

... To be tempted by Satan

Jas 1.13 God does not tempt nor is he tempted by evil.

Satan did the tempting of Jesus not God

Satan is a Hebrew word meaning **adversary** or **enemy**.

In the Old Testament satan is used to describe anyone who is considered an adversary or opponent.

- God's angel sent to stop Balaam was called satan [**Nu 22:22**]
- The Philistines felt David might be their satan [**1 Sam 29:4**].
- David regarded Abishai as his satan [**2 Sam 19:22**].
- Solomon felt God had blessed him so that he had no 'satan' left to oppose him [**1 Kings 5:4**]

Later in Israel's history "satan" came to mean one who pleads a case against a person.

An accuser / slanderer: devil...

Because of his character it was applied to Lucifer.

83

The Enemy

When taken captive by the Babylonians, the Israelites learned Persian thought on the Babylonian myth of Ormud and Ahriman, the powers of light and darkness.

Persian lore had the entire universe as their battleground as they struggled for supremacy (as in day and night).

They believed that all men had to choose which side they were going to be on, who they were going to worship in this struggle.

Satan became the name, the label of God's enemy and the adversary of men.

Satan ceased being applied to earthly opponents and became exclusively the name for God's adversary.

84

The Devil did it ...

The title "Devil" (Gk: **diabolos**) was given to Lucifer also.

It means '**slanderer**'.

From Satan, one who opposes,
to Devil, one who accuses and slanders another,
is a small but descriptive step.

In the New Testament times, the Satan, the Devil is described

- As being behind disease and suffering [**Lu 13:16**] .
- He seduces men to do evil [**Lu 22:3**] .
- He is our enemy [**1 Pet 5:8-9 / Jas 4:7**] .
- He is the power defeated by Jesus [**Lu 10:1-19**] .
- He is destined for eternal destruction [**Mt 25:41**] .

85

To be a temptation

Satan works hard to insure that with every gain there comes a testing, a temptation, a trial to prove or victory and commitment.

To be a Temptation the situation or event must:

- Be about something that is desirable to us.
If I don't like it or want it, it's not a temptation.
- Involve a choice that we can make.
If I have no choice in the matter, it's not a temptation
- Be about something possible for us in order to be valid.
If it has no chance of happening,
If it's impossible, it's not a temptation
- The object of temptation must be available to us.
If it's not confronting me,
If it's not within my reach, it's not a temptation.

86

The Battleground

We must guard our thoughts and recognize that what we're thinking may not be our own ideas at all but Satan planting seeds of temptation.

2 Co 10:5

The enemy's attack will usually originate in our minds

We often perceive them to be out own thoughts and minds.

These are ideas he is trying to get us to accept as our own reasonable, logical, common sense thoughts and attitudes.

The enemy will play on our desires and attitudes to exploit his plans and schemes.

He uses doubts and fear, envy and jealousy, pride and selfishness.

85

I can handle it...

Most temptations come to us in areas where we excel or where we are gifted.

It is in areas we believe ourselves to be strong that we are the weakest since we less likely to be on guard in those areas.

2Co_12:10

We will be tempted to use talents, gifts and abilities improperly, in wrong ways or for wrong purposes.

Jas_1:14-15

1Co_10:6 Gal_5:16 Jas_4:2
2Pe_1:4 1Jn_2:16 1Jn_2:17

87

The Battleground

- Repeated Thoughts become Attitudes
[Worries or Peace]
- Attitudes become Words
- Words become Actions
- Actions become Habits
- Habits determine Character

Philippians 4:6-9 1Peter 5:7 Colossians 3:15-17

Pride is the weapon of choice here.

- When we place personal gain or position above what is to be gained for God's kingdom.
- When we begin to measure our involvement by what it can do for ourselves – our comfort and ease, our glorification - rather than those we are to be ministering too.
- When we forget that our reward is from and our responsibility is to God, not those we are serving.
- When we begin to seek men's praise as our motive rather than our personal obedience to God.

