

The Chosen—Season 1, Episode 2, “Shabbat” : “Easter Eggs” and Notes

Details and Notes that Might Be Helpful or Interesting:

‘*’ Indicates an extra/non-biblical character or reference

Background & Handy Scriptures for this Episode:

Genesis 2:3

Thus the heavens and the earth were finished, and all their multitude. ²And on the seventh day God finished the work that he had done, and he rested [literally, “He SABBATHED”] on the seventh day from all the work that he had done. ³So God blessed the seventh day and hallowed it, because on it God rested [again, “God Sabbatheth”] from all the work that he had done in creation.

Deuteronomy 6:4-9, 20-25

“⁴Hear, O Israel: The LORD is our God, the LORD alone. ⁵You shall love the LORD your God with all your heart, and with all your soul, and with all your might. ⁶Keep these words that I am commanding you today in your heart. ⁷Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. ⁸Bind them as a sign on your hand, fix them as an emblem on your forehead, ⁹and write them on the doorposts of your house and on your gates. ...²⁰When your children ask you in time to come, “What is the meaning of the decrees and the statutes and the ordinances that the LORD our God has commanded you?” ²¹then you shall say to your children, “We were Pharaoh’s slaves in Egypt, but the LORD brought us out of Egypt with a mighty hand. ²²The LORD displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. ²³He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. ²⁴Then the LORD commanded us to observe all these statutes, to fear the LORD our God, for our lasting good, so as to keep us alive, as is now the case. ²⁵If we diligently observe this entire commandment before the LORD our God, as he has commanded us, we will be in the right.”

Proverbs 31:10-31

A wife of noble character who can find? She is worth far more than rubies.

¹¹ Her husband has full confidence in her and lacks nothing of value.

¹² She brings him good, not harm, all the days of her life.

¹³ She selects wool and flax and works with eager hands.

¹⁴ She is like the merchant ships, bringing her food from afar.

¹⁵ She gets up while it is still night; she provides food for her family and portions for her female servants.

¹⁶ She considers a field and buys it; out of her earnings she plants a vineyard.

¹⁷ She sets about her work vigorously; her arms are strong for her tasks.

¹⁸ She sees that her trading is profitable, and her lamp does not go out at night.

¹⁹ In her hand she holds the distaff and grasps the spindle with her fingers.

²⁰ She opens her arms to the poor and extends her hands to the needy.

²¹When it snows, she has no fear for her household; for all of them are clothed in scarlet.

²²She makes coverings for her bed; she is clothed in fine linen and purple.

²³Her husband is respected at the city gate, where he takes his seat among the elders of the land.

²⁴She makes linen garments and sells them, and supplies the merchants with sashes.

²⁵She is clothed with strength and dignity; she can laugh at the days to come.

²⁶She speaks with wisdom, and faithful instruction is on her tongue.

²⁷She watches over the affairs of her household and does not eat the bread of idleness.

²⁸Her children arise and call her blessed; her husband also, and he praises her:

²⁹“Many women do noble things, but you surpass them all.”

³⁰Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.

³¹Honor her for all that her hands have done, and let her works bring her praise at the city gate.

2 Samuel 14:25-26

²⁵In all Israel there was not a man so highly praised for his handsome appearance as Absalom. From the top of his head to the sole of his foot there was no blemish in him. ²⁶Whenever he cut the hair of his head—he used to cut his hair once a year because it became too heavy for him—he would weigh it, and its weight was two hundred shekels by the royal standard.

2 Samuel 18:9-17

⁹Now Absalom happened to meet David’s men. He was riding his mule, and as the mule went under the thick branches of a large oak, Absalom’s hair got caught in the tree. He was left hanging in midair, while the mule he was riding kept on going.

¹⁰When one of the men saw what had happened, he told Joab, “I just saw Absalom hanging in an oak tree.”

¹¹Joab said to the man who had told him this, “What! You saw him? Why didn’t you strike him to the ground right there? Then I would have had to give you ten shekels of silver and a warrior’s belt.”

