

Current Affairs #77 – What the Temptations of Jesus Reveal About the Methodologies of Satan  
Sam Soleyn  
September 27, 2020

We now come to the second of the two sons of God referenced in Scripture, and we want to apply what we know and have learned from our discussions of the first son, Adam—what we have learned about how the enemy deals with the son. I want to again remind you that all of the prophetic Scriptures, whether we are speaking of Daniel, Ezekiel, Matthew (24 in particular), the Book of Revelation, they all speak of a time in the world where what the enemy has been doing since he engaged Adam and Eve in the Garden reaches its apogee, reaches the fullness. So the theme of Scripture is that God established creation to produce a son in His image and likeness.<sup>1</sup> There were models of that son: Adam, Christ, and the fully mature son as described in the Book of Revelation.

Along the arc of that process is also the opposition to the thing God established creation to accomplish: the enemy. He is variously described as the devil, Satan, that ancient serpent (and this, of course is from the Book of Revelation, chapter 12), and how all that he has built and done culminated into this great beast, as it is finally called. This great beast had three predecessors, all of which are references to predatory, dehumanizing forms of governance<sup>2</sup>—kingdoms that oppress people. The final kingdom is described as a kingdom with great iron teeth and bronze claws that devours, that tramples down, and that crushes the whole earth.<sup>3</sup> It also wages war against the saints with one of ten horns that comes up upon seven heads; this horn is given a mouth that speaks blasphemies against the saints, against the Most High, and against all the things that are in heaven.<sup>4</sup> So this is the form of the war. It also utilizes economies to oppress mankind, to entrap them, and it uses violence to make sure that nobody could wage war against the beast, and so on.

---

<sup>1</sup> See Genesis 1:26a: “Then God said, ‘Let Us make man in Our image, according to Our likeness.’”

<sup>2</sup> See Daniel 7:3-6; See Daniel 7:17: “Those great beasts, which are four, are four kings which arise out of the earth.”; See also Revelation 13:2: “Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion.”

<sup>3</sup> See Daniel 7:7: “After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.”

<sup>4</sup> See Daniel 7:8: “I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.”; See also Revelation 13:5-7.

It is a formidable presence, and it requires the sons of God to engage him, not as the sons of men, but as the sons of God. Now what does that mean? The son of man historically engages the enemy with his soul. The Son of God, we are about to see in studying Jesus, engages the enemy with His Spirit. In the Spirit we have direct access to the economies of the truth, the economy of heaven, against which the *kosmos*,<sup>5</sup> the kingdom of darkness, has no power because it puts Satan back into his position as a creature who was created to serve God and to serve the sons of God.

Now that we are about to look at Matthew 4, you will clearly see that the focus of Satan is on the question, “Are You the Son of God?” I am not resolved on the issue of whether or not Satan himself knew that Jesus was indeed the Son of God, but I do not think it matters. He is looking for the son because he knows that whoever sees himself accurately positioned in Christ as part of the corporate son, and indeed the whole of the corporate son, has a destiny to disclose all of the works of the devil as being fraudulent, based on lies, based on a theft of power through deception, and cannot stand when the true son comes. Because, like the darkness is dismissed summarily with the light, so it is with the rising of the son, the rising of the glorious son of God clothed in the authority that Christ gave that son in which to function.

By the way, as we are speaking of the corporate man, it will include more than just the individual knowledge that we are the sons of God, and even acting out of that. It will include how we are arranged, how we are governed, and how we function, because that is, in effect, the manner in which we are presentable to God to carry His name, to carry His authority, to carry His image and likeness, and all that goes with that. That is when we become the plenipotentiary, the manner in which the plenary authority of Christ has moved from potential to actuality. So we become the plenipotentiary of the *exousia*<sup>6</sup> (the executive authority) of the *dunamis*<sup>7</sup> (the power— “All authority, all power has been given to Me in heaven and on earth”<sup>8</sup>). Paul wrote to the Ephesians, in the very first chapter of the Book of Ephesians, telling them that his goal was to convey the

---

<sup>5</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

<sup>6</sup> See *exousia*, Strong’s Greek 1849 - <https://www.biblehub.com/greek/1849.htm>

<sup>7</sup> See *dunamis*, Strong’s Greek 1411 - <https://biblehub.com/str/greek/1411.htm>

<sup>8</sup> See Matthew 28:18: “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’”

firmness and completeness of this information, of this revelation to them individually and as the corporate man.