Then we are lost in our own pride – lustful desires.

88

88

WHAT WAS SATAN’S PURPOSE?

WHAT WAS HE TRYING TO ACCOMPLISH?

- To get Jesus to focus on himself and come up with a better way;
- To get him to bypass the cross and eliminate our redemption;
- To separate us from God

It was his purpose in the garden
It is still his purpose today.

88

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

*And in those days he did eat nothing:
and when they were ended,
he afterward hungered.*

However long it was – 40 actual days is reasonable here – His fasting turned to starvation.

In a fast after a few days, hunger disappears.

When it returns, the body has begun feeding on itself – starvation has begun.

16

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

Being forty days tempted of the devil.

Forty days is a Jewish expression used to describe a long period of time.

It was often used like we use the term 'a month of Sundays'.

It could either describe

- an actual passing of 40 days time (physical fasts have many times been that long or longer)
- or it could be some other long period of time.

88

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#1: Change these stones into bread

Break your fast - Meet your physical need.

The wilderness was covered with little round stones and rocks that looked just like loaves of bread.

The temptation was to use his power and authority selfishly for his own personal gain, and comfort, and benefit to satisfy his own desires.

Jesus could have drawn men to him by meeting their personal material needs (that's what God did for Israel in the Sinai wanderings during the Exodus).

God had promised that He would see to it the His chosen would *'not hunger or thirst'* [Isa 49:10]

92

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#1: *Change these stones into bread*

Break your fast - Meet your physical need.

Jesus twice provided food miraculously to the crowds.

Note though, it was to the crowds who had followed Him into the wilderness to hear Him and be with Him.

They were not looking for nor expecting a 'free lunch.'

Mat_14:21; 15:38 Mat_16:9-10

Mar_6:44; Mar_8:9; Mar_8:19-20

Luk_9:14; Joh_6:10

If this was the way Jesus had chosen, it would have been a bribe to men to follow Jesus in order to get whatever they could.

They would have followed him to satisfy their own physical need and out of slothfulness on their parts.

⌘

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#1: *Change these stones into bread*

Break your fast - Meet your physical need.

Jesus called men to a life of giving, not getting.

To yield to this temptation of providing for physical needs would have eliminated the symptom but would have done nothing to cure the disease.

Man needed a change within his spirit.

Men did not need the satisfaction of their physical hunger but the satisfaction of their spiritual hunger.

⌘

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#1: *Change these stones into bread*

Break your fast - Meet your physical need.

Jesus answered by quoting God's word and opinion on the matter.

Deut 8.3 *"He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.*

A man will never find life in material things

⌘

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#2: *Worship me and the world is yours*

Spiritual temptation – submit to me

Satan suggests that Jesus could have the world as His own because Satan could give it to him.

All Jesus had to do was worship Satan.

Bow down before him just once.

Place himself in a subservient position to Satan.

Just once.

Not for long.

He didn't even have to really mean it.

⌘

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#2: *Worship me and the world is yours*

Spiritual temptation – submit to me

For this to be a temptation, the world really had to be under Satan's authority.

Adam lost authority over the earth by placing Satan's word above God's word.

He submitted himself to Satan...just once...not for long... and Satan took control of all that Adam had been given authority over.

Now Satan was trying to get Jesus to do the same thing.

97

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#2: *Worship me and the world is yours*

Spiritual temptation – submit to me

Satan tried to get Jesus to compromise himself in order to achieve his goal.

Satan often will present a compromise as a 'reasonable solution'.

It never is. The end does not justify the means.

We are never to come to terms with the world.

We are to be uncompromising.

We are to present God and his terms, demands and requirements to the world.

We are called to change the world not to be changed by it.

We cannot represent God by becoming like the world.

Even a little bit.

98

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#2: *Worship me and the world is yours*

Spiritual temptation – submit to me

Jesus answered by quoting **Deut 6:13** and **Deut 10:20**

Deu 6:13 "You shall fear only the LORD your God; and you shall worship Him and swear by His name.

