

Current Affairs #78 – The Dragon’s War Against the Son  
Sam Soleyn  
September 28, 2020

In this broadcast I want to unpack the temptations of Jesus by the devil in the wilderness, as recorded in Matthew 4, and I want to compare them with what we already know about the methodologies of Satan in his engagement of Adam in the Garden. Then, armed with this understanding, both of how the enemy addresses the son, from Adam and from Christ, as well as how Christ responds, armed with that, we will project that understanding onto the Book of Revelation, where the ultimate forming of the attack against the saints and war against the saints is deployed.

Again, if you strip everything down to the barest essentials and you are not so much caught up (even though we will look at these things in detail) with scorpions with stings in their tails, or vials or bowls of the wrath of God, or trumpet blasts that reveal the wrath of God on the earth, and the like, if we are not so much caught up in those things, we will see with absolute certainty what is the precise arc and formation of these things, and we will not lose our direction in the fog of war. All of those representations of the terrors to be released are subject to the Christ who has already overcome all of them in His day, in the day when those types and shadows were functioning against that Son, who is the representational Son.

The thing you must understand about prophetic Scripture is it is cyclical. Every return of the cycle is with a bigger arc, a wider ambit, because in the end, nothing will be left undone or unchallenged. But until it reaches that full, final, cyclical form, it will occur in multiple forms so that we do not lose our way, so that we understand. These things are not suddenly sprung upon mankind at the end of the age. They are the culmination of that which has been here since the beginning, and we can see the repeating of the arc of these things again and again and again.

With that said, let’s now look in greater detail at the temptation of Jesus following the forty days of His fast, when the devil came to Him. Now, He is in the wilderness. I will point out here, only in passing, that the description of the location of the son born to the woman, in the Book of Revelation, is that the woman and her child are in the wilderness (cf. Revelation 12:1-6). The symbolism of the wilderness, of course, is that it is a realm of spirit, in the sense that the physical barrenness of the desert and/or the wilderness is one in which you cannot navigate by the familiar

tomes and the familiar instincts of the soul. In that sense it is a spiritual place. Not unlike when the serpent came into the Garden and man’s soul was uninitiated, the devil was at a disadvantage. The devil is always at a disadvantage when the son is in the wilderness. Why? Because the son is keenly aware that, in the wilderness, he must depend upon the Father.

Might I suggest this is why God took Israel into the wilderness following their liberation from Egypt, and did not immediately take them into the Promised Land. Because, in the wilderness, there is no ability of the soul to supply the needs of the body. In the wilderness God has to show up. The wilderness is an environment of faith. That is why God led them in the wilderness, and they fell because—they died in the wilderness because—they were apathetic. They were unbelieving, and they were rebellious. The word for both “unbelieving” and “rebellious” is the word *apeitheó*.<sup>1</sup> They were apathetic.

They lived in an environment distinctly different from the structure of Egyptian slavery, in which they got up every day, they toiled every day, and their routines were well orchestrated to get the maximum out of their labors. So their lives in slavery were regimented, and it was ground into them, into their souls, like grooves deeply cut in a roadway. And yet, they wanted to go back to that. This is the power of the pull of the soul when drawn to the familiar, because it is drawn to a form of life that is predictable, albeit strenuous, enslaving, diminishing, humiliating, where all you are really supplied is that which is sufficient simply to keep you alive so that you may continue to be subject to this harsh, boisterous, unyielding rule. The soul will prefer that to trusting God.

And even after they had been freed from Egypt for some time and had seen the provisions of God that came directly from His manifested presence, they wanted to go back. They saw the manifested presence of God every day by a pillar of cloud that shaded them in the searing heat of the desert. They saw the manifested presence of God every night in the form of a pillar of fire that warmed them and made the bone-chilling cold of the desert livable. And every morning they woke up, bread appeared on the ground, not as a result of their toil, but provision from God.

---

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

<sup>1</sup> See *apeitheó*, Strong’s Greek 544 - <https://biblehub.com/greek/544.htm>

In the desert and/or in the wilderness, for all intents and purposes, you are dead, because you cannot feed yourself, you cannot warm yourself, you cannot cool yourself, you cannot provide for whatever you thirst for—you cannot provide drink. And God appeared as a pillar of cloud, God appeared as a pillar of fire, God appeared as a rock that yielded water, and the goodness of God was distributed all over the ground for them to collect six days out of seven. This is an environment of *histémi*,<sup>2</sup> where God stands up because of their *tithémi*,<sup>3</sup> their lying down as if they were dead. God carried them. He said of it, “How I carried you on eagles’ wings.”<sup>4</sup> This is what He spoke to summarize their forty years in the wilderness: “I carried you on eagles’ wings.” So, the wilderness is the place in which the son of God may come forth in maturity. Let me say that again. In your wilderness, your Father arranges for you to come forth in maturity. Why? Because the central purpose of the wilderness is to teach you this one thing, the one thing that every son of God must know in order to live in, to move in, and to have your very being with Him, and that is the sovereign presence of God which comes to you in the form of word.<sup>5</sup>

