



THE TEMPTATION

Lk 4: 1-14

LUKE 4: 1-2



- 1. Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert
- 2. for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry.

LK 4: 1-2

- **Filled with the Holy Spirit** - Reference to his Baptism. Jesus is equipped to overcome the devil. (NAB study note).
- He emptied himself to become like us. (Phil 2:6-8)*
- **Led by the Spirit into the desert** - after Baptism for 40 days to be tempted.



MT 4: 1-11

- **St Matthew** will record this event *no doubt delighted* in **likening Jesus to Moses**, who also spent 40 days and nights on Sinai.
- **Read Ex 24:12-18***
- What similarities do we see to Jesus' ministry in the Exodus account?

ALLEGORY OF TWO SONS

- Both St Luke, and St Matthew (Mt 4: 1-2) allude to a **contrast between two sons of God**:
- **Jesus (Lk 3:22) and Israel (Ex 4: 22)***



ALLEGORY OF TWO SONS

- Both, Jesus and Israel were led across waters that evoke Baptism:
 - Jesus, the Jordan River, where he was baptized;
 - Israel, across the Red Sea, which symbolizes baptism passing thru water. (1 Cor 10: 1-5)*

ALLEGORY OF TWO SONS

- Both, Jesus and Israel were led into the desert by the Spirit.
 - Jesus (Lk 4:1 and Mt 4:1)
 - Israel at Ex 13:21-22*
 - 1 Cor 10:1-5* Note: St Paul notes the allegory as well - Israel being baptized and led.

ALLEGORY OF TWO SONS

- **Israel** was tested for 40 years.
- **Jesus** was tested for 40 days and nights.
- **Both, were hungry in the desert:**
 - **Jesus** - fasted and did not eat.
 - **Israel** - complained of inadequate food - a symbol of being spiritually hungry and unsatisfied.

LEVELS OF TEMPTATION

- **Tempt** - *to entice or attempt to entice (someone) to do or acquire something that they find attractive but know to be wrong or not beneficial.*
- According to Catholic teaching, **three levels of temptation**:
 1. **external suggestion** - no sin
 2. **temptation resulting in delight** - some sin
(more than briefly adverting to a possibility)
 3. **temptation we fully consent** - always sinful

Luke 4: 3-13



Luke 4: 3-13

- **Three Temptations of Our Lord:**
 - To lust of the flesh
 - To desire for glory
 - To eagerness for power

According to St Thomas Aquinas the three temptations of Our Lord, sum up every kind of temptation man can experience.

According to St Ambrose - He did not act as God, bringing his power into play; if he had done so, how could we have availed of His example.

1ST TEMPTATION

- To Eat (representing lust of the flesh):
 - “If you are the Son of God, command this stone to become bread.”
 - *Satan was present at the Baptism of Jesus!*
 - “One does not live by bread alone.”
 - Read Dt 8:1-3!*

1ST TEMPTATION

- Jesus, **unlike the Israelites** - understands that if God has guided Him into the desert as part of His will, that **Jesus can trust God ...**
- This point is further underscored, when Jesus evokes Dt 8:3 - where the **sons of Israel are reminded how Yahweh fed them miraculously with manna in the desert.** In contrast to the Israelites, Jesus trusts.
(Navarre Catholic Commentary)
- **What proceeds out of the mouth of Jesus is the Bread that comes down from Heaven, that he will give, the Bread of Life.**

2ND TEMPTATION

- To the desire for glory:
 - Satan took Jesus up and showed him all the kingdoms of the world.
(Matthew records it was a very high mountain)
 - “I shall give to you all this power and their glory; for it has been handed over to me, and *I can give it to whomever I wish. All this will be yours, if you worship me.*”
 - “You shall worship the Lord, your God, and him alone shall you serve.” **Read Dt 6: 10-15***

2ND TEMPTATION

- To the desire for glory:

- Satan took Jesus up and showed him the kingdoms of the world

For an additional insight

Compare Mt 16:21 - Why is Peter called Satan?

- “I shall give you all this, for it has been handed over to me, and I can give it to whomever I wish. All this will be yours, if you worship me.”

- “You shall worship the Lord, your God, and him alone shall you serve.” **Read Dt 6: 10-15***

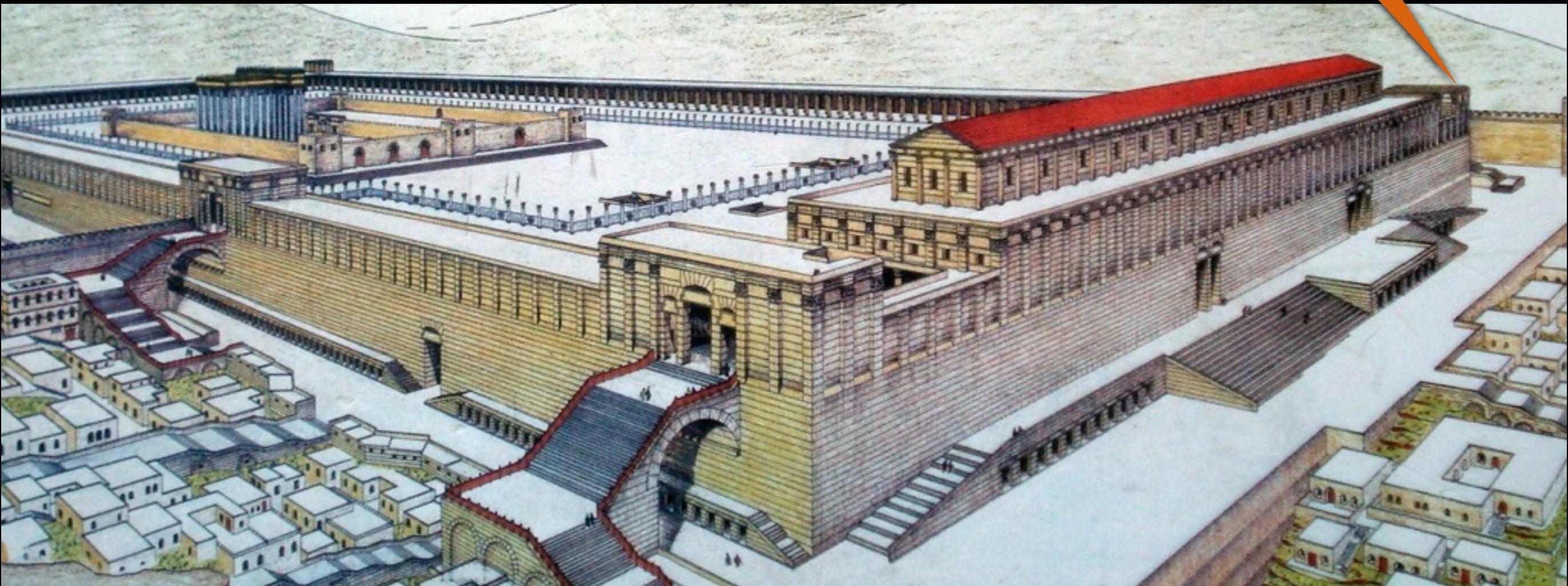
TEMPTATION MOUNTAIN NEAR JERICHO



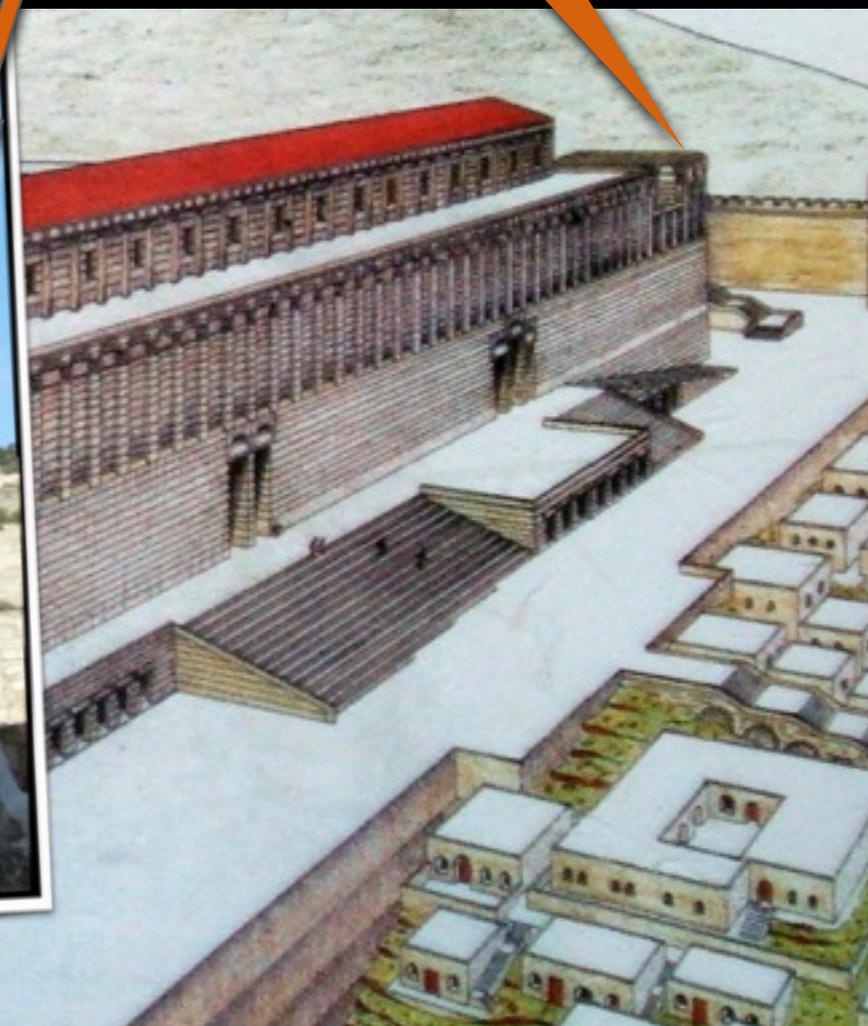
3RD TEMPTATION

- To eagerness for power:
 - Satan took Jesus to Jerusalem, to the parapet of the Temple:
 - “If you are the Son of God, throw yourself down from here, for it is written ...”
 - *Satan then quotes Ps 91: 11-12. (See 91: 9-13)**
 - “It also says, ‘You shall not put the Lord, your God to the test.’” **Read Dt 6: 16-19***

Parapet of the Temple



Parapet of the Temple



3RD TEMPTATION

- In Deuteronomy Ch. 6-9 God sets forth the new **second Covenant with Israel** made after the Golden Calf incident. **God requires obedience.**
- **Israel fails** to keep the law of the *Deuteronomical Covenant*, and is **disobedient**. **Jesus obeys.**
- **Jesus** quotes from Deuteronomy, yet also reminds us of the Israelites, who demanded a miracle from Moses in the desert! **Moses replies: “Why do you put the Lord to the Proof”.** (Ex: 17:2)

3RD TEMPTATION

- Here, we see an **example of the Devil, twisting Scripture for his own purpose. (2 Ptr 3: 15-16)***
The Devil sets up as an interpreter of Scripture quoting one passage, to the exclusion of others.
- “Holy Scripture is good, but heresies arise through its not being understood properly.”
(St Augustine, In Ioann. Evang. 18,1)
- All heresies have their foundation in Scripture.