Deu 10:20 "You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name.

"You must only worship God and not let anything or anyone else decide your actions"

Jesus was certain that an enemy could not be defeated by coming to terms with him. No negotiating, no debates, no compromises.

We are to reach the world by bringing it to our level not by retreating to it's level.

99

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#2: *Worship me and the world is yours*

Spiritual temptation – submit to me

Jesus did not want to rule the nations of the world

– He would do that at His second coming.

At His first coming

He wanted a relationship with the people of the world and

He wanted to restore them to a right relationship with God.

100

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

The temple in Jerusalem was located on top of Mount Zion.

The mountain had been leveled out to form a plateau upon which all the temple building and grounds had been constructed.

| | Acres | Ft ² |
|----------------|-------|-----------------|
| Temple mount | 37.5 | 1,633,500 |
| Football field | 1.3 | 57,600 |

28.4 Football fields on the Temple mount
Silverdome under cover 429,964 Ft²
3.8 Silverdomes on the Temple mount

101

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

One corner of the temple, where Solomon's porch and the Royal porch met was at the very edge of this plateau.

At that corner it was a 450 foot drop to the floor of the valley of Kedron.

On the very top of the temple roof was a small platform.

Every morning a priest would climb out on the platform and blow a trumpet at the first light of dawn to announce that the time of the morning sacrifice had come.

102

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

Satan was tempting Jesus to force God into action, to manipulate God.

He wanted Jesus to exalt himself by having God rescue him from a situation God did not intend or direct Jesus into.

This would have been an act of pure presumption.

It would have turned God the Father into the servant...

We often do this and call it acting in faith.

103

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

Faith is demonstrating confidence in God

... trusting Him in obedience.

If Jesus jumped from one of these points and was saved by God miraculously, men would certainly believe he was of God and would follow him.

It would have been Jesus acting to move God to action rather than God acting to move Jesus to action.

Jesus would do many miraculous things and even place himself in the situations where only God could save him.

But, all of these were in obedience to God's direction, following God, not attempts to lead Him.

104

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

Many false 'messiahs' had attempted to entice men to follow them by performing 'miraculous' deeds.

- Theudas led the people out of Jerusalem promising to split the River Jordan by speaking to it.
- The "Egyptian pretender" [**Acts 21.38**] promised with a word to flatten the walls of Jerusalem.
- Simon Magus promised to fly through the air. He did for a very short time and in only one direction, straight down. His 'landing' killed him.

Each of these false messiahs drew great numbers to follow them. Each failed to deliver.

105

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

People will flock to one whose claims were substantiated by doing the miraculous.

Jesus could gather men to follow him if he jumped and the angels of God caught him and set him down (bore him up) safely.

He could do it. God had promised to protect his Man [**Ps 91.11-12**]

Today's miracle is tomorrow's old news.

Jesus knew that if he drew men through sensationalism (tricks and feats of daring), they would be coming to be entertained, not to find new life.

106

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

Jesus answered Satan with **Deut 6.16**

Deu 6:16 "*You shall not put the LORD your God to the test, as you tested Him at Massah.*"

You must not do senseless experimenting with God's power

There is no purpose in putting God to the test by deliberately placing yourself in jeopardy.

If God has directed you, He will protect and keep you to accomplish his will and purpose.

107

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

#3: *Jump, someone will catch you*

Soulish temptation - cast thyself down from hence...they shall bear thee up

We are not to presume to obligate God because of our own plans and purposes.

We cannot blackmail God into action that we ourselves have determined.

God will expect you to take risks in order to remain true to him and to do his will.

He does not expect you to take risks to enhance your own position and plans.

Faith that cannot or will not believe without sensationalism is not faith at all. It is doubt looking for proof.

108

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

I'll do it God's way

In his response to these temptations Jesus show us several principles we can put to use:

- We must not attempt to bribe men or entice them with material things to get them to follow Christ.
- The method we use to reach men must never obscure the message we bring.
- Sensationalism and extravaganzas are not adequate to entice men.

