

Current Affairs #76 – Satan’s Approach to Adam and Eve
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At the end of the last session we were talking about the three occasions that are highlighted in Scripture, there are of course many other examples, but the three occasions when the enemy engages the son. In the case of Adam, the first of these examples, Adam was created as a mature son. He was not created as a little boy in the Garden of Eden; he was created as a man from whom a woman could be taken, a man who was given dominion to rule—“Have dominion,” a man who exercised dominion. He named all the animals and established the order of creation, at least with regards to the animal population upon the planet. So, this was a mature son. He is not only given the authority to rule, he is functioning as a ruler.

In fact, the rule of Adam is still evident in the earth today. He pursues the known intention of God concerning the animal kingdom, at least, in which every creature produced after its own kind. And he was the one who was given the task of organizing them according to their categories, according to the like-kind. It is interesting because, to this very day, creatures of different kinds do not procreate. You may have chickens and ducks in a farmyard, but you do not typically end up with crossbreeds between chickens and ducks, and there is nobody there supervising their activities relative to procreation. They simply are after their own kind. They produce after their own kind. We will leave it at that.

The enemy comes into the Garden and the first thing we note, in terms of how he goes after the son, is he goes after the son where the son is either not observing, where the son is weak, where the son is negligent. These are important things to consider, because an actual direct confrontation with a son who has not fallen will never succeed. So, he comes to the first son of the first son. What do I mean? Eve was the first son of Adam. “Flesh of my flesh, bone of my bones; she shall be called Woman, for she was taken out of the Man” (cf. Genesis 2:23). Now God had spoken to Eve because she was able to answer the enemy when he said, in effect, “Can you eat of anything around here?”¹

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Genesis 3:1b: “And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden”?’ ”

He comes to exploit any sense that there might be in a person of victimhood, of being somehow marginalized, of somehow not being fully taken care of. He comes to point out, if he could, whatever lack there might have been in God’s provision for Adam and Eve. We know that his focus is always on your lack. He uses that as leverage, and the lever that he uses is fear. So, he comes and he says to the woman, “Can you eat of any tree in the Garden?” And the double entendre is, and herein lies subtlety, “Is there any tree that you can actually eat from, or do you have to be careful about whatever tree you eat from?” He starts with the wide-angle lens to see if there is any opportunity there. “Has God so restricted you that this is in fact a prison for you? Are you, in fact, as favored by God as you have been led to think?”

You say, that is kind of overreaching, isn’t it? No. Consider the very next thing he says, after the woman said, “No. We can eat from any tree. We can eat from all of the trees of the Garden except one.”² So he approaches the woman with the idea that she is somehow victimized, that somehow she is lacking, she has been unfairly subject to inconsiderations by God. But this was a woman who had spoken with God, so she knew the truth. She said, “God said that we can eat of all the trees in the Garden except one, the tree of the knowledge of good and evil.” In the enemy’s attempt to shrink it down, Eve, in her response, reopened the discussion by saying, “No, no, no. The plentitude of God is apparent in our circumstance, so He has only given us one restriction. He has told us that we should not eat of it; we should not even touch it, lest we die.”

At that point the enemy does not give up on his line of approach. He simply digs in, or as they would say in contemporary language, he doubled down. He said, “Well, you really still are a victim anyway. Why? Because God knows that when you eat of this tree...” So now he is compelled to focus on the one thing that is forbidden, whereas before, he came and asked if the thing forbidden is descriptive of the entire environment in which they were put. Such, you see, are the schemes

² See Genesis 3:2-3: “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.”’”

and crafts of the devil. That is why it says the serpent was more subtle or the serpent was craftier than the beasts of the field.³

What do we know about the enemy’s approach to a son, then? It is always ideological warfare. It is always about identity and about an attack upon the link between the son and the Father. That will always be the focus: “If you are the son.” This is an early version of “If You are the Son,” but he does not come out and say it; but he acts like it by implying, “If you truly are a son, God would give you the right to eat of whatever you wanted to.” When that line of pursuit was cut off, he took another tact. “Well, the one that you are not allowed to eat from is really the only one that you should be allowed to eat from. It is the only one worth eating from. So, God has shrunken you down. God is really not as complete in His love and His care and His sustenance of you.” Because what is he looking for? He is hammering the joint between God and man, and he is hammering it, seeing if there is any possibility, in that point of joining, to open up an accusation against God for being unfair.