Let me explain here for a moment, the matter of “word.” Because Charismatics in particular have come to decry *logos*,<sup>6</sup> which is the term for “word.” What is favored is *rhéma*.<sup>7</sup> There are even Bible schools called Rhema, because this fanciful notion has emerged in which *rhéma* is said to be the word revealed by the Spirit, but *logos* is supposedly just the written text; and given the preference between those two choices, of course, everyone would prefer *rhéma*. But might I suggest, this is just part of the continuing childishness of the understanding of Scripture. Because when the Scriptures speak of the Word that became flesh<sup>8</sup>—and this would be the word spoken of

---

<sup>2</sup> See *histémi*, Strong’s Greek 2476 - <https://biblehub.com/greek/2476.htm>

<sup>3</sup> See *tithémi*, Strong’s Greek 5087 - <https://biblehub.com/greek/5087.htm>

<sup>4</sup> See Exodus 19:4: “You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself.”

<sup>5</sup> See Deuteronomy 8:3: “So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.”

<sup>6</sup> See *logos*, Strong’s Greek 3056 - <https://biblehub.com/str/greek/3056.htm>

<sup>7</sup> See *rhéma*, Strong’s Greek 4487 - <https://biblehub.com/str/greek/4487.htm>

<sup>8</sup> See John 1:14: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

here: “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (cf. Matthew 4:4),—it is not talking about *rhéma*; it is talking about the word that configures you to the One who is the *Logos*. John 1 says, “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God. The same was in the beginning with the Father.” In verse 14, when it says, “The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth,” the Word that became flesh is the *Logos*, that is full of the active ingredients of grace and truth. That is not the written word. That is the person of the Word.

The wilderness is rich with the *logos*, but the *rhéma* is what is revealed in the wilderness. You get, by the revelation, the explanation of who is the person of Christ. So indeed, when it says, “Man does not live by bread alone, but by every word (*rhéma*) that proceeds from the mouth of God,” you get a revelation—and that is the word *rhéma*—you get a revelation of who the *Logos* is. Now what happens when you get a revelation of the *logos*? It changes you into the *logos*. It configures you.

So Jesus is in the wilderness being tempted by the devil, and what does the devil roll out? My goodness, the same thing, exactly the same approach as he took to the first Adam, the man of the earth: “Is there anything around here to eat?” Now in the case of Jesus, the devil was fully aware that He had been fasting for forty days, so what does he say to Him? “If You are the Son of God...” Boom, the attack comes on “Son,” the relationship with the Father: “If You are the Son of God...” The devil pushes on that door; he exercises force on that door to see if there is any yielding in you. As it happened with Adam, or with Eve, there was no yielding, so he has to try another tact. But the focus is on your identity as a son: “If you are the Son of God, command that these stones be made bread.”

Do you know what the word for “Son” there is? *Huios*.<sup>9</sup> “If You are the representational Son...” The devil does not waste his time going after children; he just traps them in the culture of their parents and in the entrapments of the soul. But if you are the *huios*, that is the one with whom he has business to transact. “If You are the *Huios*, command that these stones be made bread.” So he

---

<sup>9</sup> See *huios*, Strong’s Greek 5207 - <https://biblehub.com/greek/5207.htm>

addresses the *huios*, the fully mature son; *huios* is the term I am referring to, and it refers to the representational son. When the Father said, “This is My beloved Son, in whom I am well pleased,” that is the reference to *huios* (cf. Matthew 3:17). This is the representational son: the son who represents the business of the Father. This son represents the restoration of rule. This son represents the return of dominion.

I do not want to be sidetracked with those who talk about the dominion mandate; they typically do not know what they are talking about. They speak about rule without the faintest concept of what you have to become in order to have this rule. They think once you are born again, you have that rule. No. You are born as a child. You are born as an infant. No rule has ever been entrusted to infants. And the form of rule is not how you dictate what happens to the earth; the form of rule is how you present the Father within the systems of the *kosmos*.<sup>10</sup> You show the way that the Father is that brings this *kosmos* into judgment. But in order to do that, you must be the *huios*. I cannot go there, even though I am tempted to go there.

The first thing the devil does is he challenges their provision. It is unsurprising that the thing that the beast—this system called the *kosmos*—the thing that it hegemonizes, it dominates to bring control over, is you cannot buy or sell without its express permission. “Command these stones be made bread”—he is saying, “How are you going to live in creation?” He is not saying, “If You are the Son of God, command these stones be made bread so that I can see that you are the Son of God.” He is saying, “Command these stones to be made into bread, so you can eat. You have been hungry for forty days. Feed Yourself.”