They may draw men to follow our efforts but will never get men into a new relationship with God.

We do not originate miracles, God does.

Never compromise either the message or the life of the messenger.

109

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

I'll be back ...

And when the devil had ended all the temptation, he departed from him for a season.

Note the account ends with the statement that Satan left Jesus 'for a season'.

He would be back.

Winning a battle with Satan is not the end of the war.

This was not the last temptation that Jesus was to face.

110

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

I'll be back ...

Temptation is a normal occurrence in the life of a Christian.

We will never reach the point where we are not subject to temptation. Jesus never did.

Even in the Millennial age, men will not be immune to doing evil and being tempted to do it.

From this point in until his death, Jesus did daily combat with Satan through those who served him, facing the temptations they presented. [Mk 16.23, Lu 22.28, Lu 22.42-44, etc.]

It is for this very reason that Jesus is qualified and capable of assisting and understanding our struggles with temptation, our successes and our failures.

Heb_2:18 Heb_4:15

111

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

Can we help ??

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts;

In Israel's wilderness at that time there were leopards, bear, wild boar and jackals.

These beasts are described as Jesus companions.

Whether they aided and comforted him or if they were additional terrors he had to face being used to trouble and distract him we do not know.

[Hosea 2.18 Isa 11.6-9]

112

THE TEMPTATION OF JESUS - JUDEA

MT 4.1-4.11 MK 1.12-1.13 LU 4.1-4.13

Can we help ??

Then the devil leaveth him, and, behold, angels came and ministered unto him.

The angels came helped Jesus once He passed the test and resisted the devil's temptations.

Jas 4:7-10

Angels are all around us.

They are God's messengers, ministering spirits, sent to aid defend us as we carry out God's will and plans.

2 Kings 6.17

Heb 1:14

113

Jn 1:20 I Confess, It's Not Me

What they really asked him was if he thought he was the Messiah.

All Israel, especially it's religious leaders had some very strong and very wrong conceptions of how Messiah would appear and what he would do once he came.

John denied being the Messiah but in the Greek the word for 'I' is stressed as if he answered:

I am not Messiah but if you only knew, you would know someone else is here that is the Messiah.

115

Jn 1:19 Who Do You Think You Are ???

Two groups of people came to John to question / challenge him:

- Priests and Levites

The priests and levities were concerned about John's behavior and teachings.

John was the son of a priest and therefore a priest in Israel himself.

The only qualification for being a priest was descent.

If a man was a descendant of Aaron, he was a priest and nothing could change that.

- Pharisees

As members of the Sanhedrin, one of their responsibilities was to insure that no man was allowed to teach if he was a 'false prophet'.

With the crowds flocking to John, they had come to 'see for themselves' if John was a heretic, a false prophet.

114

Jn 1:21-22 If not You, Who then?

They then asked if he was Elijah and John said no.

They believed that Elijah would return to prepare the world for Messiah's appearance. **Mal 4:5**

One of the things Elijah was to do was to settle all disputes so that Messiah would find Israel in peace prepared for him.

Jewish traditional law said that if money or property were in dispute (as to who owned it) or if anything was discovered and no one knew whose it was, it was to be held awaiting Elijah's coming so he could settle the dispute.

116

Jn 1:21-22 If not You, Who then?

They then asked him if he were "that prophet".

John again said no.

It was also believed that at Messiah's coming, Isaiah or Jeremiah would return.

Deut 18:15

117

Jn 1:23 The Voice...

Finally they asked him, "If not these, then who are you?"

John quoted or paraphrased **Isaiah 40:3**, a passage they all would have been familiar with...

He declares himself to be the forerunner of the king whose job it was to insure that all the paths and roads the king would travel were repaired and 'made straight'.

John makes it clear that he was one who pointed to the king and not the king himself.

118

Jn 1:24-25 On who's authority...