3RD TEMPTATION

- How is this a Temptation for Jesus?
 - To show he is more powerful than the Devil, who God created, and now sought God to worship him.
- He emptied himself, of the attributes of being God, taking the form of a slave. (cf Phil 2:6-7)
- **St Gregory the Great** observes, "... if we consider how Our Lord allowed himself to be treated during his passion, it is not surprising that he allowed the Devil to treat him as he did."

a bit of TRIVIA

When Jesus was answering the Devil, while on Temptation Mountain in Jericho, He could see Mount Horeb at a distance - the very Mount where Moses stood when proclaiming the Deuteronomical Covenant - the very same passages that Jesus was quoting from. (Deut 4)

MATTHEAN ACCOUNT

- In the **Lucan** account, when the Temptations end **Satan leaves Jesus.**
 - Lk 4: 13 “... (Satan) departed from him for a time.”
- In the **Matthean** account, at 4:11 it says:
 - “Then **the devil** left him and, behold, **angels** came and ministered to him.”
- **For the sake of completeness**, we note that in the *St Matthew’s Temptation account the 2nd and 3rd temptations are reversed in order.*



THE DEVIL

Who is He?

THE DEVIL

- Jesus said speaking to the Jews who did not believe in him, said:
- “You belong to your father the devil and you willingly carry on your father’s desires. He was a murderer from the beginning and does not stand in the truth, because *there is no truth in him*. When he tells a lie, he speaks in character because he is a liar and the father of lies.” Jn 8:44



THE DEVIL



- In Genesis - we first encounter **the Devil**.
- Now the **נָחָשׁ** was the most cunning of all the animals ... (Gen 3:1)
 - **נָחָשׁ** (Nachash) a mythological serpent.
 - God reveals the Devil for the first time, as a snake - a cunning animal, who in that culture **killed by stealth and surprise**. It symbolized those who destroyed through **“lie and wait.”**
As such it was the Nachash was despised by all.

THE DEVIL

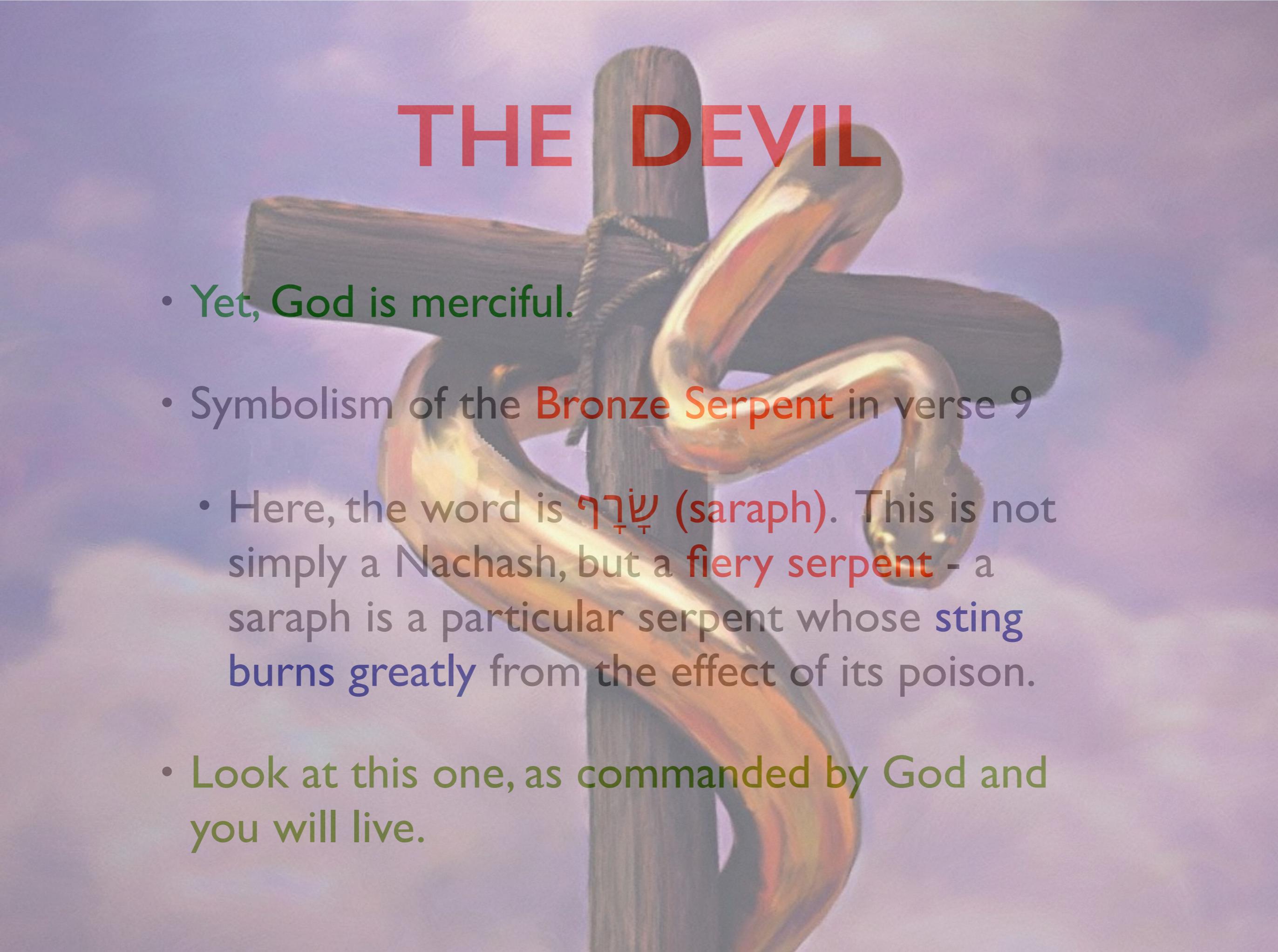
Read Nu 21:4-9

- The people complained against God and Moses.
“Why have you brought us up from Egypt to die in this desert, where there is no water?”
- **Implication:** God deceived Israel in leading Israel to the desert, and given God’s purpose that they would die in the desert, God is a liar and a murderer!
- **GOD is accused of being the Nachash!** So be it, Nachash will be everywhere, bite them and they will die.

THE DEVIL

- Yet, God is merciful.
- Symbolism of the **Bronze Serpent** in verse 9
 - Here, the word is שָׂרָף (saraph). This is not simply a Nachash, but a **fiery serpent** - a saraph is a particular serpent whose **sting burns greatly** from the effect of its poison.
- Look at this one, as commanded by God and you will live.

THE DEVIL

A bronze serpent is coiled around a wooden cross. The background is a soft, hazy sunset sky with warm colors of orange, yellow, and blue. The cross is made of dark wood and is positioned vertically. The serpent is a shiny, golden-brown color and is wrapped around the cross in a way that suggests it is being used as a symbol of redemption or healing.

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THE DEVIL

- **Allegories** of the Devil
 - We can learn about Satan by the way Scripture compares others to Satan.
 - **Isaiah 14** and **Ezekiel 28**, both use the technique.



ISAIAH CH 14

- **Allegory**
 - Here, we learn about Satan by way of **comparison** to the evil **King of Babylon**
 - At first its about the King, then it transitions to be clearly about the Devil.



Isaiah by Raphael (1511AD)
Church of Santo Agostino

ISAIAH

Read Isaiah 14: 1-20

- Isaiah 14: 1-8
- Isaiah 14: 9-10
- Isaiah 14: 11
- Isaiah 14: 12
- Isaiah 14: 13-14
- Isaiah 14: 15
- Isaiah 14: 16-18
- Isaiah 14: 19-20

ISAIAH

- When God breaks Satan, the Earth will be peaceful, for there will be no one to cut us down.
- The nether world is astir preparing for his coming
- “You have become weak like us, you are the same as we.”
- Your pomp is brought down
- music of your harps
- your covering the worm
- “I will scale the heavens.”
- Above the stars of God I will set my throne.”

ISAIAH

- “I will be like God most high
 - (Michael name)
- Yet down you go to the recesses of the pit
 - (The part of the nether world where there is suffering)
- Satan will go down to the pavement of the pit.
- You will never be one with them in the grave
 - (hint that not in the Covenant - Not destined for the Bosom of Abraham)

EZEKIEL CH 28

- **Allegories** of the Devil
 - Here, we learn about Satan by way of **comparison** to the evil **Prince of Tyre**.
 - At first its about the **Prince**, then it transitions to be clearly about the **Devil**.



EZEKIEL

Read Ezekiel 28: 1-19

- Ezekiel 28: 1-5
- Ezekiel 28: 6-8
- Ezekiel 28:9-10
- Ezekiel 28:11-13
- Ezekiel 28: 14
- Ezekiel 28: 15-16
- Ezekiel 28: 17
- Ezekiel 28: 18-20

THE DEVIL - SUMMARIZED

- The Devil was **created beautiful and good**. He was **wise and blameless**. He was with the Cherub **near God**. His covering was like **precious jewels**. He praised God with the Harp.
- **Then Evil was found in him**. His **pride** made him want **to be like God**. God **banished him** from His holy mountain in Heaven. The angels drove him out. (think of Adam)

THE DEVIL - SUMMARIZED

- The Devil was banished to the Earth (with one third of the angels per Rev 12:4).
- The Devil has dominion over the Earth, and many world leaders act in a way consistent with Satan's pride and sin. They too seek to be like gods. In them we see the very face of Satan.
- In the end of time, God will constrain Satan and all his dominions to the pit, which is everlasting and his dominion over man will be no more.

