

The Chosen—Season 1, Episode 3, “Jesus Loves the Little Children” : “Easter Eggs” and Notes

Details and Notes that Might Be Helpful or Interesting:

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

Introductory Note and Disclaimer: Almost NOTHING about the actual story we see today—Jesus’ interaction with the children—is Scriptural. That being said, as each week’s disclaimer reads, “...[A]ll biblical and historical context and any artistic imagination are designed to support the truth and intention of the Scriptures.” What you will see and hear that is absolutely Scriptural are words and themes that most certainly appear in Jesus’ preaching and teaching.

Handy Scriptures for this Episode:

John 17:1-5 **COLD OPEN**—Jesus praying.

...Jesus looked toward heaven and prayed: “Father, the hour has come. Glorify your Son, that your Son may glorify you. ² For you granted him authority over all people that he might give eternal life to all those you have given him. ³ Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. ⁴ I have brought you glory on earth by finishing the work you gave me to do. ⁵ And now, Father, glorify me in your presence with the glory I had with you before the world began.”

Sometimes called Jesus’ “High Priestly Prayer,” in John’s Gospel this prayer comes immediately after John’s account of the Last Supper (John 13—the foot washing version, not the Passover versions from Matt., Mark, and Luke; his “Farewell Discourse” with his disciples (John 14-16, in which Jesus offers final teaching and revelation of what is about to happen to them); and immediately prior to his betrayal and arrest in the Garden of Gethsemane.

Here, Jesus prays for his impending mission. Given the apparent anxiety we see in Jesus’ praying, it is suggested that perhaps Jesus knows, if not the exact details of what will overtake him in Jerusalem, his mission will include suffering. Thus, he turns to his Father for strength.

Matthew 13:55 **00:02:33**—Abigail stumbles upon Jesus’ campsite

⁵³ When Jesus had finished these parables, he moved on from there. ⁵⁴ Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. “Where did this man get this wisdom and these miraculous powers?” they asked. ⁵⁵ “Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas? ⁵⁶ Aren’t all his sisters with us? Where then did this man get all these things?” ⁵⁷ And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his own town and in his own home.”

This passage, along with its parallel in Mark 6:3 are the only places where it is implied that Joseph was a carpenter. (Interestingly, the Greek word there most often translated “carpenter”—*tekton*—could also mean “stonemason.”) Presumably, Jesus would have learned the craft and trade of his earthly father, Joseph.

Genesis 1:1-2:3

00:12:41—Jesus continues to work on the wooden lock and key and says, “It is good.”

In the beginning God created the heavens and the earth. ²Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³And God said, “Let there be light,” and there was light. ⁴God saw that the light was good, and he separated the light from the darkness. ⁵God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

Mark 1:14-20

00:13:44—Jesus’ conversation with the children about the work he has to do, the people he has to meet, and the timing for all that to happen.

¹⁴After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ¹⁵“The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

¹⁶As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. ¹⁷“Come, follow me,” Jesus said, “and I will send you out to fish for people.” ¹⁸At once they left their nets and followed him.

¹⁹When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. ²⁰Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Luke 1:46 – 55

00:13:59—the conversation between the little girl and Jesus as to whether or not he’s “dangerous”:

⁴⁶And Mary said: “My soul glorifies the Lord ⁴⁷and my spirit rejoices in God my Savior, ⁴⁸for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

⁴⁹ for the Mighty One has done great things for me—holy is his name.

⁵⁰His mercy extends to those who fear him, from generation to generation.

⁵¹He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.

⁵²He has brought down rulers from their thrones but has lifted up the humble.

⁵³He has filled the hungry with good things but has sent the rich away empty.

⁵⁴He has helped his servant Israel, remembering to be merciful

⁵⁵to Abraham and his descendants forever, just as he promised our ancestors.”

