

# To Destroy the Works of the Devil (1 John 2:28-3:09)

Expository Lessons from First Letter of John

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## I. Background and Review

- a. As we discussed in prior messages in this series, John has made the following points his letter:
  - i. Christians must admit and confess their sins.
  - ii. We only know Jesus if we keep his commandments.
  - iii. We ought to walk as Jesus walked.
  - iv. We must not love the world or anything in it (warning about the dangers of seeking wealth and pleasure).
- b. Also, from the immediate prior message: beware the Antichrist who *is coming*, and the many antichrists who *have come*.

## II. The Text for This Lesson

- a. Read **1 John 2:28-3:09**.
- b. In this brief passage John is touching on *many* different, inter-related subjects.
- c. Summary of some of the points John is making in this passage:
  - i. We must "*abide in Him*", so that we will have confidence and not be ashamed when He appears.
  - ii. We must *practice righteousness* if we are born of Him.
  - iii. God *must really love us*, if He has allowed us to be called "children of God".
  - iv. The reason that world does not know us because *it did not know Him*.
  - v. We have our hope *in His appearing*.
    1. We shall be like Him when He appears.
    2. Driven by this hope, *we purify ourselves, just as He is pure*.

- vi. We need to stop sinning, and practice righteousness.
  - 1. Sin is lawlessness.
  - 2. Whoever sins has neither seen Him nor known Him.
  - 3. If we have been born of God, *we don't keep sinning*.
  - 4. Whoever sins is *of the devil*.
- vii. Regarding Satan, the devil:
  - 1. The devil has sinned from the beginning.
  - 2. Those who continue to sin *are of the devil*.
  - 3. The reason Jesus was manifested was *to destroy the works of the devil*.

### III. We Must Abide in Him

- a. "And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming." (**1 John 2:28**, NKJV)
  - i. The word "abide" is not used very much in common English usage today. It has a few different meanings.
    - 1. If someone asked me, "Where do you abide?", I might respond by giving the street address of my house.
  - ii. Many translations render this "*abide in Him*", following the KJV (including NASB, RSV, ESV, D-R)
    - a. Some others: "*continue in Him*" or "*remain in Him*"
    - 2. Same Greek word used the passage: "Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out." (**Matthew 10:11**, NKJV)
    - 3. The idea here: stay in Jesus / continue in Him / don't leave Him / don't depart.
  - iii. This is the same expression Jesus used in **John 15** when speaking of the vine and branches.
    - 1. Read **John 15:1-10**.

2. Jesus tells us we must *continue to remain connected to Him*, as branches must remain connected to a grapevine.
  - a. We must persevere, endure, hang on, stay connected no matter what. Without remaining connected, we can do nothing; we will get cast out, we will wither and be thrown into the fire.
  - b. Abiding in the love of Jesus also involves keeping his commands.
  - c. Branches that remain in the vine will be cut back (pruned by the vinedresser, who represents God, the Father) in order that they may become more fruitful.
    - i. This being cut does not sound like something very enjoyable! I assume this refers to the trials and testing God puts us through to purify, refine and perfect us.
  - d. On the other hand, branches that don't remain in Him will be cast into the fire (clearly a reference to the fire of hell, Gehenna, the place where the wicked will be cast on the Day of Judgment).
- b. Jesus warned the apostles that they must endure, must remain in Him to the end, no matter what.
  - i. Jesus told the apostles, "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved." (**Matthew 24:9-13**, NKJV)
    1. Again, here Jesus is teaching that His followers must endure to the end, through lawlessness, false prophets, and all kinds of trials and temptations.
- c. This (perseverance / endurance) is the main theme of the **Book of Hebrews**.
  - i. "Therefore, do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise: 'For yet a little while, And He who is coming will come and will not tarry. Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.' But we are not of those who draw back to perdition, but of those who believe to the saving of the soul." (**Hebrews 10:35-39**, NKJV; quoting from **Habakkuk 2:3-4** from the LXX)

