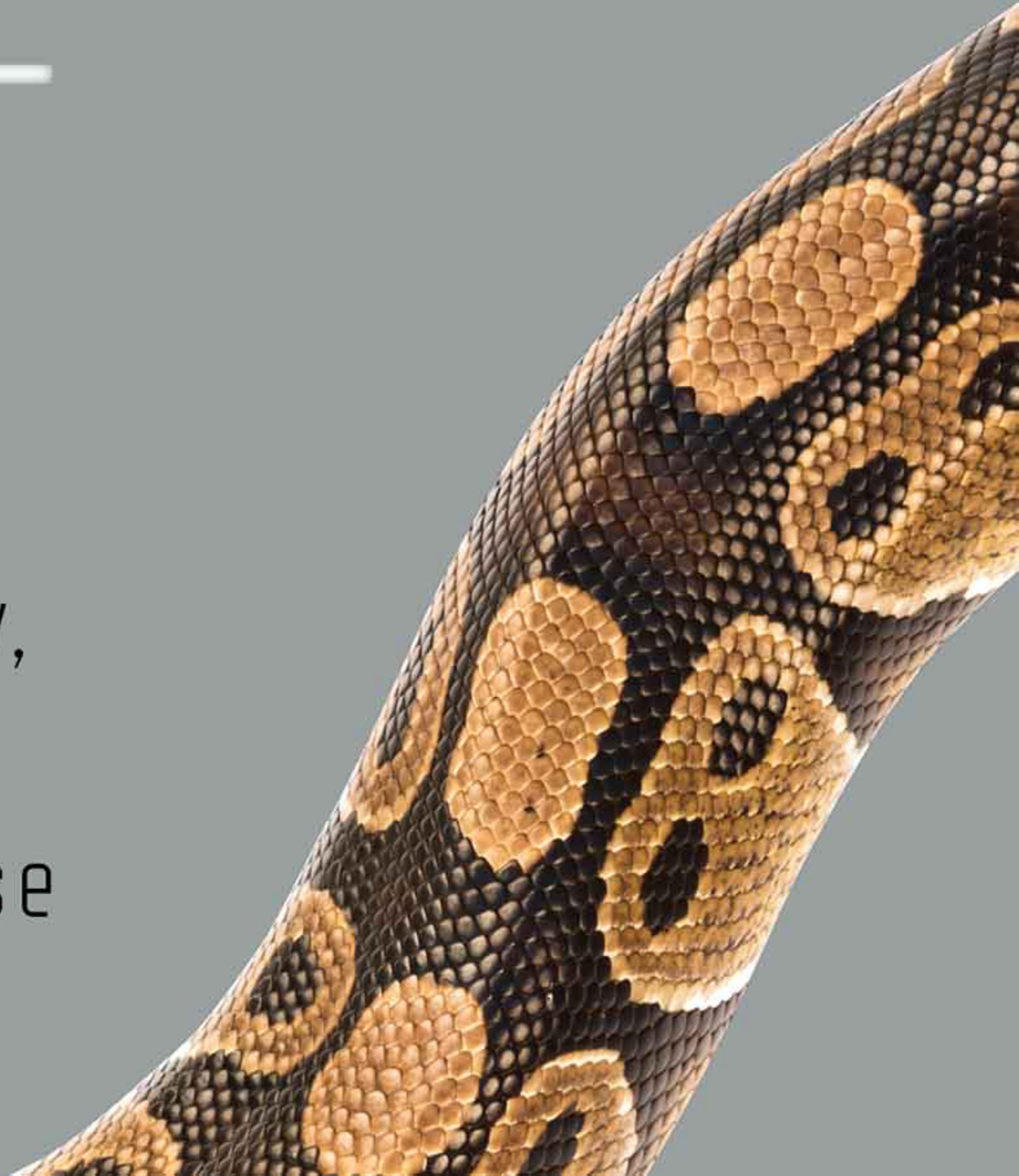


Edited by Ronald L. Kohl

# OUR ANCIENT FOE

Satan's History,  
Activity, and  
Ultimate Demise



OUR  
ANCIENT  
FOE



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Ultimate Demise

Edited by Ronald L. Kohl

P U B L I S H I N G  
  
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# Editor's Preface

THIS IS a book about our adversary—the enemy of our souls. He goes by many names: Satan. The devil. The accuser of the brethren. The serpent of old. Beelzebub. Some are descriptive titles; some are names. This is a book that I pray will fill a valuable role in the realm of Christian literature, for I fear there are far too few trustworthy resources that speak of our enemy, the devil. The Bible speaks often and definitely about Satan’s person and work. Sometimes it speaks via allusions or references; sometimes Scripture mentions him by name.