SATANIC CULTURE

- There are **Seven archangels** in the Hebrew tradition. (Enoch 1)
- **Three named in Scripture:**
 - **Gabriel** - Dan 8, 9; Lk 1 Strong man of God
 - **Raphael** - Tobit 12:15* God heals
 - **Michael** - Dan 12:1, Jude 9* Who is like God

SEVEN PRINCES OF HELL

- An often considered list, the demon princes according to **Peter Binsfield**, a **Jesuit**, written in 1589, are as follows:

- **Lucifer** - Pride
- **Mammon** - Greed
- **Asmodeus** - Lust
- **Satan** - Wrath
- **Beelzebub** (also Baal) - Gluttony
- **Leviathan** - Envy
- **Belphegor** - Vanity and Sloth



SATANIC CULTURE

- Modernly there are many expressions of Satanic association
 - Satanic Worship is called “**Black Mass**”
 - **Desecration of the Eucharist**, its greatest sacrament.
 - As a counterfeit ‘religion’ it imitates true faith



CHURCH OF SATAN

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LATEST NEWS

Posted on Thursday November 28, 2013

HAIL GLUTTONY!

Today, here in the U.S., is the secular holiday called "Thanksgiving" which originated as a harvest festival amongst the Christian pilgrims who came to the "New World," perhaps at times including some indigenous pagans in the proceedings. As such, it was a celebration of the hard work done towards

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WE ARE LEGION



Photo Credit: Church of Satan Archives

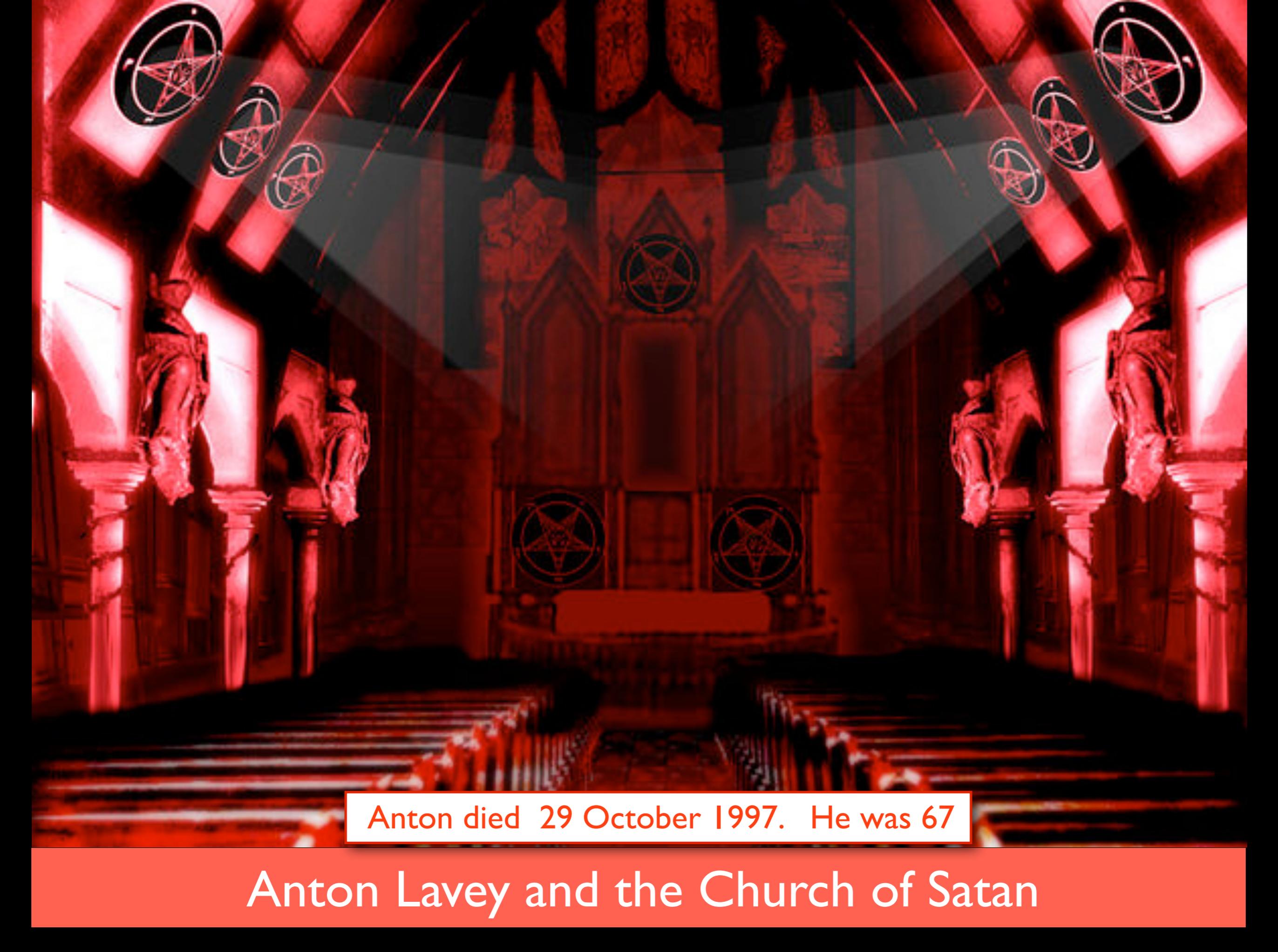


Welcome to the official website of the Church of Satan.

Founded on April 30, 1966 c.e. by Anton Szandor LaVey, we are the first above-ground organization in history openly dedicated to the acceptance of Man's true nature—that of a carnal beast, living in a cosmos that is indifferent to our existence.

To us, Satan is the symbol that best suits the nature of we who are carnal by birth—people who feel no battles raging between our thoughts and feelings, we who do not embrace the concept of a soul imprisoned in a body. He represents pride, liberty, and individualism—qualities often defined as Evil by those who worship external deities, who feel there is a war between their minds and emotions.





Anton died 29 October 1997. He was 67

Anton Lavey and the Church of Satan



The Eleven Satanic Rules of the Earth

by Anton Szandor LaVey

© 1967

1. Do not give opinions or advice unless you are asked.
2. Do not tell your troubles to others unless you are sure they want to hear them.
3. When in another's lair, show him respect or else do not go there.
4. If a guest in your lair annoys you, treat him cruelly and without mercy.
5. Do not make sexual advances unless you are given the mating signal.

6. Do not take that which does not belong to you unless it is a burden to the other person and he cries out to be relieved.
7. Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.
8. Do not complain about anything to which you need not subject yourself.
9. Do not harm little children.
10. Do not kill non-human animals unless you are attacked or for your food.
11. When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

**FINAL
THOUGHTS?**
(BEFORE WE MOVE ON)

Psalm 16

1 Keep me safe, O God;
in you I take refuge

2 I say to the Lord, you are my
Lord, you are my only good.

3 Worthless are all the false gods
of the land. Accursed are all who
delight in them.

4 They multiply their sorrows
who court other gods. Blood
libations to them I will not pour
out, nor will I take their names
upon my lips.

5 LORD, my allotted portion and
my cup, you have made my destiny
secure.

6 Pleasant places were measured
out for me; fair to me indeed is
my inheritance.

7 I bless the LORD who
counsels me; even at night my
heart exhorts me.

8 I keep the LORD always
before me; with the Lord at
my right, I shall never be
shaken.

9 Therefore my heart is glad,
my soul rejoices; my body also
dwells secure,

10 For you will not abandon
me to Sheol, nor let your
faithful servant see the pit.

11 You will show me the path
to life, abounding joy in your
presence, the delights at your
right hand forever.



BEGINNING OF JESUS PUBLIC MINISTRY

According to the **Gospel of John** (Jn 1:35 to 3:36)

WHY GO TO ST. JOHN ?

- The Synoptics all move from the Temptation of Jesus to the Galilean Ministry
 - Lk 4:14; Mt 4: 12-17 and Mk 1: 14-15
- Sts Matthew and MArk record a preceding event before the beginning of Jesus Ministry in Galilee.
 - What is that event?

**The arrest of St John
the Baptist**

THE CALL OF THE FIRST

- **The First Apostles are disciples of John the Baptist**
 - Only the Gospel of John tells us this!
 - St John the Baptist directs two of his own disciples to follow Jesus!
 - Recall one of St John's Gospel's agendas



THE FIRST THREE

Read Jn 1:35-42

- What are their **names?**
- Who is the **“other disciple?”**

THE OTHER DISCIPLE

- The **author** identifies himself as this OTHER DISCIPLE, but never by name. He is:
 - The **disciple whom Jesus loved**. (21:20, 24).
 - An **eye witness** to the ministry of Jesus. (1:14, 19:26-27, 19:35).
 - A **participant** with Jesus. (13:23, 19:26, 20:2).

THE OTHER DISCIPLE

Traditional Evidence supports the Author as
John, the son of Zebedee. (Mt 4:21)

1. **Israelite** - familiarity with feasts and institutions.
2. One of the 12 **present at the Last Supper.** cf. Jn 21:20
3. As “**beloved**” he is part of the inner circle
(Peter, James and John) - cf. Jn 1:14
4. Likely the one who would have **run with Peter** to the Tomb. cf Jn 20:2
5. It was **John** took **Mary** into his home at Ephesus.

THE OTHER DISCIPLE

5. The close association between Peter and John, in this Gospel (Jn 20:1-9) mirrors the close association between Peter and John in Luke's writings. (Lk 22:8, Acts 3:1, Acts 8:14).

6. Details confirm the hallmark of an eyewitness:

- jars filled “up to the brim” in Cana (2:7);
- multiplied loaves of “barley” (6:9);
- aroma of perfume “filled” the house (12:3).

THE OTHER DISCIPLE

7. Extrinsically, the Early Church Fathers:

- **Iraenaeus** (AD 180); **Clement of Alexandria** (AD 200); and other **Church Fathers with “one voice”**
 - acclaim **St John, son of Zebedee** as the author.
- **Gospel written while St John was Bishop of Ephesus and located in Ephesus (modern day Turkey).**
 - **Some Modern Theologians dispute** that John the Apostle is the Author. **No one disputes that it was John who took the BVM into his home.**



BEGINNING OF JESUS PUBLIC MINISTRY

According to the **Gospel of John** (Jn 1:35 to 2:25)

LAMB OF GOD

- “Behold the Lamb of God.”
(Jesus Christ)



- Isaiah 53:7

- Exodus 12

- “Behold the Lamb of God.”
(You and I)

- Romans 8: 35-36

(quoting Ps 44:23)

RABBI JESUS

- Jesus turned and saw them
 - following him
 - “What do you seek?”
 - Rabbi, where are you staying?
 - “Come and See.”