¹²But the man replied, “Even if a thousand shekels were weighed out into my hands, I would not lay a hand on the king’s son. In our hearing the king commanded you and Abishai and Ittai, ‘Protect the young man Absalom for my sake.’ ¹³And if I had put my life in jeopardy—and nothing is hidden from the king—you would have kept your distance from me.”

¹⁴Joab said, “I’m not going to wait like this for you.” So he took three javelins in his hand and plunged them into Absalom’s heart while Absalom was still alive in the oak tree. ¹⁵And ten of Joab’s armor-bearers surrounded Absalom, struck him and killed him.

¹⁶Then Joab sounded the trumpet, and the troops stopped pursuing Israel, for Joab halted them. ¹⁷They took Absalom, threw him into a big pit in the forest and piled up a large heap of rocks over him. Meanwhile, all the Israelites fled to their homes.

John 2:1-12

Jesus' first miracle, the Wedding Feast at Cana in Galilee—When it is discovered that the wine has run out, Jesus' mother Mary comes to him:

"They have no more wine."

⁴ *"Woman, why do you involve me?" Jesus replied. "My hour has not yet come."*

John 9:1-41

Jesus heals a man born blind—The gist of this miracle—called "signs" in John's Gospel—is a mistaken notion that suffering is a direct result of God's punishment for sin, both for sin committed by the sufferer OR for sin committed even by the sufferer's parents. Jesus heals the man by spitting on the ground to make mud and applying it to the blind man's eyes. What is more, Jesus does this on the Sabbath, presumably in violation of the 4th Commandment against working on the Sabbath, though exceptions could be made when lives were at stake. The man-born-blind-now-healed is then brought to Pharisees who are investigating what had happened, accusing Jesus of being a sinner because he worked—he made mud.

The man who had been blind replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" (v. 25).

Matthew 23:1-7

Part of Jesus' critique of the Pharisees: Then Jesus said to the crowds and to his disciples: ²"The teachers of the law and the Pharisees sit in Moses' seat. ³So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. ⁴They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them.

⁵"Everything they do is done for people to see: They make their phylacteries* wide and the tassels on their garments long; ⁶they love the place of honor at banquets and the most important seats in the synagogues; ⁷they love to be greeted with respect in the marketplaces and to be called 'Rabbi' by others.

** phylacteries: small boxes containing verses of Scripture that were tied to the forehead or forearm, literally fulfilling Deuteronomy 6:8 (above), "...⁸Bind them as a sign on your hand, fix them as an emblem on your forehead."*

Malachi 4:1-6

An Old Testament prophecy about the coming Messiah: "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the

day that is coming will set them on fire,” says the Lord Almighty. “Not a root or a branch will be left to them. ²But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves. ³Then you will trample on the wicked; they will be ashes under the soles of your feet on the day when I act,” says the Lord Almighty.

⁴“Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel.

⁵“See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. ⁶He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.”

John 1:43-46

Jesus' first disciples: *[After Jesus had called Simon Peter and Andrew...]* ⁴³The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”

⁴⁴Philip, like Andrew and Peter, was from the town of Bethsaida. ⁴⁵Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

⁴⁶“Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip.