Given that even he would not claim to be anyone they considered important, they asked what right he had to be baptizing.

Messiah, Elijah or 'that prophet' may have the right to baptize but if John were none of these then by what right did he baptize?

Jews had never throughout history believed they needed nor submitted to baptism.

They didn't need it, they were Israel God's chosen.

It was only the proselytes, those converted from other faiths to Judaism that needed the cleansing that baptism provided.

119

Jn 1:26-27 You're asking the wrong guy...

To untie the sandals was the job of the lowest slave who would then wash the feet.

The rabbis had a saying that a disciple could do anything for his master that a servant might do except to untie his sandals.

It was a demeaning, unclean, dirty job.

Sandals were leather soles tied to the foot with straps.

The land was dusty and when it rained turned into a mud quagmire.

Just walking around, the feet and sandals would become coated and covered with dust and mud.

This dust and mud needed to be cleaned off every time a Jew entered a structure.

The lowest servant of the household had the task of this cleansing.

Not only was it demeaning and physically dirty, who knows if a gentile had touched the road and its dust / mud before the Israelite was contaminated by it.

120

Jn 1:28-29 The next day...

Jesus baptism and his wilderness temptations were finished.

He was returning to society now to begin his earthly ministry.

When John saw him as Jesus approached he called him the Lamb of God that takes away the world's sin.

John was likely thinking of Passover and the sacrificial lamb offered at Passover which was approaching soon.

Passover had it's beginning the night the death angel passed over Egypt killing the first born in any household that had not spread the blood of a slain lamb on the door post and mantle.

Exo 12:11-13

121

Jn 1:28-29 The next day...

- Or John may have been thinking of the daily sacrifices in the Temple.

Every morning and evening a lamb was sacrificed to cover the sins of the people.

Exo 29:38-42

As long as the temple stood this sacrifice was made.

Even when the people were starving during war, siege or occupation these sacrifices were made.

- Or John may have been referring to the references in the prophets in **JER 11:19** and **ISA 53** to the lamb led to the slaughter.
- Finally, during the period between the Testaments during the Maccabean wars, a horned lamb was the symbol of a great conqueror.

The Apostle John in his Revelation account uses the reference to a Lamb 29 times.

122

Jn 1:30-32 Fix your attention on the right man

John the Baptist now clearly recognizes Jesus as God's Son.

In Palestine the dove was a sacred bird not to be hunted or eaten.

The Rabbis said that when God's Spirit moved on the chaos of earth He moved and fluttered like a dove restoring order and beauty.

The Jewish word for Spirit is **Rauch** meaning wind.

Like the wind the Spirit was perceived to have power, He was the life bringer as air is when breathed.

Like man could not control the wind or stop it, the Spirit of God could not ultimately be resisted, controlled or stopped.

They believed that when the Spirit came to man He brought the man God's truth, gave him the power to recognize the truth and gave him the power and ability and courage to preach, teach and live the truth.

In the past the Spirit when He came upon man came temporarily only to lift from him.

Twice John emphasizes that the Spirit came upon Jesus and abode (stayed, dwelt, never left) him.

123

Jn 1:33-34 Just as He said, It happened

John the Baptist obviously had a special relationship with God.

God had previously told him to love for the Spirit to descend as a dove on God's Son – Messiah.

This sign was probably given to John at the same time God told him to begin preaching and baptizing.

The Greek **Baptizein** means **to dip or to submerge**.

The baptism the Spirit brought saturated the baptized person in himself so that his life was flooded and completely covered over by the Spirit's presence.

John's water baptism symbolized repentance, cleansing, and dedication.

The Spirit's baptism meant indwelling, illumination, strengthening, purification and empowering – God's very presence.

124

Jn 1:35-37 Jesus gains disciples

John knew that to identify Jesus as God's Lamb was to invite his own disciples to leave him and follow Jesus.

It is another example of John's pointing to another, not exalting himself above his mission.

John wasn't concerned by the size of his following as much as that they followed the right man.