A hand in a dark suit jacket points towards a field of golden wheat under a hazy sky. The text 'Come and see' is overlaid on the image.

Come
and see

bo ra'ah

Isaiah 66:18

RABBI JESUS

- Andrew and the other disciple stayed with him that day.
- It was four in the afternoon.
- In Greek: “It was the tenth hour.”

RABBI JESUS

- Andrew and the other disciple stayed with him that day.

~~• It was four in the afternoon.~~

• In Greek: “It was the tenth hour.”

6 AM was the beginning of the day. 9AM was the Third, Noon was the sixth, 3PM was the ninth hour. Here, the 10th hour was 4PM.

THE FIRST THREE

- Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus.
- Told Simon: “We have found the *Messiah*.” (which is translated *Anointed*)
 - He brought Simon to Jesus
 - In GK *Messias*, which is translated the “*Christos*”

ANDREW



A moment examining
Andrew

Greek name:
Andreas

*(San Andreas fault in Calif
named after the Apostle).*

ANDREAS

- **Andrew**, the brother of Simon Peter, *had a **GREEK** name*
- ***Simeon**, his brother, had a **Hebrew** name.*
 - **Probably not unusual for Galilee area.**
 - **Greek culture very present in Galilee area**
 - left over from the conquest of **Alexander the Great**, and successor Seleucus and Perdiccas.

ANDREAS

- **Andrew's Father John** - necessarily was open to the Greek culture, even as a believer in the God of Israel.
- **Andrew was a fisherman** in the Sea of Galilee
- Yet, was a **follower of John the Baptist** ... as such searching for the consolation of Israel in the form of the Messiah
- **Andrew met Jesus near Jerusalem. (1:28)**
Simon was also there but is not identified with the Baptist.

ANDREAS

- When John the Baptist, points out Jesus
 - Remember, this is John's mission (Is 40:3) - Make straight the way of the Lord.
- Stirred by John the Baptist's testimony, Andrew seeks out Jesus.
 - Andrew *followed* Jesus
 - *What do you seek?*
(Jesus knew Andrew was searching)

ANDREAS



Relic of the head of St Andrew at Patras

- In the Byzantine Liturgy (of St John Chrysostom)
- Andreas is referred to as **PROTOKLETOS** (first called).

ANDREAS

- **Simon Peter**, will ultimately become the **head of the Church**, and the **Bishop of Rome**.
- **Andrew**, will become the **head of the Eastern Rites**, as the **Patriarch of Constantinople**.



location of Relic

SIMON



A moment examining
Peter

Hebrew name:
Simeon

*Brother of Andreas,
son of John*

fisherman

THE FIRST THREE

- John 1:42: “Then he (Andrew) brought him (Simeon) to Jesus.
- Jesus looked at him and said:
 - **“You are Simon, Son of John; you will be called Kephas.”** (which is translated Peter)”.

DO NAMES MATTER?

- “sy kaleō Kephass hos hermēneō Petros.”
you - called out/be named/to salute by name - Kephass - which interprets/means/is explained - Petros.
- Kephass - Greek transliterated form for ‘an’ Aramiac word that means Rock. Cephass is an Aramaic word.
- In Greek, Kephass - is translated Petros and in the Latin Petrus.
- “You are Simon, BarJohn - you will be called Cephass.”
St Paul does this everytime he references St Peter.
I Cor 1:12; 3:22; 9:5; 15:5 and Gal 2:9; 2:11; and 2:14.

DO NAMES MATTER?

- “sy kaleōn - Kephros.”
you - called - Kephros - which
interprets/means

ありがとう

- Kephros - Greek transliterated form for ‘an’ Aramaic word that means Rock. Cephas is an Aramaic word.
- In Greek, Kephros - is translated Petros and in the Latin Petrus.

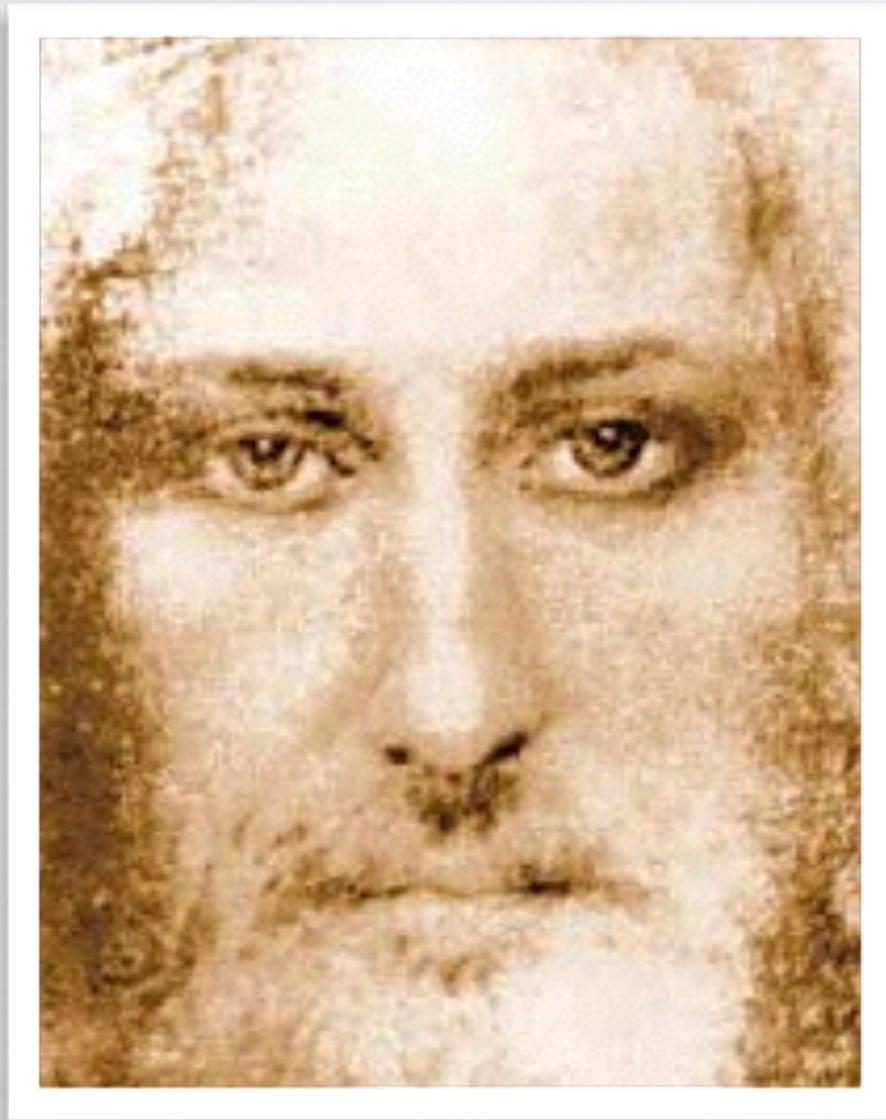
- “You are Simon”
St Paul does the same
I Cor 1:12; 3:22

is transliterated **ARIGATOU**
and is **translated THANK YOU**

DO NAMES MATTER?

- **Greek nouns have genders.** Endings of nouns suggest gender.
 - **English does not have genders for nouns,** but we do see in our culture, the endings of some words to be gender consistent:
 - **Carlos and Carla**
 - **Mario and Maria**
 - **likewise, Petros (Rocky?) and Petra (female rock?)**

DO NAMES MATTER?



- Greek name **Ἰησοῦς** (*Iēsous*), is a **male** rendition of the **Hebrew for Yeshua**.
- Because **Yeshua** ends in “a” it would be a **feminine noun**, and as such **unacceptable to describe a man**.
(Especially a **messiah**, who being male would be rendered **messias** (*also transliterated and then changed to male form*))

DO NAMES MATTER?

- **Hebrew University Professor David Flusser** states candidly,
"The Hebrew name for Jesus, Yeshu, is evidence for the Galilean pronunciation for the period, and is in no way abusive. Jesus was a Galilean, and therefore the 'a' at the end of his name, Yeshua, was not pronounced."
- "The Hebrew term for salvation, **Yeshua, is feminine.** To use it as a personal name is to give a boy a girl's name!"
- <http://www.biblicalresearchinstitute.com/lectures/lec1.htm> *by Les Aron Gosling, Rebbe*

DO NAMES MATTER?

- **A final thought:**

- **Kaleo - καλέω**

to be called / or called out - probably has both meanings in this passage.

- **It is perhaps even a ‘play’ on words ...**
 - **“Simon will be called / called out as Kephas.”**

DO NAMES MATTER?

- **Did you know that:**
 - **kaleo** - καλέω is the relevant part of the root word for **(ἐκκλησία) ekklēsia** which means **church!**
 - **ekklēsia** - Strong's G1577 from ἐκ and καλέω
 - definition: a gathering of citizens called out from their homes into some public place, an assembly.

Source of definition: **Blue Letter Bible**, a
fundamentalist protestant site.

www.blueletterbible.org



PHILIP

A moment examining
Philip

Also a Greek name:
Philip

Read Jn 1:43-44

PHILIP - THE FOURTH

- Like Peter and Andrew,
Philip is from Bethsaida in Galilee. (Jn 1:44).
- He would have been well known to Peter and Andrew,
 - Mk 3:16 pairs Philip with Andrew in the list of 12
 - and *probably known to John* who being the author of the Gospel was “the other disciple.”