- ii. The Hebrews writer quotes **Habakkuk 2**, “the just (*or the righteous*) shall live by faith”, emphasizing that we must *live by* faith. This is a *way of life* that must continue all the way to the end of our lives.
- iii. There is a warning “if we draw back” which also comes from **Habakkuk 2** (from the LXX version). We are then given a list of the “heroes of faith” in **Hebrews 11**, examples of those who lived by faith and did not “draw back”.
- d. Paul makes a very similar point to the Christians in **1 Corinthians 9-10**. He warns them to persevere in the faith; not to grow complacent and fall into sin that will keep them out of the promised land.
  - i. “Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore, I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest when I have preached to others, I myself should become disqualified.” (**1 Corinthians 9:24–27**, NKJV)
    - 1. Paul calls us to run the race as athletes competing for the victor’s crown. Discipline your flesh and bring it under control, so that you obtain the prize (and are not disqualified).
- e. Some people are energized by the imagery Paul uses here. However, while a few may be focused and energized by Paul’s challenge, I believe there are many more of us Christians who struggle with what Paul is saying here. They tend to think:
  - i. “But *I’m not* the champion athlete or marathon winner type! I have never done anything like that in my life. Even the thought of that is overwhelming. Maybe I should consider *giving up* now!”
    - 1. For the rest of us non-champion-athlete types, perhaps Jesus presents the challenge in a more accessible way. In the Sermon on the Mount, He urges us to take (and pray for) each day by itself; to approach living His way *one day at a time*.
      - a. “Give us this day our daily bread.” (**Matthew 6:11**, NKJV)
      - b. “Therefore, do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.” (**Matthew 6:34**, NKJV)
        - i. Jesus tells us just to focus on today; don’t be worried about tomorrow and the future beyond.

2. A famous Christian physician, William Osler, had some interesting and encouraging things to say about this idea presented by Jesus, and these Scriptures.
3. Who was Osler?
  - a. One of the founders of Johns Hopkins medical school.
  - b. He revolutionized the teaching and practice of medicine in North America. He read widely, and drew from the best practices in Europe, North America and Asia.
  - c. He wrote a medical textbook, *Principles and Practice of Medicine*, that was published in 1892 but did not go out of print until 2001.
  - d. He died about 100 years ago (on December 29, 2019).
  - e. He had an unusual combination of humility, wisdom and a sense of humor. Here are some classic quotes, illustrating the wit and wisdom of William Osler:
    - i. “The practice of medicine is an art, not a trade; a calling, not a business; a calling in which your heart will be exercised equally with your head. Often the best part of your work will have nothing to do with potions and powder, but with the exercise of an influence of the strong upon the weak, of the righteous upon the wicked and of the wise upon the foolish.”
    - ii. (*To his medical students*) “I have a confession to make. Half of what we have taught you is in error, and furthermore, we cannot tell you which half it is.”
    - iii. “Humility does not mean putting oneself down. It means knowing your own limitations, knowing that you are not God; you don’t know it all and cannot heal all.”
    - iv. “One of the first duties of the physician is to educate the masses not to take medicine.”
    - v. “Quit worrying about your health. It’ll go away.”
    - vi. “We are here to add what we can to life, not to get what we can from life.”
    - vii. “Varicose veins are the result of an improper selection of grandparents.”

- f. He gave a famous address to the students at Yale in 1913, one year after the sinking of the Titanic, on his philosophy of life.
  - i. William Osler insisted that he was only of average intelligence. He attributed his extraordinary accomplishments to his way of life: his habits, and how he lived day-by-day.
  - ii. He told them he wanted to share the secrets of his way of life. However, Osler feared they would react like Naaman did when Elisha told him how to be cured of leprosy: they would be insulted that it sounded ridiculously simple, and was *not what they were expecting* (see **2 Kings 5**).
  - iii. One of Osler's key "secrets": to live life one day at a time, considering each day like one of the water-tight compartments in a large ship.
  - iv. Osler told a story of journeying on a large ship (in the days before airline travel between North America and Europe). A bell sounded, and all of the water-tight compartments on the ship were closed off immediately, as a safety precaution. The captain of the ship explained to Osler that this was their chief factor of safety, to prevent them from ever experiencing the unfortunate fate of the Titanic (which had recently and famously sunk, with over 2,000 on board).
  - v. Osler lived his life in day-tight compartments: taking the admonition of Jesus to not worry about tomorrow, and to ask for just the daily bread, *literally*. He also pointed to the story of the workers in the vineyard, who were just hired for one day.
    - 1. He commented that most Christians take the statement of Jesus about not worrying as some sort of ethereal, impractical ideal, or mystic Eastern wisdom. However, to Osler this statement of Jesus was meant to be taken literally and was extremely practical. It was given as *a way of life*.
  - vi. William Osler said he looked back only rarely to take stock of his life. He did not dwell on the the mistakes, regrets, sorrows, disappointments (or joys) of the past. He buried them every night, like closing off a water-tight compartment, when he went to bed. Nor did he worry about the future.
  - vii. He said, "The chief worries of life arise from the foolish habit of looking before and after".