The two disciples (Andrew and probably the Apostle John himself) followed Jesus at a distance either too uncertain of him or to shy themselves to approach him and walk with him.

Andrew, Peter's brother and John Zebadee's son, brother of James were both Galilean fishermen.

They would likely have traveled to Judea and Jerusalem regularly to service customers and sell their salted or dried catch.

125

Jn 1:38 Are You Following Me ???

Jesus turned and saw them and made the introduction himself.

Jesus never made things more difficult for the seeker, he always made things easier established a more comfortable setting for those seeking him.

He set the seeker at ease.

He never relaxed his demands but never drove away a true seeker.

126

Jn 1:38 Are You Following Me ???

They called him **Rabbi** which in Hebrew means '**my great one.**'

It is a title of respect given to ones teacher or to a wise man.

In the Greek it is **didaskalos** or **teacher.**

The question "Where do you stay" was certainly not the question they wished to ask.

They wanted more than a quick exchange on the road.

They were asking Jesus to invite them to a long deep time of discussion and learning.

They literally asked him,

"What are you doing tonight? Can we talk?"

127

Jn 1:39 See for yourself

Jesus answer was a phrase that Jewish Rabbis used to indicate to their pupils that they were prepared to discuss the issue at hand at great length.

"Let's go find a place to think about these things together."

Jesus was inviting them to come and discover things that he alone could teach them.

The tenth hour was about 4 P.M.

128

Jn 1:40-41 Look What I Found

Andrew's character was such that he was willing to take second place to introduce others to Christ.

- Andrew is over and over again referred to as Simon Peter's brother.
- It is Andrew who brought the boy with 5 loaves and 2 fishes to Jesus. [**John 6:8-9**]
- It was Andrew who brought the enquiring Greeks to meet Jesus [**John 12:22**]
- Here it is Andrew who brings informs Peter of Jesus.

John explains the Hebrew word **Messoas** to his Greek audience.

Messiah is Hebrew, **Christos** is Greek.
Both mean God's anointed one.

129

Jn 1:40-41 Look What I Found

Andrew, based on John's endorsement and the time he spent with Jesus was convinced he had come across the Messiah.

Gk: **proton** - first, immediately or
Gk: **proi** - first thing in the morning

First findeth could have meant:

- that Andrew, Peter's brother went to find Peter and bring him along immediately or
- it could have meant that first thing in the morning he went to get Peter.
Some manuscripts have it one way, some the other.

130

Jn 1:42 I Know You

The word for **look / beheld** is **emblepein** which is a concentrated, intent gaze that looks beyond the surface to the innermost being.

Simon Peter goes with his brother Andrew and meets Jesus.
Jesus immediately gives him a nickname – Cephas – A Rock

What name would Jesus give you?

Almost everyone had two names.

Most everyone had the name given him in his own native tongue by which he was known to his friends.

He also had a Greek name by which he conducted business and was known in his social circles.

131

Jn 1:42 I Know You

Peter and Cephas are not different names, they are the same name in two languages.

Simōn G4613 Σίμων *see'-mone*
Of Hebrew origin [**H8095**]; *Simon* (that is, *Shimon*),

Kēphas G2786 Κηφᾶς *kay-fas'*
Of Chaldee origin the Rock; Cephas (that is, Kephā), surname of Peter: - Cephas

Petros G4074 Πέτρος *pet'-ros*
Of Greek origin Apparently a primary word; a (piece of) *rock* (larger than **G3037**);
as a name, *Petrus*, an apostle: - Peter, rock.
Greek was the universal language of the day

132

Jn 1:42 I Know You

In the Old testament a name change often denoted a new relationship with God.

Jacob became Israel,
Abram became Abraham.
Sari became Sarah

Jesus looked at men as they could be - not as they were.

Jesus began to travel through Galilee at this point.

Eleven of the twelve 'apostles', those who Jesus would select as His special disciples, were from Galilee as was Jesus Himself.