PHILIP - THE FOURTH



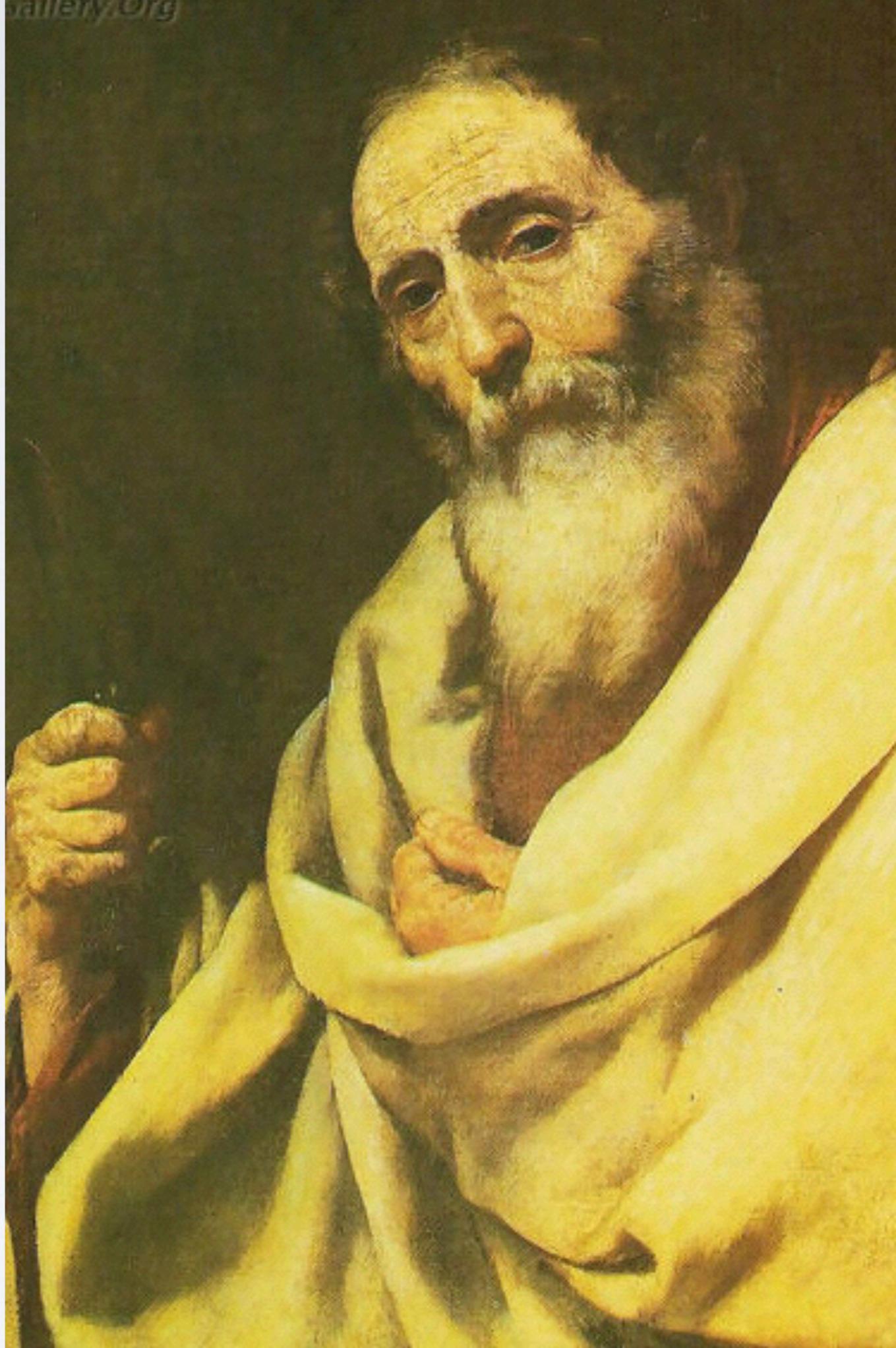
- That Jesus found Philip was no accident.
- Philip is always listed **fifth** in the lists of the twelve.

Like Andrew, who cannot keep “finding Jesus” a secret and has to tell Simon — Philip also has to tell someone

NATHANAEL

A moment examining
Nathanael

Has a Hebrew name:
**also known as
Bartholomew**



NATHANAEL

- Nathanael is from Cana (Jn 21:2)
- **No surprise**, as Jesus is apparently heading to **Cana** where he will **perform his first sign**. (Jn 2).
 - Simon Peter, Andrew, John, Philip and Nathanael - having been called, Jesus was officially a RABBI
 - He can now go to **Cana to a wedding**, as a **Rabbi with disciples**.
- His mother was there, *and* Jesus and his disciples were also invited.

NATHANAEL

- Nathanael means: God has given
- Bartholomew is surmised to be “bar Talmay.”
 - Bar - Aramaic for son of
 - Ben - Hebrew for son of
 - *Simon Peter is BarJohn or BenJohn (cf Jn 1:42)*
- *Nathanael (John’s Gospel) is called in the presence of Philip - in Matthew, Mark and Luke, as Bartholomew is always listed next to Philip.*

No one disagrees they are the same Apostle.

NATHANAEL'S CALL

Read Jn 1:45-51

- Philip calls Nathanael
 - Nathanael despises Nazareans
 - Cana is near Nazareth
- Jesus speaks briefly about a true Israelite with no guile under a fig tree
 - Nathanael makes an amazing declaration!

NATHANAEL'S CALL

- Philip told Nathanael that he had found “Him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” (Dt 18:15-18)
- Nathanael *replies* “Can anything good come out of Nazareth?”
- Philip *says*: “Come and See.”

NAZARETH ?

- Nathanael's response suggests, that the awaited Messiah of Israel, should not likely come from such an obscure village as Nazareth. Yet, it **highlight's God's freedom to baffle our expectations.**
- **Jesus** was not only from **Nazareth**, he was also from **Bethlehem**, and most unexpectedly, He was also from **Heaven.**



NATHANAEL'S CALL

- Jesus saw Nathanael and said to him, “Behold, an Israelite indeed, in whom is no guile!”
- Nathanael replies: “How did you know me?”
- Jesus answered, “Before Philip called you, when you were under the fig tree, I saw you.”
- Nathanael answered him, “Rabbi, you are the son of God! You are the King of Israel!”

RSV 2CE - Jn 1:47-49

NATHANAEL'S CALL

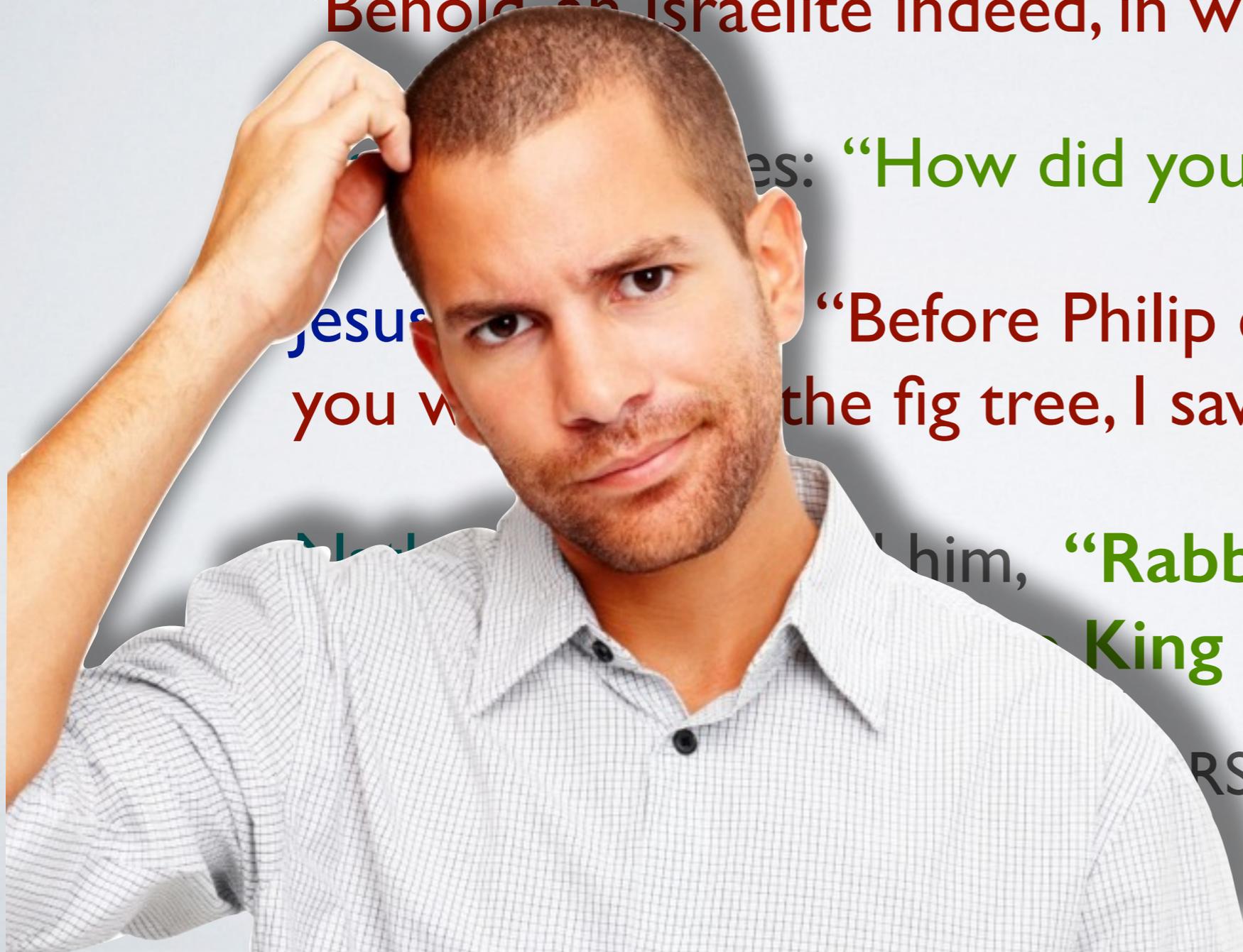
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RSV 2CE - Jn 1:47-49



KEY PHRASES-WORDS

- Jesus
- Son of Joseph
- from Nazareth
- Come and See
- No guile - deceit
- true Israelite
- sitting
- under the fig tree
- Son of God
- King of Israel

NO GUILE - DECEIT

- Most scholars agree this is a reference in the OT to **Jacob - he who supplants.** Jacob was a man who obtained a patriarchal blessing through **deceit, or guile.** Recall how he tricked his father Isaac into blessing him.
- After Jacob wrestled with God at Bethel he was renamed, **Israel** - “he who wrestles with God,” **but Israel** also means, “he who sees **God.**”
- **Nathanael** is a **True Israelite**, one who is **honest** and **seeking to see God.** **Jesus** knows this about him.