Time:	Reference:	
	"Shabbat Shalom!"	<p>You'll hear this a number of times throughout this episode. "Shabbat," in Hebrew simply refers to the Sabbath day, which Jews to this day observe from sundown Friday to sundown Saturday. "<i>Shabbat Shalom</i>" is a common greeting meaning literally, "Sabbath Peace."</p> <p>However, the Hebrew word "<i>shalom</i>" refers to more than "peace." The word also seeks to encompass a kind of Godly wholeness, completeness, contentment, or a rightness of being, a sense that all is well and nothing is missing or wrong. One could think of the end of the First Creation Story, Genesis 1:1-2:3, where and when, God, having completed the work of creation, rests. Each day has been proclaimed good, and there is God-intended wholeness, completeness, contentment, a rightness of being. The practice of keeping Sabbath, perhaps even in spite of all the perceived "rules and regulations" (i.e., "what is allowed" v. "what is forbidden"), seeks to unite humanity and God in this fuller sense of Shalom.</p>
COLD OPEN		
0:00:13	<i>"Chinnereth, 948 B.C."</i>	<p>Chinnereth is the original Hebrew name for the Sea of Galilee. It also lends its name to an ancient town on the southwest shore of the lake.</p> <p>The theme of this episode is introduced in a flash back to ancient times (948 BC), which would have been during the reign of King Solomon, the 3rd and final king of the United Kingdom under Saul, David, and Solomon. The first Temple in Jerusalem (often called "Solomon's Temple") was either completed or nearing completion.</p>
0:00:28	<u>Boy</u> : " <i>Was there a Shabbat when you were little?</i> "	<p>In a charming conversation between the boy and his mother, we hear a robust teaching and understanding of Shabbat. (<u>Note what the mother teaches about Shabbat.</u>)</p> <p>But more than that, we see and hear a living example of one of the most important aspects of Jewish theology, identity, and understanding. In Deuteronomy 6:4-5, we encounter what is called in Hebrew, "<i>the Shema</i>," from the word for "hear" (i.e., "<i>HEAR, O Israel...</i>"). The command of the Shema—and indeed the reiteration of the Law of Moses throughout the entire book of Deuteronomy—isn't just blind obedience to the rules and regulations. It represents, indeed INVITES life with God; a remembrance of God's acts in the past; recognition of God's presence and action in the present; and a passing on of all this to subsequent generations.</p>
0:01:10	<u>Man</u> : " <i>Woman of valor, who can find her?</i> "	<p>This is a Sabbath prayer, often some of the first words uttered as Shabbat begins at sundown, called "<i>Eshet Chayil</i>." (Those Hebrew words literally mean, "woman of valor.") It is the very first verse of Proverbs 31, a 22-verse acrostic writing—a common Old Testament style of writing</p>

		<p>in which each line begins with a subsequent letter of the Hebrew alphabet. It is a touching way of honoring “the woman of the house” who, traditionally, has labored to make the preparations for keeping Sabbath in the household.</p> <p>But it also works on another level, where Shabbat—the day; the gatherings; the food; the worship—are greeted as “the Queen” of the Divine Presence or even humanity’s “Bride,” where keeping Shabbat renews life in such a way that a loving, faithful, tender spouse might renew one’s life.</p>
MAIN STORY		
City of Capernaum, A.D. 26—the Hairdresser’s Shop		We return to the contemporary Jesus story.
0:03:20		We find the now healed Mary working in a hairdresser’s shop. As she goes to grab a buttercup to go in one of the client’s hair, she is spotted by one of Nicodemus’ students, Yussif*, who was with Nicodemus during the botched exorcism in the Red Quarter from Episode 1. Yussif appears shocked at seeing Mary.
Quintus’ Quarters		
0:05:00		We reconnect with Matthew and his bodyguard Gaius* as Matthew seeks to verify Simon’s story of an arrangement with Quintus* for Simon to become an informant on fishermen who are skirting taxes by fishing and not reporting their income on the Sabbath.
The Hammer—the Gambling Den & Tavern		
0:10:17		Simon is buttering up the merchant fishermen.
0:10:47	<p><i>Simon: “Look at this mane, like Absalom, no?...Stay away from low-hanging branches my boy.”</i></p>	<p>Simon teases one of the merchant fishermen for his looks by referencing Absalom, the rebel son of King David noted for his vanity and his particularly long hair (2 Samuel 14:25-26—see above).</p> <p>Absalom led a rebellion against his aging father, and after the rebellion was put down by loyalists to David, Absalom fled by mule, only to have his hair caught in the branches of a tree, where he was left hanging by his hair when his steed continued out from under him. When David’s men find him, disobeying David’s orders to spare Absalom, they kill him by plunging three javelins into his chest (2 Samuel 18:9-17—see above).</p>
0:11:12	<p><i>Simon: “John, I see The Hammer changed its rules on allowing children. ...But you’re here with a responsible adult. Hey, Sol, make sure James and John get some, too.”</i></p>	<p>Here we meet two more of the 12 Disciples—James and John, the sons of Zebedee.</p> <p>Traditionally, John is acknowledged of the youngest of the Twelve. This is John the Gospel Writer, John the Letter Writer (1st, 2nd, and 3rd John), and John the Revelator...as in the book of Revelation.</p>