It was most probably in Cana that Jesus found and called Phillip.

133

Jn 1:43-46 You Follow Me Too

Phillip was from the same home town as Peter and Andrew.

Phillip immediately finds his friend Nathanael and informs him that he has found who he believes to be Messiah.

He tells Nathanael it is Jesus of Nazareth.

Nathanael was from Cana another Galilean town. [**Jn 21.2**]

There was a great rivalry and jealousy between towns.

Further there was nothing in scripture or prophecy which indicated that Messiah would come out of Nazareth.

135



Jn 1:43-46 You Follow Me Too

Note Phillip did not argue or debate with Nathanael.

He simply said come a see for yourself.

Arguing Christ is more often pointless than it is productive.

- Simply present the individual to Jesus.
- Let him see Jesus in you.
- Present him with Jesus claims and demands on their own merit.

God's word in a life together with the call and conviction of the Holy Spirit is the combination that brings change

– not arguing, debating or convincing with logic.

Rom 10:17

Present God's word

– Present Christ and let the Holy Spirit use the truth.

136

Jn 1:47-48 I know you, too

To Nathanael's credit, he went to meet Jesus in spite of his cynicism and skepticism

Jesus seeing him approach gives Nathanael an endorsement.

Any devout genuine Israelite would recognize it as such.

Psa 32:2 **Isa 53:9**

Nathanael is surprised to hear Jesus offer this tribute so quickly. But he is impressed that Jesus knows his heart so well so soon.

It must have been true and one of Nathanael's most closely guarded characteristics.

Nathanael answers with respect and homage.

He knows Jesus is something special.

137

Jn 1:49-51 I know you, too

It was the custom to mediate and ponder the great mysteries and issues of life under the shade of the leafy fig tree.

To the Jew the fig tree always stood for peace.

Their idea of peace was a man resting from his labors and the heat of the day under his own fig tree undisturbed as he pondered the mysteries and issues of life.

By making the statement he did, Jesus indicated to Nathanael that Jesus was a man that understood the longings and questions of Nathaniel's heart.

138

Jn 1:49-51 I know you, too

Nathanael never appears in the other three gospels but in John he is among the first of the disciples of Jesus.

He appears again in **John 21.2**.

Some believe that Nathanael is Matthew but both names are Jewish.

Further, Matthew was a tax collector – not a friend of Jewish businessmen.

In the other gospels Phillip is usually associated with Bartholomew who is never mentioned in John's Gospel.

Bartholomew is actually a second name (a surname) meaning the Son of Tholmai or Ptolemy.

It is possible that Nathanael and Bartholomew are the same person.

Competitors or partners in the fishing business

| | | | |
|-----------------|----------------|---------------|-----------|
| John | Andrew | <- friends -> | Phillip |
| James | Peter (Simon) | | Nathanael |
| Brothers | Brothers | | Friends |
| Sons of Zebedee | From Bethsaida | | From Cana |

139

John 2:1 On the 3rd day (of the week)

Some commentators believe the preferred weekday for a Jewish wedding, would be the third day of the week - Tuesday.

Other commentators hold that there is no special significance to a Tuesday wedding.

In the Torah, "*and God saw it was good*" is repeated twice on the 3rd day.

Gen 1:10 **Gen 1:12**

Note: Scripture symbolizes the Gentile nations as Seas, water tossed, restless and driven by the winds...

John 2:1-2 THE MARRIAGE AT CANA

Cana was a village near Nazareth. (Not Cana in Coell - Syria).

Note that Joseph is not mentioned.

He is likely dead by this time having died some length of time before Jesus earthly ministry began around age 30.

Jesus may have been invited in Joseph's place.

Mary must have known the family well as she apparently had some authority over the celebration as it was taking place.

141

John 2:1-2 THE MARRIAGE AT CANA

Weddings celebrations lasted days and sometimes weeks.

The first night the couple was conducted through the streets under a canopy lit by torches.

The long way was taken home so as many as possible could wish the couple well and share their happiness and joy.