Sometimes called “Mary’s Song” or “The Magnificat” (in Latin, “*My soul ‘magnifies’ the Lord...*”) Luke’s Gospel suggests that there will be contention in the identity and mission of Mary’s unborn son, especially as she echoes Old Testament themes and stories. In particular, those who are prideful will be scattered (v. 51)—think, Pharaoh in the book of Exodus; his refusal to release his Israelite slaves; and the consequential plagues. Similarly, verse 52 sounds a similar tone, this time with threatening language about enthroned rulers and a hope-filled promise to lift up the humble—again, probably echoing Pharaoh and the Exodus. Finally, verse 53 remembers God’s providence for the hungry—think, manna and quail in the Wilderness; God feeding Elijah by having ravens bring him bread and meat when he’s fleeing the wrath of King Ahab (1 Kings 17); or God providing through Elijah flour and oil that will not run out for a widow in Sidon (not Israelite territory), who is threatened with starvation because of the drought God has sent to torment wicked King Ahab (1 Kings 17).

Additionally, Jesus’ message of God’s grace and mercy—*especially* to the downtrodden and those called “sinners”—threatens, of course, the position and authority of the Jewish elite establishment.

Finally, Jesus’ triumphal entry into Jerusalem (Palm Sunday) looks and sounds like the “ticker-tape parade” for a victorious military hero—and such demonstrations would certainly have had the Roman authorities on alert.

Bottom line: counter to whatever notions we may have of “Jesus, meek and mild,” He is not betrayed, arrested, or crucified for being kind, loving, welcoming, except that those acts, especially to “those people,” at least in part counter-culturally threaten the status quo of the religiously self-righteous, the comfortable wealth, and the politically powerful.

Deut. 6:4-9, 20-25 00:14:59—Jesus: “So tell me, do you all know how to pray the Shema?”

“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.”

Mark 8:27-30

00:16:55—The children are walking home, discussing who their new friend might be

²⁷ *Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”*

²⁸ *They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”*

²⁹ *“But what about you?” he asked. “Who do you say I am?”*

Peter answered, “You are the Messiah.”

³⁰ *Jesus warned them not to tell anyone about him.*

(Parallels in **Matt. 16:13-16** & **Luke 9:18-20**)

Matthew 6:9-15

00:18:27—Jesus teaches the children the Lord’s Prayer

*[From the Sermon on the Mount—Jesus taught the multitudes:]*⁹ *“This, then, is how you should pray: “Our Father in heaven,*

hallowed be your name,

¹⁰ *your kingdom come,*

your will be done,

on earth as it is in heaven.

¹¹ *Give us today our daily bread.*

¹² *And forgive us our debts,*

as we also have forgiven our debtors.

¹³ *And lead us not into temptation,*

but deliver us from the evil one.’

¹⁴ *For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.”*

(Parallel: **Luke 11:1-4**, where Jesus only teaches the prayer to his disciples, in response to their request for him to teach them to pray, just as John the Baptist taught his disciples.)

Psalm 133

00:19:33—Jesus teaches the kids a song while they’re working

A song of ascents. Of David.

¹ *How good and pleasant it is when God’s people live together in unity!*

² *It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down on the collar of his robe.*

³ *It is as if the dew of Hermon were falling on Mount Zion.*

For there the Lord bestows his blessing, even life forevermore.

Matthew 5:38-48 00:20:13—Jesus’ extended teaching with the children

[From the Sermon on the Mount—Jesus taught the multitudes who were following him, saying, ³⁸ “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ ³⁹ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. ⁴⁰ And if anyone wants to sue you and take your shirt, hand over your coat as well. ⁴¹ If anyone forces you to go one mile, go with them two miles. ⁴² Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

⁴³ “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ ⁴⁴ But I tell you, love your enemies and pray for those who persecute you, ⁴⁵ that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ If you love those who love you, what reward will you get? Are not even the tax collectors doing that? ⁴⁷ And if you greet only your own people, what are you doing more than others? Do not even pagans do that? ⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.”

Psalm 2 00:20:46—“...Rabbi Josiah said Messiah would lead us against the Romans, that he would be a great military leader.”