With that said in chapter 1, needless to say, in chapter 6 he rolls out the armor of God, every piece of which is an understanding and a functioning in this divine authority. By the armor of God we can take our stand against the devil's schemes, which in the compendium are the *kosmos*—whether we are speaking of the terrible beast of Revelation 13 or Daniel 7 (being the same beast)—and all of its grotesque appearance, and all of its godless intents, and the ferocity and unrelenting nature of the pursuit of the domination of all human beings by this instrumentality. This is coupled to the deception that arises when a second beast comes up, that works in tandem with the first beast, who has been the recipient of the power, the throne, and the authority of Satan in the earth.<sup>9</sup>

The fog of the mystery will lift as we approach these Scriptures in Revelation, knowing what we know from what has already been written, because it is the same story. The Book of Revelation and the prophetic Scriptures are the unveiling of the fullness of both sides of the equation:

- On the one side, the Son of God becoming the fully attained corporate man, whose destiny is to destroy the works of the devil.<sup>10</sup>
- And, the firm and stiff resistance of all that the enemy has put in place since the theft of Adam's authority, being shown and summarized in this compendium called the beast, which is a kingdom that arises at the end of the age that dominates in the exact way, except in the fullness of it, that he dominated Adam, deceived him, and gained his authority.

But in the way is Christ, in the way of that hegemony is Christ. There will arise at the end of the age, that corporate son, the many-membered Body of Christ: the many members in the one body, the many sons in the one Son.

Listen, the reason that people want to be raptured out of here, so that they could go to heaven and not have to face all of this, is that there is no teaching on the destiny of the believer being formed into the corporate son, whose responsibility is to destroy the works of the devil, overcome him.

---

<sup>9</sup> See Revelation 13:2b: "The dragon gave him his power, his throne, and great authority."

<sup>10</sup> See 1 John 3:8b: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

We think we are going to do that from heaven. What need do you have to go to heaven to accomplish this when the enemy has been thrown out of heaven? I will have a final piece today on the false doctrine of the rapture. It is a pernicious doctrine precisely because it has you focus on being lifted out, a thing that is not going to happen, because some will be here when Jesus returns with the clouds of heaven. But the folly of the doctrine and the reason it is demonic is it diverts your focus from what God truly intends, which is that you arise to the fullness of the stature that belongs to Christ,<sup>11</sup> with the intent of destroying the works of the devil. Don't you know that it is our destiny to judge angels?<sup>12</sup> And we will do it on the earth, and we will do it before the Lord comes back, and we will do it in a mighty way that cannot be stopped.

Let's look at Jesus, because He is the first of the overcoming sons. He is the archetype from whom we then become the current type. Let's look at the engagement of the enemy of the Son in whom the Father is well pleased. Let's step back from Matthew, chapter 4, to the events that had just happened in chapter 3. In chapter 3, the Son of Man was buried by the prophet, John the Baptist, functioning in the role of a Levitical priest. The role of the priest was to examine the sacrifice, under the Law of Moses, and John was a fully qualified Levitical priest. In fact, he was not just a qualified Levitical priest, he was Mr. Super Clean. He had taken a vow of a Nazarite: he did not drink alcohol, he did not cut his hair, he did not shave his beard. As external as holiness could be modeled, John was that, and by character, uncompromised. He called the scribes and the Pharisees a generation of vipers, and warned them to flee the wrath of God that was to come.<sup>13</sup>

John was a fully qualified Levitical priest, and Jesus comes to him and says to him, as the priest, "It becomes you as the priest and Me as the sacrifice to fulfill the requirements of righteousness. You are supposed to examine Me and find that I have no blemish, and then you are supposed to wash Me, so I may be sacrificed." In that regard then, Jesus is baptized by John. But according to

---

<sup>11</sup> See Ephesians 4:13: "...till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;"

<sup>12</sup> See 1 Corinthians 6:3: "Do you not know that we shall judge angels? How much more, things that pertain to this life?"