- viii. He illustrated with an example. As a patient with double vision (due to unequal action of the muscles of the eye) finds peace with well-adjusted glasses, the over-anxious student finds peace when he looks neither backward to the past nor forward to the future.
  - ix. This was one of a very few habits that he attributed his success in life to, and which he called the next generation of students to consider as well.
  - x. (Source for material related to Osler's speech: William Osler, *A Way of Life*, chapter 2)
4. Many "radical kingdom Christians" emphasize the importance of focus on the Sermon on the Mount and insist on taking so many of the *other teachings* of Jesus literally (on lust, nonresistance, permanence of marriage, praying the Lord's prayer), yet *tend to dismiss or ignore* this important teaching of Jesus. He calls us to focus on just today: to pour ourselves into following His way, only taking one day at a time.
- a. **Challenge:** Let us all take this teaching of Jesus literally and practically, just as we strive to follow all His other teachings!
  - b. "The best preparation for tomorrow is to *do today's work superbly well.*" – William Osler
- ii. Bottom line: give it your very best today. Then do the same tomorrow, and continue that habit until Jesus returns or you die.
- 1. Forgetting what is behind. (**Philippians 3:13**)
  - 2. Not worrying about tomorrow. (**Matthew 6:34**)
  - 3. This is not easy, but anyone can do it (persevering to the end, focusing on abiding in Christ and following His commands today, each day).

#### IV. Practice Righteousness

- a. "If you know that He is righteous, you know that everyone who practices righteousness is born of Him." (**1 John 2:29**, NKJV)
- b. What Jesus taught about righteousness.
  - i. "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (**Matthew 6:33**, NKJV)
    - 1. This was in the context of Jesus teaching that we should not be worrying about tomorrow. Instead, focus on:

- a. Consider the context of this statement by Jesus. He immediately follows with the statement we just looked at in **Matthew 6:34**, that we should not worry about tomorrow. Putting this together, Jesus is saying that we need to focus our attention and energy on these two things (God's kingdom and His righteousness) *instead of* worrying about tomorrow.
- b. Jesus calls us to *seek first*:
  - i. God's kingdom,
  - ii. and *His righteousness*.
- ii. "For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven." (**Matthew 5:20**, NKJV)
  - 1. Many believers think this challenge, if taken literally, is impossible to attain (or they think that if we did take it literally, we would be trying to earn our salvation through good works).
    - a. Therefore, they assume that the high degree of righteousness that Jesus says we must have is a righteousness that is imputed to us, from Christ (meaning we don't actually have to live righteous lives; rather, that Christ's own righteousness is somehow credited to us).
  - 2. However, consider *the context* in which Jesus is discussing righteousness here.
    - a. He immediately follows by addressing righteousness vs. unrighteousness in *several specific areas*, including hatred, anger, lust, marital faithfulness, swearing, greed, materialism, retaliation and worrying.
    - b. Then Jesus closes His Sermon on the Mount by teaching:
      - i. The way is *narrow and difficult* that leads to life (**Matthew 7:13-14**).
      - ii. Those believers who call him "Lord" but disobey His commands are "lawless". On the Last Day He will tell them, "I *never knew you*". (**Matthew 7:15-27**)
- c. Many today see righteousness as something impossible and unattainable.
  - i. They cite passages like, "No one is righteous..." (Read **Romans 3:10-18**.)