NEZER - GOD'S PUN



- **Nezer = branch**
is the *root word* for the name of the town of *Nazareth*.
- **Nazareth = branch town**
- **Nezer, it turns out, was also one of the more well-known titles for Messiah in the Old Testament (Isaiah 11:1 & 10)**



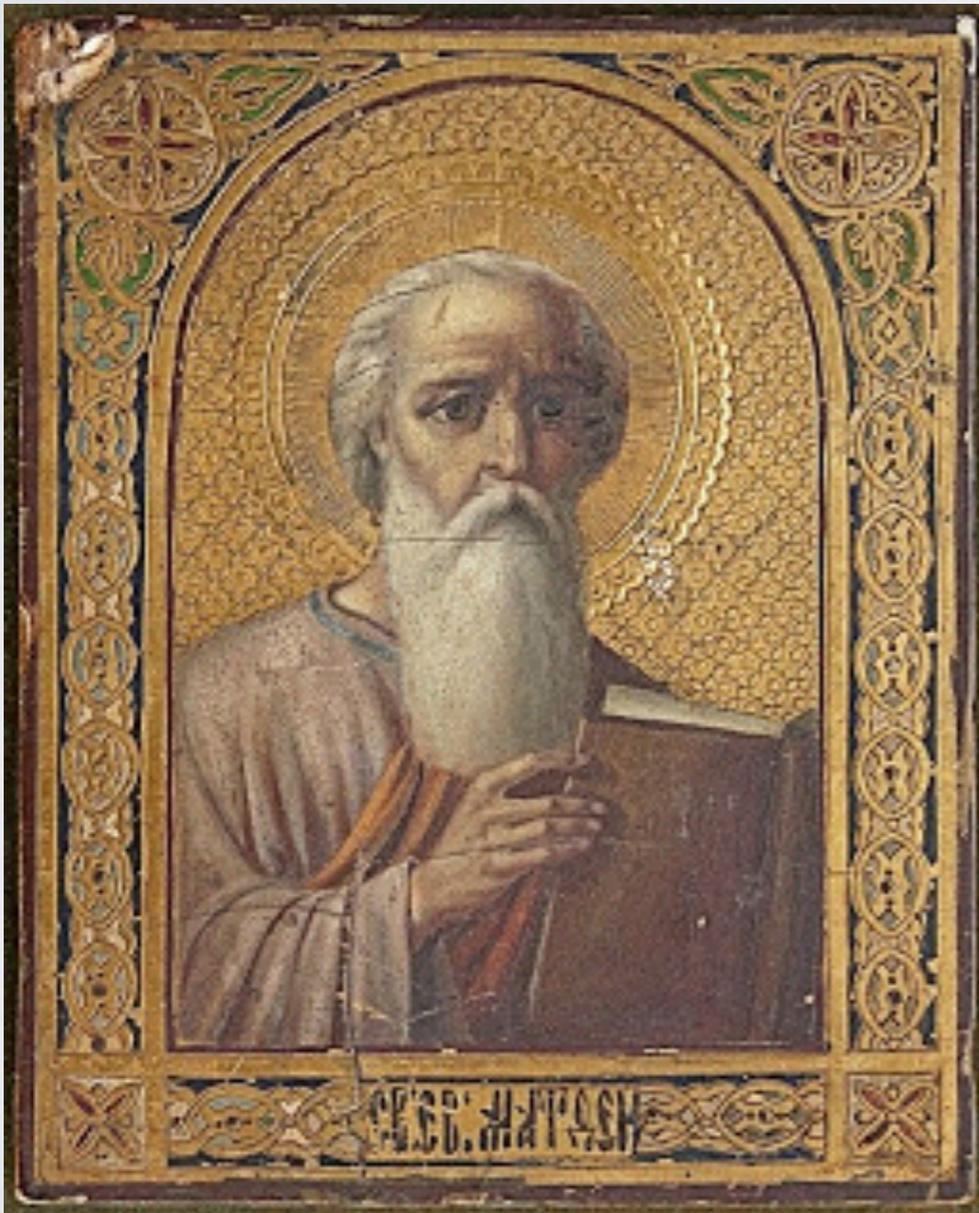
BRANCH

- In Zech 3, again Nezer (Branch) has a **Messianic connection.**
- It is the connection Nathanael sees.
 - Recall Jesus' name = Joshua or Yeshua

BRANCH

- In Zech 3:8-10.
There, **Joshua (Yeshua)**, a **priest** enthroned as **King**, is cleansed then told ...
- behold, I will bring my servant **The Branch** ... I will **remove the guile of this land** in a single day. **In that day**, says the Lord God of Hosts, **every one of you will invite his neighbor under his vine and under his fig tree.**

BRANCH



Matthew understands this as well:

“And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the **prophets:**

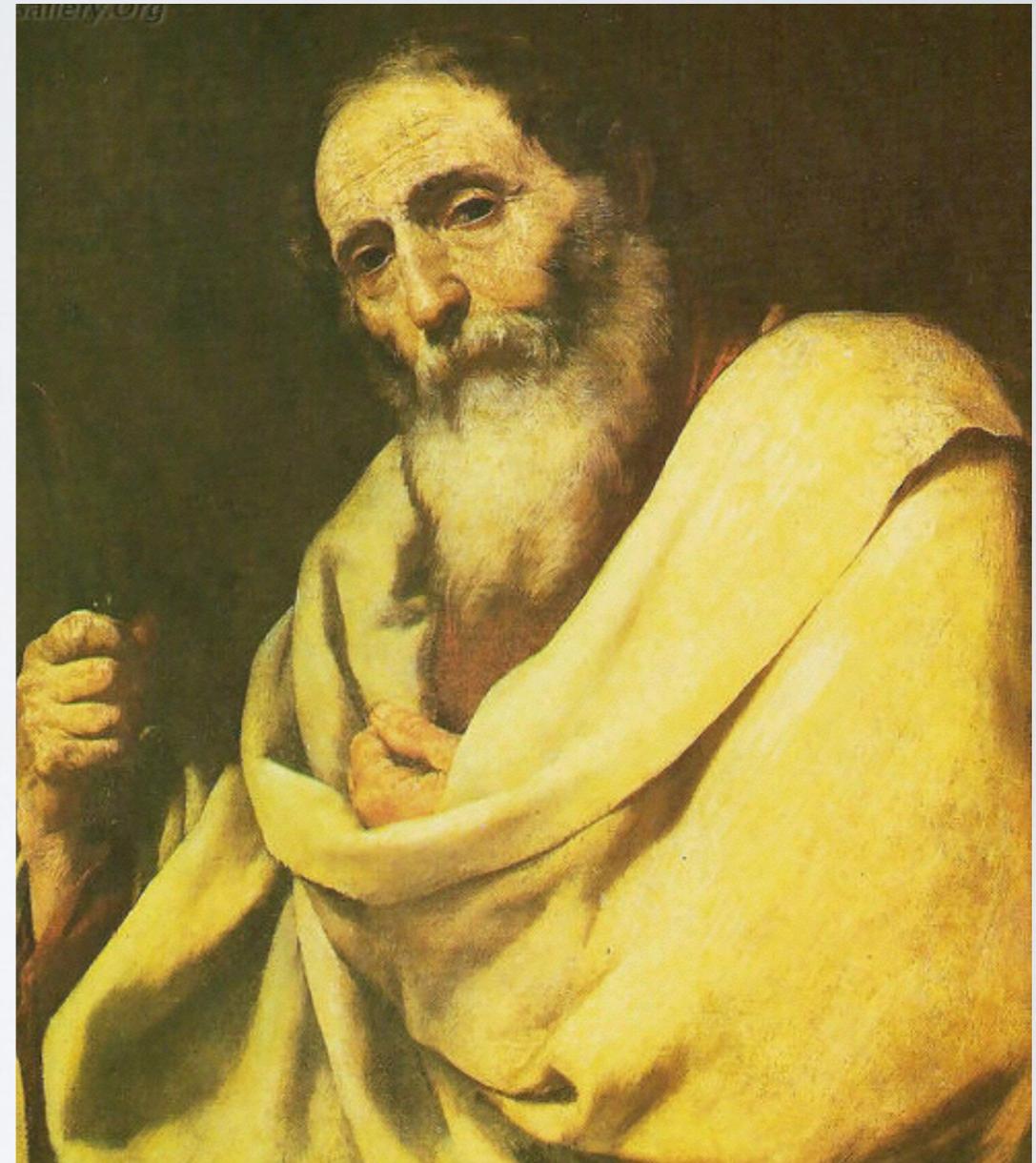
He shall be called a **Nazarene.**” (Mt 2:23).

PUTTING IT TOGETHER

- **What comes from branch town?** The **Branch**, the promised **Nezer** of Isaiah and Zechariah
- When **Jesus** says that Nathanael is a true 'Israelite' he is saying that he is one who sees God - **not one who is full of guile or deceit.**
- Jesus indicates to Nathanael, that Jesus fulfills Zech 3, for he is repeating the words of Joshua (Jesus) a priest King, **who foretold the servant of God would see Israelites without guile, under a fig tree.**

PUTTING IT TOGETHER

- Nathanael knows Scripture (particularly Zechariah)
- and seeing the fulfillment of the prophet in the words of Jesus
- acknowledges he sees God (the son of God) and King of Israel.
- Nathanael gets it!



BUT THERE IS MORE ...

- Philip introduced the Lord as: “We have found him (who Moses and Prophets wrote about)... Jesus of Nazareth, the son of Joseph”
- This makes Jesus, **Yeshua Ben Yosef.**
- After studying Zechariah Chapter 12, many rabbis concluded there would be two different Messiahs. **This can still be found in the Talmud.**

BUT THERE IS MORE ...

- **One Messiah**, would be a suffering, humiliated **Messiah**, who would prepare the way for the second. He would be known as **Messiah benYosef**.
(Babylonian Talmud, Sukkah 52a.)
- The **second Messiah** would be a victorious king. He would be known as **Messiah benDavid**.
(Ibid., Sukkah 52a.)

BUT THERE IS MORE ...

- Jesus was both son of Joseph and son of David!
- Philip's introduction of a "Joshua (Yeshua) of Nezer town," who was a "Son of Joseph" necessarily caused Nathanael to think about Zechariah 3, and a Yeshua priest-king, who spoke of a Branch - who would be Messiah ben Yosef!
- "Come and See" Philip says. Nathanael sees that this Yeshua is the promised Branch, the King of Israel.

BUT THERE IS MORE ...