<sup>13</sup> See Matthew 3:7: "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, 'Brood of vipers! Who warned you to flee from the wrath to come?'"

Romans 6, baptism is a symbol of burial if we are buried with Him by baptism into death.<sup>14</sup> This symbol of burial applied to that which could die. It was appointed unto all men once to die (cf. Hebrews 9:27). But Jesus came to John, in the River Jordan, as the Son of Man, as Mary's Son. He is buried, and what comes up out of the water is approved by God Himself.

Coming up out of the River Jordan is analogous to the Son arising out of the Word, all of the promises of Scripture concerning the coming of the Son. "Unto us a Child is born, unto us a Son is given" (cf. Isaiah 9:6). Mary's baby, and Jesus was born of the flesh in that regard, grew up to be the Son who is given, and this is the transition from the Son of Man to the Son of God. When He comes up out of the water, the Holy Spirit descends on Him in the form of a dove (cf. Matthew 3:16). Typically, oil is a type of the Holy Spirit, but here in this case, in the anointing of the Son of God, oil, the symbol, is bypassed for the reality. The Holy Spirit Himself descends on Him in the form of a dove. And then God speaks out of the heavens—this is the fulfillment of the 2<sup>nd</sup> Psalm—"This is My beloved Son, in whom I am well pleased!" (cf. Matthew 3:17), because God is reestablishing the regent of heaven upon the earth.

The first son had dominion. This is the last Son, because all the other sons are spiritual and they are in this Son, and have to be born again of Spirit in order to be assembled to this Son. We are assembled, according to 1 Corinthians 12, by one Spirit. And it is the same Spirit who raised Jesus from the dead (Romans 8 speaks to that), that raises us up out of the water, out of death, and assembles us.<sup>15</sup> "For by one Spirit are you assembled into one body" (cf. 1 Corinthians 12:12). And so it is with the Body of Christ. Again, I am throwing Scripture at you. I intend for you to carefully unpack these Scriptures within the context that I am providing for the understanding of these Scriptures.

---

<sup>14</sup> See Romans 6:3-4: "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

<sup>15</sup> See Romans 8:11: "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

These were the events that had taken place moments before Matthew, chapter 4, beginning at verse 1, is recorded. This is about how Jesus now is led by the Spirit into the wilderness to be tempted by the devil immediately after He is revealed as the mature Son, the Son of promise: “This is My beloved Son.” And the phrase would be added by the same Father, later on at the Mount of Transfiguration, when He would say, “This is My beloved Son in whom I am well pleased. Hear Him, or listen to Him!” (cf. Matthew 17:5).

It is the same admonition that arises in the letter addressed to the Hebrews, to the people who would have had this understanding of the Scriptures, the Hebrews, when He said, “God, who in different times and in different ways in the past spoke to the fathers by the prophets, in these days He speaks to us in Son.”<sup>16</sup> He is referencing the person of the Lord Jesus Christ, and he makes the case for that, and he is also referencing all of the sons within the Son. This is as early as chapter 2, verse 11, of the Book of Hebrews, where he says, “Both the One who makes us holy and the ones who are made holy (Christ who makes us holy and ourselves who are made holy) are of the same family. This is why Jesus is not ashamed to call us brethren.” The term there for “brothers” is the term *adelphos*<sup>17</sup> in the Greek, which means to be of the same womb. It goes on to say (just verses below where I am quoting from Hebrews, chapter 2) that He, the Lord Jesus Christ, will sing the praises of the Father in the congregation of His brothers. He defines the brothers as those who have sung to Him, “We will put our trust in You” (cf. Hebrews 2:12-13).

