used to denote “*to direct the mind upon; to pay attention to.*” Dan. 1:8

(1) “In his heart.” -- *labe* -- notes the place where the purpose took place. -- Strong’s lexicon cf. Jud. 16:17 (of Samson telling all that was upon his heart); 2 Sam. 7:27 (of David directing his heart to the building of a house for Jehovah)

(2) “Defile” is the Hebrew word *ga al* (hithpael -- imperfect.) -- “*through the idea of freeing, i.e. Repudiating; to soil or (figuratively) desecrate -- defile, pollute, stain.*” -- Strong’s lexicon

b) Daniel acted right before Darius. Dan. 6:22

(1) “Innocency was found”

(a) “Innocency” -- *zaku* -- **purity** (concerning the accusation)-- BDB

(b) “Was found” is *shek akh* -- “***the idea of disclosure of a covered or forgotten thing; to discover -- find.***” --Strong’s lexicon

(2) “I have done no hurt”

(a) “Done” is *abad* -- *ithpeal* -- “***to be done, be wrought, be performed, be executed, be carried out.***”

(b) “No hurt” -- *lah chabulah* -- “***no hurtful act, crime, harm, wicked deed, a wrong***” -- BDB

B. God delivered Israel based upon His covenant with the nation.

1. God sent Moses to “deliver” (*natsal* - snatch them out of) them out of the hand of the Egyptians. Ex. 3:8
2. God delivered them in the wilderness out of His goodness. Ps. 107:6,20

II. THE OBJECTS OF NEW TESTAMENT DELIVERY ARE THE “GODLY”. 2 Pet. 2:9

A. The word for “godly” is the Greek word *eusebes*.

1. *Eu* -- good
2. *Sebees* -- “reverance, worship”. -- Friberg lexicon. Cf. Matt. 15:9 (seen in things taught); Acts 13:43
3. Richard Trench in his Synonyms of the New Testament defines *eusebes* as “***piety (dedication) in fulfilment of human relations, as towards parents or others; the word according to its etymology only implying worship (that is ‘worthship’) and reverence, well and rightly directed.***” cf. Acts 10:7 (of Cornelius’ soldier)

- B. Asebes, the antonym of eusebes describes those who conduct themselves in a manner God doesn't desire.
1. Asebes is seen as "**positive and active irreligion, and this contemplated as a deliberate withholding from God of his dues of prayer and service, a standing, sot to speak, in battle array against Him.**" -- Richard Trench
 2. The unsaved are seen as ungodly. Rom. 4:5; 1st Pet. 4:18
 - a) It is seen of the ungodly in the Church. Jude 4
 - b) It is seen of the ungodly out of the church. Jude 15
 3. Things, situations are seen as ungodliness. Cf. 2 Pet. 2:6 (of homosexual behavior); Titus 2:12
- C. Eusebes is used in the New Testament to note one characterized by dedication (to God).
1. Cornelius was described as a devout proselyte to Israel. Acts 10:2
 - a) His devotion was reflected in his "fear" of God. vs. 2
 - b) His devotion was reflected in his giving of "alms" -- "**Sympathy, charitableness, compassion; concretely in the New Testament, as benevolent activity towards the poor.**" -- Friberg lexicon. Cf. Matt. 6:2 (under law)
 2. Eusebes is used of Ananias under law. Acts 22:12
- D. Peter assures the believers under persecution that the Lord knows the facts about how to deliver those dedicated to Him (in any dispensation) out of temptations.
1. "Deliver" is rhoumai (pres. m/p inf.) "**of bringing someone out of severe and acute danger, save, deliver, rescue; in the New Testament always with god as the deliverer and with a person as the object.**" -- Friberg lexicon.
 2. "Temptations" is the Greek word peirasmou which is used four times in this form in the New Testament to note "testing". Cf. Lk. 8:13 (of those who fall away in time of trials); Heb. 3:8 (used of Israel putting the Lord to the test); Rev. 3:10 (of the Tribulation period)
 3. The use of the "ek" preposition in the Greek notes a removal out from trouble. Lk. 1:74 (what Israel anticipated with the coming of Messiah); Rom. 7:24 (of rescue out from the sin nature); Col. 1:13 (of believers being delivered out from the authority of the darkness)

CONCLUSION