

2 Peter 2

God Knows How To Rescue The Godly From Trials

J.D. Farag

KAPONO: Would you join me in a word of prayer? Heavenly Father, thank You, Lord. Thank You for the Prophecy Update, Lord, that keeps our eyes focused on You, looking forward, looking into the future for what You have in store for us, Lord. Would You be with us as we get into our Bible teaching this morning, Lord? That You just lead us, guide us, Lord, and just speak to us. We thank You for this time in this place that we have gathered. We ask this in the mighty name of Jesus, Amen.

PASTOR JD: Amen and amen. Good morning and welcome. You could be seated, but I'm going to have you stand up in a second. So it's up to you. Do you feel like you're in a Catholic church right now?

[Laughter]

Sorry. *2 Peter, Chapter 2*, beginning in *verse 4*, in our verse-by-verse study. I know you're waiting for it. I'm getting there. I noticed you sat, so maybe I'll give you a break for just a moment, but don't get too comfortable.

Maybe I should just welcome the online viewers. We're so glad that you're joining with us. We go through the Bible verse-by-verse, and we are currently in *2 Peter*.

So we finished off in *verse 3* last week. We'll pick it up in *verse 4*, Lord willing, make it through to *verse 9*. And so now for those of you that – you don't have to, but if you're able and you want to, you can stand and follow along.

By the way, this is probably as good of a time as any to explain the why behind the what. This comes out of the Old Testament. When they would read the scrolls, the Scriptures, they would stand for the reading of the Scriptures. Ezra, Nehemiah. That's why. That's my story and I'm sticking with it.

All right, *verse 4*. The Apostle Peter. Now this is all one sentence. I'll do my best. If you feel like you want to take a breath, that's because you're probably going to feel like you need to take a breath. So I'll do my best. This is all one sentence.

“For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment; if [Verse 5] He did not spare the ancient world when He brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; if [Verse 6] He condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and [Verse 7] if He rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)— if [Verse 9] (Gasping for breath) if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment— while continuing their punishment.”

Let's pray. If you would, please join with me. Lord, first, thank You. Thank You for Your word and this portion that we have here before us today, here in Your word.

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Lord, this is here for a reason. And there's something here in these verses, in this passage that You want to show to us and minister to us. And Lord, we want to see what it is that You want to show us. We want to hear what it is that You want to speak into our lives, in and through this portion here in Your word, and more importantly, Lord, we want to apply it, be like that builder who put Your word into practice. As James says, not merely a hearer of Your word, but a doer of Your word.

So Lord, thank You. Bless our time together we pray, in Jesus' name, amen and amen.

You can be seated now for real this time. Thank you, by the way. So I want to talk with you today about the hopeful and encouraging truth that God knows how to rescue the godly from trials and tribulations.

Now, I chose to title today's sermon specifically this way because of the emphasis that Peter places on the wording. Notice, "the Lord knows how."

Why wouldn't Peter, just by the Spirit, say, the Lord will deliver the Godly from trials? Why does He say this this way, "The Lord knows how"?

Here's a thought: We don't know how. Isn't that the problem, by the way? We want to know how. And God says, Well, I know you don't know, but I know. Lord, what are you doing? Well, I know what I'm doing.

Well, how are You going to do it?

I know how to do it.

Well, I want to know how You're going to do it.

No, I know, I know what I'm doing, and I know how to do what I'm doing. It's called faith.

I know this is crazy, right? Go figure. But the righteous shall live by faith.

What's faith?

"The substance of things hoped for, the evidence of things not yet seen."

That's the problem. I don't want to walk by faith. I want to walk by sight. I want to see it. I want to know what the drill is here. Because see, my flesh wants to be in control. Because if I know how and I know what and I know the way and I'm in control, then that's sight.

And of course, as you know and have heard, "seeing is believing." No it's not. Jesus said the opposite is true. Believing is seeing. When you believe by faith, then you'll see.