Now this theme, you see, will continue over and over and over again. Not just throughout the history of the world, and not just as it applies to the corporate man, but it will begin and it will continue relentlessly in its focus upon the individual. So, what is God’s answer when the enemy hammers and hammers and hammers on that joint between you and God, as a son of God? God’s answer is to not spare you in having to trust Him, because trusting God elevates your consciousness from the soul’s consciousness to the spirit’s consciousness.

Because it is the Spirit that bears witness with your spirit that you are a son of God.⁴ And you can only live as a son of God in the ambit of the Spirit of God. In Him, in the Spirit of God, we live, we move, and we have our very being.⁵ The economy of God comes to us in the Spirit. Our identity comes to us in the Spirit. Our purpose comes to us by the Spirit. How we understand God—

³ See Genesis 3:1a KJV: “Now the serpent was more subtil than any beast of the field which the LORD God had made.”

⁴ See Romans 8:16: “The Spirit Himself bears witness with our spirit that we are children of God.”

⁵ See Acts 17:28: “...for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ ”

knowledge, wisdom, understanding, counsel, power, the fear of the Lord, and rule—all are the characteristics of the Spirit.⁶

You cannot pursue God effectively in your soul, so the enemy attempts to drag you into the soul. How does he do that? Well, look at the examples. He is wanting man to identify himself, not with his heavenly Father, not with his Maker, not with his Creator, but he wishes to cause the gaze to be distracted so man will think of himself as just part of creation. So, he comes with provision: “Has God provided for you? Are you able to eat of any tree in the Garden?” When Eve cuts off that line of argument by saying, “No, no, no. We may eat freely of every tree in the Garden except this one,” he continues this line of attack on the joint between the creature and the Creator, between the man and his Father. He continues to pursue that by saying, “Well, you are not nearly as well cared for as you think you are. Let me tell you. God knows that in the day that you eat of this tree, your eyes will be opened. You shall be as gods. In short, all that has been withheld from you is what prevents you from being the equal of God.”⁷

Now what does that tell you about the enemy? He has challenged God. He has challenged the sovereignty of God. He has challenged God’s view of creatures within creation. He has challenged God’s view of the creation itself— “Why did You create in the manner in which You did?” So here is a creature who has actually lost his place in creation, and God is within His right to destroy him. Anything in creation that has become disconnected from divine purpose, the purpose for which God made the thing or the person, is subject to extinction because there is no such thing as a purposeless object or person in creation. But, part of creation anticipated exactly this challenge to the sovereignty of God, and so God allows it because it furthers and clarifies choice, the fact that you must choose.

So, the enemy doubled down on his approach and said, “You are not as well cared for as you think you are, because in creation you may be the same as the Creator.” Well, there was this preexisting

⁶ See Isaiah 11:2: “The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.”

⁷ See Genesis 3:4-5: “Then the serpent said to the woman, ‘You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ ”

challenge to the Creator by this creature, the same one addressing Adam and Eve in the Garden. And, you see, he cannot change this arc of his direction. He must continue to challenge the Creator. The manner in which he does that becomes increasingly sophisticated, for he observes the workings of the Kingdom. He knows God put man on the earth to become a holy nation, to become an entire people.

When God says, “Let Us make man in Our image and likeness,” He was looking, not at Adam, but at Christ, the finished work, and Christ is a many-membered body. He is the Son who is Spirit. We are not talking about Jesus, Mary’s Son. We are talking about Christ, the Son of God, a Spirit being versus a natural being. The spirit, of course, is housed in the natural, so the two are inseparable, but they are distinct. They are not distinct in the sense of severable. They are distinct in the sense of the emphasis of one is on the flesh, and the other is on the spirit, but flesh has been constructed to host spirit for the tenure on the earth. They are not incompatible. In fact, that is the design. God formed man from the dust of the ground, but He imparted that which is of God, spirit, into that which He formed from the dust. We know that the mind of God knew how to make a creature of dust to host His presence by endowment out of the person of God. These are mysteries that the human mind is not immediately capable of grasping, and these are mysteries for the mature because they speak of the functionality of the mature son.

Now he appeals in both instances to Eve, and subsequently to Adam because Adam was with her. Which is all part of the equation: the son who is lax in the exercise of his authority to protect the one who is subject to his rule, that is the failure of Adam. He did not take the enemy seriously.