Nicodemus' Study		We find Nicodemus preoccupied with studying up on demons and exorcisms when he is interrupted by his student, Shmuel.
0:13:22	<p><u>Nicodemus</u>: <i>“What is so urgent, Shmuel?!”</i></p> <p><u>Shmuel</u>: <i>“The judges of our Sanhedrin sent for you. The Av Beit Din himself requests your presence.”</i></p>	<p><u>The Sanhedrin</u>—about which we hear 22 times in the New Testament—was a council or court of Jewish leaders with oversight for religious concerns. (The Romans were unconcerned about such matters, other than when those matters threatened the public peace or proved to be seditious.) It was made up of priests (responsible for sacrifice in the Temple), led by the High Priest; Levites (responsible for the administration of the Temple, including teaching and music); and ordinary Jewish men from honored and respected families. It was likely composed of men who were either/or Pharisees and Sadducees.</p> <p>The <u>Av Beit Din</u> was the chief justice, the 2nd highest member of the Sanhedrin after the High Priest. There were different ones appointed for different regions of Judea.</p>
Nicodemus before the Av Beit Din		Nicodemus persuades the Av Beit Din not to take to Jerusalem the case of woman who was redeemed from her demons until he has had a chance to investigate.
0:13:35 – 0:16:05		
Simon and Andrew Spy on the Merchant Fishermen		Simon and Andrew attempt to discover who exactly it is fishing on Shabbat and skirting the Roman authorities. Andrew continues to upbraid Simon for his treachery, especially if those fishermen prove to be friends and family from Capernaum.
0:16:06 – 17:52		
Nicodemus' House 17:53 – 18:42		Nicodemus continues to be preoccupied with his research into what it was that happened in the Red Quarter. Meanwhile, his wife—who seems to enjoy the trappings of honor and prestige that come with Nico's position—reminds him they are hosting Shabbat.
The Marketplace in Capernaum 18:43 – 19:36		
19:28	<u>*Gaius</u> : <i>“Only one language keeps their peace, Marcus. Learn to speak it.”</i>	A reflection of general Roman attitude toward their occupied territories and people.
Matthew's Tax Booth 19:37 – 20:16		<p>We find Matthew nursing a bloody nose and cut face from a presumed assault by <i>“another unhappy citizen expressing his disapproval,”</i> the general derision of Matthew's people toward him.</p> <p>More importantly we hear of the fractured relationship between Matthew and his own family, especially his father.</p>