This is why it is I believe that Peter is inspired to write this this way. I know you guys don't know how the Lord is going to do this, but the Lord knows how to deliver and rescue the righteous, the godly from trials and tribulations.

Now, I wanted to start out this way because in the text that's before us today, Peter is building up to this crescendo of sorts. I'll explain what I mean by that.

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He builds upon three examples of how God has rescued the Godly in the past, and he does so to reach this conclusion that God will do it in the present.

So He's building this case and it's kind of this crescendo leading up to this conclusion. You'll forgive the courtroom analogy, but it's kind of like exhibit A, exhibit B, exhibit C, verdict. Proving.

What are you going to prove?

I'm going to prove to you guys who are really struggling, really doubting, that I know how to rescue you from this trial you're in.

Where's the proof?

Exhibit A, example one. Exhibit B, example two. Exhibit C, example three. And then when you get to *verse 9*, that's the verdict. And that's where I want to sort of start.

And then, if you don't mind, kind of work our way backwards. Let's start with *verse 9*. **“If this is so...”** and it is because everything up to this point as he builds up to this crescendo is if God, if God, if God, then God. **“If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment– while continuing their punishment.”**

Did you notice the two-for-one, if I can say it like that? Not only is God rescuing and delivering the righteous, but He's also judging the unrighteous. Now what Peter is concluding here is that if the Lord has rescued the righteous and punished the unrighteous, then He certainly knows how to rescue the Godly while also judging the ungodly now. That's the conclusion of the matter. And I can prove it. And this is my proof. These are my examples. This is my evidence. Exhibit A, B, and C.

Now, the question becomes one of why Peter is inspired by the Holy Spirit to even write about this in the first place? And the answer is twofold.

First, it's because the Christians to whom God inspires Peter to write, are being crushed under severe and intense persecution. And if I'm there at this time and the Apostle Peter, who doesn't have much more time, these are his parting words, and he's written a letter, I'm hanging on every word.

And here's why I'm hanging on every word: Because this is life and death right now. And I need to hear and be encouraged and reinforced with this truth that God's going to deliver me and judge them because of the persecution that they were experiencing.

But there's a second reason, and perhaps for the, in the context in which we're studying this passage today, it has more application. So you've got persecution. But so too, do you have false teachers. So you've got intense persecution. And then with that, on top of that, you've got the threat from false teachers, which was fierce and ferocious.

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That's almost an understatement, so much so that it would rise to the level of warranting the emphasizing of this exhorting and encouraging word. It was a word fitly spoken. It was a word that they needed to hear and hang on to.

Oh, yeah, He's the same God yesterday, today, and forever. If He's going to deliver His people then the way He did, He knows how to do it, He's got a pretty good track record, why would He not do that for me now? He's the same God yesterday, today, and forever.

I think about David. I love David. When he's just, really some believe still a teenager, young teenager, and his dad sends him to the battlefield to check on his brothers, his three older brothers who were there on the battlefield listening to this uncircumcised Philistine blaspheme the name of their God for 40 days and 40 nights. And they're paralyzed in fear.

And here comes David. And his older brother, who was very bitter towards him because he was the one who should have been crowned king of Israel to succeed Saul when Samuel came to the house of Jesse, but he wasn't.

I mean, he was the obvious choice. He's the first born. It always goes to the *first-born son*. But it wasn't him and it wasn't his other brothers either. It was David, the least, the youngest, the last. And so Eliab was very bitter towards his brother.

So here comes David, that little runt, shows up on the battlefield. First person he talks to is his oldest brother, Eliab. You have to understand in that culture, the oldest brother is the man. I mean, the dad is named after the *first-born son*. That's how important that *first-born son* is. Second-born son, no, not so much. *First-born son*, oh, yeah. This was Eliab. Eliab, the first one he talks to.

I'm sure David's like, "Oh, no, there's Eliab." You know, try to – but he couldn't.

Eliab was like, "What are you doing here?"

"Oh, Dad sent me. He just wanted me to check on you. How are you guys doing? And, you know, I brought some food and bread and nourishment and, you know, he's just concerned about you guys and what's going on."

