

New Morning Magical

Who is the adversary? Part 2

So...what do we do with Jesus' trial in the wilderness after He was baptized? Let's look at it together:

Luke 4

1 Now Jesus, full of holy spirit, returns from the Jordan, and was led in the spirit in the wilderness

2 forty days, undergoing trial by the Adversary. And He did not eat of anything in those days, and subsequently, at their being concluded, He hungers.

3 Now the Adversary said to Him, "If you are God's son, speak to this stone that it may be becoming bread."

4 And Jesus answered him, saying, "It is written that, 'Not on bread alone shall man be living, but on every declaration...of God.'"

5 And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the inhabited earth in a second of time.

6 And the Adversary said to Him, "To you shall I be giving all this authority and the glory of them, for it has been given up to me, and to whomsoever I may will, I am giving it.

7 If you, then, should ever be worshiping before me, it will all be yours."

8 And answering, Jesus said to Him, "Go away behind Me, Satan! It is written, The Lord your God shall you be worshiping, and to Him only shall you be offering divine service."

9 Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If you are God's son, cast yourself down hence,

10 for it is written that 'His messengers shall be directed concerning Thee, To protect Thee.'

11 and that 'On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against a stone.'"

12 And answering, Jesus said to him that "It has been declared, 'You shall not be putting on trial the Lord your God.'"

13 And, concluding every trial, the Adversary withdrew from Him until an appointed time.

Stay with me, please, because this really goes against everything you and I have ever heard or have been taught anywhere by anyone in Christendom:

Notice verse 8, when Jesus says, "**Go away behind Me, Satan!**" Isn't that the exact same phrase that Jesus spoke to Peter in **Matthew 16:23**? It *is* identical, in fact. As I looked at this today, the Holy Spirit came all over me. Listen to me, Brothers and Sisters, if Jesus was not referring to an entity, but rather to an oppositional force, in Matthew 16, He was also NOT referring to an entity in Luke 4 (the story also appears in Matthew 4 and Mark 4 (but there the whole story is encapsulated in a single verse). In each account "**THE satan**" is referred to as "**the trier**," or, in the exchange with Peter, the Lord says, "**you are a snare to me.**" Jesus addresses "satan" – with no definite article – in both of these instances.

What's the significance of the definite article, versus the absence of it? Here's what may be the biggest stretch of the whole study so far: according to haRold Smith, relating to the Hebraic mind and it's unique way of painting pictures to make complex things relatable, the exchange in the wilderness, between Jesus and the force of adversarial opposition, occurred within Himself, between His human nature and His divine nature. He could not go forward until He conquered His altogether natural human desires for survival, recognition, and for life itself. The dialogue is, haRold insists, was a figurative one, not a literal one.

May I also suggest that *each* of us has had similar exchanges within ourselves, as we have struggled to discern, let alone obey God's will for our own lives? Hasn't each of us faced similar temptations from our own nature that opposes God? Come on, now, be honest. In those moments we could say that we ARE satan – we are – or at least in danger of being – adversarial, opposing, accusing, rejecting, setting at odds? Isn't this a description of a determinedly disobedient nature, and isn't that how Paul describes the flesh-nature of man?

Romans 7:5, 13-25

5 For, when we were in the flesh, the passions of sins, which were through the law, operated in our members to be bearing fruit to Death.

13 But Sin, that it may be appearing Sin, is producing death to me through good, that Sin may become an inordinate sinner through the precept.

14 For we are aware that the law is spiritual, yet I am fleshly, having been disposed of under Sin.

15 For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing.

16 Now if what I am not willing, this I am doing, I am conceding that the law is ideal.

17 Yet now it is no longer I who am effecting it, but Sin making its home in me.

18 For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the ideal is not.

19 For it is not the good that I will that I am doing, but the evil that I am not willing,

this I am putting into practice.

20 Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me.

21 Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me.

22 For I am gratified with the law of God as to the man within,

23 yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members.

24 A wretched man am I! What will rescue me out of this body of death? Grace!

25 I thank God, through Jesus Christ, our Lord. Consequently, then, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law.

The flesh, human flesh nature – yours and mine – is opposed to God. It is set at odds, it is deceiving, adversarial, accusing and rejecting. Satan lives in our flesh, Brothers and Sisters. If this Hebraic perspective is correct, the enemy we face and against whose stratagems we arm ourselves to stand against, come from the opposing force brought by other human beings and from within ourselves, and not from some evil being, named Satan.

Blame whom we will, but we are in more danger from the nature of human flesh – our own and others – which could be counted among “*the wicked*,” from which the Lord prayed for us to be protected.

Romans 8 – Here is the great celebration that is in order right now:

38 For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers,

39 nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.

No opposer, spiritual or otherwise will triumph, for Jesus Christ in us IS triumphing, even as I speak to you, Hallelujah!