<p>The Hairdresser's Shop 20:17 – 24:38</p>	<p><u>Nicodemus</u>: “How long after my visit did you feel the change?”</p> <p><u>Mary</u>: “It wasn’t anything you did. It was someone else. ...He called me Mary. He said, ‘I am His.’ I am redeemed.”</p> <p><u>Nicodemus</u>: “Who did this?”</p> <p><u>Mary</u>: “I do not know His name. And even if I did I could not tell you. ...His time for men to know has not yet come. ...<u>But here is what I can tell you. I was one way...and now I am completely different. And the thing that happened in between... was Him.</u>”</p> <p><u>Nicodemus</u>: “So mended you’re even hosting Shabbat dinner.”</p>	<p>Mary enters the shop carrying a package of Shabbat candles. We discover that Mary is preparing to host her first Shabbat dinner for some time, which makes sense given the state in which we first found her in Episode 1. She receives advice from her friends and expresses her nervousness over it.</p> <p>She encounters Nicodemus, astounded by what he sees.</p> <p>When he reveals he is a Pharisee, showing her his <i>talitt</i> (his prayer shawl), an identifier of his sect and/or office. Mary immediately covers her head, thinking he’s there to enforce Jewish Law mandating that a woman’s head be covered, especially in the presence of a man who is not her husband. Nicodemus assures her is not there for that but instead to find out what had happened, thinking that <i>he</i> was the one whose ministrations redeemed her. Mary reveals it was someone else, and Nicodemus is astounded, especially since this stranger performs miracles and seeks no credit.</p> <p>Mary tells him that this stranger’s “<i>time for men to know has not yet come</i>,” echoing John 2 (see above) and implying that there will be a God-given time for people to know. The words she uses to describe what happened to her echoes the account of Jesus’ healing of the man born blind in John 9 (see above).</p>
<p>Simon & Eden's Home 24:39 – 26:47</p>		<p>* Eden is making preparations for the Shabbat dinner when Simon emerges from the bedroom obviously disheveled. Eden is obviously annoyed by something, beginning with the fact that Simon is just now waking up in spite of it not being morning. (Remember, he and Andrew had spent the night spying on the merchant fishermen.) Simon evades Eden’s questions about fishing. She points out that he hasn’t been to market to sell fish for days; his hours are upside down; and his face is “frozen with worry.” When Simon reveals that he is planning on working that night—on Shabbat—Eden grows angry, sensing that he is not telling her everything, but all Simon will say is, “<i>Trust me.</i>”</p>
<p>Matthew's Shabbat Dinner 26:48 – 27:56</p>		<p>As the evening advances—Shabbat begins at sundown—Matthew enters the street carrying a bowl of food with him, which also would be a Sabbath violation. A black German</p>

		<p>Shepherd-looking dog follows him, and they are apparently acquainted with each other.</p> <p>Matthew makes his way to another house—his family’s house—and looks in the window, where he sees the family seated around the table; the candles are lit; and they are preparing for the Shabbat dinner. It seems clear that he is unwelcome.</p>
<p>Nicodemus’ Shabbat Dinner</p> <p>27:57 – 30:22</p>	<p><i>(knock at the door and more guests enter)</i></p> <p><u>Guests:</u> “<i>Shabbat shalom, Rabbinit.</i>” (“Mrs. Rabbi”)</p> <p><u>Zohara:</u> “<i>Shabbat shalom.</i>”</p> <p><u>Nicodemus:</u> “<i>Shabbat shalom.</i>”</p> <p><u>Guests:</u> “<i>Oh, honored Rabbi. We are humbled and honored by your presence in Capernaum. You make us whole.</i>”</p> <p><u>Nico:</u> <i>(annoyed)</i> “<i>Only God can do that.</i>”</p> <p><u>Zohara:</u> <i>(trying to make nice)</i> “<i>Shall we join the others.</i>”</p> <p><u>Male guest:</u> <i>(to his wife)</i> “<i>Try to get a seat near the head of the table.</i>”</p>	<p>We join Nicodemus, his wife Zohara*, and their guests, as Zohara is telling the guests about the finery on the table loaded with exquisite food, “...<i>solid gold, from the finest goldsmiths in Jerusalem.</i>” Nicodemus seems lost in thought.</p> <p>Zohara joins Nico as he is observing a tapestry wall hanging. He reminds her of its origins when 200 years ago the Greek king, Antiochus IV had conquered Israel, suppressing their Jewish practices. The Maccabees—a Jewish clan—led a revolt and cast off Antiochus’ rule and restored Jewish practice. Nico continues to muse, “<i>Who is responsible for suppressing our worship now? I fear I know the answer.</i>” <u>The answer is presumably “the Romans,” though we have to wonder if Nicodemus has a different point in mind with the tension he seems to be feeling between devotion and legalistic ritual or performance.</u></p> <p>The brief exchange between Nicodemus, Zohara, and the late-arriving guests seems to encourage this interpretation, as they seem hellbent on seating themselves in seats of honor at the table, echoing Jesus’ critique of the Pharisees in <u>Matthew 23</u> (above).</p>
<p>Mary’s Shabbat Dinner</p> <p>30:25 – 34:41</p>	<p><u>James:</u> “<i>Is this the place?</i>”</p> <p><u>Thaddeus:</u> “<i>If Mary’s here, it is.</i>”</p> <p><u>Mary:</u> “<i>Do I know you?</i>”</p> <p><u>James:</u> “<i>Oh, sorry, I’m James, this is Thaddeus. We were told this would be a good place to come.</i>”</p>	<p>We see Mary preparing the Shabbat dinner, humble compared to Nicodemus’ but nonetheless exceptional compared to, say, a daily meal. A knock at the door reveals her first guests—*Barnaby and his blind friend *Shula.</p> <p>Two more guests arrive, unannounced and unacquainted with Mary. They have been apparently sent by someone else.</p> <p>They offer their help and Mary expresses her uncertainty about how to conduct the Shabbat dinner properly. They kindly assure her.</p> <p>Barnaby asks about the extra seat, and Mary responds that it is for “Elijah,” the Old Testament prophet whom, the prophet Malachi prophesies will return to herald the coming Messiah. She remembered from her childhood her mother</p>