And what's Eliab's response? "This is a battlefield for men. Go home, little boy. Go back to your sheep."

And then all of a sudden, in the distance, David hears this uncircumcised Philistine blaspheme the name of his God. That's not okay. Now, I'm sure, though it's not recorded in the narrative, I'm sure there was a dialog. May not have been with Eliab. But somehow he gets right in front of Saul immediately.

Saul, what's up? Remember me? Harp guy, played for you when you were tormented by demons. It's me. This is not okay. What are you guys doing about it?

Well, you know...

Let me at him.

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Saul's like, "Come on. No, this guy eats kids like you for lunch. There's no way."

David's is like, "No, this is not okay."

And he has to convince Saul to let him go and slay this uncircumcised Philistine.

How does he do it?

Oh, he recalls when God rescued him in the past. So too will he rescue and deliver me now and deliver this uncircumcised Philistine into my hands.

Well, what did God do in the past? Exhibit A: He delivered a bear into my hands. I killed a bear, man.

Exhibit B: I killed a lion. How's that one? With my bare hands. Oh! Now can we get this show on the road? We're doing this!

Okay, that's fine. So he finally convinces him.

What does Saul do?

Gives him his armor. Can you imagine? Remember now, we know that Saul was tall. In fact, that's how we know – you know, they say this is – make the association to remember people's names because we don't remember people's names.

So somebody introduces themselves, Paul, and they're tall, just say, I'll always remember his name is Paul because he's tall. Actually, it didn't work for me one time because this guy, he was tall, and I'm going, "What was your name again?"

Anyway, enough of my problems. Sorry. I'm actually going somewhere with this.

So when Saul was chosen to be king of Israel, we're told in the text that he was taller and very handsome. And the indication is he was muscular and I mean, oh, this is the guy! So here's Saul, he's tall.

And here's David. Now we know he's ruddy, handsome. But he's just a little kid. So he's probably talking to Saul like this. [Looking up]

And then once he convinces Saul, Saul gives him his armor. It's not my size, man. And, you know, he's trying to move in it. And I don't know how much it weighed, but he's like, Saul, with all due respect, I don't need this. Because if God can deliver into my hands – oh, pardon me. It was a bear and a lion. What did I say? I said a bear and a lion, right? I'm not completely losing it. Thank You, Lord Jesus. There's actually a typology in that.

Anyway... Okay, back to the sermon already in progress.

So if God [If. If. If.] God can do that, then [Then. Then.] God can deliver me now. That's my evidence. And the verdict's in.

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Can you imagine Eliab? He's watching this whole thing from the sidelines, right? Oh, I would have loved to have been a fly on a camel to see that thing go down. He takes the one stone and the exchange – one last thing on this.

The exchange between Goliath and David, whom he never calls by name, by the way, because Goliath means champion. David never calls him Goliath because he's no champion. David only refers to him as an uncircumcised Philistine.

And there's on a couple of occasions, he even takes it further and says, this uncircumcised Philistine that blasphemed. That's it. You're done. You're dead. And I'm going to have your head. And he did.

But the exchange was so interesting because Goliath, too, is like, come on, is this is this a joke? Where's the cameras? Come on. Really? And David's response, and again, I know this is a very loose paraphrase, but for purposes of illustration, he basically says to Goliath, this uncircumcised Philistine, I think there's been a huge misunderstanding here, you ugly giant, you. You think this is between you and me? No, this is not between you and me.

You know, when David first goes out, I'm sure that the Israelite army is like, No David, don't! He's going to eat you for lunch. And you feel sorry for David.

And then when David basically says this is not between you and me, this is between you and God, you go from feeling sorry for David to feeling sorry for the uncircumcised Philistine. Because David's like, Hey, I'm basically going to – I'm going to kill you now.

And one last detail. I love this. This is one of my all-time favorite accounts in all of Scripture. But it says, this is an interesting detail, that David ran towards him. Now, if I'm this uncircumcised Philistine – can I just use Goliath real quick? If I'm Goliath, I'm going, Oh, this is new.