I fear that, as Christians, we take Satan far too lightly. The Bible tells us in 1 Peter 5:8 that, as our enemy, the devil “prowls around like a roaring lion, seeking someone to devour.” And yet we are so often caught off guard, easily deceived, and ignorant of his plans, power, and presence. Wilhelmus à Brakel, the great Dutch theologian of the late seventeenth and early eighteenth centuries, said, “Most of the time the devil conceals himself and seeks to convince man that he has no hand in what transpired, but rather that it is the person himself and that such things proceed from his own heart. Thereby he seeks either to prevent that which is good and to corrupt it, to bring about the commission of sin, or to bring the soul into a state of bewilderment.”<sup>1</sup>

1. Wilhelmus à Brakel, *The Christian's Reasonable Service*, vol. 4, *Ethics and Eschatology*, trans. Bartel Elshout, ed. Joel R. Beeke (Grand Rapids:

Satan is a very real person, and his presence can be felt if we are sensitive to such things. I spent some time in remote areas of Tanzania in 2007. One of the villages that we visited revealed a deep heaviness as soon as we entered it. It's hard to describe, but I felt a tangible dark weight that didn't dissipate until we left its borders. Many years later, I described the presence to a pastor friend of mine who had spent twelve years as a missionary to the same Tanzanian people group. As soon as I started to describe it, he immediately identified what village it was. He had experienced the same demonic presence I had.

I don't claim to be an expert of any sort, but I have been called upon, once or twice, to minister to brothers and sisters who were dealing with spiritual oppression. I go into situations like that with great fear and trembling. I don't want to discount or underestimate the enemy. At the same time, I don't want to overestimate Satan or his servants, for he is a defeated foe. But when it comes to the enemy of our souls, wariness is essential to our resistance. May this book be a tool in the hands of Christian believers of all sorts—pastors and laypersons alike.

I have had the great privilege of sitting at the feet of spiritual giants, many of whose writings appear here. I recall attending the Philadelphia Conference on Reformed Theology for the first time—more years ago than I can remember. Every pew in Philadelphia's venerable Tenth Presbyterian Church was filled, and from the time that the late Dr. James Montgomery Boice stepped to the pulpit, I was hooked. I know that each man who spoke was just a humble servant of the Word, but the authority of that Word, in the hands of gifted teachers, gripped me from the start.

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Reformation Heritage Books, 1995), available online at <https://biblicalspirituality.files.wordpress.com/2010/03/reasonableservicevol4-indexed.pdf>, p. 237.

Several of the chapters in this work began as plenary messages at the 2017 Quakertown (PA) Conference on Reformed Theology, which I have had the privilege of chairing since its inception in 2008 as a partnered event with the Alliance of Confessing Evangelicals. It was through the Alliance that I first learned about and was able to attend PCRT, and our conference, which is held at the church that I serve as pastor—Grace Bible Fellowship Church in Quakertown—is a by-product of the Alliance’s efforts.

Each year, as I seek to introduce and develop a conference theme that will be beneficial to those who attend, I intentionally try to focus on the practical. I ask myself, “What do attendees need to hear? What will help them in their walk with Christ? What will give them ammunition as they seek to live as shining lights in a dark world?” “For Still Our Ancient Foe” came to mind as a theme for 2017, and Alliance executive director Robert Brady was immediately and enthusiastically supportive.

The Alliance graciously granted me access to the vast vaults of PCRT messages from 1974–2017 as I sought to develop a full-orbed work that more or less chronologically deals with the devil as he appears in Scripture, and I am delighted and humbled that they encouraged me to contribute a chapter myself. The four chapters attributed to R. Kent Hughes and Tom Nettles were delivered at QCRT, and four chapters were first delivered in Philadelphia. I tried to select material for this volume based on frequently asked questions: Who is the devil? How did he become our sworn enemy? What are his methods? What are his intentions? How do we stand against him? What does his future hold?