1. Notice that in this same passage it also says:
  - a. *No one* seeks after God.
    - i. Yet the Hebrews writer says: “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that *He is a rewarder of those who diligently seek Him.*” (**Hebrews 11:6**, NKJV)
    - ii. The author of **Psalm 119** wrote: “With my whole heart *I have sought You*; oh, let me not wander from Your commandments!” (**Psalm 119:10**, NKJV)
  - b. *They are* all deceitful.
    - i. Yet when Jesus saw Nathaniel approaching, the Lord said, “Behold, an Israelite indeed, in whom is no deceit!” (**John 1:47**, NKJV)
  - c. There is *no one* who does good; and there is *no one* who fears God.
    - i. Yet Cornelius is described as, “a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.” (**Acts 10:2**, NKJV)
  - d. In Romans, Paul is speaking about *two groups of people* (the Jews and Gentiles); he is making the point that both groups have fallen short.
    - ii. Many Protestants teach that by faith, all of Christ’s righteousness is imputed to us through faith, if we believe in Him. We don’t actually have to *be* righteous, ourselves!
- d. However, Jesus and the apostles spoke a lot about people they considered to be righteous (not meaning *flawless*).
  - i. In **Matthew 23** Jesus speaks of “all the righteous blood shed on the earth...from Abel to Zechariah”.
  - ii. Read **2 Peter 2:4-9**.
    1. Peter points to God delivering Noah and Lot as righteous men in the midst of a corrupt generation, as examples and evidence that God will deliver us out of temptations and trials, if we are righteous.
  - iii. Read **James 5:16-18**
    1. James points to Elijah as the example of a *righteous man* whose prayers were effective.

iv. Read **Hebrews 12:12-17**.

1. Seek to live at peace with all.
2. Seek to *live holy lives*; without holiness *no one* will see the Lord!
3. Also, out of concern for others, we need to look out for *their* spiritual condition as well. We must beware of the sin of Esau (sold his birthright for some short-term gratification of the flesh, as recorded in **Genesis 25:27-33**).
  - a. This is the essence of the sins of sexual immorality (seeking short-term pleasure of the flesh, at the expense of forfeiting our future inheritance). This will defile and *disqualify us* from our eternal inheritance, if we are not diligent.

V. **The World Does Not Know Us**

- a. “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.” (1 **John 3:1-3**, NKJV)
- b. The life of a Christian is to walk as Jesus walked, becoming refined through trials and more like Christ.
- c. If we become more like Christ, we will be treated as He was. The world did not know Him; it will not recognize us, either.
  - i. “He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (**John 1:10-13**, NKJV)
    1. Jesus was not received by “His own”, referring to the Jewish people (most of whom rejected Him).
- d. If we are following Jesus, we will be treated as He was treated.
  - i. ““If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his

master.' *If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.*" (**John 15:18-20**, NKJV)

1. As Jesus taught elsewhere, "A disciple is not above his teacher, but everyone who is perfectly trained will be *like his teacher*." (**Luke 6:40**, NKJV)
- ii. Of course, just because people hate us, this does not necessarily mean we are being righteous! If we are getting criticized or attacked, we need to stop and consider *why* we are being hated. Is it for being unrighteous or unloving? Or are we really being persecuted just for being righteous?
  1. "Blessed are those who are persecuted *for righteousness' sake*, for theirs is the kingdom of heaven." (**Matthew 5:10**, NKJV)
- iii. However, also be aware that if we are bringing the light into the world, the world will (largely) hate us. There is no way we can keep people from hating us. Neither Jesus nor the apostles were able to be "nice and loving enough" to be liked by everyone!

## VI. The Reason Jesus Came

- a. "Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God." (**1 John 3:7-9**, NKJV)
- b. **Question:** *Why* did Jesus come?
  - i. Consider some of the answers we could provide, from the Scriptures.
 

**Possible Answers:**

    1. "for the Son of Man has come to seek and to save that which was lost." (**Luke 19:10**, NKJV)
      - a. I have heard this frequently, in a church that was very focused on evangelism.
    2. "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (**Mark 10:45**, NKJV)
      - a. Jesus came to die on the cross, to pay the price for our sins.

3. Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (**1 Timothy 1:15**, NKJV)
  4. "And you know that He was manifested to take away our sins.." (**1 John 3:5**, NKJV)
  5. "... For this purpose the Son of God was manifested, that He might destroy the works of the devil." (**1 John 3:8**, NKJV)
- ii. **Question:** Are all of these answers (to the question, "Why did Jesus come?") saying the same thing, but in different ways?
    1. That last statement above ("to destroy the works of the devil") is the least popular one. How does it fit with the others?
- c. Most people (Protestants especially) present the gospel as a story involving (only) two players: us and God. Here is how they typically present the gospel, with minor variations:
    - i. God is perfect. He created mankind.
    - ii. Mankind rebelled against God, sinning. We separated ourselves from God; and are now in a problem situation that we are unable to fix.
    - iii. God solved our problem by sending His son Jesus to pay the price for our sins. If we believe in Him, we can be saved.
  - d. However, the *real story* of the gospel can only be understood in light of all the Scriptures given above (regarding why Jesus came). We must grasp the important role of a *third party*: Satan (and those with him).
    - i. Satan tempted man in the beginning; and is still at it.
    - ii. Satan took mankind captive through sin.
    - iii. Jesus payed the ransom to release us from Satan's bondage.
      1. Keep in mind that a ransom is paid to the kidnapper, to *the bad guy*. Following this logic, the ransom would have been paid *to Satan*, not to God.
      2. This view of the Atonement (why Jesus had to die, to ransom us from Satan is sometimes referred to as the Classical View of the Atonement. It is reflected in the well-known allegory by C.S. Lewis, *The Lion, the Witch and the Wardrobe*.

3. For more on the Classical View of the Atonement, I encourage you to listen to *What the Early Christians Believed about the Atonement*, an audio lessons by David Bercot of Scroll Publishing.
- e. Satan blinds the hearts of unbelievers. He has taken people captive.
- i. “Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.” (**Luke 8:11–12**, NKJV)
  - ii. “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds *the god of this age* has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.” (**2 Corinthians 4:3–4**, NKJV)
    1. Notice that Satan is described as “the god of this age”.
  - iii. “and that they may come to their senses and escape the snare of the devil, *having been taken captive by him* to do his will.” (**2 Timothy 2:26**, NKJV)
  - iv. As Paul told the account of his conversion to King Agrippa, he said that Jesus had told him, “I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.” (**Acts 26:17–18**, NKJV)
    1. Evangelism, as Jesus explained to Paul, is delivering sinners from darkness to light; and liberating from the power of Satan to bring them under the power of God.
- f. **Question:** Why is it that Satan is mentioned prominently throughout the New Testament, but is hardly mentioned at all in the Old Testament? *Or is he?*
- i. **Question:** Where is Satan mentioned in the Old Testament? Let’s review.
    1. We see Satan introduced in the story of the first temptation and the fall of the man and woman in **Genesis 3**.
    2. We see him again in the story of the temptation and trials of Job, in **Job 1-2**.
    3. Satan incited David to take a census count of his people, in **1 Chronicles 21**.
    4. The devil also appears with “Joshua the high priest” in **Zechariah 3**.

5. Are there any *other places* where Satan could be referred to in the Old Testament?
- ii. In the story of the exodus journey, each of the major elements corresponds to an aspect of the Christian journey. In **1 Corinthians 10:1-13** Paul explains many of the elements of this “map”.
1. The *water of the Red Sea*, which God’s people had to pass through in order to escape the land of bondage corresponds to *Christian baptism*. (**1 Corinthians 10:2**)
  2. The *40 years in the Wilderness* corresponds to the *Christian life*, a time of testing.
  3. The *Promised Land*, which the righteous few attained (only Joshua and Caleb in the older generation that left Egypt) corresponds to *eternal life / heaven*: our destination and final reward.
  4. However, Paul *does not* explain the significance of Egypt and Pharaoh (regarding what this foreshadows for Christians).
    - a. When I ask Christians what they think Egypt (where God’s people were *before they were “baptized”*) represents, almost everyone responds: “That must refer to life before baptism: the world”.
    - b. When I then ask the same people who or what Pharaoh (enslaving ruler of that dark kingdom), almost everyone responds, “That must refer to Satan, the devil”.
  5. This connections between Egypt/“the world” and Pharaoh/Satan were seen by early Christian writer Cyprian, bishop of the church in Carthage, North Africa, writing c. 250 AD:
    - a. “In Exodus the Jewish people, prefigured as a shadow and image of us, when, with God for their guardian and avenger, they had escaped the most severe slavery of Pharaoh and of Egypt—that is, of the devil and the world—faithless and ungrateful in respect of God, murmur against Moses, looking back to the discomforts of the desert and of their labor; and, not understanding the divine benefits of liberty and salvation, they seek to return to the slavery of Egypt—that is, of the world whence they had been drawn forth—when they ought rather to have trusted and believed on God, since He who delivers His people from the devil and the world, protects them also when delivered. ‘Why have you thus done with us,’ say they, ‘in casting us forth out of Egypt? It is better for us to serve the Egyptians than to die in this wilderness. (**Exodus 14:12**)’