[Laughter]

I've never had anybody run towards me. They've always run away from me. I've never seen this before. I think he knew at this point: Oh no, David was right. This is between God and me and I blasphemed God and it's game-over.

So what's the point?

David is, in effect, being echoed by Peter in saying that if God can rescue a little David from a lion and a bear – I've lost my confidence – a bear and a lion, then so too can He deliver me from the hands of this uncircumcised Philistine.

Are you connecting those dots? What giant of a trial did you bring to church with you today? God's going to deliver you. God knows how to rescue you from that giant of a trial. He knows how to do it. And if you look at His track record, you should rest in that and trust in that. And believe by faith that if God can do that, well, God can do this.

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So in my time praying about and preparing for this teaching, I was struck by how the three examples or exhibits, if you prefer, that Peter uses, are actually what I affectionately refer to as the 'Big Three.'

And by 'Big Three,' I mean the devil, the world, and the flesh, all of which God has given us His Word that He will rescue the Godly from.

So what I'd like to do at this time is go through these three examples in that order, explaining how and why God rescued the Godly in the past, so all of us, myself included, can be encouraged that He will do so in the present.

Let's talk about the devil. I don't like to talk about the devil much, but we've got to talk about the devil in *verse 4*.

Now, Lord willing, we'll go more in-depth into these particular fallen angels that Peter references here when we get to Jude. Actually, Jude sort of expounds on it, but for our purposes here, Peter is referring to what the fallen angels did in *Genesis 6:1-2*.

What did the fallen angels do in *Genesis 6:1-2*?

So as to not be too graphic, They corrupted the human genome by having sexual relations with women as the devil had hoped to dam and doom humankind. By the way, the Update for those of you who weren't here was all about this, it was all about the genome, the human genome.

And by the way, parenthetically, let me say the human DNA has the name of God in it and on it. YHWH, the tetragrammaton as we know it. The YHWH, no vowels. We say Yahweh. The name of God is on and in the human DNA because we were created in His image. So this is what and this is why, by the way, God had to destroy the world and the whole earth with the flood. They were damned and doomed because they were no longer human. Their bloodline, their genetics were corrupted.

That's why in *Genesis 6* – and we talked about this a little bit as well. Just real quick. We're told of Noah, *Genesis 6:9*, that he was intact, perfectly intact in his genetics. That's why he was delivered and rescued. And the ungodly were judged.

And this is the example and we're going to see this as well, next. But this has to do with demonic attack, satanic attack, spiritual warfare. If the Lord knows how to deliver the righteous from spiritual attack, then God will deliver you from the attacks of the devil. **“Greater is He that is in us, then he that is in the world.”**

So here's the takeaway. [If] I'm going to use that word more, if God rescued them by incarcerating these fallen angels in Tartarus, by the way, is the name for this place, then so too does God know how to rescue the righteous from the attacks of the devil.

Romans 8. We're not just conquerors. We're more than conquerors. More than conquerors. The devil is a defeated foe. The victory is already ours. **“Greater is He that is in us.”** I think that's *Romans 8* as well. I could be mistaken.

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Ephesians 6. Sadly, I think it's – yeah, it's kind of overused and taken out of context. And in so doing, the power of it is diminished. The spiritual armor that God has given us, not Saul's armor. This fits in the spiritual realm because that's where the battle is.

See, we battle as Christians against the devil, the world, and the flesh. Those are the big three. And God has given us the victory and will rescue us. He knows how to rescue us and deliver us from all of the attacks of the devil. The only way the devil is allowed to get away with what he's allowed to get away with is because we allow him to get away with it.

I sure hope you got that because that wasn't in my notes. You get the point. We let the devil get away with too much.

God knows how to rescue us from the attacks of the devil. Let's talk about the world in *verse 5*. Here, Peter refers to the account of the flood, saying, if God did not spare the ancient world, but rescued Noah, He will rescue us. If He knew how to do that then, He knows how to do that now.