	<p><i>We can leave if it's awkward."</i></p> <p><u>Mary:</u> <i>"Oh, no, please come in, you are most welcome here."</i></p> <p><u>*Shula:</u> <i>"Your guest can take the seat, yes, Mary?"</i></p> <p><u>Mary:</u> <i>"Oh! Of course!"</i></p>	<p>doing this. The two late-comers (James and Thaddeus) gently indicate that her extra seat is only observed once a year at the Passover Seder. (To this day, many observant Jews keep an open seat at their Passover Seder tables in the hopes that Elijah will come to point to the Messiah.)</p> <p>Mary consults the rest of her notes—Barnaby offers to read, probably because he assumes as a woman she can't read, and he is impressed to discover Mary's father taught her.</p> <p>Another knock at the door—and when Mary answers the door, there stands Jesus. After a few awkward moments, Mary invites Jesus in, embarrassed at her awkwardness. The two stranger guests indicate their familiarity with Jesus, both calling him, "Rabbi," "Teacher."</p> <p><u>Mary sets out Elijah's seat on accident, not knowing that the practice is for Passover, not a regular Sabbath. However, when Jesus shows up, it proves to be a good thing Mary has an extra seat out—not to mention that Jesus is... well... Who would YOU say Jesus?!</u></p>
34:19	<p><u>Barnaby:</u> <i>"Well, apparently something good can come from Nazareth."</i></p>	<p>Nazareth has a reputation as backwater town of little significance or import. In John 1:43-46 (see above), prior to responding to Jesus' call to follow Him, we hear Nathanael reflect these very sentiments.</p> <p>While the rest of the guests are embarrassed, Jesus seems able to take a little ribbing.</p>
34:34 – 34:46		<p>Mary tries to defer to Jesus in leading the Shabbat prayers. But he declines, affirms his position as a guest, and encourages her to lead the prayers.</p>
<p>All the Shabbat Dinners</p> <p>34:47 – 36:23</p>	<p><u>Andrew/Mary/Nicodemus:</u> <i>"Blessed are you, Lord our God, Ruler of the universe, who creates the fruit of the vine. You have lovingly and willingly given us your Shabbat as an inheritance in memory of creation because this is the first day of our holy assemblies in memory of the Exodus from Egypt. Blessed are you, Lord our God, King of the universe, who brings forth the bread from the earth. Amen."</i></p>	<p>As Mary begins to read from the conclusion of the First Creation story (Gen. 1:1 – 2:3), we cut from her Shabbat dinner to Nicodemus' Shabbat dinner—where we hear him reading the exact same text—to poor Matthew's Shabbat dinner with no one but his dog, to Andrew, Simon, and Eden's Shabbat dinner. (Apparently Simon was persuaded NOT to skip Shabbat dinner, as he had earlier indicated he was planning.)</p> <p>Simon, however, does excuse himself from the table, gives Eden a kiss on the cheek, which she receives seemingly coldly, and he leaves.</p>

**Simon on the Shore
of Galilee**

36:24 – 36:41

We join Simon on the beach outside of Capernaum where
he is joined by a cohort of soldiers...

TO BE CONTINUED...