In addition to the fine offerings by Drs. Hughes and Nettles, I am thankful for this volume’s other contributors, starting with the late Roger Nicole and also including Joel Beeke,

Sinclair Ferguson, and Derek Thomas. The editing process was a largely delightful one because of the richness of the content supplied by these brilliant pastor-theologians as they worked through a number of themes and texts. Many of the primary Scriptures concerning our adversary are expository here, such as Genesis 3, Luke 22, Ephesians 2, Ephesians 6, Colossians 3, Revelation 20, and Revelation 21. It is my desire that readers will find this book helpful, practical, and encouraging.

A number of sincere and heartfelt thank-yous are in order, starting with the church family whom I have the distinct privilege of serving as pastor. To the folks at Grace Bible Fellowship Church: I am so very grateful for the opportunity to stand before you week after week, armed with the inerrant, infallible, authoritative Word of God, and to proclaim that Word before a receptive, eager audience who accept no substitutes. QCRT depends on the faithfulness and enthusiasm of the many who volunteer their time and talents; many who serve have helped every year since our conference's inception. I'm thankful for the elders and deacons here at Grace, and for the teamwork and camaraderie of assistant pastor Tim Radcliff and youth minister Cory Arnold.

I am grateful to Bob Brady, Jeff Mindler, Ben Ciavolella, and the friendly staff at the Alliance of Confessing Evangelicals for their friendship and encouragement, both with QCRT and with this book project. Thanks as well to P&R Publishing, both for the honor of allowing me to edit a second book (you'd think they would have learned their lesson after the first one, *The Triune God*) and for the privilege of supplying a chapter. I so very greatly appreciate the steady stream of encouragement offered by Bryce Craig and Ian Thompson of P&R, and I'm thankful to Aaron Gottier and Amanda Martin for their patience and insights. I have learned a great deal about editing from these fine people!

## EDITOR'S PREFACE

QCRT has allowed me some amazing opportunities to partner with speakers who have graciously given of themselves to offer wise counsel and to sacrifice time at home in order to travel to our small town. You have reminded me how important it is to take time to help others in ministry, even though you're all so very, very busy. Your assistance has instilled in me a desire to "pay it forward."

I've been blessed to have a denomination, the Bible Fellowship Church, that has fostered and encouraged my writing over these many years. Beyond that, great men like Carl C. Cassel, Clifford B. Boone, Randall A. Grossman, and Ronald C. Mahurin have provided godly examples worthy of emulation. Thank you, brothers! I am also personally grateful to a coterie of pastor-friends who have lifted my spirits time and time again.

Finally, to Kendra, my dear wife: you are better than I deserve. You show me God's matchless grace through your love, your laughter, and your support. I more fully understand the wonderful Ephesians 5 metaphor of Christ's love for his church through your love for your husband.

Soli Deo gloria!

Ronald L. Kohl



# 1

## Satan in the Garden

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R. KENT HUGHES

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*Genesis 3:1–7*

IN GENESIS 3 we find Adam and Eve living in unparalleled splendor amid the green forests of Eden, in perfect harmony with the birds of the air and the beasts of the field. And this magnificent couple shared a profound harmony of soul—they were of the same bone and flesh. Eve was Adam’s daughter, in the sense that she came out of him. Eve was also Adam’s sister, because they shared the same father. And Eve was Adam’s one-flesh wife! What they experienced in the beginning reflected the eternal glory and order of the Trinity, and it ultimately foreshadowed the intimacy of Christ with his church. Paul would quote Genesis 2:24 in Ephesians 5:31–32:

“Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” This

mystery is profound, and I am saying that it refers to Christ and the church.

Adam and Eve's union was glorious. From the beginning, it gave substantial glory to God.

We must note that Adam's headship and authority were part of creation before sin and the fall—before anything wicked had entered the picture. Adam's headship was evident for four reasons. Obviously, he was created first. Paul makes that a central fact in his argument about creation order in 1 Timothy 2:13: "For Adam was formed first, then Eve." Next, we note that Eve was taken out of man, which Paul likewise uses in a similar argument in 1 Corinthians 11:8: "For man was not made from woman, but woman from man." We note, third, that Eve was designated as Adam's "helper," whereas this could not be said of Adam in respect to Eve. Lastly, Genesis 2 and 3 rest on the careful creation order of God, man, woman, and the beasts (in Genesis 3, the serpent). This order was tragically reversed by the fall, when the woman listened to the serpent, the man listened to the woman—and no one listened to God.