And that accounts for the answer that Jesus gave him, which is, “Man shall not live on bread alone.” Here, He is not primarily speaking of the natural man, although the term that is employed is *anthrōpos*,<sup>11</sup> which corresponds to *adam*.<sup>12</sup> So it is a reference to the natural man, but in His response, He is clearly indicating that “the flesh profiteth nothing.”<sup>13</sup> It is not the intent of God for

---

<sup>10</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

<sup>11</sup> See *anthrōpos*, Strong’s Greek 444 - <https://biblehub.com/greek/444.htm>

<sup>12</sup> See *adam*, Strong’s Hebrew 120 - <https://biblehub.com/hebrew/120.htm>

<sup>13</sup> See John 6:63a: “It is the Spirit who gives life; the flesh profits nothing.”

you to focus on the flesh. If you focus on the flesh—which is to say, the lust of the flesh, the lust of the eyes, and the pride of life—that is exactly the strength of the *kosmos* to entrap you, because all that is in the world is described as the lust of the flesh, the lust of the eyes, and the pride of life; and they do not come from God, but they come from the devil.<sup>14</sup> They come from the *kosmokratór*,<sup>15</sup> the one who makes this system to entrap you. So, Jesus’ response is indeed the response of a mature son who is found in His anthropological form. Man shall not live on bread alone, because within the *anthrṓpos*, within the anthropological form of dust, lives the Son of God. So, in a sense, He is answering the question, “If You are the Son of God,” but He does not answer it in the predictable fashion of the soul giving in to the lusts of the soul, to the imperatives for the need for provision in the moment. He is saying, “My Spirit feeds on the resource of My Father. He tells Me in this moment, and I hear by the Spirit the revealed Word, to which I line up in My understanding because I am the *Logos*.”

The word that God speaks to you that is representational of the *logos*, is *rhéma*. When you hear it, it produces faith. For faith comes by hearing, and hearing comes by the *rhéma*.<sup>16</sup> And the response of that comes as faith. Faith comes when the *rhéma* stirs in you, produces in you, a higher order of response that aligns you more accurately to the *logos*. Not surprising, when the word comes, it typically comes by a sent one. It comes by a preacher, who is unable to come to you unless he be sent,<sup>17</sup> and it is the term *apostolos*.<sup>18</sup>

When we get into it later in this series, as we deal with how God prepares a people to overcome the enemy at the end of the age with that mature corporate son, the order of that house is critically important to its ability to overcome. Central to that order is the gift of the *apostolos*, the gift of the apostle, who, in the role of both father and apostle, represents a current, high standard of the *huios*,

---

<sup>14</sup> See 1 John 2:16: “For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.”

<sup>15</sup> See *kosmokratór*, Strong’s Greek 2888 - <https://biblehub.com/greek/2888.htm>

<sup>16</sup> See Romans 10:17: “So then faith comes by hearing, and hearing by the word of God.”

<sup>17</sup> See Romans 10:15 NIV: “And how can anyone preach unless they are sent? As it is written: ‘How beautiful are the feet of those who bring good news!’ ”

<sup>18</sup> See *apostolos*, Strong’s Greek 652 - <https://biblehub.com/greek/652.htm>

to which all sons in this mature Son are destined to come: to the fullness of the stature that belongs to Christ.<sup>19</sup> Not infants tossed to and fro by every wind of doctrine. If Jesus were Mary’s boy in this temptation, it very likely would have been a different outcome. But God does not send up children to do the work of adults.

The first thing the devil tests Jesus with is provision, feed Yourself, and the true Son of God responds in the manner that we have described. The devil does not give up; he takes Him into the holy city. And, of course, this is in that realm of the happenings of spiritual things, so whether He was actually sitting on top of one of the parapets of the temple is not the question. It appeared so in the moment. So, the devil takes Him into the holy city and sets Him on the pinnacle of the temple. These are not just empty words. Why take Him there? He is targeting exactly and upping the temptation to match what he is learning.

He starts out with the Son of Man, whose natural instinct after forty days of fasting would be to have food in His stomach, the taste of bread in His mouth. The devil ups the challenge now to something that would appeal to him. Here, he takes Jesus to the pinnacle of the temple. This, in Israel, was the holy place. This is where the Ark of the Covenant sat. To every observing eye, this was the quintessence of religion. So, the devil sets Jesus on top of all of that to see what religious motivation might yet be in Him, and he tells Him, “If you are the Son of God,”—once again, a challenge—“throw Yourself down. For it is written”—and he quotes Psalm 91—“He shall give His angels charge concerning You. They will bear You up lest you dash Your foot against a stone.” So he is saying, “You are greater than the temple, aren’t You? The angels will come and tend You. Prove that You are greater than the works of the law and the temple.” Jesus’ response: “I am the Lord your God. I am not the temple. I am not religion. I am no form that you may control. I am”—and note the language: ‘You shall not tempt the Lord your God’—“I am the Lord your God,” He is saying. That is where religion is no temptation to a son.

Part of the trial in the last days of the church, of the overcoming church, will be to resist the deception of the false prophet, who will attempt to deceive the nations into compliance with the

---

<sup>19</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...”

standards of the beast. He will make an image of the beast and require people to fall down and worship the image of the beast. I do not have time to do anymore in this session with that, but again, you can see the pieces as they move forward to the conclusion of the age.

We will continue to look at how the temptations of the sons that precede tell us what will happen to the sons that succeed, that come on subsequently.

I am Sam Soleyn, and we will see you again soon. Bye-bye.