- The Talmud records that **two Messiahs** would come: **one a priest** -a suffering servant, **the other a king** -who would liberate Israel.
This belief results in two Messiah figures who would each come once to Israel.
- What was unanticipated, was **one Messiah**, who would come **twice!**
- All prophecies of Jesus will be fulfilled in 2nd coming

YET, MORE ...



YET, MORE ...

- **Craig R Koester**, “Messianic Exegesis and the Call of Nathaniel.” **Journal for the Study of the New Testament**, Vol 39, 1990 pp23 ff.
- Demonstrates how - **ALL** the imagery from **Zechariah 3** is clearly the backdrop for the **call of Nathanael**.

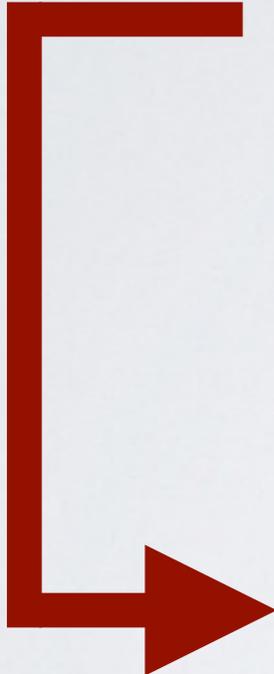


- **Craig R Koester**, is a Professor of New Testament at Luther Seminary.
- visiting professor - University of Pretoria in South Africa
- a scholar-in-residence at the Center of Theological Inquiry in Princeton, New Jersey, and
- a guest lecturer at universities in Europe and the United States.
- Among his other writings are a landmark commentary on Hebrews and *Word of Life: A Theology of John's Gospel*.



MYSTERY SOLVED

- Koester's scholarly research discovered that:

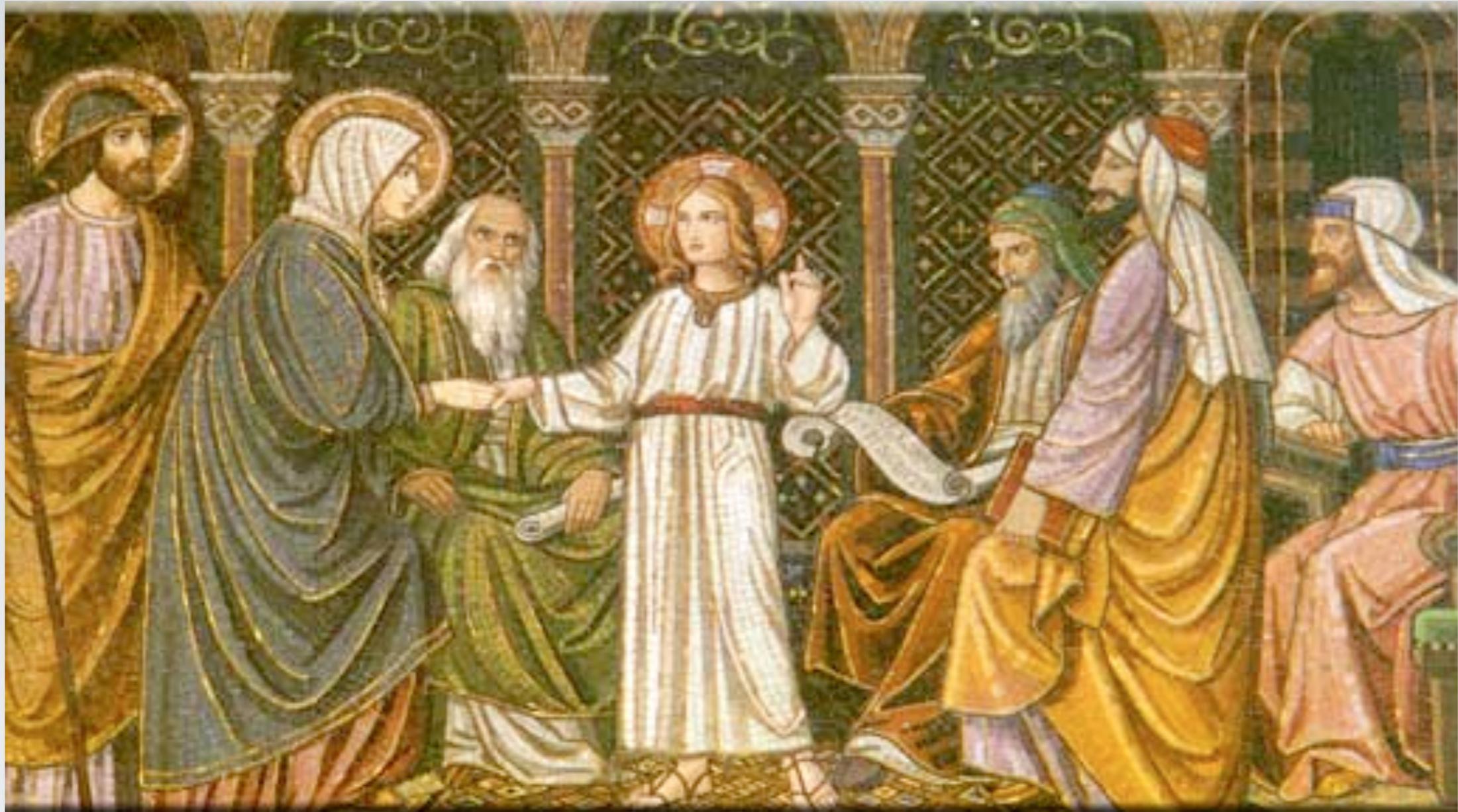
- 
- **IF ... Nathaniel was reading from the First Century Jewish Lectionary**
 - Just prior to Passover - as John 2:13 tells us was the season,
 - **THEN ... Nathanael would have been reading from the Prophet Zechariah,**
 - about the **coming of a future Messiah**, and of all places, **reading it while under a fig tree.**

FINAL POINT



FINAL POINT

- There is a reasonable explanation of Nathanael's disproportionate reaction to meeting Jesus.
- Otherwise, - it comes out of thin air.
- Nathanael's faith in Jesus is built upon his reason, and not just based on some *mystical* experience of being in the presence of Jesus.
- His reason, is informed by his knowledge of Scripture, and Zechariah's prophecy in particular.



WHAT IF ?

HILLEL - THE GREAT RABBI

- A Babylonian by birth, one of the greatest Jewish Rabbis ever to live.
- Active during the reign of Herod the great, Hillel died when Jesus would have likely been a teen ager of maybe 14 to 17 years of age.
- Hillel bore title HaZaken (the elder) consistent with his leadership role in the Sanhedrin.

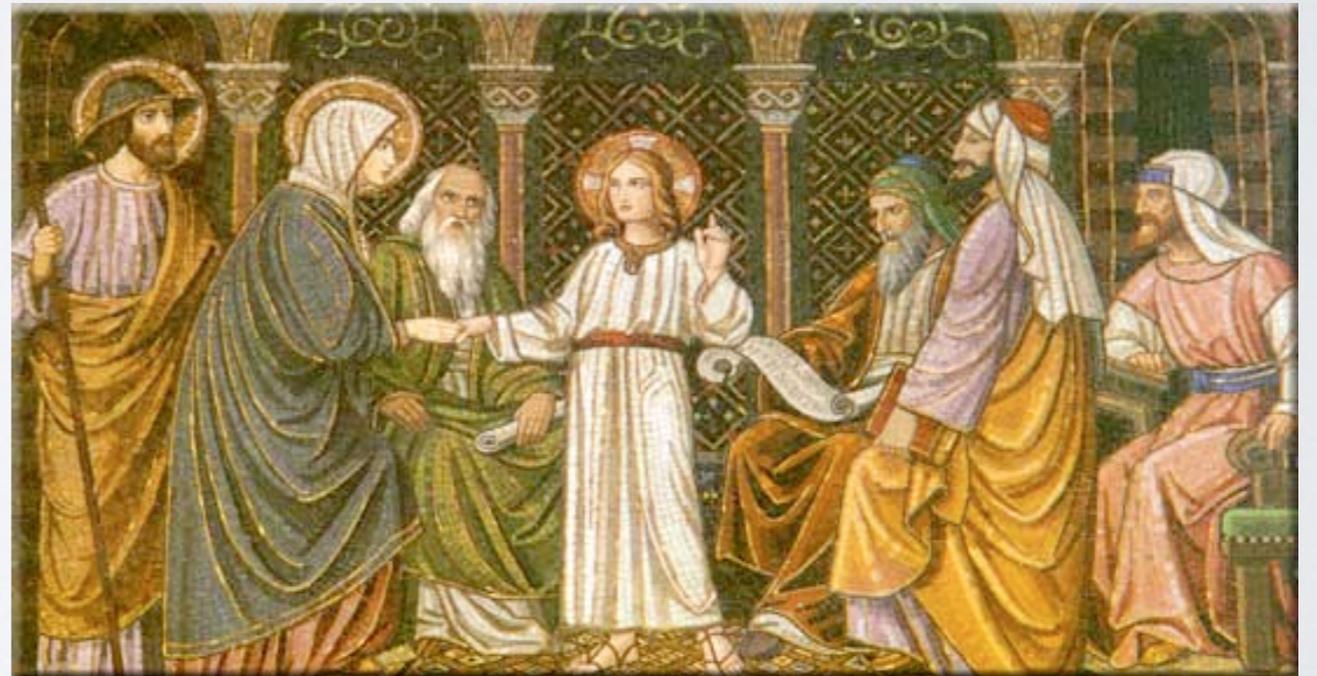
HILLEL - THE GREAT RABBI

- Hillel's most famous pronouncement, was the following:
 - "What is hateful to thee, do not do unto thy fellow man: this is the whole Law; the rest is mere commentary." (Shab 31a)
- We have come to know this as the **Golden Rule**.

HILLEL - THE GREAT RABBI

- His influence was such that the Scriptural summary of the Law was expanded to include the Golden Rule.
- Previously the law was summarized with the **Shema**. The Shema is found at Dt 6:4-5, in the Torah.
- Hillel caused Lev 19:18 to become part of the summary of the law, recited after the Shema.
 - “You shall love your neighbor as yourself.”
(Lv 19:18).