## Naked and Not Ashamed

This sinless pair nestled on the pinnacle of innocence and openness. Genesis 2:25 reads, "The man and his wife were both naked and were not ashamed." They were spiritually naked before God; God came first in love and first in their thoughts, as C. S. Lewis noted, "without painful effort."<sup>1</sup> It

1. C. S. Lewis, *The Problem of Pain* (repr., San Francisco: Harper San Francisco, 2001), 74.

was just there. There was no need for disciplined devotion; all of life was devotion! Loving God was as natural as breathing and as effortless. Sounds like heaven to me. And it will be.

Adam and Eve were naked with each other. Clothing had never occurred to them. There was nothing to hide, nothing to protect. There was no gravitational pull of “self.” They were not self-centered but other-centered. They were directed outwardly toward God and toward each other, and in all this, they were simply there for each other to see and love. You could say, in concert with that beautiful line from Shakespeare’s *Merchant of Venice*, that Eve was placed in Adam’s “constant soul,” as he was in hers.<sup>2</sup> They were both naked in their environment, ecologically at home in the garden, and in harmony with its beasts—naked and unashamed.

Note that Genesis 2:25–3:7 should be taken as a unit—both ends of this section focus on the couple’s nakedness, but with radically different contexts. Whereas 2:25 pictures Adam and Eve at the pinnacle of innocence and intimacy, 3:7 describes them in the pit of guilt and estrangement as they hide their nakedness. What we have in this section is a description of the couple’s descent from innocence to guilt under the guile of the Prince of Darkness Grim—Satan himself. You see it here in one step after another. As primal history, this describes what has happened countless times down through the ages, and so what we have here is universal. This is for all people, and everyone needs to listen well if they are to resist this Prince of Darkness. Everyone needs to hear this.

This passage can be understood in two sections. First, in Genesis 3:1–5, we hear the dialogue that leads to the descent

2. “And true she is, as she hath proved herself, and therefore, like herself, wise, fair, and true, shall she be placed in my constant soul” (William Shakespeare, *The Merchant of Venice*, act 2, scene 6, lines 57–59).

of Adam and Eve. Next, in verses 6–7, we see them descend into the pit. The surprise in all of this is that the initiator of the dialogue is a talking snake. Now, we know that it is not a bad snake, because everything that God created was good. I have to say it: I don't like snakes. Snakes as a species carry an almost entirely negative connotation. But at this point, before the fall, sin had made no entrance into the world. The snake itself eventually acts like a bad snake, but it is just a snake. And its description as "crafty" or "shrewd" does not imply that it is evil. That is just how a snake is: wary, knowing where the dangers lurk. This is a naturally shrewd creature, but under the control of Satan it becomes a natural tool for evil. The New Testament identifies the serpent as the devil (see Rev. 12:9; 20:2)—so we know that the devil is using this snake.

The scene itself raises some interesting questions. We are told that the serpent is one of the wild animals that the Lord has made. Perhaps it was not common in the garden; maybe that is why Eve did not run in terror when the snake began to speak. I wonder, did the snake suddenly drop from a tree? Did he extend himself upright so he could address Eve, tongue to forked tongue? "Good morning, fair lady. Mind if I recoil here a while?" Did it hiss or lisp its words, or did it perhaps speak with a voice like Eve's husband? We do not know, but there is one thing we do know: right here in the beginning, in the primeval event that led to the fall, the serpent attacked God's Word.

Remember that Genesis begins with God creating everything by his Word. He spoke, and it was so. He spoke, and out came the sun and the moon. He spoke, and there was the dappled blue sky. He spoke, and there was the exotic garden, the flowers, the singing birds, the adoring creatures. He spoke, and there was Adam. All came from God's good Word—God's speech, his word, his revelation . . . which Satan now attacks.

## Satan Attacks

Satan's attack opened with a question in a surprised, incredulous tone: "Did God actually say, 'You shall not eat of *any* tree in the garden'?" (v. 1). The devil was consummately shrewd—for, while he did not directly deny God's Word, he smuggled in the implication that God's Word is subject to human judgment. Such a thought had never been verbalized to Eve. She had never imagined that she could judge God's Word for herself. Now such a prospect was offered to her, and she found the offer alluring.