Why do the nations conspire and the peoples plot in vain?

²The kings of the earth rise up and the rulers band together against the Lord and against his anointed, saying,

³“Let us break their chains and throw off their shackles.”

⁴The One enthroned in heaven laughs; the Lord scoffs at them.

⁵He rebukes them in his anger and terrifies them in his wrath, saying,

⁶“I have installed my king on Zion, my holy mountain.”

⁷I will proclaim the Lord’s decree: He said to me, “You are my son; today I have become your father.

⁸Ask me, and I will make the nations your inheritance, the ends of the earth your possession.

⁹You will break them with a rod of iron; you will dash them to pieces like pottery.”

¹⁰Therefore, you kings, be wise; be warned, you rulers of the earth.

¹¹Serve the Lord with fear and celebrate his rule with trembling.

¹²Kiss his son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment.

Blessed are all who take refuge in him.

Isaiah 53:1-12 00:20:46—“...Rabbi Josiah said Messiah would lead us against the Romans, that he would be a great military leader.”

Who has believed our message and to whom has the arm of the Lord been revealed?

²He grew up before him like a tender shoot, and like a root out of dry ground.

He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

³He was despised and rejected by mankind, a man of suffering, and familiar with

pain.

Like one from whom people hide their faces he was despised, and we held him in low esteem.

⁴ Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.

⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

⁶ We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

⁷ He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

⁸ By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.

⁹ He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

¹⁰ Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

¹¹ After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

¹² Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

1 Samuel 24:1-13 00:22:08—“Do you remember when David had the chance to kill King Saul...”

After Saul returned from pursuing the Philistines, he was told, “David is in the Desert of En Gedi.”² So Saul took three thousand able young men from all Israel and set out to look for David and his men near the Crags of the Wild Goats.

³ He came to the sheep pens along the way; a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave. ⁴ The men said, “This is the day the Lord spoke of when he said to you, ‘I will give your enemy into your hands for you to deal with as you wish.’” Then David crept up unnoticed and cut off a corner of Saul's robe.

⁵ Afterward, David was conscience-stricken for having cut off a corner of his robe. ⁶ He said to his men, “The Lord forbid that I should do such a thing to my master, the Lord's anointed, or lay my hand on him; for he is the anointed of the Lord.”⁷ With these words David sharply rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way.

⁸ Then David went out of the cave and called out to Saul, “My lord the king!” When Saul looked behind him, David bowed down and prostrated himself with his face to

the ground. ⁹He said to Saul, “Why do you listen when men say, ‘David is bent on harming you’? ¹⁰This day you have seen with your own eyes how the Lord delivered you into my hands in the cave. Some urged me to kill you, but I spared you; I said, ‘I will not lay my hand on my lord, because he is the Lord’s anointed.’ ¹¹See, my father, look at this piece of your robe in my hand! I cut off the corner of your robe but did not kill you. See that there is nothing in my hand to indicate that I am guilty of wrongdoing or rebellion. I have not wronged you, but you are hunting me down to take my life. ¹²May the Lord judge between you and me. And may the Lord avenge the wrongs you have done to me, but my hand will not touch you. ¹³As the old saying goes, ‘From evildoers come evil deeds,’ so my hand will not touch you.

Deut. 32:36

00:22:22—“...And God says He will have compassion on His people when...”

[Moses sang:] “The Lord will vindicate his people and relent concerning his servants when he sees their strength is gone and no one is left, slave or free.”

Note: This is part of what is called “the Song of Moses,” at the conclusion of the book of Deuteronomy. The book itself is crafted as an extended sermon and teaching of Moses as the Israelites are poised on the back doorstep of the Promised Land. It has been revealed to Moses that he is included in the generation of Israelites who came out of slavery in Egypt but did not trust God to deliver them into the Promised Land and who would therefore die in the Wilderness. It would be the subsequent generation who would enter. So in the book of Deuteronomy, Moses extensively teaches on the Law and the people’s obedience as a sign of God’s covenant with them. The Song of Moses sings God’s praises for God’s deliverance and steadfastness, remembering especially Israel’s forsaking their trust in God throughout their Wilderness wanderings as a warning as they prepare to enter the Promised Land.