Actually, there's quite the typology both here and in the next verses. To say it's prophetically profound is yet another understatement because Noah is a picture of Israel and Enoch is a picture of the church. Enoch walked with God, we're told, and then was no more.

Why?

Because God took him pre-flood. He's a picture of the church. He knows how to rescue Enoch, a picture of the church. And he also knows how to rescue Noah, a picture of Israel.

See, Israel will go into the flood/tribulation and will be saved in the midst of the flood/tribulation and make it through just like Israel will during the 7-year tribulation. Shadrach, Meshach, and Abednego, very interesting. Again, the typology. We've talked about it before in the context of Prophecy Updates.

But when Noah and his family – seven – Noah and – by the way, Peters detail, Noah and seven others, that's not coincidence or by accident. That's deliberate. Seven, the number of completion. Noah and seven went into the ark for seven days before the rain fell. And they were saved in the flood the way *Shadrach, Meshach, and Abednego* were saved in the midst of the seven times hotter fiery furnace. *Shadrach, Meshach, and Abednego*, a picture like Noah and the Seven, a picture of Israel that will be saved in the tribulation.

Where's Daniel?

Oh, he was taken up and exalted pre-furnace the way Enoch was taken up pre-flood.

Come on. That's God, right? Yeah. I love typology. Okay. Anyway. So you've got the typology here, and we're going to see this also with Lot. There's a very fascinating detail in Exhibit C concerning Lot in Sodom and Gomorrah.

So now Exhibit A is the devil. The Lord knows how to rescue you.

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Exhibit B, the world. The Lord knows how to rescue us, as he did with Noah in the ancient world. He's proven that He knows how to deliver the righteous in Christ out of the world, pre-tribulation. Please don't miss that. That is a type a picture of the pre-tribulation rapture. Noah and Lot, almost even more so.

We need to talk about the flesh. That flesh rears its ugly head, yeah?

Verses 6-8. Now, on Thursday night, we kind of got into some detail on this vis-à-vis the Moabites in Jeremiah 48 and the Ammonites in Jeremiah Chapter 49.

Now, who are the Moabites and the Ammonites? Well, they were the people group that were in the area we know today as modern day Jordan. And Moab and Ammon were the two sons born to Lot's daughters. And I'm going to leave it right there. It's very sordid. And again, we talked about it on Thursday night. The only reason I bring it up today is because we've got to understand what God did here for Lot. He rescued him even when Lot hesitated. Now, stay with me on this. The angels that came into Sodom and Gomorrah. And again, I don't want to get into the graphic detail. It's so, just I mean, awful. But they tell Lot, You have to go now. And Lot's like, Wait, not so fast. No, no, no. You know, can I make you some coffee first? No, no. We have to go now because we cannot bring judgment until you're out. They didn't say, we won't bring judgment until you're out. No, we cannot bring judgment until we rescue you out. Now pay attention here. Don't let the enemy get your mind distracted and wandering because he doesn't want you to get this. This is so important. So what he's saying to Lot is, We're here to rescue you. We have to go now because we can't judge Sodom and Gomorrah [We can't] We want to, believe you me, but we can't until we get you out. And don't look back. Which you know what happened with Lot's wife, which I believe really traumatized the two daughters after everything they had seen. Which not to excuse it, but maybe in some way explains why out of fear they did what they did and they gave birth to two sons, Moab and Ammon, The Moabites and the Ammonites. But here's where I'm going with this. At the end of Chapter 48, God restores the Moabites in the millennium. God's going to restore them. The Ammonites in Chapter 49, starts off with the judgment against the Ammonites. God's going to restore the Ammonites. And fast forward to 2 Peter verses 6-8. And Peter no less than three times refers to lot as righteous? Wait a minute. (Laughing) He didn't want to leave! In fact, if I'm not mistaken, when his uncle, Abraham and he had grown and prospered and multiplied so much that there was conflict between their men and they had all this livestock and their flocks. So Abraham gives lot first choice of where he would go because they had to separate. And we're told that Lot saw the lights of Sodom and Gomorrah and the excitement and the energy and the prosperity and said, I'll choose that. So we find him choosing Sodom and Gomorrah. And then it's not long before we find – Well, then he starts off, you know, he's walking into it, not running into it. He's in a tent there at Sodom and Gomorrah. Next thing you know, he's at the city gate of Sodom and Gomorrah. You know what that means? He's in a position of leadership. He's all in, in this place. That's where all the business was conducted. Lot, righteous? When he tells his future, at the time, sons-in-law that the angels of the Lord have come to rescue him and the family, they think, Come