The serpent, shrewd as he was and is, also avoided the use of God's covenant name—Yahweh, the LORD. It's fascinating that in Genesis 1, where we see God creating, *Elohim* is the name used in every reference to him. But, in chapters 2–4, his title changes to *Yahweh Elohim*, which combines both the creator and the covenant names of God—everywhere except for the dialogue in these opening verses of chapter 3, where the text reverts to *Elohim*, the more remote designation for God. Ominously, when Eve refers to him, she uses *Elohim* as well. Our ancient foe was at work. Satan's incredulous tone and his premeditated refusal to use God's personal name set up his studied distortion of God's Word.

Remember that the Lord God had generously commanded, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat" (Gen. 2:16–17). Every tree of the garden, save one, was for food. Now Satan asked, "Did God [*Elohim*] actually say, 'You shall not eat of *any* tree in the garden'?" He assaulted God's generosity—the creator God and all that he had given. The Prince of Darkness Grim was so subtle that Eve did not have the slightest notion of what was going on. His question seemed like an innocent one, but the seed of doubt concerning

God's Word had been planted in Eve's heart, and it would bear immediate, tragic fruit.

When the snake posed his infamous, deceit-filled question, Eve had an opportunity to set him straight. But she failed. Instead, she added her own revisions to God's Word—three sad distortions through which she first diminished God's Word, then added to God's Word, and then softened his Word. How so? First, as we have seen, God had said, "You may surely eat of every tree of the garden." But now Eve leaves out the word *every*. She simply says, "We may eat of the fruit of the trees in the garden" (Gen. 3:2). Her inexact, bland rendition of God's Word discounted and shrank his generosity. Eve was, at the very least, unconsciously nodding in agreement with the serpent, and an ominous shift was happening in her heart.

Second, Eve further revealed her subtle shift in heart by adding to God's Word. We read her saying, at the beginning of verse 3: "But God [Elohim] said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it.'" Satan was having his way with Eve. God had never forbidden touching the fruit. Eve magnified God's strictness, insinuating that he was so harsh that an inadvertent slip would bring death. This is typical of the sons and daughters of Eve. Imagine the boss who calls an employee because he has been late several times and who says to the employee, "You know, I think this is a habit you need to change." The employee walks out of the office and says to his coworkers, "You know what that stuffed shirt said? If I'm late again, I'm fired." When we dislike a prohibition or warning, we magnify its strictness with additions that make it sound unreasonable. An alarm should sound inside our heads when we begin to think that God's Word is unreasonable or that it requires too much.

Finally, Eve softens the warning of God's Word by saying merely, "Lest you die," instead of, "Lest you *surely* die." This removed the certitude of God's declaration. Eve, in a mere breath, under Satan's sway, diminished the Word, added to the Word, and softened the Word. Her revisionist handling of God's holy Word put her in harm's way, as it does for us today when we do the same. She also emboldened Satan to make a heinous claim, as we see in Genesis 3:4: "But the serpent said to the woman, 'You will *not* surely die.'" What an in-your-face, blasphemous statement about God's Word this was. The Hebrew takes the word *lo* (not) and places it first in front of God's declaration, so that it literally says, "*Not* you shall surely die." It is now the serpent's word against God's—an absurd juxtaposition. Eve should have recoiled and run screaming to Adam. And Adam should have stepped forth to uphold the good Word of God. But Eve was buying it. She was entranced by the serpent—flushed with excitement over what would go on to consume her.

## **God's Goodness Questioned**

Satan goes even further, attacking the goodness of God himself as he declares in verse 5, "For God knows that when you eat of it"—that is, the tree—"your eyes will be opened, and you will be like God, knowing good and evil." According to the serpent, the threat of death was nothing more than a scare tactic to keep Adam and Eve in place. The implication is clear: God is repressive and jealous, says Satan. God wants to keep Adam and Eve down. What an incredible assault on God's character, in the midst of a garden that was a testament to his cosmic goodness—and Eve is buying it.

For Eve, the lie bore the lure of divinity. Satan told her,

“You will be like God.” Such lies have an intrinsic spiritual lure—the promise of ascent and God-like elevation to another world. If you are in the thrall of sin, you will see God’s prohibitions as barriers—as obstacles to be climbed by “strong people” like yourself. With enough resolve, Eve could reach out and take that fruit, and divinity would be hers. The lie held out the lure of moral autonomy. She would become wise—become equal with God. She would autonomously decide what was right and wrong. God would no longer tell her what to do. *She* would make the rules. She would do it *her* way. This was an intoxicating promise, and it remains so to this day. Frank Sinatra’s “My Way” is a funeral favorite, and we can see why. Its lyrics, about facing and doing everything your way, are the lyrics of autonomy—the dirge of death.