- b. “And Moses said to the people, “Trust, and stand fast, and see the salvation from the Lord, which He shall do to you today. The Lord Himself shall fight for you, and you shall hold your peace. (**Exodus 14:14**)’
  - c. “The Lord, admonishing us of this in His Gospel, and teaching that we should not return again to the devil and to the world, which we have renounced, and whence we have escaped, says: ‘No man looking back, and putting his hand to the plough, is fit for the kingdom of God. (**Luke 9:62**)’ And again: ‘And let him that is in the field not return back. Remember Lot’s wife (**Luke 17:31-32**)’.”
    - i. (Source: Cyprian, *Exhortation to Martyrdom, Treatise 11, Addressed to Fortunatus*; found in Ante-Nicene Fathers vol. 5, p. 500)
    - ii. A similar connection is made by Gregory of Nyssa (c. 335-395 AD), in *The Life of Moses*.
6. Understanding that Pharaoh of Egypt is representing Satan gives us a powerful insight into the character and role of Satan in our own lives.
- i. Satan (like Pharaoh) is the tyrant who has enslaved people, who *will not let them go*.
    1. The people are in bondage, looking for a deliverer.
    2. Satan offers them varied and tasty food; God offers manna in the wilderness. Unfortunately, sometimes people get bored of that, and complain; their flesh longs for what they enjoyed back in Egypt! (**Numbers 11**)
  - ii. Satan was a murderer from the beginning, as the story of Exodus begins with Pharaoh murdering the Hebrew boys (**Exodus 1:15-22, John 8:44**).
  - iii. He is a liar, who does not keep his promises. He is master of the “bait-and-switch”, as we saw Pharaoh agreeing to let the Jews go, then going back on his earlier promise (**Exodus 8:25-32, John 8:44**).
  - iv. Satan’s kingdom, this world, is the kingdom of darkness, illustrated by the ninth plague (**Exodus 10:21-29**) and as the Jews were led out of Egypt (**Exodus 14:19-20, Wisdom of Solomon 18:1-4**)
  - v. Only after the Passover Lamb is slain (representing the crucifixion of Jesus, **1 Corinthians 5:7**), is there a way of escape.

- vi. The only way out is through the water (baptism)
  - vii. The water saves God's people but destroys the forces of Satan (**Exodus 14:26-15:21**).
- g. Satan may be largely hidden from view today (and I believe he prefers it that way).
- i. However, Jesus calls us to *pray every day*, "give us today our daily bread" and...
    - 1. "And do not lead us into temptation; *but deliver us from the evil one*. For Yours is the kingdom and the power and the glory forever. Amen." (**Matthew 6:13**, NKJV)
  - ii. Those who look back longingly to the short-term pleasures offered in Egypt: remember, that was the land of bondage. Satan is not your friend. He is a liar who wants to enslave you. *No matter what happens, do not go back to Egypt!* (**Deuteronomy 17:16**)
  - iii. I refer to attachment to sin as *enslavement*, not addiction (**John 8:34**, **Romans 6:16-23**).
    - 1. That more clearly reminds us of the unseen *enslaver* who is behind it all: *Satan*.
  - iv. If people are not aware of Satan, they can easily blame God for anything bad that happens to them or to others!
  - v. If I don't know what God wants me to do, sometimes I ask myself, "What would Satan want me to do?", and then do the opposite.
    - 1. Sometimes for me it is easier to find the right path forward by first considering the likely *strategies of Satan* in a given situation.
- h. It is important to see that *our battle is against Satan and those with him*; not against people or even religious leaders who are being used by Satan (**Ephesians 6:12**).
- i. See Satan as Jesus described him: as a liar and father of lies.
  - ii. We must combat Satan with light, truth, the Word of God (as Jesus did).
  - iii. Let us pray every day, "deliver us from the evil one".
  - iv. Let us always be aware of Satan's schemes, as Peter and Paul reminded us (**1 Peter 5:8-10**, **2 Corinthians 2:10-11**).



1. Study how heroes from the past fell (as well as those who were successful in defeating the attacks of Satan).
  2. One of the most important things for us to study in our Bibles: to know our enemy (Satan) and his tactics, *very well*.
- i. Never forget the reason came: to deliver us from Satan's enslavement, *to destroy the works of the devil!*