Mark 10:13-16

00:24:02—“...I’m telling you this, because even though you are children...”

¹³People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. ¹⁴When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. ¹⁵Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.” ¹⁶And he took the children in his arms, placed his hands on them and blessed them.

(Parallels in Matt. 19:13-15 and Luke 18:15-17)

Luke 4:14-21

00:24:42—“...The Spirit of the Lord is upon me...”

¹⁴Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. ¹⁵He was teaching in their synagogues, and everyone praised him.

¹⁶ He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

¹⁸ *“The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
¹⁹ to proclaim the year of the Lord’s favor.” [Isaiah 61:1-2]*

²⁰ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. ²¹ He began by saying to them, “Today this scripture is fulfilled in your hearing.”

Time:	Reference:	
COLD OPEN—Jesus in prayer. 00:00:00 – 00:01:05	<i>“Father, glorify Me with Yourself.”</i>	See the above note on John 17:1-5 (p. 1)
* Abigail 00:02:07 – 00:04:43	<i>“Outskirts of Capernaum, A.D. 26”</i>	We meet a young girl from Capernaum, * Abigail, as she goes out to play in the nearby countryside.
00:02:33 – 00:04:18		Abigail stumbles across Jesus’ campsite where she sees a variety of wooden crafts, woodworking tools, and meager food. See the above note on Matthew 13:55 . (p. 1)
00:04:19-00:04:43		Jesus discovers the “trespasser.”
Later at Jesus’ Campsite 00:04:44 – 00:05:59		Any time we see a dramatic portrayal of Jesus, a good question to ask is, <i>“What do the writers of this portrayal want to say about Jesus?”</i> So—what do you notice about Jesus in his campsite?
Abigail’s House in Capernaum 00:06:00 – 00:07:22	<i>Abigail’s Mother: (sighs) “And Joanna just isn’t doing better...”</i>	The family discusses the goings-on in Capernaum, their concern for their friend Joanna, and their fear for her and her family’s welfare, again, expressing the reality of a hardscrabble existence and the potential for hopelessness and despair among the common people.
Back at Jesus’ Campsite 00:07:23 – 00:08:25		
00:07:57 – 00:08:25	<i>Jesus washes his feet.</i>	There are no commands in the Laws of Moses for regular people for washing their feet in any sort of ritual way, it was customary to wash not only hands but feet as well before meals and before going to bed. Exodus 19 – 21 lays out a number of washing practices for the priests, especially prior to entering the Tabernacle (the traveling “Tent of Meeting” in which the Israelites worshiped during their travels in the Wilderness) or before approaching the altar of burnt offerings. It is possible, then, that Jesus washes his feet prior to his “bedtime prayers,” in observance of Jewish priestly laws and in preparation of coming into God’s presence.
Abigail & Joshua* Investigate Further 00:08:26 – 00:12:00		Abigail returns to Jesus’ campsite, this time bringing her friend Joshua. On their way there they speculate about the identity and intent of this stranger. When they arrive, they discover Jesus preparing to eat and saying his prayers.
Later at Jesus’ Campsite 00:12:01 – 00:12:59		Jesus continues to work on the lock and key we saw in the previous scene with the children.