So during the dialogue of descent, Satan attacked God’s Word and then God’s goodness, and Eve stood still for it. Naked, lovely, sinless, perfect Eve was standing on the abyss.

## Standing on the Abyss

The serpent then departs from our view, and Moses, the author of Genesis (as the New Testament tells us numerous times), provides a brilliant picture for us in Genesis 3:6. There is no dialogue; just Eve’s thoughts. There is no music here; only silence—and the camera adjusts to slow motion as she “saw that the tree was good for food.” It was appealing, a delight to the eyes, and it was to be desired to make one wise. That was the great enticement: wisdom apart from God’s Word. Wisdom apart from God.

In that silence, the prospect of God-like moral autonomy ineluctably drew her. God’s command for her not to partake of the tree seemed insubstantial. She took its fruit and ate, seeing

no reason not to. Moses, the narrator, expresses no shock here. The unthinkable and terrible is described by him as simply and unsensationally as possible. Her action was so natural, so undramatic. “She took of its fruit and ate.”

But what she did was cosmic in effect. John Milton, thinking of Romans 8, in which the creation groans, wrote,

Earth felt the wound; and Nature from her seat,  
Sighing through all her works, gave signs of woe,  
That all was lost.<sup>3</sup>

With Eve’s sin committed, the narrative now quickens with a rapid succession of verbs in verse 6: “She took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.” Anything shocking there? The shock is that Adam was there for the *entire* episode, listening to the conversation. The text indicates that Adam was “with her.” One could possibly say that this does not prove that Adam was with her the whole time—except that throughout the entire account in verses 1–5, when Eve is addressed, she is always addressed *in the plural*. Adam was indeed with her. He was passively watching everything. And he himself was not deceived. His powers of reasoning and perception had been honed by the naming of the animals. He had been through a rigorous intellectual process as he named all of creation. He had probed the essence of each animal and given it a name. Adam was no rustic; his mental powers, said Augustine, surpassed those of the most brilliant philosophers as much as the speed of a bird surpasses a tortoise.<sup>4</sup>

3. John Milton, *Paradise Lost*, bk. 9, lines 782–84.

4. Quoted in C. S. Lewis, *A Preface to Paradise Lost* (London: Oxford University Press, 1942), 113.

Listen to what the apostle Paul says in 1 Timothy 2:14: “Adam was not deceived, but the woman was deceived.” Adam sinned *willfully*—eyes wide open without hesitation—and his sin was fraught with self-interest. He had watched in fascination as Eve took the fruit. Would she die? Now there’s a loving man! And when she ate, and he saw that there were no consequences, he took and ate. Eve followed the snake, Adam followed Eve, and no one followed God. The event was seismic.

Again Milton puts it so beautifully:

Earth trembled from her entrails, as again  
In pangs; and Nature gave a second groan;  
Sky lowered; and, muttering thunder, some sad drops  
Wept at completing of the mortal sin  
Original.<sup>5</sup>

## Into the Pit

Creation raining cosmic tears—that is the picture we have here. Adam and Eve had fallen from the pinnacle of innocence and intimacy into the pit of guilt and estrangement, as Genesis 3:7 so memorably depicts: “Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.”

What Satan had told them was true . . . *half* true. They did not die that day. In fact, Adam lived 930 years. Yet Adam and Eve did die. Their constant communion with God died. Their eyes were grotesquely opened as they received the knowledge that they sought. They saw evil, and they saw themselves

5. Milton, *Paradise Lost*, bk. 9, lines 1000–1004.

as naked, so that they desperately sought to cover themselves. Their innocence was no more. Guilt and fear gripped their hearts. Now love—loving God and loving each other—would become a labor.

We must not be blind to Satan’s schemes, “for we are not ignorant of his designs” (2 Cor. 2:11). The temptation that he effected in Eden is his primary tactic. Genesis is packed with primary wisdom in this regard. From Adam and Eve’s sin we learn that sin takes hold when we begin to doubt God’s Word.

Doubt about God’s Word births biblical revisionism—both consciously and subconsciously. We begin to minimize Scripture’s promises through a less-than-enthusiastic rehearsal of its benefits. We discount God’s largesse; our colorless renditions of God’s glories dim their polychrome wonders, and we feel justified in ignoring his Word.

