

DELIVERANCE  
Part 6d  
“Instruments of Deliverance”  
(Christ The Deliverer)  
2 Pet. 2:1-6

INTRODUCTION

- I. CHRIST DELIVERED BELIEVERS FROM “SO GREAT A DEATH”. 2 Co. 1:10
  - A. Word for “deliver” is *rhuomai* -- *to rescue from danger*. Cf. 2 Thess. 3:2 (of Paul being delivered from unreasonable and wicked men)
  - B. “Death” is the Greek word “*thanatou*” -- a separation.
    1. “*Thanatos*” is used with out the article to note a characteristic or quality of.
      - a) It is used of positively of those at the Mount of Transfiguration not experiencing death until they see the a preview of the Son coming in His kingdom. Matt. 16:28
      - b) It is used negatively to note the wages of the sin nature. Rom. 6:23
    2. The articular use is used to note spiritual death. Cf. John 5:24 (in contrast to eternal life); 1st John 3:14
  - C. “So great” is *telikoutos* -- one that is “vast”. Cf. Heb. 2:3 (regarding present tense salvation)
  - D. Paul was hoping for that God would yet deliver him. Vs. 10
- II. CHRIST DELIVERED BELIEVERS OUT FROM THE AUTHORITY OF “THE DARKNESS”. Col. 1:13
  - A. “The Darkness” is a phrase used in Scripture to describe Satan’s covert operation to undermine God’s plan and purposes.
    1. The apostle John highlights it more than any other New Testament writer.
      - a) The Lord’s incarnation brought “light” (the manifestation of God’s life in activity) into “the darkness”. John 1:5; 12:46
      - b) Men love “the darkness” more than the light. John 3:19
      - c) The Lord provided a way for men not to walk in “the darkness”. John 8:12 cf. 1st John 1:6
      - d) John characterizes who is in the darkness. 1st John 2:11
    2. The apostle Paul highlighted the elaborate nature of Satan’s use of “the darkness.

- a) There are rulers associated with “the darkness” who are the source of the believer’s anguish in the world. Eph. 6:12
  - b) There are works associated with “the darkness” Rom. 13:12; Eph. 5:11
  - c) The activities of “the darkness” are concealed for now. 1st Co. 4:5
- B. The Lord rescued believers from the “power” of “the darkness”.
- 1. “Power” is the articular use of exousial -- **authority, right to operate, rule.** 2 Co. 10:8 (of Paul’s apostolic authority)
    - a) Those in the darkness are under the authority of Satan and his minions. Acts 26:18; Eph. 2:2
    - b) Satan and his rulers rule the air (aer - **the air, particularly the lower and denser air as distinguished from the higher and rarer air 2) the atmospheric region** -- Joseph Thayer) Eph. 2:2
  - 2. Satan’s authority affords him the right to rule over certain domain that God has allowed him to rule over. Cf. Lk. 4:6
    - a) The use of the term paradidomi notes something that has been handed over. Cf. 1st Co. 5:5 (of a believer given over to satan)
    - b) Satan has been given authority to rule this world system. Cf 2 Co. 4:4; Rev. 13:4
- C. The apostle Paul uses the anarthorus use of skotia to note the believers were not fully vested in “the darkness”. Eph. 5:8; 1st Thess. 5:4,5
- D. As a result of the believer’s deliverance, Satan is limited in what he can do to the New Testament saint.
- 1. Satan cannot “touch” (haptomai --”**to fasten one’s self to, adhere to, assail.**” -- Joseph Thayer cf. John 20:17) a believer without God’s permission 1st John 5:18
  - 2. Satan is limited in taking the life of a believer. Heb. 2:14
  - 3. Believers have the power to have victory over him. 1st Pet. 5:8; Ja. 4:7; Eph. 6:10-11

## CONCLUSION