But let me pursue the point that I was making a little bit more completely. Again, these things are vast subjects. My attempt here is to sketch for you how the mind of the devil works, and why it is obsessed with the son, and why this is the framework for understanding the Book of Revelation. Because there it is the conflict between the mature son and the mature opposition that the enemy is able to mount against the corporate son, and how they interplay with each other upon the earth in the closing stages of human history. At that time, we have a fully mature son, the many-membered corporate man variously described as the family of God, the bride of Christ, the mature son, the corporate son, and the like. All of which are relational and all of which speak of an entity

in the earth that is capable, not only of giving a great account for itself, but it is actually capable of overthrowing the enemy, of destroying the works of the devil, and judging this fallen one and all the ones fallen with him. So, it is not going to be the babe at Bethlehem, and it is not going to be the uninitiated son in the Garden of Eden. It is going to be the son who lives in the Son who has crushed Satan underneath His feet.

Just one final bit about the son in the Garden: you can see the concentration of his focus on the soul of the son. The eyes of the spirit were opened—the eyes of Adam and Eve, their spiritual eyes were opened—because, from the record, we know they routinely spoke with God. God speaks Spirit to spirit. And their natural eyes were opened because they could see the fruit on the tree; it was pleasing to those eyes.⁸ But the eyes of the soul remained closed. And the enemy has always understood that when you engage the son, you are never going to be successful attempting to engage his spirit because it is in his spirit that he understands the mysteries, Spirit to spirit. Because a son of God is not to be defined purely as one born of flesh. A son of God is one born by impartation of spirit from God, as in the case of Adam, and subsequently born again out of death by the very same Spirit who raised Jesus from the dead. So Jesus would conclude, “That which is born of flesh is flesh, that which is born of Spirit is spirit” (cf. John 3:6). And the soul is incapable of connecting to God except as an extension of and by obedience to the spirit of man in fellowship with the Spirit of God.

Satan will never give up on his efforts to breach your connection to your Father, and the only avenue he has available to him, where you are concerned, is your soul, the condition of your soul. So, he said to the woman and to the man who was with her—I keep reminding you, Eve did not do this all by herself. In fact, God blamed Adam. God put the full weight of the responsibility on Adam for the fall of man. He says, “As in Adam we all die”⁹—not as in Eve—because he was given the responsibility to stand up, to be the *histémi*,¹⁰ the one who stood up in the environment

⁸ See Genesis 3:6: “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

⁹ See 1 Corinthians 15:22: “For as in Adam all die, even so in Christ all shall be made alive.”

¹⁰ See *histémi*, Strong’s Greek 2476 - <https://biblehub.com/greek/2476.htm>

of allergens. He should have been the representational presence of God when Eve was under attack. He was supposed to be the *histémi* of God. Instead, he capitulated, and in his agreement with his wife, found the displeasure and the disfavor of God, just as readily and as completely as she did. He was not excused by his uninvolved, or from everything the record shows, uninvolved posturing relative to the woman.

In this particular broadcast we will only have had time to examine Adam, and that rather superficially because of the depth of what is here to be unpacked. Sufficient to say, and as I conclude this portion of the discussion of the first of three sons to be engaged by the enemy, the second being Christ—and we will look at Christ particularly in the wilderness where the Spirit led Him to be tempted by the devil—we will observe the replay of these patterns. And we will look at the final son, the one who is born as a man, even though his existence is as new as a child.¹¹

Concluding the piece with Adam, we observed that the enemy does not have an alternative. He cannot ratchet the temptation up to the realm of an engagement of the spirit; he will always lose. When the enemy is dealing with you, he has no alternative but to deal with you in the condition of your soul. He appeals to the soul and succeeds, actually, in causing a movement, a shift between the man and his Father, a shift from seeing his Father through his spirit, the same Spirit that awakened him morning by morning and brought him in the cool of the day to speak to him and to reveal the secrets of creation in which he understood his purpose, his identity, and subsequently remain in the rest of God. Because there was nothing God had created for him and put him over that would disturb his rest.

So the enemy says, “You shall be as gods,” an appeal to the vanity of the soul. “You do not need God.” When man gave in in that area, to be his own provision, to be his own protection, and to be the keeper of his own identity, and to determine his own purpose, these are the foundations of the *kosmos*.¹² It offers you your own identity. It offers you your own purpose. It deceives you into

¹¹ See Revelation 12:5 NKJV: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

¹² See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

thinking that you can manage your own economy, and that you are responsible and are capable of resolving all matters for yourself. These are the elements of how the devil deals with the son.

We will see the amplification of these principles as we go forward in the next piece of this discussion, as we examine the enemy engaging Christ in the wilderness. Until then, reflect on these things.

I am Sam Soleyn, and I will see you then. Bye-bye.