00:12:41	<u>Jesus</u> : “It is good.”	See the above note on Genesis 1:1 – 2:3 (p. 2) <i>What do the writers of The Chosen want to say about Jesus?</i> NOTE: In no small way, trying to make these connections with the Old Testament is EXACTLY what the Gospel writers themselves—Matthew, Mark, Luke, and John—seek to do in and through their writing!
The Next Morning 00:13:00 – 00:16:54		Jesus sleeps peacefully, while Abigail and Joshua return to his campsite, this time with a whole gaggle of playmates.
00:13:44 – 00:13:58	<u>Boy</u> : “How much longer are you going to stay here?” <u>Jesus</u> : “Until it is time for Me to go.” <u>Boy</u> : “When’s that?” <u>Jesus</u> : “Well, I have some work to do here. And some people to meet. And then I will know the right time.”	In the previous episode (S1, E2—“Shabbat”), in the conversation between Nicodemus and the-now-healed Mary Magdalene, when Nicodemus is investigating who this healing happened and who do it, Mary tells him, “His time for men to now has not yet come.” <u>This echoes a theme we hear in John’s Gospel indicating there is a God-intended time for Jesus’ revelation to be made known—see John 2 and Jesus’ first public miracle at the bidding of his mother when it is discovered that the wedding feast has run out of wine.</u> See the above note on Mark 1:14-20 (p. 2)—The first words spoken by Jesus in Mark’s Gospel indicate a fulfillment of the right time for the in-breaking of God’s ruling activity in Christ along with an invitation to have one’s mind changed about the coming Messiah and to believe that Good News.
00:13:59 – 00:14:11	<u>Girl</u> : “You seem nice. Are you dangerous.” <u>Jesus</u> : “Mm, maybe to some. But no, not to you. And I won’t harm anyone.”	See the above note on Luke 1:46-55 (p. 2)
00:14:17 – 00:16:54	<u>Girl</u> : “Abby said you travel a lot. Do you have a house?” <u>Jesus</u> : “My Father provides everything I need.” <u>Boy</u> : “Is your father rich?” <u>Jesus</u> : (chuckles) “Did Abigail tell you to ask me that?”	Throughout the questions posed by the children and Jesus’ response, we can hear themes that occur throughout the Gospels’ recordings of Jesus’ teaching—i.e., from Jesus’ Sermon on the Mount: ²⁵ “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? ²⁶ Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷ Can any one of you by worrying add a single hour to your life?” (Matt. 6:25-27). Or likewise, in his response to “Joshua the Brave,” who asks him about his favorite food, and Jesus says he particularly likes bread, “for many reasons”—think, “Feeding the 5,000” (Matt. 14:13-21; Mark 6:31-44; Luke 9:12-17; John 6:1-14); or Jesus’ “I AM the bread of life” teaching (John 6:35); or certainly the Lord’s Supper.

<p>14:59 -</p>	<p><u>Jesus</u>: “So tell me, do you all know how to pray the Shema?”</p>	<p>See the above note on Deut. 6:4-9, 20-25 (p. 3)</p> <p>This is the second time in the series the Shema has been referenced or at least, implicated—the first being at least implied during the Cold Open for last week’s episode, “Shabbat,” when the little boy was asking questions of his mother about why they do what they do on Shabbat.</p> <p>The Shema (from the Hebrew word for “Hear”) is one of the most important aspects of Jewish theology, identity, and understanding. The first aspect of the Shema is that confession of who God is: “<i>The LORD our God is one</i> (v. 4). Second is our response to this God: “<i>Love the LORD your God with all your heart, with all your soul, and with all your strength</i>” (v. 5). And third is the instruction of passing on this confession of faith and its response to the next generation.</p> <p>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>
<p>On the Way Home—Who Is This New Friend?</p> <p>00:16:55 – 00:17:48</p>	<p><u>Girl</u>: “Or maybe He’s the best builder who ever lived.”</p> <p><u>Boy</u>: “Or maybe He’s stronger than Samson.”</p> <p><u>Boy 2</u>: “Maybe He’s going to be our new teacher at synagogue school.”</p> <p><u>Girl</u>: “I think He’s maybe a new prophet, and He’ll show us the Word of God.”</p> <p><u>Joshua</u>: “No, there’s no new prophets; Rabbi Josiah said so.”</p>	<p>On their way home, the children discuss amongst themselves who this new friend of theirs might be.</p> <p>See the above note on Mark 8:27-30 (p. 30)</p> <p>Who do YOU say Jesus is?</p>
<p>Jesus & the Children</p> <p>00:17:49 – 00:26:09</p>		<p>We see Jesus continue to interact with the children, as well as peddling his wares.</p>
<p>00:18:27 - 18:38</p>	<p><u>Jesus</u>: “Our Father”</p> <p><u>Kids</u>: “Our Father”</p> <p><u>Jesus</u>: “Who art in heaven.”</p> <p><u>Kids</u>: “Who art in heaven.”</p> <p>...</p>	<p>See the above note on Matthew 6:9:15 and Luke 11:1-4.</p> <p>Perhaps the suggestion by the writers of <i>The Chosen</i> is that Jesus is sort of “rehearsing” his message with the children. Maybe the Lord’s Prayer just leapt out of Jesus’ head and heart spontaneously—but what if this is literally the prayer that Jesus himself prayed daily?</p>