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on, Lot. You've had too much to drink. We're cutting you off. They didn't believe him. They thought he was joking. They didn't take him seriously. Why didn't they take him seriously? Well, would you? Come on, Lot. We know who you are, what you're like. Just the carnality. Lot's wife. You got to know she didn't want to go. Not just Lot, but more so his wife. In fact, again, the detail is they had to grab them by the hands and yank them out of there. And then the judgment could come. Not one fire or brimstone could come down on Sodom and Gomorrah until Lot was rescued and taken out. Do you see where I'm going with this? Not one fire and brimstone can come down in the wrath of God until the church is yanked out of this world in the Rapture. Cannot. I cannot do what I'm here to do, Lot, until I get you out of this place. I can't. But as soon as I do, woo! And it had to be quick because they were still close enough in proximity for Lot's wife to turn around and look and then of course turn into a pillar of salt. By the way, these are not Bible stories. Oh, I hate it. I'm sorry, I know this is strong, but I hate when people say, you know my favorite character in the Bible... What is it, a cartoon?

[Laughter]

You'll never hear me say, except for in this context, you'll never hear me say, you know, my favorite Bible character. I won't even go as far as saying my favorite Bible story. Because, oh, it's just a story. Oh, it's just a bedtime story. So then if I go to Noah and the Ark, I mean, here's this cute little Ark with the animals. Oh, that's such a cute story. No! It's the biblical account of the flood when God destroyed the world! I'm sorry, I didn't mean to go that far with it. And then how about Jonah? This one really gets to me. I'll tell you why. This really happened. Lot's wife really turned into a pillar of salt. This really happened. Jonah was really swallowed up by a big fish, presumably a whale. And I'll tell you why it gets to me. When you know, the cute little cartoons. Here's the big fish; here's Jonah, you know, and he's swallowed by the big fish. We make little nice stories and songs out of it. Wait a minute. When they demanded a sign from Jesus, do you know what Jesus said? Jesus, meek and mild. He said, No sign will be given you except Jonah, who was in the belly of the earth for three days and three nights. That's the only sign. Oh, I thought that was just a Bible story. The Savior of the world just referred to it and not only referred to it, said that's going to be the only sign you're going to get!

[Laughter]

He didn't say it like that. I would have totally said it like that. And I just did. I'm sorry. Back to Lot. So how is it, pray tell, that Peter would refer to Lot as righteous, no less than three times? I mean, maybe once, you know, righteous Lot. No, three times. In fact, Lot was tormented day in, day out, in his righteous soul by the unrighteousness, the wickedness, the I mean, debauchery, the sin, the evil, the lust of the flesh. And he was tormented in his righteous soul. So what's your point? Well, here's my point, and I'll close with it. If God rescued a tormented Lot that He saw as righteous, how much more will He so too rescue our tormented souls as being righteous in Christ? Not our own righteousness. Isaiah said, our own righteousness is as filthy rags. And by the way, talk about graphic. You can search the