Not only do we minimize his Word, but we exaggerate what we dislike by adding to his Word. His commands become absurd caricatures that no one expects to obey because they are so requiring, and we count ourselves as being off the hook as far as having to obey them.

Our minimizing and adding to God’s Word then leave us free to subtract from his Word. Its teaching about purity and sensuality is considered to be just a product of its culture and irrelevant to moderns (or postmoderns) like us. The Bible is jettisoned in favor of materialism in business. Ultimately, the minimizing, adding, and subtracting leave us without the Word—leave us free-falling into temptation—and then we doubt God’s goodness. And, when we doubt God’s goodness, the bottom comes up fast!

Let us step back for a moment and reflect. Moses, as the author of the Torah (the Pentateuch—the first five books of the Bible, from Genesis to Deuteronomy) penned the account of the fall in Genesis 3 to show how it was perpetrated by the

Prince of Darkness's attack on God's Word. Moses's warning and call is to make God's Word the center of our existence. Significantly, at the end of the book of Deuteronomy, after Moses has written a copy of the Torah and laid it next to the ark, he sings a song (the Song of Moses). And when he comes to the end of the song, he adds this epilogue: "Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. For it is no empty word for you, but your very life" (Deut. 32:46–47).

"Your very life" indicates the regard that those under the old covenant, in the Old Testament, were to hold for Scripture. It was to be regarded as "your very life." We see that Psalm 1, which informs all the other Psalms, begins,

Blessed is the man  
    who walks not in the counsel of the wicked,  
    nor stands in the way of sinners,  
    nor sits in the seat of scoffers;  
but his delight is in the law of the LORD,  
    and on his law he meditates day and night. (vv. 1–2)

Psalm 19 amplifies this point. Its first six verses teach us about how God speaks through creation (through natural revelation), and then its author, David, goes on to describe God's written Word (his special revelation) as being sweeter than honey (see v. 10) and as reviving the soul (see v. 7). And then, of course, there's Psalm 119—a 176-verse Hebrew acrostic poem of 22 stanzas that unfolds according to the 22 letters of the Hebrew alphabet, essentially saying that God's Word is everything from *aleph* to *tau*, or A to Z. And when we come to the end of Isaiah, we read, "But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at

my word” (Isa. 66:2). Faithful men and women believed and lived out the fact that God’s Word was their very life.

## **Rescued by the Second Adam**

When we come to the New Testament, we come to Jesus Christ, who is at once the second Adam and the second Moses. Jesus’s mind encompassed the whole Old Testament. Scholars will say that his allusions come from virtually every book in the Old Testament—that Jesus was full of the Scriptures. And not only that; he lived in full submission to them. “His whole will,” says Adolf Schlatter, “was consumed with this: to do what each commandment commanded. Here is the one man—the first in history—who not only knew the Word but did it.”<sup>6</sup>

Jesus, as the second Adam and second Moses, knew his Bible; so it is not surprising that when he was answering his critics, he would say, “Have you not read . . . ?” (Matt. 19:4; Mark 12:10; Luke 6:3), or “Have you never read . . . ?” (Matt. 21:16, 42), or “What did Moses command you?” (Mark 10:3). He was fully dependent upon the Word of God. Add to this all his allusions to Scripture and you begin to see that it formed the warp and woof of Jesus’s mind. He *did* meditate day and night upon God’s Word; he *was* the man of Psalm 1.

Unlike the first Adam, when Jesus was tempted, he threw himself on God’s Word, defeating Satan with three deft quotations from Deuteronomy. One of them, recorded in Matthew 4:4 and partially in Luke 4:4, is this: “Man shall not live by bread alone, but by every word that comes from the mouth of

6. Adolf Schlatter, *Das Evangelium nach Matthäus* (repr., Berlin: Evangelische Verlagsanstalt, 1961), 61; quoted in Frederick Dale Bruner, *Matthew: A Commentary*, vol. 1, *The Christbook: Matthew 1–12*, rev. ed. (Grand Rapids: Eerdmans, 2007), 198.

God" (see also Deut. 8:3). The Word is our food; the Word is our life; the Word is *everything* for us.

If we are to resist the temptation of the Prince of Darkness Grim, we must hold fast to God's Word as our very life, as did the first Moses; and then, like Jesus—the second Moses—we must understand that it is our very food.