The couple held open house for a week or more not leaving the home.

They wore crowns and were treated as kings and queens during the party.

(In the poor villages, it was probably the only time in their lives they were so treated.)

142

John 2:1-2 THE MARRIAGE AT CANA

When Jesus arrives the celebration has been going on for some length of time.

Jesus appearing at the wedding and bringing 5 extra guests (if the disciples were not expected) could have been difficult.

We cannot be certain where the reference to the third day was to indicate it was Tuesday or that it was the third day of the wedding celebration

Note the steward's comment of the best wine being served so late in the celebration

143

John 2:3-5 THE MARRIAGE AT CANA

Hospitality was a sacred duty to the Jew.

Wine at a feast was an essential.

Rabbis said that without wine there is no joy.

Drunkenness was a great disgrace for the Jews but to host a feast especially a wedding without wine or to run out of wine was equally a disgrace.

The wine served was usually cut 2 parts wine to 3 parts water.

144

John 2:3-5 THE MARRIAGE AT CANA

When the wine ran out, Mary came to Jesus.

Her coming indicates her involvement in the celebration.

She apparently had something to do with the arrangements because she was the one concerned when the wine ran out and she had the authority to order the servants to do what Jesus said.

Her coming to Jesus says something of her experience with him.

If there was a problem, Jesus could solve it.

Notice Mary's response:

What ever he say to you, do it.

That is the answer of faith – confidence in Him...

His answer seems harsh.

Woman literally meant Madame or Lady.

145

John 2:3-5 THE MARRIAGE AT CANA

When the wine ran out, Mary came to Jesus.

Her coming indicates her involvement in the celebration.

She apparently had something to do with the arrangements because she was the one concerned when the wine ran out and she had the authority to order the servants to do what Jesus said.

Her coming to Jesus says something of her experience with him.

If there was a problem, Jesus could solve it.

Notice Mary's response:

What ever he say to you, do it.

That is the answer of faith – confidence in Him...

146

John 2:3-5 THE MARRIAGE AT CANA

His answer seems harsh to us.

Woman literally meant Madame or Lady.

Spoken tenderly by a loved one, it was as term of respect.

What have I to do with you again is often misunderstood,

Spoken in anger it was a rebuke.

Calmly spoken, It meant leave it to me, I'll handle it.

147

John 2:6-8 THE MARRIAGE AT CANA

There were 6 jars. Each jar held 2-3 firkins, about 25 gallons.

A Firkin is 8-9 gallons.

There was about ~150 gallons capacity within the six pots.

The water these jars held was used:

- to wash the hands and feet of guests as they arrived and
- to wash their hands before and during the meal between courses.

First - fingers pointed up, water is poured fingers to the wrists.

Second - Fists are rubbed together.

Finally - Fingers pointed down, water is poured wrists to the fingers.

Everything unclean must be removed.

Once the water was turned to wine, what did they use to cleanse themselves?

When confronted with God's power tradition is – must be - forgotten.

148

John 2:9-10 THE MARRIAGE AT CANA

The ruler of the feast / the Steward was the Master of Ceremonies.

The bridegroom and his family was responsible for the wedding feast.

- Jesus was an invited guest at the feast, having a good time, enjoying the occasion and the company of friends and fellowship.
- Jesus met the need saving embarrassment to those about him who were in trouble not advertising it.
- When trouble arose - immediately those in the know came to Jesus with it entrusting it to him - Do what he says.
- God's supply - 120 gallons of fine wine which was to be cut again was far more than could be used. God provided surplus.
- Jesus turns the common into the special.

149

John 2:11-12 THE MARRIAGE AT CANA

Jesus, his family and his disciples made a short visit to Capernaum, on the north shore of Galilee (20 miles from Cana).

We do not know why.

I speculate that Jesus needed to quietly and calmly explain the change in his life and ministry to his family.

Whatever the reason, it was a short stop, just a few days, as Jesus began His earthly ministry.

150