He is speaking about the corporate man. So whatever is descriptive of Christ and His attitude as the fully mature Son confronting the devil and speaking the word of the Father in creation, that is our place and position in Him to continue to speak. He left us the glory of representing the Father, which glory He had on the earth, He left that glory to us, in John 17.<sup>18</sup> And Paul again said to the Ephesians, in chapter 1, “I am writing to you that you might understand what is His inheritance in

---

<sup>16</sup> See Hebrews 1:1-2: “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;”

<sup>17</sup> See *adelphos*, Strong’s Greek 80 - <https://biblehub.com/greek/80.htm>

<sup>18</sup> See John 17:22: “And the glory which You gave Me I have given them, that they may be one just as We are one:”

the saints, what is the working of His mighty power on behalf of those who believe, and so on.”<sup>19</sup> So, this is airtight. But this is the message of wisdom amongst the mature. This is what elevates us. This is what God means to do, how He means to prepare us, and the like.

But I need to get to the point of talking of the devil engaging the mature son, and what we may learn from that by juxtaposition to what we learned in the approaches of the devil to Adam. Because these are the fullness of the schemes that he rolls out against the last and final manifestation of the son, who is born in the wilderness (cf. Revelation 12:1-6). Matthew, chapter 4, verse 1, I just want to read, and as I read, I will point out certain things.

*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil (Matthew 4:1 NKJV).*

The purpose of the Spirit leading Him into the wilderness was that He might confront the devil, to be tempted by him. That is why, by the way, He would later tell us to pray in this manner, “And lead us not into temptation, but deliver us from all that is evil” (cf. Matthew 6:13). Note this also: it is the Spirit who leads Him into the wilderness. Jesus did not wander out into the wilderness to go fast for forty days. The Spirit led Him.

*And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said... (Matthew 4:2-3a).*

Please note this. What did I say about Adam? When the devil came to tempt Adam, he focused his attention on the joint between the Father and the son. “Did God give you anything to eat around here? Has God actually taken care of you like a son? He does not want you to be as gods, that is why He told you not to eat of the tree of the knowledge of good and evil.” So, what do you expect he will do? He will focus on the weld between the Father and the Son. So, what does he say?

---

<sup>19</sup> See Ephesians 1:18-19: “...the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power...”

*Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread” (Matthew 4:3).*

I will go ahead and read the next portion of this, just to show the continuity, and then I will come back. When that failed, verse 5 says,

*Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down. For it is written:*

*‘He shall give His angels charge over you,’*

*and,*

*‘In their hands they shall bear you up,*

*Lest you dash your foot against a stone’ ” (Matthew 4:5-6).*

And then the third temptation is,

*Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world [and the word “world” there is the word *kosmos*] and their glory. And he said to Him, “All these things I will give You if You will fall down and worship me.”*

*Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve’ ” (Matthew 4:8-10).*

In other words, Jesus affirmatively asserts that He is the living presence of the Lord, his Creator. And as such, because Satan is on the earth, he is subject to the dominion of the One who has come to reclaim the authority to rule in creation. The first Adam had abrogated his responsibility, and the enemy was empowered by it. The last Adam is tempted in the same way. And again, I have not gone through what the temptations actually are, but you can be certain that they all appeal to

the soul, just like they all appealed to the soul of the first man, the first *adam*.<sup>20</sup> But in this case he encounters the fully mature Son of God and is rendered powerless. Now I will go into these temptations subsequently, but I want to point out, the devil left Him. If you, when you are tempted by the devil, if you submit to God, which is to say you know what the truth is and by that truth as a sword you resist the devil, as the devil left Him, so the devil will leave you.<sup>21</sup>

I want to go back in the next broadcast and compare how the temptations of Adam and the temptations of Jesus are similar, and therefore, how the schemes that have become collected up in this great beast at the end of the age will be altogether predictable and altogether similar. What we learn from Jesus and what will become fully formed in us is exactly how we are going to destroy the enemy.

I am Sam Soleyn. I hope you will continue to delve into these Scriptures with me. Until next time, blessings. Bye-bye.

---

<sup>20</sup> See *adam*, Strong's Hebrew 120 - <https://biblehub.com/hebrew/120.htm>

<sup>21</sup> See James 4:7: "Therefore submit to God. Resist the devil and he will flee from you."