00:18:39 – 00:19:32	Jesus' campsite chores, his pacing, his praying...	This may be more than just filler scenes—Jesus treating a cut or burn; stretching his sore muscles; etc. <i>What do the writers of The Chosen want to say about Jesus?</i>
00:19:33 – 00:20:11	<p><u>Jesus</u>: “Behold how good and how pleasing...”</p> <p><u>Kids</u>: “Behold how good and how pleasing...”</p> <p><u>Jesus</u>: “If brothers could sit together in unity...”</p> <p><u>Kids</u>: “If brothers could sit together in unity...”.</p>	Jesus teaches the kids a song, Psalm 133. See the above note on Psalm 133 .
00:20:13 – 00:23:06	<p><u>Jesus</u>: “So what did you do?”</p> <p><u>Boy</u>: “I tried to walk away, but he wouldn't stop pushing me. So I pushed him so hard, he fell down.”</p> <p><u>Jesus</u>: “And that's why you were punished. Did you expect something different?”</p> <p><u>Boy</u>: “But even Torah says ‘eye for eye.’ Why should I be punished too?”</p> <p><u>Jesus</u>: “Yes, but that is for a judge. You were hardly in a court of law. And you, all of you, are to be special. You are to act differently than others.”</p> <p><u>Joshua</u>: “You tell us to be gentle, but Rabbi Josiah said Messiah would lead us against the Romans, that he would be a great military leader.</p> <p><u>Jesus</u>: “It is important to respect your teachers and honor your parents, and Rabbi Josiah is a smart man. But many times, smart me lack wisdom. Is there anything in Scripture that says Messiah will be a</p>	<p>See the above note on Matthew 5:38-48, from the Sermon on the Mount. (p. 5)</p> <p>We hear, again, Jesus' interpretation of his people's traditions and interpretations from the Hebrew Scriptures (the Old Testament), from the Law of Moses, the Prophets, etc. restated through the two greatest commandments: #1 Love God with your whole heart, soul, strength, and mind (Deut. 6, Matt. 22:35-40, Mark 12:28-31); and #2, Love your neighbor as your self (Lev. 19:18): <u>“All the Law and the Prophets...”—in other words, “the WHOLE BIBLE”—“...hang on these two commandments”</u> (Matt. 12:40).</p> <p>THIS is the rub regarding the identity of the Messiah TO THIS DAY and certainly in the Gospels regarding Jesus' identity as Messiah.</p> <p>On the one hand, there are texts that seem to point to a Messiah whose identity would like that of a military leader, cut from the same fabric as King David, the greatest king in Israel's history and the height of Israel's glory, power, and wealth. (See the above note on Psalm 2, as an example of such Scripture, p. 5.)</p> <p>On the other hand, <u>there is also Scripture that proclaims a coming Messiah who is the exact opposite.</u> (See the</p>