Of all the stories in the scriptures concerning the adversary, there may be none more troubling than **Job 1**:

6 There **was a day when the sons of Elohim would come to station themselves before Yahweh, and the Adversary came also in their midst.** 7 **Yahweh said to the Adversary, From where are you coming? Then the Adversary answered Yahweh and said, From going to and fro in the earth and from walking about in it.** 8 **So Yahweh**

said to the Adversary, Have you set your heart on My servant Job? For there is no one like him on earth, a man flawless and upright, fearing Elohim and keeping away from evil. 9 Then the Adversary answered Yahweh, saying, Does Job fear Elohim gratuitously? 10 Have you yourself not hedged him about, and about his house and about all that is his all around? The work of his hands you have blessed, and his cattle breach forth throughout the countryside. 11 Nevertheless, now put forth your hand and touch all that is his. He shall assuredly scorn you to your face. 12 Hence Yahweh said to the Adversary, Behold, all that he has is in your hand, but you must not put forth your hand upon himself. Then the Adversary went forth from Yahweh's presence.

I promise you that, if you find yourself troubled by the notion that this exchange did not actually take place, I am equally troubled. Don't be too quick to reject anything here, I beg you. This is where the Hebrew mind is vastly different from the western mind. Again, I have to rely on haRold Smith's experience and insight into the Hebraic perspective: He contends that the picture is a figurative, rather than a literal exchange. Here is what haRold wrote in his fourth article in his 5-part series on the subject:

Yeshua said that evil emanates from the heart of man - not some mystical, ethereal persona ([Matthew 12:34](#), [Mark 7:21-23](#)). If the testimony of the Life of Yeshua is to be the benchmark by which everything is measured, including other scripture ([Revelation 19:10b](#)). Then the exchange taking place in the first two chapters of Job needs to be examined in the light of how much of the rest of Hebrew scripture is written - in figurative poetry. Torah does not speak in purely symbolic, abstract concepts. There is always a literal reality at the core of the subject, which is only then interpreted in a symbolic way to underscore and enhance the truth contained in that reality. Therefore, when the scripture says sa-tan (remember, there are no capitalizations in the Hebrew language and whose definition is a force of "adversarial opposition" - not an entity) came among the sons of YHVH in [Job 1:6](#) and [Job 2:1](#), then that adversarial force arrived as a force from within the assembly that accuses the brethren (in this case, the righteous Job) - in opposition to the Words of YHVH. The exchange that subsequently occurred then, from a Hebrew perspective, was not an exchange between two entities, but a figurative exchange exploring the depth of Truth contained in YHVH's Words.

The last chapter of Job clearly states: "...they showed him sympathy and comforted him for all the evil that YHVH had brought upon him" ([Job 42:11](#)). In Isaiah 45:7 YHVH says: "I form light and create darkness, I make peace and create evil; I, YHVH, do all

these things." The Hebrew word translated "evil" in both of these verses is the Hebrew *ra'*, which primarily means "calamity". YHVH uses calamitous evil to incentivize men into seeking Him. Sinful evil, which is standing in opposition to the Nature of YHVH, originates with man ([Romans 5:12](#), [James 1:13](#), see [Defining Enemies](#) for more).

Look at what Jesus said in **Mark 7:21-23**:

from inside, out of the heart of men, are going out evil reasonings, prostitutions, thefts, murders,
22 adulteries, greed, wickedness, guile, wantonness, a wicked eye, calumny, pride, imprudence.
23 All these wicked inside things are going out; and those are contaminating the man."

Didn't Jesus know what was in all men?

John 2:24-25:

24 Yet Jesus Himself did not entrust Himself to them, because of His knowing all men,
25 for He had no need that anyone should be testifying concerning mankind, for He knew what was in mankind.

Luke 22:31-32:

31 Now the Lord said, "Simon, Simon, lo! Satan claims you men, to sift you as grain.
32 Yet I besought concerning you, that your faith may not be defaulting. And once you turn back, establish your brethren."

What happened with Peter? What did he have to turn back from? This dialogue immediately BEFORE Peter swears his readiness to go to his death along with Jesus, and that he would never deny him. Beloved, I am pressed in my spirit to declare – not only to suggest, and I do so with fear and trembling – that the Lord Jesus Christ knew exactly what Satan was – the opposing, adversarial force, within every man and woman, which claims to sift us all as grain, were it not for the power of the Holy Spirit of the living God within each of us, empowering us to ascend into the nature and mind of Christ, even in this present wicked eon, until we receive an immortal, incorruptible body like the Lord's, and live in His presence until the eons end...and then? "***Oh, Sovereign Lord, You alone know.***"

Stay tuned tomorrow for the comments that followed this study.

So until then,

May Yahweh bless you and keep you;
May Yahweh light up His face toward you
and be gracious to you;
May Yahweh lift His face to you
and appoint peace for you.

AMEN