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Scriptures on your own, to see what that really says in the original. That's what that is to God. If we bring our own righteousness to God, it is as that filthy rag. No, this is not our righteousness. Lot is not righteous in and of himself. No, he has been declared righteous by God. And God knows how to deliver the righteous. And not only is God going to deliver the righteous, He's going to judge the unrighteous. And He did. And these are the examples. Now, this is something I can hang my hat on. Remember a couple of weeks ago when Peter is going into the account of the Mount of Transfiguration? When he and James and John were there and Peter is just flabbergasted. I love the detail again. Peter didn't know what to say, so we said, Oh, it is good for us to be here. Let's build three apartments and Jesus, you can have one. And Elijah and Moses... Oh, Peter, don't say that. And he was corrected lovingly because Jesus was not to be brought down to the level of the prophet and the law. He fulfilled the prophets and the law. But why would Peter bring that up? And why would Peter use this and bring this up? Because he's drawing upon, building upon this mountain, no pun intended, of evidence. I've got proof. I saw it. I was there at the Mount Transfiguration. Well, that's great, Peter. I wasn't. What am I going to hang my hat on? Oh, so glad you asked. Because that experience, while it was amazing, is not what I hang my hat on. What I hang my hat on is the more sure word, proof, evidence of Scripture. Oh man, the Mount of transfiguration: Woo! Scripture: Whoa! Sorry if I just woke somebody back up. I'm almost done.

[Laughter]

That's what I'm hanging my hat on. Fast forward. Here we go again. True to form, Peter, by the Holy Spirit. You guys, I know you're really struggling. I know the threat is formidable from the false teachers who have arisen from within your own midst. I know that you're suffering under extreme persecution and you've lost a lot of loved ones who have died in those coliseums. I know you've lost a lot of loved ones that have been martyred for their faith. You have to understand it was illegal at that time to be a Christian. It was against the law. And if you were found out to be a Christian, you were killed. It was death. Period. That's the kind of world they were living in. And so here's Peter trying to encourage them saying, you guys hanging on. The Lord knows how to do this. Look what He did. If He can do that, this is nothing. I mean, think about it. The flood? I mean, that alone, stand alone. Okay, we can bring Lot into it. Sodom and Gomorrah. What was your problem again? What are you so fearful of again? What is that giant of a trial again? If God knows how to do that, pssht! Pssht! That's the only word I got. I mean – It's kind of like, you know? Yeah. God, how are you going to do this? Really? How am I going to do this? Do you know what I've done? It's pretty impressive, you know. And this is just three of how many? How many? I mean, if I was Peter, I would have added – I would have figured out how to get the Red Sea, the parting of the Red Sea in there. That's one of my favorite miracles. I would have probably included David and the, again, uncircumcised Philistine. If God can do that, deliver the Israelites out of the hands of the Egyptians and deliver David out of the hands of this giant, so to will He, because He knows how, will He rescue you. Will you trust Him? I exhort myself. Trust him. He knows how to do it and He will do it. You've seen the evidence. I

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don't think the jury's out. The verdict's in. You're going to get delivered. It just may not be the way you think, how you think, more importantly, when you think because we want it like yesterday. What are you waiting for? Like now would be a good time. No, not yet. It's in My time, My way for My glory. Just wait. You'll see. Remember when you said that to your kids? Didn't you hate that as a kid when you were told that as a kid? Just wait. You'll see. I don't want to wait! No, just wait. You'll see. Yeah, but God! No. Just wait. You'll see. Oh, and then, watch Me now. Oh, to Moses: Stand back and behold the Salvation of the Lord. Watch this. Anyway, the Red Sea wasn't included, so I won't go there. And I'm done, and aren't you glad? Kaponu, come on up. [Laughing] You can stand up. Don't you just love the endings on these? They're so smooth. Seamless, you know? Lord, You're so good. You're so good. Thank You, Lord, so much. Thank You for inspiring Peter to write this this way, because we needed to hear this. Just as they did then, so too do we need this now. Lord, you know how to deliver us and rescue us. And you will. You will. So thank You, Lord. I just pray for anybody that's really going through it that You would just encourage and strengthen their hearts just with this much needed reminder of what you've done in the past and that you are the same God yesterday, today, and forever. Lord, thank You. We love You so much. In Jesus' name. Amen.