	<p><u>Jesus:</u> <i>“Let’s see is someone who studies this at school is learning, huh?”</i></p> <p><u>Joshua:</u> <i>(raising his hand) “When their strength is gone?”</i></p> <p><u>Jesus:</u> <i>“Yes, very good. So, maybe we let God provide the justice, hmm? Maybe we handle these things in a different way. Not trying to be the strongest all the time.”</i></p> <p><u>Girl:</u> <i>“Even Messiah?”</i></p> <p><u>Jesus:</u> <i>(shrugging his shoulders) “We will have to see. But do not expect Messiah to arrive in Jerusalem on a tall horse, carrying weapons. And He will be most pleased with those of you who are peacemakers.”</i></p>	<p>Remember and note the ways and trappings of Jesus’ entry into Jerusalem—yes, with the appearance of a conquering military hero but with some SIGNIFICANT changes to what would be expected of such a procession. Jesus hints at that here.</p>
<p>00:23:07 – 00:23:33</p>	<p><u>Girl:</u> <i>“Where were you yesterday?”</i></p> <p><u>Jesus:</u> <i>“I had to stay in town later on. There was a woman who needed my help.”</i></p> <p><u>Girl:</u> <i>“Did you build something for her?”</i></p> <p><u>Jesus:</u> <i>“No. You remember when I said that I have a job that is bigger than my trade? There is a woman who has had much pain in her life, and she was in trouble. So I helped her.”</i></p>	<p>A call back to Episode 1, “I Have Called You By Name” and Mary Magdalene’s encounter with Jesus.</p> <p>The episodes apparently overlap in their timing of the story. So Episode 1 and Mary’s encounter with Jesus took place <i>during or at the same time</i> as this episode and Jesus’ encounter with these children.</p>
<p>00:23:54 – 00:25:23</p>	<p><u>Abby:</u> <i>“I still don’t understand. What IS your reason for being here?”</i></p> <p><u>Jesus:</u> <i>(nodding, grimacing?, looking thoughtful) “I’m telling you</i></p>	

	<p><i>this, because even though you are children, and the elders in your life have lived longer, many times, adults need the faith of children. And if you hold on to this faith, really tightly, someday soon you will understand all of what I am saying to you.”</i></p> <p><i>“But you ask an important question, Abigail. What is my reason for being here? And the answer is for all of you: The Spirit of the Lord is upon me. He has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives, and recovering of sight to the blind. To set at liberty those who are oppressed. To proclaim the year of the Lord’s favor.”</i></p> <p><u>Joshua:</u> <i>(raising his hand) “Isaiah.”</i></p> <p><u>Jesus:</u> <i>(nodding thoughtfully) “Isaiah.”</i></p>	<p>See the above note on Mark 10:13-16 (p. 7). Again, I think we’re hearing a “rehearsal” of some of the key points of Jesus’ preaching and teaching ministry.</p> <p>See the above note on Luke 4:14-21 (p. 7). Jesus uses these exact words, reading from the scroll of Isaiah in the synagogue of his hometown of Nazareth, declaring, <i>“Today this Scripture is fulfilled in your hearing.”</i> Immediately after this declaration, all the people in the synagogue are furious with Jesus, even to the point of driving him out of the town and to the brow of the hill on which the town was built, in order to throw him down the cliff. But as it is “not his time,” Jesus simply walks through the crowd and on his way. <u>Jesus’ conversation with the children takes in to account the likelihood that he will be rejected by many.</u></p> <p>This text also flows from Jesus’ insistence that the Messiah will not be a man of power and might but one whose ministry is to poor, the captive, the blind and the oppressed—of if Messiah is a man of power and might, that power and might is applied on behalf of the downtrodden.</p>
<p>Jesus’ Campsite 00:26:10 – 00:28:23</p>		<p>Jesus is working on a final woodworking project by firelight and writes something on a slab of wood.</p> <p>The next morning Abigail makes her way back to the campsite, finding it abandoned. Investigating further, she finds some wooden toys and a message written on the slab of wood. Haultingly, Abigail reads the message out loud, again indicating some insight into the identity of Jesus the Messiah.</p>