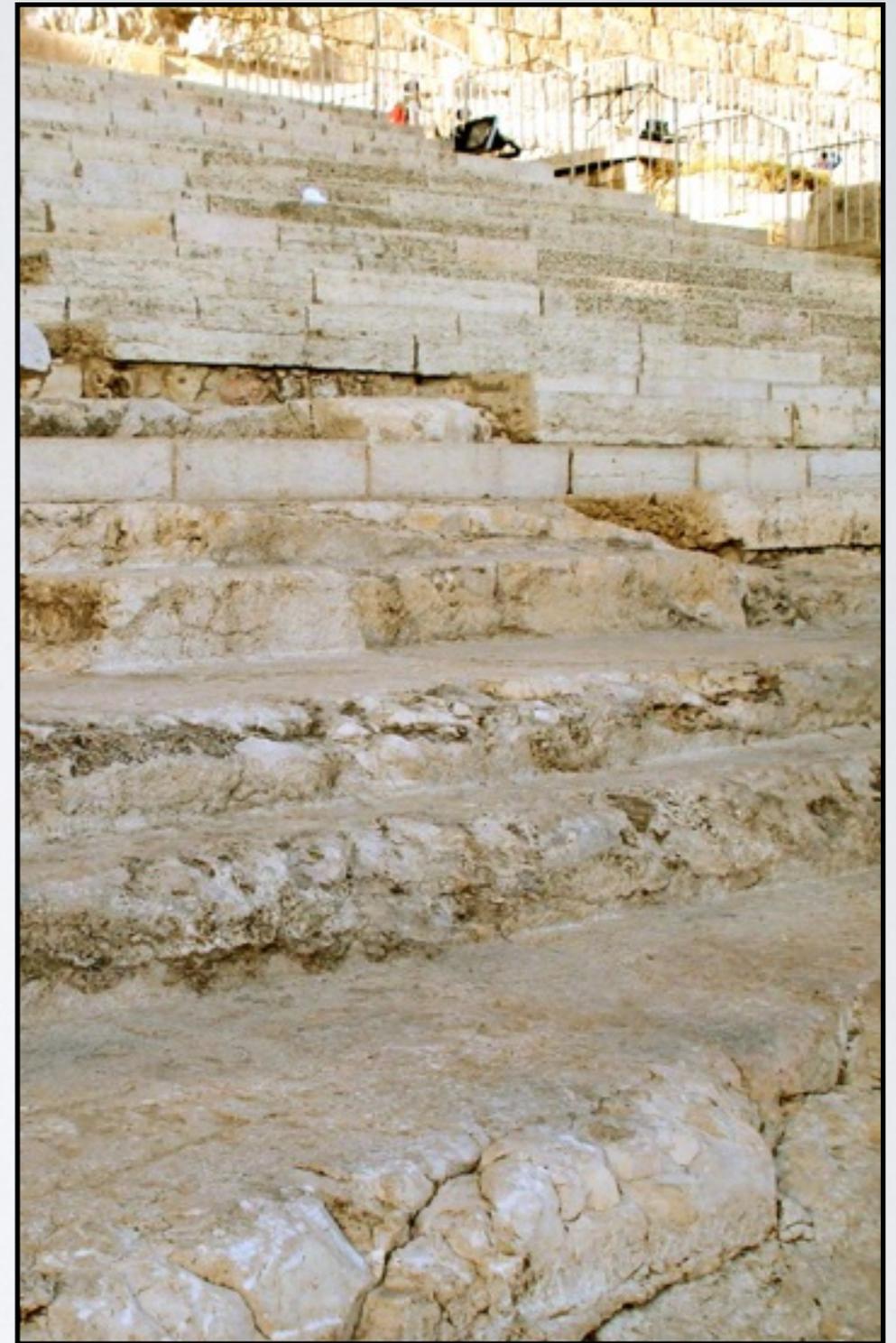
- Hillel was alive when Jesus was 12.
- Hillel used to sit at the South steps of the Temple, at times, and teach. Other teachers did likewise.
- 20 years later, Jesus would teach on those same steps.
(John 8:2 - woman caught in adultery)



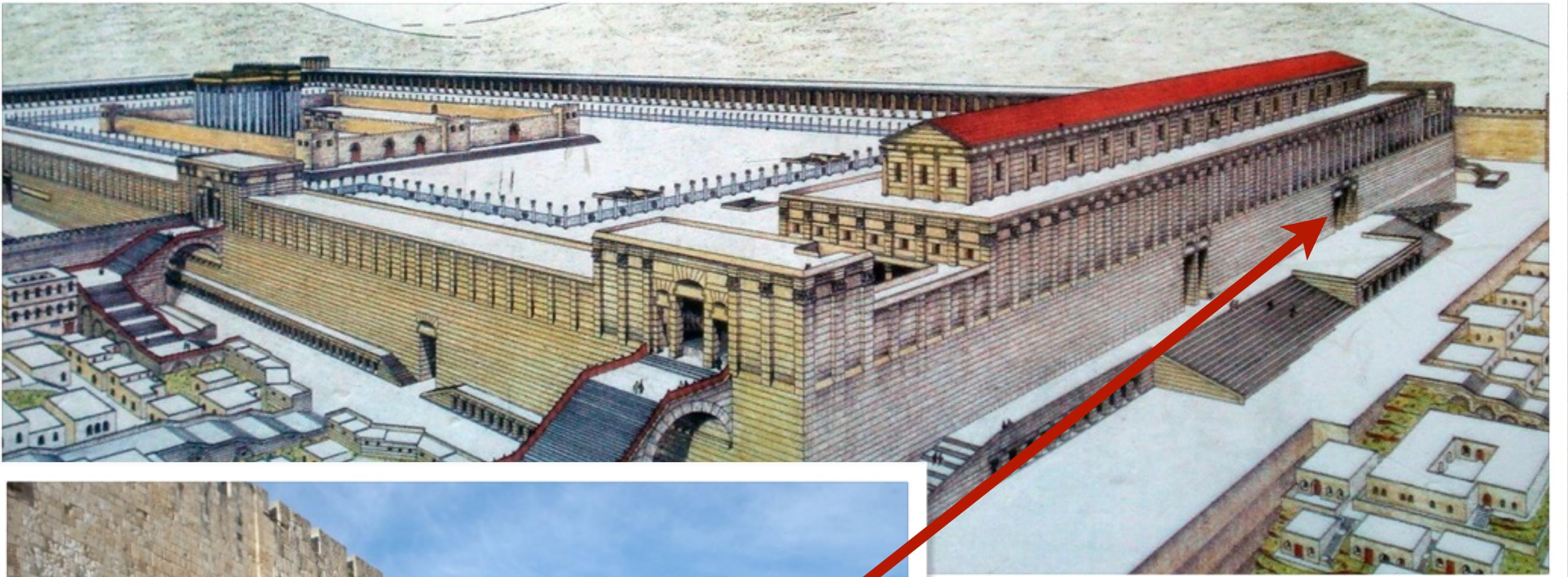
TIME FOR A MESSIAH

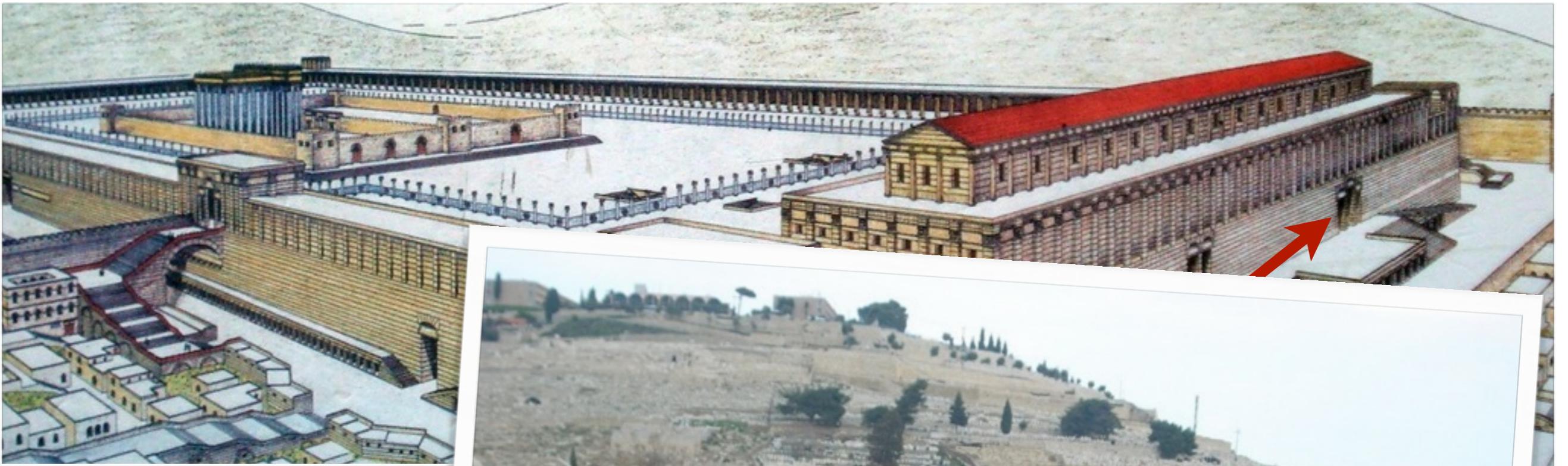
- It was the **time for a Messiah**. Daniel's prophecy placed the time for the Messiah then.
 1. He would be **born in Bethlehem** - the city of David (Mic 5:1).
 2. Yet, He would also **fulfill the prophecy of being The Branch**. (Nezer) (Zer 3, Isaiah 11).
- **Who would He be? Was he already born?**

- Jesus was 12, as he **sat in the midst of the teachers at the temple**, listening to them and asking questions. All who heard Him were astounded at his understanding and answers. (Lk 2:46)
- **Jesus** may have listened to **Hillel**, as he spoke about the Messiah.
- Maybe they **SPOKE** with each other!



Southern Steps of Temple





- **After listening for a bit, Jesus may have asked Hillel...**
 - **“ If the Messiah were to be born in Bethlehem, but is seen to have grown up in Nazareth, of Galilee - then it could be said that He would be both from Bethlehem, and yet a Nazarean?**
 - **Could not such a person fulfill both prophecies?” (See Mt 2:23)**

Hillel might have stroked his beard slowly for a bit, then nodding affirmatively, might have said:



Hillel might have stroked his beard slowly for a bit, then nodding affirmatively, might have said:

- **Yes! ... such a person could be the Messiah!**
- **... and where are you from ...**
Yeshua ben Yosef ?





THE GOSPELS

A Biblical Scholarly Study

